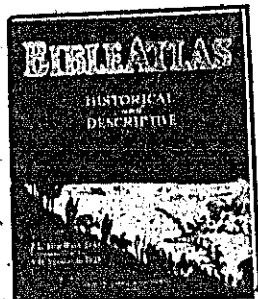


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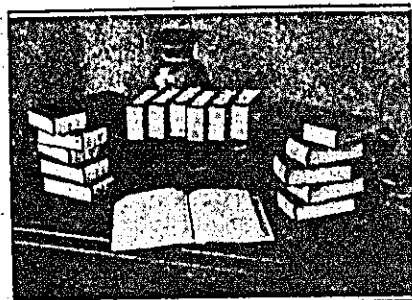
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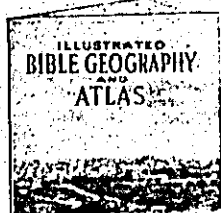
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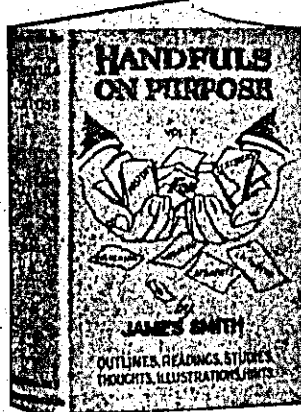
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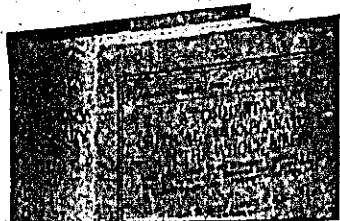


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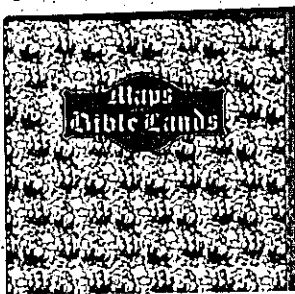
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—AUTHOR UNKNOWN.

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### Three Indispensable Qualities

THE EDITOR

THERE are of course many qualities which go into the making of a preacher who is worthy of his calling, but there are three which it seems to me are especially indispensable. They are dependability of character, clarity of expression and directness of purpose.

Every man has his tests and temptations, regardless of his calling, and it may be we should never think that one man's lot is harder than another's. Each man's lot is different from another, but it may be that the compensations bring us out about even. And if we are sure we are in the calling that God designs for us, we may also be sure we were designed for that calling. At any rate there are special tests which come to the preacher. Many of these are the more dangerous because they are subtle. For example, the preacher is more subject to the enervating effect of public sympathy than the man in other callings. When did we hear that a certain doctor or lawyer was working too hard? or that a certain merchant has too many customers? But in practically every congregation there are those who contend most earnestly that the preacher is killing himself at hard work. The truth is the preacher often is overworking, but so are the others. The difference is that the preacher gains sympathy and others do not. Perhaps the sympathy is appreciated, but it is a test and a temptation, just the same. Then the preacher is trusted in social and financial ways as no other man is trusted, and he needs to be a man of sound heart, full of good judgment, sanctified and filled with the Holy Ghost and dependable in heart and character. The good preacher is first of all a good man, and there is no substitute for goodness of the true, New Testament, pentecostal type.

On the matter of expression, it may be observed that the preacher is a specialist in his own field, and that field is well defined. Let the preacher take good care to observe the limitations—his is the field of divinity, especially having to do with men's relationship to God and their consequent duties to one another. Let the doctors prescribe the medicine; let the lawyers give the legal advice. Let the preacher deal with the Word of God and the souls

of men, and let him prepare himself for this work by study and prayer until those who look to him in this matter will have no occasion to be disappointed.

Obtuseness is the alibi of the indolent. The preacher must be sure. In the spheres where he is not sure, let him be silent. Speculation is becoming to the philosopher, but not to the preacher, and there is plenty within the scope of certainty to occupy the sincere preacher until he can learn more. And wherein he is sure, let him speak out without compromise or apology. Let him use plain words, simple phrases, direct sentences and understandable propositions. A layman complained that his preacher was incomprehensible on Sunday and invisible for the rest of the week. Truth has an authority all its own—an authority of stronger force with the wills and consciences of men than can be exercised by the most absolute earthly dictator. But truth has a time and occasion element that must not be overlooked. "Words fitly spoken are like apples of gold in pictures of silver." The preacher who, under the leadership of the Spirit of God, can say the right thing at the right time need take no cognizance of consequences. Holy recklessness is becoming to the preacher who is directed by the Spirit in both the content and spirit of his message.

But what is the real purpose in it all? What does the preacher hope to gain? What difference will it make if men accept or reject his message? What action does he call for? What is to be done about the matter?

A business man said to the preacher, "If you were my salesman, I'd discharge you. You got my attention by your appearance, voice and manner; your prayer, reading and logical discourse aroused my attention; you warmed my heart with a desire for what you preached, and then—and then you stopped, without asking me to do something about it! In business, the important thing is to get them to sign on the dotted line."

Perhaps some will object to the simplicity of the statement that the sole business of the preacher is to save souls—men like to be full and lengthy even at the price of effectiveness. And by the time the average definition of the preacher's purpose is set forth the average man decides the purpose is indefinable as well as indefinite and that it is unlikely to ever be reached anyway.

The term "saving souls" is comprehensible of all that lies between conviction and glorification, but it is direct in that it centers in spiritual realities. The preacher saves a soul when he encourages a tempted saint to fight on quite as much as when he induces a sinner to repent and believe on Christ. But there must be a purpose and the accomplishment of that purpose must be earnestly sought.

It seems to me it might minister to effectiveness if the preacher would ask himself some such questions as these during the process of his preparation to preach: Why have I chosen this particular subject? What is my general and specific purpose in preaching on this theme at this time? Who will be there that will need this sermon? What definite

choice or action may I reasonably expect as a result to this effort?

Questions like these will help the preacher to think more clearly as to the most likely introduction, the most apt illustrations, and especially as to the particular manner or conclusion. Shall he conclude with an urgent call to penitents? Shall he close with a hymn of praise? Shall he finish with a prayer of consecration and devotion? Clear knowledge of his own purpose will help him decide these consequential questions.

A pastor preached a good and effective sermon on tithing. At the end he said, "Some of you are convinced that this is truth and that you should become a regular, systematic tither, but you are uncertain as to how to begin. I'll tell you what to do: take out of your pocket whatever money you have there and remove one-tenth of it right now. Make this the beginning of a new practice. Then when you get any more money, take out the tithe without delay, and before you spend any of it. Follow on in just that way and from this hour on account yourself a regular and systematic tither." This last word bore fruit. At least one man is known to have followed the preacher's suggestion, and he was a man who was already convinced that the tithing plan is scriptural and best, but he needed to "get started." This is directness of purpose in a matter of Christian ethics.

Just this word in closing: Propositions to be useful have to be definite, plain, simple and urgent.

## Thoughts on Holiness from the Old Writers

Olive M. Winchester

Righteous Indignation

*Be ye angry, and sin not, let not the sun go down upon your wrath (Eph. 4: 26).*

ONE of the great problems in living the sanctified life is the proper regulation and expression of the feeling of indignation. This has its relevancy in our relationships to our fellow-man and also to our own spirit. There is always the possibility in the expression of righteous indignation that to others we may seem to be angry, and the question arises frequently in our own hearts, have we really admitted sinful anger or have we kept within the realm of righteous indignation. Accordingly this question needs careful consideration. We do not propose to be able to give a full solution to the question, but will consider some suggestions for guidance for interpretation of our own spirit and for the control of such emotions.

A RIGHT TEMPER OF SUPREME IMPORTANCE

One thing I am sure we all feel is of supreme importance that we should always have and always show a right temper. We never can feel at rest within ourselves unless we cultivate this trait; we will have inner misgivings about the efficiency of the experience of entire sanctification unless we are

Never get up and say, "Now we do not like to close a service without giving souls a chance to seek God. So while we sing if there is anyone here who wants to come forward, let him do so. If not, we shall close the service at the conclusion of this hymn." If you do not have a conviction that some one there should definitely seek God, better make the proposition general and somewhat covered and dismiss the service. If you definitely feel that the public altar should be presented, present it definitely and urgently and persistently. It is a bad thing to allow the people to form the habit of "not minding the preacher." In the interest of an effective ministry, make as sure as you can that you should get response before you call for it, and then when you call for it be insistent of receiving it. Doctor Bresee used to say, "Never close a meeting without response." If he came to the close of an evangelistic service uncertain as to whether he could get seekers to the altar, he would make a proposition that would get the Christian people about the altar and there he would conclude the service amidst prayer and praise, and the people were better off for having been saved from the hardening effects of disregarding the exhortations of the preacher. It hardens people for them to draw back. Make as sure as you can that you should get response and then get it. Keep the people coming your way and God's way and let them become established in the belief that they are safe always to do as you ask them to do. And may God give you success in this difficult calling.

sincere in seeking to keep our spirits right. This is an art which finds its finesse with repeated study and understanding. It is one thing to have our natures cleansed, and it is another thing to know how to express that purity of nature in all of the issues and adjustments of life.

In all of the manifestations of the grace of God within the heart, it would seem that none is more indicative of its effectiveness than this special feature, a right temper. There are some people who seem by nature to have a very placid disposition, but their number is few; those who have by nature a fiery temper seem to be legion, and the proper regulation of that impulsive nature after its inherent evil has been removed becomes one of the major problems in Christian living.

Facing the problem of the impulsive nature there are some who never learn the lesson of poise and self-control; this fruit of the Spirit has never caught their mind's vision; they rush on in haste borne on by natural impulses without waiting to quiet their spirits in divine presence that they be dominated by the Spirit of God rather than natural urges and drives.

Speaking of this phase of Christian living T. C. Upham wrote, "It is not by the number of our words and actions, that we can most effectually serve the cause of God and glorify His name. It is the temper in which they are done, rather than the mere multiplication of them, which gives them power. It was the remark of a good man, who had much experience as a minister of the gospel, that 'we mar the work of God by doing it in our own spirit!'"

#### THE NATURE OF RIGHTEOUS INDIGNATION

It is much easier to dwell upon the importance of a right spirit that it is to define exactly what is a right spirit when we draw close in to fine discrimination. In the more vociferous expressions we can detect the right and wrong very easily, but not so under other circumstances; here much caution is needed.

Perhaps one of the touchstones of a true spirit is the after results, the nature of our own reactions, whether our own spirit seems somewhat depleted of grace or whether the peace of Christ reigns serenely within. If there are disturbance and turmoil, which may not be a turmoil of evil temper but of natural traits, it is an index finger pointing to the fact that we have not kept ourselves as fully in the love of God as we should have done, and have not maintained the poise and self-control that befits a child of God.

Wesley faced some of these problems with members of his societies, and we have his reply given on one instance to one who seemed to be troubled about the matter. He wrote, "What you feel is certainly a degree of anger, but not of sinful anger; there ought to be in us (as there was in our Lord) not barely a perception in the understanding that this or that is evil; but also an emotion of mind, a sensation or passion suitable thereto. This anger at sin, accompanied with love and compassion to the sinner, is so far from being itself a sin, that it is rather a duty. St. Paul's word is, 'Not easily provoked' to any paroxysm of anger; neither are you: nevertheless, I suppose there is in you, when you feel a proper anger at sin, a hurrying motion of the blood and spirits, which is an imperfection."

In analyzing this reply we note first that righteous indignation is against states and conditions and not against persons. The persons may be connected with the state and condition but the attitude toward the person as a being, a personality is to be compassion. I am sure that if we never lose that sense of compassion for human beings, we will find that wrong temper will not easily possess our souls. It is written of Jesus that seeing the multitude, He had compassion upon them. Thus we should ever have compassion. Souls may be stained with sin, but our hearts should go out in tender longing that they might find salvation; we despise the sinful things they do, but we long for them, that they find the life that conquers sin.

The second thing we notice in this reply that the anger is directed against sin and not against personal affronts. Sinful anger for the most part is directed against personal injuries, injustices and

other like conditions. We become offended because we have not been treated properly, someone has slighted us; we have not been given due consideration; we are indignant. It is not sin that is marring and staining lives that we vent our wrath against but the fact we are suffering causes us to arouse in protest. The ego is the center of the battlefield and not sin that has despoiled the lives of mankind. Herein our anger is personal resentment and accordingly is sinful. Righteous indignation will always be directed against sin and the personal element will be eliminated. Christ prayed for forgiveness for His enemies when their hatred of Him had culminated in the ultimate of all bitterness and wrath; likewise should we have an attitude of forgiveness toward our enemies for the personal wrongs they have done us.

#### A PRACTICAL RULE

While the nature of righteous indignation may present some difficulties in defining, more difficult still is it to determine how we shall keep it within its bounds, that it may not transgress beyond its well defined limits. The subtle foe of our souls is always lingering near to see some favorable opportunity to drive a soul beyond the proper bounds of Christ's living. He would inject the sinful into righteous indignation and then turn and accuse the very individual that he has ensnared. Thus we who are not ignorant of his devices should ever be watchful.

Recognizing the dangers attendant in connection with righteous indignation one of the writers seeking to make conduct in this respect as well as others conform with the standards of holiness has given this practical rule: "The life of our Savior, as well as the precepts of the apostles, clearly teaches us that there may be occasions on which we may have feelings of displeasure, and even of anger, without sin. Sin does not necessarily attach to anger, considered in its nature, but in its degree. Nevertheless anger seldom exists in fact, without becoming in its measurement inordinate and excessive. Hence it is important to watch against it, lest we be led into transgression. Make it a rule, therefore, never to give any outward expression to angry feelings (a course which will operate as a powerful check upon their excessive action) until you have made them the subject of reflection and prayer. And thus you may hope to be kept."

Herein we have, it would appear, a very good rule. But we might add that when we go to pray over the matter, we should go with a heart open to conviction and persuasion. Sometimes in our praying, as well as in other phases of life, we seek only that the Lord should confirm us in our own judgment rather than to become still before the Lord, receiving from Him an understanding and enlightenment as to what we are to do. If we keep our heart open for the gentle movings of the Holy Spirit, then we will not go far wrong in our activities and expressions.

Thus the matter of righteous indignation becomes one of importance and a critical one in our Christian living. It is important above all things

that we always manifest the right spirit, far more important in this than we should give expression to indignation and disgust. And in this connection we need discrimination of judgment that we detect when the legitimate has a tendency to pass over

into the sinful, and we need further to exercise ourselves unto prayer that always we may be kept that ever we may speak the truth in love, and when the truth is incisive and poignant, we let no bitterness creep into our spirit.

## Emphasizing Holiness in Our Ministry

H. B. Garvin

NO doubt this subject is one of considerable importance to the ministry of our church, for the things which we emphasize in our ministry will become determining factors in the spiritual life and force of our movement. And it is certain that the poise and effectiveness of our ministry will depend largely upon the emphasis which we place upon matters which are fundamental and upon the attitude which we take toward problems which are incidental. When men reverse the natural and logical order of things by placing undue emphasis upon incidentals to the neglect of fundamentals, it may be said that they are out of poise and unstable. This is not only generally true in the course of human experience, but it also applies to ministerial leadership. We must emphasize fundamentals, and certainly holiness is a fundamental. Hence, the importance of emphasizing holiness in our ministry. This is our chief business if we are to propagate and maintain a holiness movement.

We surely believe that holiness is a fundamental in our gospel, and we refuse any "fundamentalism" which rejects, or neglects the glorious doctrine and experience of heart-cleansing holiness. From the standpoint of the Bible holiness is essential; for we are exhorted in Hebrews 12:14 to "Follow peace with all men, and holiness [or, the sanctification] without which no man shall see the Lord." Then since people cannot get to heaven without it, it certainly becomes fundamental in our ministry that we bring the people into the light and experience of holiness. God requires it; He has provided it; has definitely promised it; and can surely perform it. In Luke 1:73, we are told how God, in conversation with ancient Abraham, took an oath to that effect: "The oath which he swore to our father Abraham, That he would grant unto us; that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life."

The Nazarene ministry should emphasize a holiness gospel for several very distinct reasons:

1. We are under the call and command of God to carry on a very serious business, the business of getting people to heaven. Therefore this emphasis should be guarded by us because holiness is necessary to the preparation of men's souls for entrance into that better world.

2. We must emphasize holiness because we find that many of the church movements of our day are failing to emphasize this Bible truth and experience.

3. We should emphasize holiness in our ministry because Christ, the world's great Master Preacher has emphasized it in His ministry, and He is our example. In His ministry He taught the need of the Holy Ghost; He promised "another Comforter," whom, He said, the "Father will send in my name." Then, as He approached the end of His stay on earth He prayed in a high-priestly manner, "Sanctify them"; and before He left them He commanded His followers to tarry in Jerusalem for the Holy Ghost.

4. We find reason to emphasize holiness in our ministry because Christ's apostles, who were the founders and pillars of the New Testament church, unitedly emphasized holiness as a doctrine and experience.

5. We are encouraged to emphasize holiness because Paul, the great New Testament theologian, emphasized it. Perhaps next to the teachings of Christ himself in importance, stand the teachings of the Apostle Paul relative to the doctrine and experience of Bible holiness. Paul was a profound theologian, and he doubtless surpassed all other authority in the early church in his power to convince the Jews and other learned men of his day.

The theme of holiness as a doctrine and experience was not merely an afterthought with Paul. It began with his own experience, and with his call to the ministry. He was converted on the road to Damascus, left blind for three days, during which time he fasted and prayed and was led about by friends. Finally Ananias prayed for him, laying his hands on him, and he received the Holy Ghost (Acts 9:1-20). Paul, in telling about his experience and call, later quotes Christ with whom he had conversed at the time of his conversion as giving him command to preach holiness to the Gentiles, "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:18). It may be said indeed that he was not disobedient to the heavenly vision, for he intelligently and systematically pressed the subject of holiness upon his converts everywhere. From these efforts to properly instruct, indoctrinate and lead the people, we find much of what may be designated as the Pauline holiness theology.

I will cite the reader to a few passages from his writings as proof of this: Early in his ministry Paul found "certain disciples" at Ephesus, and inquired of them, "Have ye received the Holy Ghost

since ye believed?" Their answer was that they had "not so much as heard whether there be any Holy Ghost." Then after they were baptized in the name of the Lord Jesus, Paul laid his hands upon them and prayed for them, and they received the Holy Ghost (Acts 19: 2-6). In his writings to the Corinthian brethren he waxed earnest and told them that they were "yet carnal" even as "babes in Christ," and explained to them why he had so said (1 Cor. 3: 1-9). Again he insisted in his preaching to the brethren at Rome that this "old man" or "carnal mind" must be crucified and put to death (Romans 6: 6; 8: 1-7). Then he went on and explained the manner of their consecration by saying, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12: 1). To the Thessalonian Christians he testified that he was "Night and day praying exceedingly" to the end that they might have their hearts established "unblameable in holiness before God" (1 Thess. 3: 10-13). He pressed home the subject further by declaring, "This is the will of God, even your sanctification" (1 Thess. 4: 7). Stressing their need of holiness a bit more he insisted, "That every one of you should know how to possess his vessel [body] in sanctification and honour," and further pointing out that, "God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4: 4, 7). Then he closes the subject of holiness with these brethren by saying in that priestly, classical manner for them to be sanctified wholly in "spirit and soul and body," and declared, "Faithful is he that calleth you, who also will do it" (1 Thess. 5: 23, 24).

I might point out other passages in Paul's writings showing his persistent aim in his teaching on the subject of holiness, but I shall now satisfy myself in that respect by taking the reader directly to the apostle's summation of relative values in relation to "charity" or perfect love. Here he devotes an entire chapter in summing up in a classical manner the practical virtues found in this wonderful experience. I refer to the passage of scripture which is designated as the divine love chapter of the Bible, the 13th chapter of 1 Corinthians.

Many people will read it, quote it and admire it, but disregard it from the standpoint of Christian experience. It is an outstanding masterpiece on Pauline holiness theology. In his treatment of the subject in this chapter he makes it clear that all gifts from God, however excellent in their proper time and place, are "nothing" without this perfect love experience. He then proceeds to enumerate very definitely the characteristics of such an experience: It "suffereth long, and is kind"; it "envieth not"; "is not puffed up"; "Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth . . . in the truth." It "beareth all things, believeth all things, hopeth all things, endureth all things" and "never faileth." What a glorious climax the writer has here reached! Nothing in the realm of nature, or of the grace of

God could be richer, more encouraging, more promising, or more hopeful for the success of the child of God than these qualities which attend the experience of perfect love, or Bible holiness. To me this seems to be the climax of Paul's argument for the experience of holiness.

6. Still another argument in favor of emphasis being placed upon holiness is that the early church fathers and Christian leaders have left a record of their stand for this experience.

7. It is a fact not to be overlooked that church movements from the day of Pentecost to the present time have ultimately succeeded or failed in the work of reaching the lost on the basis of their emphasis upon the doctrine and experience of holiness. In the light of this fact we are convinced that it is necessary for Christ's ministry to emphasize holiness as an essential.

8. Again we should emphasize holiness in our ministry because, as ministers and Christian workers, we must have the experience in order to be able to successfully meet the challenge of Christ's command to "Go into all the world" and to "every creature" with this great gospel commission.

But the question may arise as to how we are to preach holiness. And it does make a great deal of difference as to how we preach concerning this Bible truth. It will do but little good to preach it vaguely. It must be preached intelligently; it must be preached wisely; it must be preached practically, consistently and constantly; it must be preached tenderly, enthusiastically and forcefully. But in order to preach holiness in this manner it will be admitted that our ministers must have a solid background of *experience*; of *training*; of *indoctrination*; and of *holy living*. May the Lord help our holiness ministry, for we have a great task of emphasizing holiness.

Finally, there are some very definite results which we may have a right to expect from proper emphasis upon holiness in the Christian ministry:

1. The people who come under the influence of such preaching, and who are sincere and hungry for truth, will be surely and definitely led into the experience.

2. Proper emphasis on holiness on the part of the ministry will largely purge the church of carnal confusion and petty strife by keeping the people bathed in the fullness and freshness of God's grace and glory.

3. Eternal emphasis upon the truth and experience of heart-cleansing holiness is the only thing which will enable us to keep the church on earth immune from worldliness in the midst of the mad fashions and customs of this modern age. No amount of strict church discipline, or rugged gospel preaching alone will give the desired result in keeping the church free from encroaching worldliness. Every stroke of the radical preacher, or of the rugged disciplinarian, without the tender and unctuous anointing of the Spirit of God will only drive the worldly one farther into worldliness. But fre-

quent outpourings of the Holy Spirit in baptismal power, and fresh anointing upon the people of God, will awaken a vital consciousness of the reality of God and righteousness, and will clearly set up a line of demarcation between the church and the world. And I believe that experience has proved that this consciousness of the reality of divine things will produce an atmosphere of holy love and self-

restraint which will largely eliminate the necessity for enforced discipline in the church. This is the most effective type of discipline in any church.

Oh, if only that great army of godly pastors and evangelists who are now working under the banner of Christianity could see the importance of this! Brethren, let us continue to emphasize holiness in our ministry!

## Casting the Net

Article Five

### The "Siege" Revival

IN recent years it has been the custom of not a few good evangelists to hold ten-day meetings. In the judgment of the writer, this is too short a time for either large or permanent results. For just about the time the meeting is well under way, the evangelist must close his engagement and push on for another field. The *siege* plan is better. Plan for a month or six-week campaign. This is especially possible in a large church, and is not impossible in the smaller churches. Here are some of the advantages: (1) The length of time makes it possible to interest the entire church. (2) The protracted meeting will the nearer stir and reach the community. (3) As the revival increases, the crowds will increase; thus making it possible to move multitudes toward God. (4) The converts need the enthusiasm, and ample opportunity for personal work and testimony. (5) It gives the evangelist time to indoctrinate those who need it. (6) The pastor has time to gather large numbers into the church. (7) A great revival is much better for a community than a revival symptom, or just a little spurt.

#### PLANNING FOR THE SIEGE

Take ample time. Lay a solid foundation. Enthuse the church. Spend considerable money advertising. Do not plan as though you expected to fizzle out at the little end of the horn. If you do, you will fizzle. Get as many persons interested as possible. Talk it, pray it, sing it. Have church prayermeetings, cottage prayermeetings, special prayermeetings, church board prayermeetings. *Work up, and pray down.* Use the local newspapers. *Impress the community that something unusual will happen, and it will.* Have faith in God, and plan for "big" results. God is especially pleased with "faith that laughs at impossibilities." He likes *monopoly* when it comes to religion. Too many

*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.

preachers and people expect nothing and get it. Shame! When God wants only a willing and obedient human agency or agencies to save a lost world.

#### USING THE INDIVIDUAL

When the "siege" is well on, it is a capital plan to select as many capable workers as you can secure for *personal work* in your congregation. Make a diagram of your church auditorium, and place these workers in various parts of the room, assigning each to a certain section. These can then watch for any indication on the part of those who may be influenced by the meeting. When one has held a hand for prayer, the special worker, right on the spot, can usually get such a one to an altar of prayer. The wise pastor or evangelist can also instruct these workers, telling them how to do, and how not to do, as the case may be. *Personal work in the congregation must be done wisely and carefully, and not a few who aspire to this kind of work need instruction, that blunders may be reduced to the minimum.*

#### THE POWER HOUSE

Where conditions are at all favorable, appoint a meeting specifically for prayer, at an hour when a number can get there; say, from nine to ten a. m., just for one hour, and no longer. Make this a red-hot prayermeeting where mighty prayer will arise for the services, and especially the meeting that day and night. Call this meeting the "power house" of the revival, and urge as many to come as possible, even if at a sacrifice. This will require strength on the part of the evangelist or pastor, but it will pay large dividends in the salvation of souls.

#### A DAY OF PRAYER AND FASTING

Set apart one day each week and call it the Midweek Sabbath or Day of Prayer and Fasting. Begin at ten-thirty a. m. and close at three p. m. Make this one of the great days of the feast. Get word to all the members and friends, and make a strenuous effort to secure a very large attendance. The attendance, usually, will not be as large as you anticipate but it will be good, and the hours spent very profitable. If all persons cannot remain all of the time, ask them to come for a part of the time. Business men and women can run in for an

hour at noon. Others, maybe, can remain longer. Many will remain throughout the entire time.

Spend several hours of this time in prayer, even though the same person must pray several times. Spend some little time in testimony, and then let the pastor or evangelist give a short Bible reading, and close this service with a call for mourners.

A day of this kind during each week of the revival siege, will grow in interest and intensity, and can be made to bring heaven down. It is hard work to pray, but God hears and answers. A revival without groanings that cannot be uttered, is superficial, and the results will not be permanent.

#### A SATURDAY NIGHT MEETING

The writer has held a Saturday night meeting with marked success. Only those were asked to come who wanted to pray for themselves, or pray for others. Hold the meeting strictly to these two classes. Ofttimes the timid unsaved will come to this meeting, and the chronic seekers, and the slowpokes, and with little unbelief on hand, it is possible to sweep the altar, and make glorious progress.

#### COTTAGE PRAYERMEETINGS

A dozen or more such meetings can be planned for an hour; say, between ten and eleven a. m. Furnish invitation cards to those where the meeting is to be held, to be used to invite neighbors and friends in that vicinity. Here is a form of invitation card:

Big Revival Now Going On  
at

\_\_\_\_\_ Church

In the interest of this revival a morning Cottage Prayermeeting will be held at my home, No. \_\_\_\_\_ Street, from ten till eleven. I cordially invite you to be present.

(Signed)

#### LETTER WRITING DAY

When the revival tide is well on, set apart a day for writing letters to the unsaved or unsanctified. Get a *hundred persons*, if possible, to agree to write a letter to an unsaved friend, inviting that one to the meeting. If the church and revival are large enough, ask *five hundred*; each letter to be signed by the writer. But act in concert, and make this a day of invitation.

#### A PRELIMINARY PRAYERMEETING

Plan for a short prayermeeting in one of the rooms of the church other than the main auditorium, for a half hour before the regular revival service begins. This meeting can be made intense, and very helpful to the regular revival service that follows.

#### A VISITING BRIGADE

Have a Visiting Day, and secure just as many as possible who will take advertising matter and tracts, and go from house to house, inviting persons to the revival services. In a considerably sized church five thousand calls can be made in a fore-

noon. If the town is small, plan to get into every house. Give as many persons something to do as possible. Activity brings strength as well as blessing.

#### POSTAL CARD INVITATION

Print 500 or 1,000 postal cards with a well-worded invitation on them. Leave a place at the bottom for the sender to sign a name. Give these out to the people, not more than ten to a person, and ask them to mail to friends and those who might be influenced to come to the meetings.

#### A SHOP MEETING

If there are manufacturing establishments in the place where the revival is held, try for a shop meeting with the men and women at noon, say from 12:15 to 12:55. Have good singing and a brief, straight, clear address. Ask for hands for prayer, and give an invitation to the meetings. Leave no stone unturned to have men come under the sound of the gospel.

#### DAY MEETINGS

We once heard of an evangelist who said he "would not hold any meetings during the day for a lot of old women and a few old men." But the writer would suggest from practical experience, that day meetings are a decided advantage. A few faithful men and women can prevail with God in prayer and bring victory to the meetings. The day meetings furnish ample opportunity for the unfolding of the Word, making plain the doctrine, and establishing the saints. It also affords opportunity for testimony and praise, all very helpful to swell the tide of revival.

In some sections a very enthusiastic and well-attended day meeting can be held in the forenoon. In other places the largest attendance can be secured in the afternoon. Have the people bring their Bibles, and take advantage of the day meetings to unfold the truth. The average person who attends church needs *teaching* more than preaching. Evangelists and pastors ought to study to be teachers as well as preachers. Ordinarily do not prolong the day meetings too late, or else they will interfere with the night services.

#### A REVIVAL IN THE SABBATH SCHOOL

Some time during the "siege" plan for a revival service in the Sabbath school. Have officers and teachers interested, and lay your plans in advance. Have this a "Revival Day" and urge all teachers to write or personally invite each scholar. By a concerted and enthusiastic action, a very large school can be secured. Speak briefly, but pointedly; hold an altar service, and use teachers as personal workers to bring their scholars to the altar. Run a red-hot altar service, short enough not to infringe on the preaching service, if it immediately follows the Sabbath school. If rightly planned with sense and prayer, this can be made a very profitable and fruitful service. Lay stress upon the conversion of children; it costs less to save a child than to convict a criminal.

## The Pastor in His Study\*

Milton Smith

THE Apostle Paul writing to Timothy, the young minister, said, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The first word in this scripture is the key to the verse. Being approved of God, being an honorable workman and being able to properly interpret the truth are all dependent upon the first word. This word *study* as related to the minister is the key word also to this discussion. My subject is the "Pastor in His Study." The topic uses the word "study" in a different sense from what it is used in the scripture. One means the process of studying while the other relates to the place of study. If the discussion be comprehensive it will include both the place and process. The process will be included even though the emphasis may be on the place.

That such a place as the study is needed is conceded by all who are acquainted with the situation of the ministry. There is need of a place of quietness away from distracting disturbances. This need has been met in various ways. Moses went up on the mountain to be alone with God. The rural minister has used the shades of the big trees near his home for quietness and reading. A room in the house has been set apart at certain intervals of the day for this purpose by some. Others have gone to the church and locked the door in quietness of that building. Even though quietness was found somewhere there was the need of books, magazines, notes and the like which usually were elsewhere when needed. As a busy man of the community the minister needs a study where the instruments are assembled, where he may quietly think and pray; where he may look up references and information needed. As the doctors and lawyers have their offices for convenience to their work, so the minister should have a study in the interest of his task.

The location of this study is also an important matter. Shall it be in his home or at the church? Where the church and parsonage are on the same lots it still is debatable as to which is the place to have it. There are advantages to either place. If it is in the home it is easier to reach than if it were in another building; however near it may be. On the other hand, his work will not be interrupted nearly so often by visitors, telephone calls, and by domestic affairs if it is at the church. Wherever it may be he certainly needs a place in which to study and to direct the affairs of the church.

The question naturally arises, "How much time should be spent in the study? How much shall be given to study and how much to calling?" Not every one would answer this in the same way. For general acceptance, however, the morning is given to study and the afternoon to calling. This

\*Paper read at Western Oklahoma District Preachers' Meeting, March, 1938.

is a very good rule to go by for a general program. There will be times, nevertheless, when this cannot be followed rigidly. Some feel that three hours of the morning is all the time they can spare for study. Others are so interested in reading and studying that no time is given to calling. All study and no calling or all calling and no study will not do; they both are indispensable to a successful ministry.

It may be true that young ministers desiring to be great pulpiters are inclined to spend all their time with books. It is equally true that some find it unnatural and uninteresting to call among the parishioners. To those inclined to spend all their time in the study, let me give an excerpt from the pen of Charles Edward Jefferson that is both different and interesting on the subject: In his book, "Quiet Hints to Growing Preachers," he has a chapter on "Books and Reading" in which he says, "A loud, long warning should be sounded against the intemperate use of books. It is commonly taken for granted that reading is of necessity a blessing; not infrequently it is a curse. A reader of many books is counted wise; his reading may make him a fool. Many a man would be saner, stronger, more effective in his work had he read but a fraction of the books to which he has given strength and time. They are men of thoughts but not of thought. To string thoughts together is one thing, to develop a thought is another." In another chapter of the same book he says, "If a pastor neglects his people for his books he pays dearly for his sins. He loses that keenness of sensibility and tenderness of sympathy which give sparkle and warmth to the sermon, and wanders in a realm of ideas foreign to the lives of his people. If a minister is not taking his people deeper into his heart and if he is not constantly growing deeper into theirs, his life will grow increasingly monotonous and he will be likely to be one of the notorious one hundred who apply for every vacant pulpit. To sit in one's study, grinding out great ideas, that to a young man seems the road to pulpit greatness; but in later years he learns pulpit greatness is not the knack of playing with ideas but the power of expressing a loving message in familiar words and throwing around it an atmosphere of fire." All of our time, therefore, must not be given to the study.

But, let us remember that the study cannot be neglected without great loss both to the minister himself and to the message he gives. The mind must be kept fresh by constant exercise. Reading books on varied subjects will keep the mind fertile, and will give freshness to the sermons delivered. It is possible for the mind to deteriorate and atrophy and the minister himself to fossilize. You have heard the expression "the old fossil"; well, I trust that it may not be truly said by any of our congregation that "Our pastor is an old fossil." It will be true, I am afraid, if we do not study, whether

they are brutally frank enough to say it or not. The day has come when a worth while message must be given if we want a hearing. It is not enough to be enthusiastic—that is important—but our messages must have more than froth in them. Just haranguing and wilderness wanderings in the pulpit are not appreciated by an intelligent audience. Our people are usually exceedingly kind to us preachers, but if we do not stay alive they will have to bury us, however regretful it may be. Both the minister and the congregation will find freshness in the preaching that comes from a full mind and a warm heart. There are two volumes to which a preacher must give his days and nights, his Bible and his parish.

The man who does not study is as certain to fail as if he had already dropped out. There is no guaranty that a man will succeed in the ministry anyway, but his chances are increased considerably if he is mentally awake and applies himself earnestly. Failure, unsuccessful, Ichabod, fossil, misfit, all will be strung after the name of the preacher who will not study. There is no permanent place in the ministry for one too lazy to develop his mind. My precious brethren, I am saying this for one reason only and that is, that we may apply ourselves and improve our own ministry. If we have stagnated let us refresh ourselves in the presence of great and good authors, and in the presence of Him who will meet us in the place of prayer.

Something of the work in the study has been hinted already but let us come more definitely to that phase. There are many incidentals which will be taken care of to improve the hours spent in the study. For instance, studying the Sunday school absentees from the services, writing letters and cards, receiving inquirers and the like. The minister's reading and studying will be done, his personal devotional life will be exercised within the walls of the study. The vital life of his ministry is here located.

Let us think of three important things in the life of a minister that are done in his study. First, is his general studying. We cannot learn everything and therefore we must select that material which will aid us in the work of the Lord. There must be Bible study, devotional reading, doctrinal emphasis, studies in theology, church history, history in general, journals, magazines, church papers, the dailies, poetry and biographies, as well as books of reference. The minister's profession calls for a definite type of study just as does any other profession. Quoting from Doctor Jefferson again, he says, "Let the man of the pulpit read poetry for language and vision, biography for impulse and comfort, history for proportion and perspective, and the Bible for fire. He who keeps constant company with the kings and queens of human thought will have a keenness of insight, a delicacy of touch and an energy of persuasion which his indolent, newspaper, magazine, novel reading brother may envy and marvel at, but never possess." Here is an

excerpt from the pen of the late Rev. C. E. Cornell, taken from the little book, "Casting the Net." "One can judge by the books a man reads whether he is a deeply spiritual man or not. If his library contains numerous books on the doctrine and experience of holiness or entire sanctification, books on prayer and spiritual life, I could, with some degree of accuracy, judge of his own personal experience, and the effectiveness of his ministry."

There are books on other subjects that should be read. We need to keep up with the times, and to know what is being done in the world. Books on psychology, psychiatry and philosophy should be read. The seriousness of the minister's work calls for some lighter reading also. He will not want to read trash, but some fiction can be selected that he will enjoy. And, too, books like "A Fortune to Share," by Vash Young; or "How to Make Friends and to Influence People," by Dale Carnegie should be read. The fact is that there are so many good things to read and study until after one gets started it is hard to quit.

The question may arise, "Where can I get these books?" It is best to have your own library but it is not always possible. We will do well to forego a few luxuries and purchase good books. Good books are your true friends. They will enhance your life. They will help you to succeed in your work. If you are not able to buy many books, you will find a brother pastor has some that he will lend to you. The public library will have many volumes that you will want to read. There are so many sources that everyone who really wants to read can find books.

The preacher's time and place for prayer is found also in the study. This is so important to his ministry! A prayerless ministry is a fruitless one; a prayerful ministry is usually powerful and fruitful. We cannot stay long in His presence without becoming like Him. If, therefore, we would have power with God and man we must pray. If we pray effectively there must be both time and place for it. Both of these are provided in the study. It is here that his soul bears its burdens to the throne of grace. It is here that he pleads the cause of humanity to God. It is to him what the mountain was to Moses—a place to meet God. It is to the people what the mountain was to God's people of old—a place where they are represented to God and where God gives His message for the people. The pastor in his study is a "prince with God" if he fulfills his duties as he should. It is where many church problems are settled. Poor indeed is the minister who has not learned to settle most differences arising in the church on his knees before God. Some cannot be settled there but many can.

Preacher brother, if we excel at this point we are on the right track. May we not do less praying but more. The nature of our work demands more than human wisdom and strength. We are able to do our tasks only as we are endued with power from on high. One of the supreme avenues to this needed power is prayer. When we think of what has been

done in answer to prayer and faith we take courage and feel like praying mightily to God who still answers prayer today. But when we think of what could have been done if we had prayed and exercised faith we feel like repenting for faithfulness. Let us therefore send up frequently strong and fervent cryings to God for ourselves, our churches, and the lost about us. Do not neglect prayer in your study. Resolve to pray more and do it. God will answer; you will get a fire within, your congregation will feel it and your ministry will be more successful in every way; do not fail to pray.

Furthermore it is in the study that the man of God prepares the message that is to be delivered. First of all he prays for a guidance as to the message that should be given. I am not speaking for you now, brethren, but for me I want to feel that God has given His message. How that is known is a matter of God's dealing with each of us individually. In my case I am on the outlook for topics and materials constantly. A note book that contains sermonic suggestions is kept near me most of the time. On Thursday morning in prayer I wait for God's message. It may be something that I have read before, something in my note book, or it may be a subject or text that is brand-new. When they stand out in my mind from all others and I have rest in thinking of them for the services I take them as being God's messages. Many times while still on my knees I write down some of the main thoughts connected with the topics or texts. I suppose this is something similar to the way all of our brethren prepare.

References are made to books, notes, commentaries, scriptures, and various sources in completing the line of thought for the sermon. Detailed outline is made and sometimes the sermon is written in full. It can be seen how necessary it is for the minister to have accessible in his study such reference books and helps as will make his message full and complete on the subject in hand. It is in the study and among his books plus the personal equation aided by divine grace that largely determine what the man of God is both in the pulpit and in the community.

Let me sum up the three special things that the pastor in his study does. First, he reads and studies in general; second, he finds there the time and place for prayer; third, there he prepares his sermon, and fourth, preparation of himself will be discussed in conclusion.

It is while in meditation, study, prayer and quietness that he thinks of plans, methods and suggestions for the whole program. It is from this place that he goes with plans and strength to carry on the work of the church. The dynamo of his soul generates power that energizes him for the activities of the day. His whole personality is saturated with spiritual blessedness. It is while here that he comes in touch with the power of God, preparing him for contacts with others. Fresh from the presence of God he inspires and refreshes those whom he meets. His influence is heavenward because of what he is as a result of being alone with God. The

atmosphere about him is the result of the thoughts and preparation back in the study. The atmosphere that he creates and the influence he sheds forth are possible because of his experience back in his study.

It is not only the power house for his weekday activities but also for his Sunday duties. If he goes to the pulpit on Sunday after having fully utilized the provisions of his study during the week he will not only be full of ideas but he will be full of God; he will have that peculiar something that we call unction. There will be power in the message and he will be known as a man of God. His very soul will speak to the people. They will hang on to his words, and respond with all their souls. He will be the greatest man in the community to his congregation. They would not exchange him for any other pastor on earth. He is God's man and they are God's people and God feeds their souls through their pastor, so they are satisfied and happy. They dread to think that the time will ever come when they will have to give him up. But they secretly acknowledge that such a powerful man of God cannot be kept in a small place, for God has use of him in larger fields of service. Brother, it is up to us whether we have this "self-preparation" which will give us poise, confidence and acceptance or whether we stumble along half-hearted and only half-way do God's work.

It takes time and effort to be prepared both in mind and soul. Is it not worth the cost? Let us remember that no group of people have the honor that is ours. Nor any calling is quite so significant as the ministry. If we are honorable servants we must live worthy of our high calling. Let us not shrink from the efforts which prepare us for our task. It is fine to be prepared in mind but let none of us be satisfied to serve without the whole personality being saturated with the Spirit and power of God. If we will give ourselves in diligent effort in the study we shall find an inner glow coming therefrom. We shall find that our ministry will have both light and warmth in it. May God help us to earnestly apply ourselves to this most worthy cause.

"Sacrificial giving is one of the truest evidences of the inner change wrought by the 'warmed heart.' Giving to God through his Church is one of the highest forms of expressions of the changed heart. The laymen of the early church gave all their possessions. This was practically true of John Wesley. The kingdom of God is the most costly thing that has ever been instituted on earth. It cost God his Son. It cost Jesus his life. Many others have paid the price with their lives. Everyone who comes into the kingdom must pay the price, a life dedicated to the extension of that kingdom. This will include material possessions, for, rightly understood, they represent life and have no value apart from Christian living and service."—G. L. MORELOCK in *Christian Advocate*.

## The Happy Pastor

STEPHEN C. JOHNSON

RECALL a statement made a few years ago by Dr. John W. Goodwin, "The church has no excuse for existence only as it radiates Jesus Christ round about." This being true the pastor, the recognized leader, should be one of the happiest persons in the community. We do not mean he should be the clown of the neighborhood, God forbid, but he should create a cheerful atmosphere as a result of an inward, happy soul. The writer of Proverbs 17:22 says, "A merry heart doeth good like a medicine; but a broken spirit drieth the bones." The pastor should see to it that he is happy and all close to him should contribute to this condition.

A quotation from George Mueller is very suggestive to the pastors: "It has pleased the Lord to teach me a truth. The point is this; I saw more clearly than ever before that the first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord. For I might seek to set truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as it becomes a child of God in this world; and yet not being happy in the Lord, all this might not be attended to in the right spirit. Before this time my practice has been to give myself to prayer after having dressed myself in the morning. Now I saw the most important thing I had to do was to give myself to the reading of God's Word, and to meditate on it, that thus my heart might be comforted, encouraged, warmed, reproved, instructed; and that thus, by means of the Word of God, whilst meditating on it, my heart might be brought into experimental communion with the Lord."

The family of the pastor can make a valuable religious contribution to the church and community in giving them a happy shepherd. But how? First the companion should content herself with the state and station in which she finds herself. To refer to the prosperity of other days, and the deprivations and hardships of the present, will chill the heart and trouble the mind of any normal man. A pastor should leave his home in peace, to go among his people, bringing sunshine and cheer to every threshold he crosses. The children in loving obedience should live in peace among themselves, should be the pastor's strongest supporters, ready to put their hand to any task. Children reared in a parsonage are fair judges of good preaching, and a complaint on the sermon from them means more than one from the leading deacon in the church.

Each local church desiring to succeed will make a large contribution toward its own success in soul winning when it looks well to the care of its pastor. We do not mean he should be pampered and humored, but remove every unnecessary burden, "that he may give himself to the ministry of the word of God and prayer." Go along with him in every progressive move. Withhold all hurtful criticism. A little remembrance on his birthday, Christmas and other anniversaries, a glad hand, will send him to

the pulpit with a warm heart, a beaming smile to outreach himself. We contend the best advertisement for the church is a happy pastor.

## How to Make a Decrease

By an Observer

ANY Nazarene minister who is anxious to report to his next Annual District Assembly a large decrease in members, and to leave the church considerably short in salary, may effectually secure both results by carrying out the following rules:

1. On going to the new church make a complete overhaul of the church roll. You can cut the roll considerably if you will just notice that there are several that are not as regular in attendance on the means of grace as they should be. Perhaps the former pastor had forbearance in hopes of restoring them, but you should cut them off at once, you might even threaten to bring a complaint against the former pastor to his District Superintendent and Advisory Board.

2. If you hear any of the members praising your predecessor, take the opportunity of saying all you can against his character and abilities.

3. If there have been any bad cases of immodesty or immorality before you came, talk to everybody about it; sift the circumstances to the very bottom, so as to prevent them being forgotten, and tell everybody that because of these conditions God cannot and will not work, therefore the cause is permanently injured.

4. If you find there is division in the church be sure to take sides. You cannot afford to be "mealy mouthed" and neutral. One side is bound to be wrong, find the right side and get on it, and take a definite stand.

5. In visiting, listen to all you hear about the member's private affairs, and then go to other members of the church and tell all you have heard (of course in confidence) about everybody else. This will give you, in a short time, an excellent illustration, if you are preparing a sermon about Samson's foxes scattering firebrands.

6. Make it a special point to take issue with the district and general leaders of the church any time you have an opportunity. Remember you are not "under law, but under grace," you have your freedom and you will plan your own work and program independent of the district and general program. Do what you can to localize your church and people. Turn them against the leadership of the church.

7. Never trouble about sermonizing until Saturday, and then spend about half the day considering what subjects you will preach about, and the other half in making out meager outlines; then go into the pulpit depending upon the inspiration of the moment, or, in other words, for God to reward your industry.

There are some other suggestions that I could make, but since seven is a perfect number and I want you to be a perfect success, I will stop for this time. But if the editor lets this get wet with printer's ink I will be back again next month.

## Open Letters to a Young Minister's Wife

By a Minister's Wife

NUMBER EIGHT

DEAR ANN:

I am going to begin right where I left off in my last letter and try to give you some idea of the joys and the sorrows, the advantages and the hazards that all ministers and ministers' wives will meet with in the delicate business of trying to help people with their personal problems and difficulties.

If it were not so pathetically serious it would be positively funny sometimes to see the dependence of people upon the pastor and his wife for anything and everything when emergencies arise in their lives. There seems to be a persistent idea upon the part of the public that preachers "know all the answers," and people seem to feel the same way about preachers' wives. If you have not already discovered it, you will find, Ann, that you and your husband will be required to engage in operating a taxi service, an emergency relief station, an employment agency, a court of domestic relations, an amateur law office and even a first aid dispensary. You will have opportunities to intervene and temptations to interfere in all kinds of human relationships.

It is of no use to say that people have no right to expect so much. The fact remains that they do expect it, and to me their implicit faith in our ability to meet their needs is a real compliment that challenges one not to disappoint them.

You may find it somewhat puzzling and perhaps disconcerting to realize that it never seems to occur to most people that we ourselves have any personal problems, temptations or trials. I was surprised and a little amused one time to have a member of our church tell me that she wondered whom I told my troubles to. She had been unburdening her own heart to me quite freely and had observed others doing the same thing. I do not remember what I said to her but I could have told her then as I am telling you now that once when personal problems threatened to absorb my attention, the Lord definitely assured me that if I would help to lift the burdens of others. He would carry mine. And I have truly found that the best cure for a personal heartache is to pour healing balm on some other wounded heart.

At this point I want to offer a few words of caution and I do hope you will not feel that it is in any way reflective upon your sense of the fitness of things. You are in a position to learn many intimate details about the lives and even the inner feelings of the people of your church and congregation. You are bound to find out people's secret antipathies and grievances toward each other. Careless tongues will divulge in your presence revelations that will shock your very soul. You will not be long in any field of labor before you will have information

whether you want it or not, that would give you the power to start an insurrection or sever lifelong friendships. There will come times when people who have been most inconsiderate toward you or your husband will be in your power just as Saul was in the power of David on that famous occasion when he and Abishai crept past Saul's careless body-guard and stood over the sleeping monarch. We are all human, Ann, and it may even look to you as it did to Abishai as though God had delivered your enemy into your hand.

It might seem to be doing God a service to drop a word that would break up a vicious circle of carnal church members who have leagued together to oppose themselves to a truly spiritual program. But do not be deceived. "For though we walk in the flesh we do not war after the flesh: for the weapons of our warfare are not carnal but mighty through God to the pulling down of strong holds" (2 Cor. 10: 4). Prayer is the only weapon that God wants us to use in such cases and any knowledge about people that we gain either by natural means or by spiritual discernment is a challenge to to intercession. As Chambers puts it, "God never gives us discernment that we may criticize but that we may intercede." It is a good thing, Ann, for a preacher's wife to have a hidden chamber in her mind where she resolutely locks up all the secrets she knows which, if allowed to get into circulation, would be bound to bring harm or embarrassment to somebody. There are occasions, however, when the knowledge of the facts in a given case will give you the power to do untold good without letting anyone be sadder or wiser. As I said in my last letter, a minister's wife must needs be magnanimous.

There is another temptation that may assail you at some time or other and that will be an almost overpowering desire to take things into your own hands and see to it that justice is done. I plead guilty personally to having tried at times to play policeman. I trembled afterward when I realized the harm that might have resulted and in one case I remember having to "eat humble pie" and apologize to someone who was embittered by my interference. In fact two or three times in my early days as a minister's wife I tried to set things straight by my own efforts but it never turned out well. One time, one of our best and most sincere members came to us with a most shocking story of the cruel and inhuman treatment to which her sister was being subjected by her husband. It was plainly a case for police intervention and we succeeded in having the case taken up only to have the poor little woman refuse to testify against her brutal husband whereupon he was released to abuse her as usual. I have come to the conclusion, after several such experiences, that no matter what people's family troubles involve, the best thing a minister and his wife can do is to do their utmost to get all parties concerned in a right relationship with God but do nothing that will look like "taking sides." For if the offending party feels that the minister is trying to bring him or her to justice it is likely to raise an insurmountable barrier to that individual's sal-

vation. God does not use coercion on human beings and I am sure He does not want His children to do it either. I saw some sad results one time, of the efforts of a group of sincere but misguided Christian people to convince several young people that they were "called" to God's work. God may use others to confirm someone's impression that he is "called" but I doubt if He needs a third party to reveal His will to any honest Christian heart.

Even when we see people unquestionably flying in the face of Providence and involving themselves in inexcusable dilemmas we must still be patient with them and not feel that it is "good enough for them" if they suffer for it.

There are so many phases of this subject, Ann, that I have not been able to deal with it adequately but to bring this to a conclusion let me say that I have found by experience, painful and otherwise, that there are two extremes to be avoided in this matter of concerning ourselves with the problems of others. One is the mistake of undertaking to do too much and trying to play the part of an amateur providence. The other is the danger of becoming immune to the appeal of human need and suffering because we see so much of it on every hand and find ourselves inadequate to deal with it.

Concerning the former, a certain writer says, "One of our severest lessons comes from the stubborn refusal to see that we must not interfere in other people's lives. It takes a long time to realize the danger of being an amateur providence, that is, interfering with God's order for others. You see a certain person suffering and you say, 'He shall not suffer, and I will see that he does not.' You put your hand straight in front of God's permissive will to prevent it and God says, 'What is that to thee?' If there is stagnation spiritually never allow it to go on, but get into God's presence and find out the reason for it. Possibly you will find it is because you have been interfering in the life of another; proposing things you had no right to propose, advising when you had no right to advise. When you do have to give advice God will advise through you with the direct understanding of His Spirit. Your part is to be so rightly related to God that His discernment comes through you all the time for the blessing of another soul."

I have been guilty along with other Christian workers of trying to make things easier for people so that they would not be tried so sorely by the pressure of circumstances only to find that the Lord did not appreciate my meddling. The result was about the same as in the case of a beautiful moth that a sympathetic individual tried to assist in its seemingly futile struggle to disentangle itself from its chrysalis. When the poor thing finally was free it presented a grotesque figure with large, awkward body and weak, bedraggled wings. The struggle was the very thing it had needed to develop those wings. It takes real faith in God to just stand by and pray and let God take people through things when it seems as though He ought to deliver them out of their troubles. There are times when

I am called upon to comfort people going through deep waters and suffering misfortunes from which there is no possible human escape or release. If I did not know that God truly loves every human being and can take them through anything I would never be able to face people in such situations.

The thing that gives me courage to go on with this work is the fact that I have had the privilege of standing still and seeing the salvation of the Lord in the lives of saints under excruciating trial. And let me humbly testify, Ann, that I have experienced that divine enabling and "strengthening with might in the inner man" in some very dark hours in my own life. I have truly been able to "comfort them that are in any trouble by the comfort wherewith we ourselves are comforted of God." Though as yet you have not personally gone through some of the things that others have, please take my word for it, you need never be afraid to sing to any soul though "pressed out of measure beyond strength" that little chorus:

*"He'll take you through, however you're tried,  
His tender care is never denied,  
So always trust His promise so true,  
He'll take you through—He'll take you through."*

I sang this chorus just a short time ago to a woman who is dying with cancer. If you could have seen her dear face light up, Ann, it would have done your heart good. My own insufficiency to meet human needs no longer makes me reluctant to face suffering humanity for I know that God can give them grace and glory. I have seen Him do it.

Please forgive me for being so preachy. I got so stirred within as I wrote that I almost forgot I was just writing a letter. I guess by the time I write you a few more times you will know all my weak points but I do not care if it will only help you to avoid my mistakes.

*Yours in His blessed service,  
HOPE VINCENT.*

### **If You Are a Christian**

You will seek above all else to please your Lord.

You will avoid the indulgence and amusements which will be an injury to your body, mind or soul.

You will be careful of your influence, that the pull of it is ever churchward and heavenward rather than worldward and hellward.

You will take an active interest in all those activities which are set for the welfare and salvation of men.

You will not be satisfied with collective activity only but will plan as an individual to serve individuals.

You will place eternal above temporal welfare for yourself, your family and others.

You will not be satisfied with a "nominal" Christianity but only with an inner experience. You will know the Lord and will gladly pass on to know Him better.—*The Free Methodist.*

## **GENERAL CHURCH PROGRAM**

### **Stewardship**

C. WARREN JONES

### **Storehouse Tithing**

R. F. HEINLEIN

AS we come to you to discuss this very important subject we shall not try to give you something new but shall probably cover much of the ground that others have in dealing with this subject. Truths that are fundamental are plainly stated in the Word of God, and we are sure this is one of the fundamental truths of the Bible. *First*, it is fundamental to the maintaining of a right relationship with God. *Second*, it is fundamental to the advancement of His kingdom.

A person would naturally think that a God of all wisdom, who has established laws that so regulate the universe until scientists can calculate to the fraction of a moment an eclipse, surely has established definite laws for the financing of the greatest enterprise of time or eternity. It seems to me that a person questions the intelligence of God who thinks He called men out of the world, organized them into what is known as the Church, and gave them a commission to make disciples of all men, and then depends upon the Church to be carried forward by a haphazard, hit and miss system of finance. Oh, no. He has said, "The tithe is the Lord's." Yes, but someone says, "Oh, that was for the Hebrew church in the old dispensation." If we are to believe facts, we must admit that the New Testament is enfolded in the Old, and the Old Testament is unfolded in the New. If that be so, and no doubt is, then God did not abandon His financial plan for the advancement of His kingdom when He ushered in the new dispensation. Someone says, "If you can show us that storehouse tithing was practiced by the Old Testament saints, then I might be able to believe it is for us today." Now that is just what I propose to do. There is no logic or argument that is as authentic as the Word of God so we shall give you thus saith the Lord. Now bear in mind the title of this paper, "Storehouse Tithing." Tithing is the mainspring of this subject and storehouse is the hand that points to the place where the tithe is to be paid.

Tithing is a very ancient practice, for we find recorded in Genesis 14: 20 where Abraham paid, or gave tithes to Melchizedek, king of Salem. Most Bible students teach that Melchizedek is a type of Jesus Christ. If that be so then Abraham taught by example that all should pay tithes to Christ. The New Testament teaching is that we are instructed to bring our tithes to the church.

Again Jacob made a vow to God, recorded in Genesis 28: 22, that he would give a tithe to God of all that God would give him. Oh, yes, someone says, "Jacob was a Jew and was trying to strike a bargain with God." Oh, no; Jacob recognized that everything belongs to God and if he got anything God must give it to him. The record shows God took him at his word and endowed him with material blessings. If he had been trying to deceive God He would have known it, do you not think so? With these two instances given in the Bible and with numerous instances from Adam down to Abraham and Jacob of the giving of offerings, and studying the record of the written law as given to Moses by God, I am convinced that tithing was commanded and practiced from Adam down to the close of the old dispensation, or the coming of Jesus Christ.

Now let us look into some of the direct teachings of God relative to the paying of tithes and for what purpose they were paid. In Leviticus 27: 30-34 it reads, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And if a man will redeem ought of his tithes, he shall add thereto the fifth part thereof. 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. He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change shall be holy; it shall not be redeemed. These are the commandments, which the Lord commanded Moses for the children of Israel in Mount Sinai." There are no arguments as to where these commandments came from. They are God's own words.

Now the next question is, "What was the tithe to be used for?" We hear God speaking in Numbers 18: 26 unto the Levites telling them He had given them the tithe and that it was their inheritance and that they were to pay a tithe out of their inheritance to the priests. We believe the Bible teaches the Levites of the New Testament are those who are called by God for full time service in His kingdom. As the tithes in the Old Testament times were the support of those who kept up the house of God and the work so those of the New Testament who keep up the house of God and its work are to be supported by the tithes of the people.

Now let us look at this matter of storehouse tithing. We read over in the Book of Nehemiah 13: 10-13, the house of God was forsaken and the Levites and singers had gone out into the fields to work. Why was the house of God forsaken? Because the people had failed to obey God in bringing in their tithes into the treasuries. Nehemiah says, "I perceived that the portions of the Levites had not been given them [the portions of the Le-



vites are the tithes], for the Levites and the singers, that did the work, [the work of the house of God], were fled every one to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together and set them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasuries. And I made treasurers over the treasuries." Has Nehemiah established some new thing in having the people bring their tithes unto the treasuries or is he just following God's commandment relative to the matter? Oh, no, this was not some new thing but had been practiced long before Nehemiah's time.

We do not need some new-fangled idea. What we need to do is to find out what God's will is and follow that and we shall be assured of success. Now we can understand what Malachi meant when he said, "Ye have robbed me, even this whole nation; but ye say, Wherein have we robbed thee? In tithes and offerings." They were cursed, not just one or two, but every one of them. And I am convinced that that same fact still stands unrepealed today. The individual, the church or the nation that fails to put God first is under the curse.

God laid down a challenge to the people of Malachi's time, by saying, "If ye will bring in all the tithes and offerings into the storehouse [not scatter them about promiscuously to every Tom, Dick and Harry] I will open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Now notice the conditions upon which this blessing is given; bring the tithes and offerings into the storehouse.

Oh, yes, you say, "I would like to have the overflowing blessing." Then obey the injunction. Would you wear the crown, then bear the cross. There are a lot of good people over this country who feel they are storehouse tithers because they give a tenth of their income to the many worthy agencies that appeal to them. But they have shot wide of the mark and the reason is because they have assumed the ownership of what rightly belongs to God. When we recognize that all we have is the Lord's and that we are only stewards, then we will begin to search the Word to find out what instructions God has given to us as stewards. We will not have to search long until we will find He said, "The tithe is the Lord's." Then if we search still more we will find what the tithe is for and where we are to pay or place it. In this quest for God's will for us as stewards we will find an avenue of spiritual growth and development. If we are faithful stewards there will be a deeper motive than merely paying our tithes into the storehouse because it is commanded of us, but we do it because we love Him. And if we love God with all our hearts we will not go around questioning the legality and reasonableness of tithing. When the Holy Ghost fell on the disciples on the day of Pentecost they were so overwhelmed with His divine love, and received such a vision of the need of the world about them that they did not stop with merely paying a tithe or two but sold their

possessions and laid the price at the feet of the apostles. Were they practicing storehouse tithing? Oh, yes, they realized that tithing was only the touchstone of stewardship and a vision of the present need was a call from God, who is the rightful owner of all they possessed, to bring in their all for the advancement of the kingdom.

It must grieve God to look upon the modern church with its soup kitchen, its poolroom, its grab bag, its rifle range, its rummage sales, and its movie and dramatical shows, all to raise money to try and carry on the work of the kingdom of God.

No, the Church of the Nazarene is not guilty of the things just mentioned but there are thousands among us who are robbing God of tithes and offerings. Then there are numerous others who are scattering the Lord's tithes here and there while our beloved Zion is compelled to put on a special drive, and her ministers must take much precious time to beg and beg for the funds for the extension of His kingdom. When, and if ever, the ministers and laymen of the Church of the Nazarene awaken to the fact that God's challenge through the Prophet Malachi to the Children of Israel, is God's challenge to His children today, and as one mighty band of holy men and holy women bring in all the tithes and offerings into the storehouse, we will witness one of the greatest revivals the world has ever seen since the day of Pentecost. No, I do not mean to say that the mere paying of tithes and offerings will bring a revival, but many will bring the Lord's tithes and offerings into the storehouse who are not first changed by divine power. Do we want an outpoured blessing that will put the rivers out of their banks, that will wash all the debris downstream, that will revive the whole country for miles around, that will cheer the despondent and cause the church to extend the kingdom of God to the ends of the earth? Then "Yield yourselves to God, as those who are alive from the dead," fast, pray, and love God with all your heart, and bring all the tithes and offerings into the storehouse.

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**CHURCH PUBLICITY**  
 U. E. Harding  
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**Best Advertisement**

I HAVE said the newspaper is considered the best line of church advertisement. But, there is something better yet. The Scriptures say, "Ye are the light of the world," "Ye are living epistles read and known of all men." We are walking billboards, living advertisements. The church may spend both time and money to advertise and the people can tear down more in a few unguarded moments by their lives and actions than we can build back in years.

The church building and grounds well kept is good advertising. The building may not be a cathedral, but it can be kept painted; a neat lawn,

friendly folks will be glad to furnish shrubs to beautify the church grounds. Sow the lawn, plant the flowers and shrubs, God will see to it that nature will advertise your church. I believe it would be a healthy thing for some laymen on a district to offer a prize each year to the church that has the best kept buildings and grounds.

A clean church on the inside, a well ventilated church, not too hot, not too cold, is helping to hold the people after the church has got them there. I think we often blame the devil with some things that we should take ourselves; he has furnished a good alibi for many. For what some people cannot blame on the devil they will use the Lord as their alibi. The janitor has killed many a good service. House too hot, folks went to sleep; at least they were in no condition to listen. Too cool to get interested in the message; folks sit in a draft, take cold and tell all their kith and kin they got it at church. The theater makes it pleasant for their patrons and the church must wake up to take care of the folks.

Janitors should be trained; in most cases it would be better to use someone outside of the membership, so that no hard feelings will be caused when they are hired or fired. In no case should it be a woman, she cannot do the work and it is not becoming to men folks to sit still at church and see a woman taking care of the building. If you have somebody who needs the money, you should help take care of her, but hire a janitor and see that he does the work.

I preached in a certain church on a Sunday evening. Mrs. Harding said to me, "There were at least two people present this morning," and when I asked how she knew, she said, "I saw where they sat in the dusty pew." That section was empty. I see why.

Too many notices in the vestibule gives the church more the appearance of a post-office or courthouse than the house of God. Cloth banners over the pulpit give the appearance of an auction sale. The platform and pulpit and walls back of them should be kept neat with plainness or appropriate pictures. Folks look in that direction sometimes too long on Sunday morning.

A stranger was asked as she was leaving the church, "How did you like the sermon?" She said, "It was wonderful, but I could not enjoy it for looking at those cobwebs."

When you advertise for an audience and they come, have some of your friendly folks on the reception committee. The first time I went to hear the noted Rev. Bob Schuler, now for many years my good friend, the house was packed, at least four or five men along in line shook hands with me, one gave me a program or bulletin, another a song book. Ladies likewise met the women visitors. On every hand folks were heard to say, "My, aren't they friendly; that is what I miss in our church."

A brother layman in one of our churches had been East, was driving a new car back West, Sunday overtook him, he decided not to drive on the Sab-

bath, which is good Christian advertising, so he put up at a hotel. Being a Sunday school superintendent in his home church, he decided to look up our church. His wife being much worn from the journey remained at the hotel. He decided he would not make himself known, and they did not give him a chance. No one spoke to him, or asked his name; just looked at him as though they wondered, "Why are you here?" I might add that church has cost the Home Mission Department money to bring into existence and maintain, and I will add, further, the brother was from a family of high office in our denomination. They did not know their visitor.

Too many of us are selfish. We are in bondage to our emotions and would not sacrifice the stir we may get from sermon or song for the good we may do.

**The Bible**

It is the treasure store of all wisdom, the foundation of all education.

Following its loving Savior, churches live; building on its deathless precepts, they stand monumental, the lighthouses of the world.

Its historic annals reveal more than all the other records of ancient days.

It traces unerringly the origin, growth and fall of mighty empires.

In its biographies we have the deepest psychology and philosophy.

Its law is the foundation of all laws.

To it we owe our schools and universities. Wherever it is freely read, we find the greatest intelligence.

It is the inspiration of clergy, parent and teacher.

Its science, respected by every sage, is always in advance of every generation.

It is the supreme Textbook of life and the authoritative pedagogical Book of all times.

Governments live only as they follow in its paths of justice and right.

Before its matchless wisdom wise men of all ages bow as they from the East did before the Great Teacher, the Son of God.

Forever the inspiration of motherhood, the most wonderful mothers of earth are found where its message of love is proclaimed and accepted.

Glorifying home life, it is the great Book for all parents; it reveals the eternal home and the everlasting Father and Jesus as the only Way thereto.

To the old and the young, to the sick and the well, to the poor, the friendless and the sinner, it comes to each with comfort and healing and hope from the Holy Ghost.

Containing the most reliable history and science, the most beautiful poetry and the most successful business advice, itself a vast encyclopedia of knowledge, it is yet more than all these, it is the Book of God and pre-eminently the Book of all ages; it comes from the very heart and hand of God and, best and greatest and kindest of all, it tells of the redeeming blood of Jesus, Savior of all accepting Him.—Baptist Standard.

## 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 last revival none of the other pastors of the city attended, although I invited them several times. What can I do to remedy this situation?

**A.** I do not think there is anything you can do to remedy this situation. The pastors have their own program to promote and are as you know very busy. They also hold a different viewpoint from you in the matter of religion, and with few exceptions neither understand nor appreciate the methods we use. Those who do appreciate our work and methods will come without much urging and those who do not thus come will hinder when they do come. They are critical and hard even though they may be courteous, and if one of their flock were to come and get under conviction the devil would use the presence of such an opposer to defeat that person. I would make my invitation, and having made it, feel I had done what I should regarding other pastors. Some good men cannot attend; some good ones will, and the rest might hinder.

**Q.** I know that our church expects me to attend preachers' meeting, zone rallies, conventions, etc., yet I cannot afford to do so, for I receive only eighteen dollars a week salary. How can I explain my situation to my District Superintendent and the pastors of the district?

**A.** I take it that you are under no special strain. If you had been you would know the explanation in a moment. Therefore, I assume your situation to be one of the average preacher. On this assumption I cannot see how you can explain your situation for you are being supported by the church and many of our men who receive less than you do are in regular attendance on the very gatherings that you feel you cannot attend. I think the better plan will be for you to arrange your finances so that you will have something to spend on these gatherings. Then another point you seem to have overlooked is that you need these very meetings to put over your program. In fact without them you cannot have the proper touch with the movement you are trying to advance. Therefore, on whatever salary you get, make your plans to attend. Do not try to think up a way to explain your absence.

**Q.** I am giving up my pastorate soon. Several of the members have been talking of leaving the church when I do, and have requested me to give them their letters. What would you advise?

**A.** I suppose these members are your friends and are interested in your future ministry. If they are, they will listen to you and will do what they can to help you as well as the church. In that event you will advise them to remain in the church and get behind the new pastor. You will be able to show them that not only will the new pastor be hurt, but you will be hurt for the future. The job of the minister is to get men saved and sanctified and into the church. By into the church I mean into the movement of the Church of the Nazarene so that they are sold to its program and will stand by its leaders, whether those leaders be yourself or your successor. If these who have asked for their letters are your opposers, you are

at a greater disadvantage; but even here you can refuse and leave the matter of letters to your successor and thus give him a chance to contact them and possibly win them to his program.

**Q.** I am in favor of our schools and their program and at a recent school service I boosted for a large attendance. However the attendance was very small, even though I advertised the service in the papers. I cannot explain this attitude in the light of the fact that on the night before the school service we had 150 folks out to prayermeeting and had a great shouting time. How can I get better co-operation in school and missionary services?

**A.** I am not sure but that you have answered your own question in your statement regarding the attendance at prayermeeting. First, habit is a great factor, and the fact that you held to the prayermeeting attendance—a habit that has been built up over many months and much urgency on the part of the pastor. Then you had a great shouting time. All of this would tend to produce a satisfying effect on the people. School services, and even missionary services, are not likely to be of the shouting type, for they are fact-presenting times and deal with matters of a sterner sort and yet of just as vital nature as any service in the church. I suggest that you build up the importance of such services in the same relation as you would a prayermeeting or revival, and keep at it until your people feel the missionary or school interest is as important as any service to be held in the church. It would seem to me that where such a special service comes the following night, it would be well to put the two together and thus by having but the one midweek service, you would have a great crowd in attendance at either the missionary or the school service. In fairness to you and your people, I feel I should suggest that those who are to have charge of the service should be careful to furnish something interesting and helpful so as to help you in the job of selling your folks to this part of the program. The people are not always responsible for the lack of interest, and a bit of study and co-operation between those who are to come and yourself will help to correct this situation.

**Q.** A preacher friend of mine has been quite a success in former pastorates, but he is continually talking about his former successes, both to his own people and to his brother pastors. He does not seem to be conscious that in so doing he may hinder his present success. Could you offer him any advice?

**A.** I could offer nothing better than that he read Philipians 3: 13 and put it into practice. Sooner or later he will discover that he is to succeed where he is and not where he was or where he is to go. I think you as his friend could frankly point out to him this error.

**Q.** I am failing in my ministry. For one thing I do not like to call, and when I do call I feel embarrassed. I am trying to make up for this in other ways. Can you suggest some of the ways by which I can make up this loss in my pastoral work?

**A.** I cannot. Whatever else I could suggest you should do anyway. Pastoral calling is as much the work of a pastor as the issuing of a prescription is for a doctor. After nearly seventeen years of work as a Superintendent in our church I can say only this. Nearly every church board will insist on knowing whether or not a pastor will call before they nominate him to the church. The best cure I know of for a lack of desire to call is to force yourself to call extensively for a month and note the returns in interest shown in the church.

**Q.** In the event that a goodly number of folks leave after the Sunday school, should a pastor be at the door to shake hands with them the same as he does the congregation after service?

**A.** No, I should not think that would be advisable. I think it would be much better for him to follow the plan of our sainted Doctor Cornell and be there to greet them when they come to Sunday school. It was said of Brother Cornell that he knew the first name of every student in the Sunday school. I venture if you follow this suggestion there will be less occasion to shake hands with folks who leave after the Sunday school.

**Q.** In a recent PREACHER'S MAGAZINE the suggestion was given that there should be variety in the service. Nothing more specific was said. What portion of the service should be touched with variety?

**A.** I think every part of the service can be helped by variety. The song service can be changed from the two-song-and-prayer idea to one song and a responsive reading; one song and a special from a Junior choir, and many changes until the people learn to expect something extra special. Then the subject matter of a preacher can get into a rut and his sermon building can be helped by variety. The announcements could be given by someone else other than the pastor and thus protect the pastor from appearing too often before the people. Many other suggestions could be made, and yet in each case you will have to find the ones that will best suit your place. In all variety keep in mind that you are ever to have order in the service; I mean by that an ordered plan.

**Q.** Should a preacher or a preacher's wife be superintendent of the Sunday school?

**A.** If there are others in the congregation who are competent I would think it wise to have them have charge of the Sunday school. There are times, however, when it is best for the pastor or his wife to act in such capacity as they seem to be the only real leaders in the congregation.

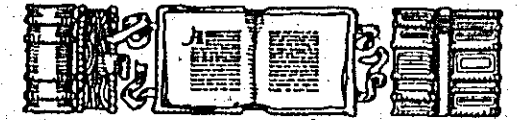
**Q.** How far should an evangelist go in his effort to get converts to join the church?

**A.** As far as wisdom will advise and the pastor will permit. He certainly should in any case try to sell the church to those who are converted, and where the pastor desires he should use his influence to get them to join the church. He should never go over the pastor's advice in these matters and should adjust his activities in compliance with any rules the church may adhere to. Some churches prefer to wait until after the close of the revival to receive members. Some have a probation system, and occasionally there seems to be little or no system. If the last case prevails, it may be possible for the evangelist to help by some suggestions.

**Q.** Should a pastor urge young folks to go to Nazarene schools when there are other schools closer home and these schools teach holiness?

**A.** Yes. The pastor is doing more than preaching and teaching holiness; he is trying to conserve this beautiful truth by building up a movement that will continue to teach and preach it. He is being supported by a people who believe in organized holiness, and he owes it to his church and the young people he may influence, to persuade them to attend a school of the church. In school young folks form opinions, make life contacts and fall into a polity for their religious life, and this can best be advanced for Nazarene youth in a Nazarene school.

## BOOK CHAT



P. H. Lunn

OUR own Basil W. Miller, pastor of Central Church, Pasadena, California, is the author of a book just published by Fleming H. Revell—*GROWING INTO LIFE* (\$1.50). This volume is designed for parents, teachers, ministers, social and religious workers. It deals with problems of adolescence.

Doctor Miller's book has information that no minister, teacher of children or parent can afford to be without. Dr. H. Orton Wiley in the Introduction says, "Doctor Miller reviews the early endowment of life, calls attention to basic psychological principles and their application to the gnarly problems of those who are growing into life. He deals with the crises in the adolescent's life and warns against false materialistic philosophy which unduly stresses self-expression to the detriment of proper inhibitions and the development of self-control. He seeks to lay a firm foundation for the moral and spiritual life. His treatment of adolescent complexes and escape technics is peculiarly illuminating. To know the weak links in the adolescent chain of life, to be able to forge them into moral character and spiritual strength is a worth while task."

In his chapter on "The Religion of Adolescence" the author makes a convincing plea for the stressing of conversion during adolescence. He indicates that in so doing the after effects of sin are not allowed to blight the character. Also "The entire life is harmonized in all its relations with existence."

The especially gratifying and commendable part of the book is in this same chapter where, after evaluating the work of conversion the psychology of sanctification or personal holiness is presented. This, naturally, is not done in quite the same fashion and in the same terminology that would be used in writing to or addressing a group of workers in our own denomination but the experience and the life are discussed. Differentiation is made with fine discrimination between the work of sanctification and sublimation. "The latter has to do with inborn passions, emotional drives which are a part of one's native equipment. Sanctification has to do with one's inborn tendencies to sin."

A copy of this worth while book should be in every church and Sunday school. Parents should be urged to read it and every worker with children should be required to study it carefully. We have every right as a church to feel properly proud of one of our ministers who has the ability to produce material of this kind that has been accepted by one of the foremost publishers in the world of orthodox religious books.

Here is an interesting autobiography of Charles L. Goodell, *MY MINISTRY*, published by Revell (\$1.50). Doctor Goodell, as many of our readers will remember, has been particularly interested, for many years, in evangelism. For many years he was the Executive Secretary of the Commission on Evangelism and Life Service of the Federal Council of Churches. He has written several books on evangelism. He also has to his credit three books of radio sermons, "Soul Reveries," "Twilight Reveries" and "Radiant Reveries," in all of which are found models of radio preaching—terse, pointed, comforting, enlightening and embellished with human interest anecdotes and illustrations.

In some respects this volume might be the annals of any busy minister's life—college and preparatory days, first pastorates and parishes; preaching and soul winning in pulpit, street and at the microphone; his study and his books, etc., etc. Few members of the clergy, however, are privileged to have as active and as many-sided a life as has Doctor Goodell. His life story should be heartening, illuminating and educational to any minister, young or old.

## ILLUSTRATIONS

Rev. Christian F. Reisner of New York tells in his book, "God's Power for Me," of a prominent attorney who criticized his pastor for speaking too urgently for money. Later, as the lawyer was traveling around the world, an American missionary working in Korea served as his guide in that country. Looking out of the window of the car, he saw a rude plow pulled by a boy while an old man held the handle. The lawyer remarked, "I suppose the pair are very poor." The missionary replied, "They are. That is the family of Chi Nouri. When our new church was erected they eagerly sold their ox so that they could contribute the money received for it. That is why they are pulling their own plow." The lawyer replied, "That must have been a real sacrifice." The missionary said, "Chi Nouri did not call it that. He thought it was fortunate that they had an ox to sell."—Submitted by JAMES P. MCGRAW.

Rev. Christian F. Reisner tells the following in his book, "God's Power for Me."

"Gilbert West and Lord Lytton met and accepted assignments, as atheists, to prove Bible incidents untrue. They returned after some weeks and faced each other rather sheepishly. West said, 'Well, I have studied the resurrection of Jesus, and I am compelled to tell you that instead of finding it untrue, I have accepted its authenticity.' Lytton, with a happy smile, said, 'I have come to the same conclusion about the conversion of St. Paul.' 'I if I be lifted up, will draw all men unto me.' 'My word shall not return unto me void.'—Submitted by JAMES P. MCGRAW.

One day while working on a church building making some improvements, another member was assisting. He criticized people severely who used slang, citing an experience with an evangelist. Shortly afterward his wife came to my wife for advice and help because this man got mad, cussed and tore up the furniture so that they could not keep chairs nor china dishes in the house and had to use benches and tin plates. He did not remain a member long. "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7:5).—Submitted by CARLETON D. JONES.

### The Unclaimed Estate

"I go to prepare a place for you." Today while riding through the beautiful, fruit-laden groves of central Florida, I chanced to pass through a very beautiful estate. Although very beautiful, this estate was unclaimed. The story I was told brought to my mind how many people go on each day not claiming the beautiful estate our Lord said He had gone to prepare for us. Many today are neglecting it for some earthly things which offer nothing but passing pleasures. This beautiful estate was now overrun with weeds. The home was modern and had every convenience.

It had been left to a young man, who made it his home for several years. Everything went well for a while, then the young man began drinking and gambling, and the estate was not cared for as it should have been. Finally the man found it necessary to mortgage the estate in order to live as he wished, but he never once thought that the mortgage would come due and if not paid, he would lose the beautiful estate for which others had labored so hard that he might have it to enjoy. But the man continued his drinking and worldly pleasures, and one day his body was found on the road, a victim of sin. The once well-kept estate is now neglected and weeds have choked down the flowers. What was the cause of it all?

"Sin is the cause of all sorrow,  
Though it be great or small,  
Doubting and fears, heartaches and tears,  
Sin is the cause of it all."

Sin caused this young man to lose his earthly home, and also his claim to a heavenly home. Sinner friend, are you going to let sin rob you of your estate in heaven, the beautiful mansion prepared for you in the skies? Jesus said, "I go to prepare a place for you. And if I go . . . I will come again, and receive you unto myself."—Submitted by C. P. ALLISON.

### Procrastination

At one time the Big Nestucca River was one of Oregon's leading commercial fishing streams. It sprang from the mountains of western Oregon, ran parallel with the Pacific Ocean about fifteen miles, finally emptying into it six miles south of Cape Kiwanda. The four miles above the mouth was used for "drifting," that type of fishing done by throwing the nets overboard in a semi-circle, allowing them to drift with the tide. In this distance of four miles there were about seven sections that fishermen considered good lays. Each lay was named; the last one where the river emptied into the ocean was called "The Bar Lay."

During stormy weather it was very dangerous to fish on the bar. Newcomers were warned not to drift too close, for the small rowboats had no chance in the choppy, rolling waves and swift current of the sea. It being the only inlet for fish naturally was the best place to make a big catch, so fishermen were constantly tempted to venture out and "risk it."

One day two young men, anxious to make some extra cash, ventured out. No doubt they remembered the warnings from friends and could plainly see and hear the life-buoy warning the danger signal. But no, "just a few more fish"; "a few more dollars," "a little farther," "We'll make it," until too late! Their boat capsized and they were drowned.

Many are on the "bar lay" of time. Perhaps some are drifting on the bar, when the minister preaches the life-buoy warning.—Submitted by HERMAN FISHER.

### "Choose Ye This Day . . ."

Some years ago, during a pastorate in Colorado, the following occurred: I heard of a dying infidel and began visiting him almost daily. Each time, after doing a few little things for him about the room, I would talk to him about God, His Word, and how he should prepare to meet God. He tried to be courteous, but generally would say there is no God, the Bible is not inspired, or there is no hell or heaven. Finally he died, but just before dying, he told those present to take him out on a certain hill and bury him there. He said, "I have lived like a dog and will die that way. Do not have a sermon

preached over me, do not cast a flower upon the coffin, nor have a song sung." His dying request was carried out.

About the same time Sister Branstine, of the same place, was seriously ill, having double pneumonia. She was the aunt of our missionary to Central America. I also visited her almost daily. Often I would ask her as to her soul's welfare, and she, amidst labored breaths, would as often answer, "All is well," or words to that effect. The day before she passed away she left a wonderful testimony. I asked the Lord if it could be His will to permit me to be at the bedside as this child of His should be called home. The following day as I dropped in to see how she was getting along, I was assured the end was near. I was there but a few moments until she was gone. Several were there that day, and all wept with joy that another had made the landing safely.

"Choose ye this day—," which way, and which one, will you follow?—Submitted by H. T. EASTMAN.

### Power to Save the Hardest

Dr. L. R. Scarborough relates, "I am thinking of a man who was a drunkard, very artful and skilful in sin. His wife was a saved woman who for years had been beaten down and embarrassed by her overmastering, cruel husband. The wife brought the children, in his absence, to a revival meeting. When he came home he was enraged. He would not let them have the horse and carriage to go to church. He told them if they ever went again he would either leave home, or whip every one of them. But the love of the Savior had possession of her and she said, 'I am going to take the children, if I have to walk and if I have to live in widowhood the rest of my days.' He said, 'Then, if you will go I will whip the preacher and run him out of this community.' His wife said, 'That is your responsibility and that is a game that two can play.' She said, 'My prayer is that the gospel of Christ may conquer your life,' and she walked with the children that day three miles to church. God's power was upon the preacher. The people prayed that God would get hold of the drunkard. Toward the close of the service that morning the congregation saw this man ride up and hitch his horse and come and sit under the edge of the tabernacle. God was present in convicting power. The result was that this enraged man was the first at the altar. He was not only gloriously saved but the unsaved members of his family and other sinners were saved. Jesus has power to save the hardest of men."—Submitted by W. W. GLENN.

### "Be's" for Preachers

J. A. Allen

- Be courteous at all times. Again I say be courteous.
- Be void of hypocrisy.
- Be prayerful.
- Be a preacher of the Word. Three other things: Preach the Word; preach the Word; PREACH THE WORD.
- Be a student of the "Word" more than books. But be a student of both.
- Be "cheerful" without an "earful."
- Be a cheerful giver before God and your people.
- Be reminded; "Bodily exercise profits a little."
- Be sure to keep the "God-of-the-cause" ahead of the "cause-of-God."
- Be "zealous" but not "jealous."
- Be careful how you hold your faith lest you "drop" it.
- Be a student of the biographies of great characters.
- Be careful about foolish jesting lest you come into condemnation.

Be abreast with the age in which you live, in reading and observation.

- Be natural so you will not "B" flat.
- Be mindful of your family as well as other people's.
- Be at the task of spreading good literature.
- Be a man who would rather suffer a wrong than to waste time avenging it.
- Be in search of your "weak points" and, lo, what a crowd you will meet who are in search of the "same thing."
- Be reminded that power is not in size but that a preacher needs a "sizable bit of power."
- Be on the lookout for good in others. You will be surprised.
- Be a "winner" even if you "lose."
- Be fair and "be square" are a happy pair.
- Be sure to "forget" as well as to "remember."
- Be on the "lookout" if you expect the proper "outlook."
- Be more than just "seeming-to-be."

### THE WORD "AMEN"

The word "Amen" is the most often used word in the entire world, as given out a few months ago by a radio announcer, when asked this question. Thus we are in common with the custom of the races.

Let's use our "amens." Shout them, sing them, preach them. Make them sacred. Make them musical. Make them prayerful. Study how and when to use them. Someone has said, "Too many folks have spiritual indigestion because they have swallowed too many amens."—B. H. POCCOCK.

### Ramblings of the Roving Correspondent

I HAVE heard many pastors tell their congregations that they (the congregations) had as much responsibility and obligation to be present at every service as had their pastors. Also that the requirements for deep spirituality were as high for church members as for ministers. It never was very convincing to me. I reasoned (to myself) that as leaders and as individuals whose lives were consecrated and devoted to a cause ministers should be away ahead of their flocks in spirituality, in loyalty, in generosity, and in all the graces and gifts of Christianity.

The foregoing was a somewhat irrelevant introduction to something I want to say about a pastor setting the example for his flock along some lines not frequently thought of. For instance, every pastor wants (if he doesn't he should) his congregation to be orderly, reverent, worshipful and to refrain from visiting and whispering during the preaching service. Does he then, during the opening service of the Sunday school, bustle about, consult teachers and pupils about various matters, walking up and down the aisle and in general disturbing the service and harassing the one in charge?

Would any preacher be guilty of whispering with a visiting minister seated next to him on the platform while someone is giving a gospel message in song? I ask you, would he?

A "verbal report" does not differentiate one that is given extemporaneously from one that is written. The latter qualifies as "verbal." It is either an "oral" report or a written report that is read.

THE PREACHER'S WORKSHOP

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

Roy E. Swim

Sermon Seed

Sins of the Disposition (Luke 15: 28). Contrast the sins of the younger brother with the sin of the older.

Old Age Insurance. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22: 6).

A Refuge Never Failing. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Corinthians 10: 13).

Light from Holiness Lamps

Keeping the Fellowship—Dr. S. A. Keen, the great evangelist, was asked, "Have you ever felt any condemnation since you made the profession of sanctification?" He said, "Oh, yes, I have been condemned many times. Before I experienced sanctification I was in a state of interrupted fellowship with Christ; sometimes my heart grew cold. But God visited my church with gracious revivals during which I renewed my strength and followed Christ, at least for a time, with greater faithfulness. But since this new experience I have not suffered my fellowship with Christ to be seriously interrupted. The Holy Ghost deals faithfully with me; a wrong word springing from my lips, a wrong impulse coming into my heart, He warns or rebukes me, and I instantly respond to His warning or rebuke. I turn to God immediately for forgiveness and for increased strength to do His will. If I have given offense to others, I turn to them also for forgiveness. Hence my fellowship with God has been uninterrupted since I entered upon this blessed experience."—G. W. RIBOUT in Pentecostal Herald.

Sanctification Defined—"Pure love, reigning in the heart and life—this is the whole of Christian perfection. In one view, it is purity of intention, dedicating all the life to God."—WESLEY. "By holiness is meant that participation of the divine nature which excludes all original depravity or inbred sin from the heart and fills it with perfect love to God and man. . . . Holiness begins when the principle of purity, namely, love to God, is shed abroad in

the heart in the new birth. But entire sanctification is that act of the Holy Ghost whereby the justified soul is made holy. It is the in coming of the abiding Comforter into the consciousness of the believer, bringing His own light. Its chief inferential evidences are oneness with Christ, easy victory over sin, rejoicing evermore, praying without ceasing, and in everything giving thanks. In fact it is that state of grace which excludes all sin from the heart."—DANIEL STEELE.

"Sanctification is an experience which makes the heart pure and clean, and is no more substitutionary holiness, but an inwrought cleansing effected by the Holy Ghost through the truth and by faith in the merit of the shed blood of Jesus Christ and the promises which He gave. It is a state of complete restoration; the image of God is restamped on the soul of the believer, and fits and provides him with a disposition to know, do, and to suffer God's will."—J. A. FLETCHER.

At the Place of Prayer

There were only two or three of us Who came to the place of prayer, Came in the teeth of a driving storm; But for that we did not care, Since after our hymns of praise had risen, And our earnest prayers were said, The Master himself was present there, And gave the living bread.

We knew His look on the leader's face So rapt and glad and free; We felt His touch when our heads were bowed, We heard His "Come to me" Nobody saw Him lift the latch, And none unbarred the door; But "peace" was His token to every heart,

And how could we ask for more? —MARGARET SANGSTER.

The World Today

One does not confess himself a pessimist today who sees conditions sinking to the moral level that which obtained in the Roman empire nineteen hundred years ago. Who will gainsay the correctness of this modern catalog: corrupt politics prevalent on every land; a distressing lack of integrity in business;

economic conditions in which capital and labor run neck and neck in unholy efforts to gain unrighteous advantages; the presses putting forth millions of pages of corrupting literature; the salacious moving pictures poisoning the minds of people of all ages, and probably creating more criminals than all other agencies combined; the state and national governments in our own land, with utter disregard for all commitments to the contrary, flooding dry territory with hard liquor over the protests of outraged citizens; the most degrading forms of gambling licensed and encouraged by civil government; domestic life being undermined and corrupted by easy marriage and divorce, making consecutive bigamy and polygamy respectable and promoting legalized adultery; sections of the social life of all elements in our population rotting to the core; some colleges and universities, according to reliable reports, employing teachers and using texts that set forth principles altogether contrary to Christian ideals and common decency; and churches, having forgotten the exhortation to withdraw from those who walk ungodly, with long rosters of worldlings who neither support the body of Christ with their presence and means, nor lend their influence to the promotion of the things of the kingdom of God? If salt was needed when Jesus taught His disciples on the mountain, it is needed in our land today.—E. P. J. GARROTT in Word and Way.

A Rural Plan

In Church Management a plan that has proved successful for reaching rural areas with the influence of the church is presented. It is called "The Farmers' Fellowship." The central idea is a series of informal meetings in the homes of the countryside, somewhat similar to the old-fashioned cottage prayermeeting. In addition to this however the idea of neighborhood fellowship is added. There is no organization involved in the setup except that of the simplest kind. Those who attend are considered "members" and are put on the notification list of the secretary. Phone calls and postal cards are used to announce the meetings. All are equally welcome regardless of religious affiliation.

The plan of the meeting is well adapted to the purpose. There is first of all worship, with hymn singing, prayer and a short sermon. A folding organ assures music without regard to the equipment of the home in which the meeting is held. The worship is followed by a brief business session in which projects of service to the church or to the community are voted or plans for the future are outlined. Always an offering is taken to provide for these special interests,

chief among which is an annual Christmas party for the children of the countryside. After business is a time of social fellowship. Plans are in charge of a revolving committee of five. There may be musical numbers, occasionally games, sometimes refreshments and frequently the group just sit and visit.

The fellowship program follows fairly closely the special seasonal emphasis: Hallowe'en calls for a "huskin' bee." The Harvest Festival calls for stocking up the pastor's cellar. Christmas is special. Valentine's Day suggests a mid-winter community dinner at noon. July Fourth all the families bring their fireworks and have a display together. The fall concludes with a grand picnic.

The suggested plan worked well in a rural community where the church had not prospered. The pastor worked out of the village into the surrounding country. Enthusiasm grew. "Rural routes" were projected on Sunday to the Sunday school. In a short time the farmers themselves were taking the responsibility for seeing to it that the children from their communities got to Sunday school in the village. One can see possibilities in such a plan as a means of contact and service in rural communities especially if a vital evangelistic program is carried on in the church services so that people won to the church might be brought into personal relation to God in Christian experience.

My Church

My church is where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the love of God is revealed and the unity of God is perceived.

It is the home of my soul, the altar of my devotions, the hearth of my faith, the center of my affections and the foretaste of heaven.

I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support, and to obey its laws.

It claims the first place in my heart, the highest place in my mind, the principal place in my activities, and its unity, peace and progress concern my life in this world and in that which is to come.

I owe it my zeal, my benevolence and my prayers. When I neglect its services I injure its good name, I lessen its power, I discourage its members and I chill my own soul.

I have solemnly promised in the sight of God and men to advance its interests by faithful attendance, by reading the Holy Bible, by never neglecting its ordinances, by contributing to its support, by meeting with my fellow members, by watching over their welfare, and by joining them in prayer, praise and service

and that promise I this day renew, before God my Father, Christ my Redeemer, and the Holy Ghost my Sanctifier.—JOHN BUNYAN SMITH in The Wesleyan Methodist.

Working with God

A beautifully apt and enlightening paraphrase of the original Greek of Philippians 2: 13-16 was given by Bishop Lightfoot: "Therefore, my beloved, with a nervous and trembling anxiety, work out your salvation for yourselves. For yourselves, did I say? Nay, ye are not alone. It is God working in you from first to last; God that inspires the earliest impulse and God that directs the final achievement. Be not like Israel of old. Never give way to discontent and murmuring; show yourselves blameless children; that so, when Christ shall come to judge all our works I may know my race has not been run in vain."

How to Make the Sunday School Grow

Always go. Always be on time. Enter heartily into the singing and reverently into all the opening services. Be appreciative of the officers and let them know it occasionally. Accept any place you are asked to take on the Sunday school staff. In the class give attention to the lesson and discussion and avoid private or whispered conversation. It disturbs others.

Treat all newcomers as guests, and make them want to return.

Give hearty support to the projects of the school to encourage the spirit of co-operation.

If you are not elected to some office, be happy that you can give your entire attention to your class and the building up of the interests of the school.

Give as liberally as you can to the support of the school, and when a surplus accumulates, select a missionary to apply it to.

Be enthusiastic about your school and boost it as you would a private interest.

Pray for the outpouring of the Holy Ghost upon yourself and your school, and upon all the officers of the church, that all may be used of God to the promotion of a revival of interest in the Bible and the means of salvation. If you will do this, it will be the best year of your life.—Kansas Nazarene Signal.

The Fullness of the Blessing

"But I hear someone inquire, 'Have you perfect satisfaction? Is every craving of your soul satisfied?' Yes. No. My present capacity for the love of God is filled, but so precious is the

treasure that I am coveting a vessel a thousand times larger. Hence with Charles Wesley I daily exclaim:

'Insatiate to this spring I fly; I drink, and yet am ever-dry; Ah! who against Thy charms is proof? Ah! who that loves can love enough?' —DANIEL STEELE.

Finney on Ministerial Qualifications

"To me it seems very manifest that the great difference in ministers, in regard to their spiritual influence and usefulness, does not lie so much in their literary and scientific attainments as in the measure of the Holy Ghost which they enjoy. A thousand times as much stress ought to be laid upon this part of a thorough preparation for the ministry, as has been. Until it is felt, acknowledged and proclaimed upon the housetops, rung through our halls of science, and sounded forth in our theological seminaries, that this is altogether an indispensable part of the preparation for the work of the ministry, we talk in vain and at random when we talk of the necessity of a thorough preparation and course of training."

"I must confess that I am alarmed, grieved and distressed beyond expression when so little stress is laid upon the necessity of the baptism with the Holy Ghost. Of what use would ten thousand ministers be without being baptized with the Holy Ghost? Ten thousand times ten thousand of them would be instrumental neither in sanctifying the church nor in converting the world."

Epigrams by Robert Purvis

"Life breaks down at the point of its exhilarations."

Men see apples on trees. Jesus saw trees in apples.

Jesus never steps in until the world has spent its force.

The real value of what Jesus does is found in the last analysis.

Do not become so heavenly minded that you are of no earthly use.

True Rest

Rest is not quitting The busy career; Rest is the fitting Of self to one's sphere.

'Tis the brook's motion, Clear without strife Fleeting to ocean After this life.

'Tis loving and serving The highest and best; 'Tis onward, unswerving— And this is true rest. —ANON.

HOMILETICAL

A Preaching Program

Orval J. Nease

Morning Message—September 4 THE BLESSINGS OF LABOR

For thou shalt eat the labour of thy hands; happy shalt thou be and it shall be well with thee (Psalm 128: 2).

INTRODUCTION

- 1. The first Monday in September.
2. A national holiday by proclamation of Congress in 1894.
3. The right to labor and its fruitage is a divine heritage.

I. LABOR IS A LAW OF GOD

"Six days shalt thou labour" (Genesis). "Thou shalt eat the labour of thy hands."

- 1. Labor is a divine command.
a. Based upon the abilities and capabilities of man.
b. Based upon the purpose and design of God for man.
c. Labor as much a command as rest.

2. Labor not a curse imposed as a result of the fall.

- a. Man was placed in the garden and told to keep or tend it.
b. God himself labored.
c. Christ himself labored.

3. Labor is a natural necessity and a Christian characteristic.

- a. A natural necessity.
b. A Christian characteristic.

II. LABOR IS THE LAW OF HAPPINESS

1. Labor affords a worthy outlet of the energies.

- a. Idleness a curse.
b. Idleness and vice have very close affinities.

2. Employment of mental and physical powers preclude crime.

- (1) Criminals are recruited from the lazy and shiftless.
(2) Employment of mental and physical powers preclude crime.

Evening Message—September 4

A STAY OF SENTENCE

Because sentence against an evil work is not executed speedily therefore the heart of the sons of men is fully set in them to do evil" (Eccl. 8: 11).

INTRODUCTION

- 1. Men presume upon God because final judgment day of sinners is delayed.
2. Men forget that sin is already judged.

I. THE SENTENCE AGAINST SIN

- 1. Sin has already been judged.
2. The sentence has been declared by God.
3. The sentence pronounced upon sin is death.

II. THE SENTENCE STAYED

- 1. Calvary is God's authority for stay of execution.
2. The stay of execution is a time of mercy.
3. The admonition is to repent.

III. DELAYED SENTENCE MAY LEAD TO PRESUMPTION

- 1. Sin is a matter of the heart.
2. The heart fully set.
3. Death does not alter a "set" heart.

IV. THE SENTENCE EXECUTED

- 1. "Treasuring up wrath against the day of wrath" (Rom. 2: 5).
2. No further reprieve.

NOTE—Hauptman finally was executed.

Morning Message—September 11 BEHOLDING YOUTH

Then Jesus beholding him loved him (Mark 10: 21).

INTRODUCTION

- 1. Millions of youth are this week enrolling in public schools and colleges.

- 2. Millions are potential Sunday school pupils sufficient to fill every church school in the land.
20-27 million under 20 years of age receiving no formal religious instruction.

I. THE REVELATIONS OF YOUTH

- 1. Youth conceals his real self.
2. Fundamentally youth is unchanged.
3. Moments of revelation.

II. BEHOLDING THE YOUNG MAN

- 1. A day of platoon teaching.
2. Youth misunderstood.

III. LOVING THE YOUNG MAN

- 1. Passive love is but empty yearning.
2. Active love seeks its object.
3. The kind of youth leaders we must have.

II. THE WICKED BURIED

- 1. The rich man died and was buried.

III. THE WICKED FORGOTTEN

- 1. Man's attempt at immortality.

- c. Leaders and teachers with a mission.
d. Leaders and teachers with a passion.

CONCLUSION The twin graces of youth leaders are "gentleness" and "patience."

Evening Message—September 11 THE FORGOTTEN MAN

And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done (Eccl. 8: 10).

INTRODUCTION

The vision of the God-touched man.
a. Unfolds not only facilities of the redeemed.
b. But also the tragedies of the unrepentant.

I. THE WICKED IN THE HOLY PLACE

- 1. The place of the holy.
2. The wickedness of indifference.

II. THE WICKED BURIED

- 1. Men live as though there were no death.
2. The wicked buried in the field of his chosen activity.

- b. Buried—
(1) No prayers or entreaties of loved ones disturb.
(2) No trumpet blast of church or ministry awakens.
(3) No miracle movement of the Spirit arouses.

c. Buried—

- (1) Above ground.
(2) Premortem damnation.

III. THE WICKED FORGOTTEN

- 1. Man's attempt at immortality.
2. Streets after our war heroes.
3. Buildings after public benefactors.

c. Achievements of immortality.

- (1) Alexander, Napoleon, Caesar, may conquer their worlds.
(2) Shakespeare, Bacon, Tennyson, Milton, may with their living essays and sonnets.
(3) Homer, Beethoven, Bach, Listz, may compose their enduring harmonies.
(4) Michelangelo, Raphael, may paint and chisel their visions of glory.

CONCLUSION

"He forgot all my sin But remembers me."

Morning Message—September 18 SALT DEPOSITS

Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? (Matt. 5: 13). "Have salt in yourselves" (Mark 9: 50).

INTRODUCTION

- 1. Christ surrounded by the multitudes, "And he opened his mouth and taught them."

CONCLUSION

Read also Luke 14: 34, 35.

- a. Taught them in language of simplicity.  
 b. Taught them in terms of familiar commodities, bread, water, lilies, sparrows, seed, pearls, light, salt.  
 2. The importance of salt in the East.

### I. SALT'S APPLICATION

1. Salt defined.  
 a. Salt and light both used to portray the functions of divine grace.  
 (1) Light represents the outer penetration.  
 (2) Salt represents the inner preservation.  
 b. Salt is the New Testament symbol for Christian character.  
 (1) Character inwrought by divine grace.  
 (2) Character, the product of redemptive provision.  
 "Christ in you the hope of glory."

2. Salt located.  
 a. Container identified with the commodity contained.  
 "Ye are the salt."  
 "Have salt in yourselves."  
 b. "Salt of the earth."  
 NOTE—Dr. H. C. Morrison, "Salt no good until barrel is broken and the salt rubbed in."  
 (1) Not "sugar Christians."  
 (2) Virile Christians.  
 (3) The strenuous Christ.

### II. SALT CHARACTERISTICS

1. A seasoning potion.  
 a. Saves from insipidness.  
 b. Grace in the heart makes the individual acceptable to God.  
 c. The church in the world makes the world acceptable.  
 (1) World owes the church an unrecognized debt.  
 (2) Note: Abraham prays for the sparing of Sodom on the basis of the righteous in Sodom.  
 2. A penetrative virtue.  
 a. Grace penetrates the entire life. Home, private, business, social, recreational, etc.  
 b. Grace penetrates all society.  
 Note: The mayor of a city fraught with labor disorder related that the simple prayer of a Nazarene pastor in his office for him had more to do with holding him steady in the crisis than all other influences.  
 3. A preservative power.  
 a. Salt saves from putrefaction.  
 b. Salt cleanses existing infection.

### III. SALTLESS SALT

1. Salt may lose its saltiness.  
 a. Maintains its form, etc., but loses its savor.  
 b. Christians who have lost their salt.

- (1) No seasoning grace.  
 (2) No penetrative influence.  
 (3) No preserving grace.  
 2. The fate of saltless salt.  
 a. "Good for nothing."  
 "Not fit for the land nor yet for the dunghill." Nothing so worthless as dead holiness.  
 b. "Trodden underfoot."  
 (1) Saltless salt used for paths and roadbeds.  
 (2) Saltless saints a byword to the world.

### CONCLUSION

- "Wherewith shall it be salted?"  
 Two answers suggested:  
 a. God may restore the unsalted salt.  
 b. If the church refuses to be re-salted God has no other way to salt the world.

### Evening Message—September 18

#### THE VALLEY OF DECISION

*Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision (Joel 3: 14).*

### INTRODUCTION

1. The prophet overlooked the valley of Jehoshaphat.  
 a. A beautiful garden valley.  
 b. The grain ready for the harvest sickle.  
 c. As the grain would fall so would it lie.  
 2. The prophet overlooked Israel.  
 a. It was Israel's day of choice.  
 b. Their decision would determine their destiny.

### I. THE VALLEY OF DECISION

1. The valley of ample light.  
 a. Responsibility is determined by light.  
 b. This generation has Calvary and Pentecost.  
 2. Light received compels decision.  
 a. God is responsible for the giving of light.  
 b. Man is responsible for obedience to light.  
 c. No man can remain neutral to truth.  
 3. Valley represents circumstances favorable to right decision.  
 a. Right influences.  
 b. Right examples.

### II. THE DAY OF THE LORD

1. This is man's day.  
 a. Man the center of his universe.  
 b. Man the king upon his throne.  
 c. Man the arbiter of his own destiny.  
 2. Christ stands today before Pilate.  
 a. Awaiting Pilate's decision.  
 b. Christ will not embarrass man's power of choice.  
 3. Tomorrow is the Lord's day.  
 a. A day when Christ will be judge.

- b. A day when man stands at the bar.  
 c. A day when man's disposition of Christ will determine Christ's final disposition of man.

### III. WHY MEN MAKE WRONG CHOICES

1. Moments of choice.  
 a. Some men choose under stress.  
 b. Most men choose after due deliberation.  
 c. Small incidents often determine great decisions.  
 (1) A laugh has damned a man.  
 (2) A prayer has saved a man.  
 2. Background of choice.  
 a. An inconsistent home atmosphere.  
 b. A continued indifference toward light.  
 c. A weighing of personal desires.  
 Note—Aaron Burr, "If Christ will let me alone I will let Him alone."  
 3. Procrastination ultimates in final rejection.  
 Note—"Almost thou persuadest me to be a Christian."

CONCLUSION—Choice holds within it eternal consequences.

### Morning Message—September 25

#### BURNING HEARTS

*And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? (Luke 24: 32).*

### INTRODUCTION

1. The New Testament is the story of burning hearts.  
 2. The testimony of the unnamed disciples who walked from Jerusalem to Emmaus is the testimony of all who walk with the Christ.

### I. THE RELIGION OF THE BURNING HEART

1. Religion of Jesus Christ is a religion of the heart.  
 a. Philosophy of men may fire the mind.  
 b. Religion also appeals to the intellect.  
 c. Religion of Jesus Christ is primarily a matter of the heart.  
 2. The God-touched heart is a transformed heart.  
 a. "Saul . . . a hand of men whose hearts God had touched" (1 Sam. 10: 26).  
 b. John Wesley, "My heart was strangely warmed."  
 c. Quakers—recognized the "inner light."  
 3. The God-touched heart is a heart aflame.  
 a. It is warm with love and compassion.  
 b. It is aglow with wisdom and truth.

- c. It is afire with holy zeal and passion.

### II. THE RELIGION OF THE BURNING HEART JOURNEYS WITH CHRIST

1. The journey to Emmaus began without Christ.  
 a. A journey of heavy hearts and disappointment.  
 b. All life's journeys without Christ are travels of the lonely heart.  
 2. The burning heart is one that companions Christ:  
 "And He walks with me  
 And He talks with me  
 And He tells me I am His own."  
 3. The burning heart is one that hears and receives the words of Christ.

### III. THE RELIGION OF THE BURNING HEART IS THE WAY OF SACRED DISCLOSURE

1. Christ opened to them the Scriptures.  
 2. The Christ revealed Himself to them at the journey's end.  
 3. Pentecost is the experience of the burning heart perpetuated.

### CONCLUSION

Basic to all effective service is the experience of the burning heart.

### Evening Message—September 25

#### THE ARK OF SAFETY

*Come, thou and all, thine house into the ark (Gen. 7: 1).*

### INTRODUCTION

1. Old Testament pictures of the gospel.  
 2. God's provision of the Ark is such a picture.

### I. THE MOST TYPICAL GOSPEL APPEAL

1. The word "come" is the gospel epitomized.  
 a. It has ever been God's word to Israel.  
 b. It is Christ's most frequent word.  
 c. It is used 1800 times in the Bible.  
 2. It is a word which asks no questions.  
 a. Shake loose from where you are and "Come."  
 b. God never twits a forgiven soul of the past.  
 3. There is much implied in the coming.  
 a. C—Confessing.  
 b. O—Obediently.  
 c. M—Meekly.  
 d. E—Earnestly.

### II. A PERSONAL APPEAL

1. "Come thou!"  
 2. Conscience is God's index finger.  
 "Thou art the man!"  
 3. First responsibility is personal.

### III. THE SCOPE OF THE APPEAL

1. "Thou and—"

2. "Thy house"—begin at home.  
 3. "All"—responsibility does not cease until all are in.

### IV. THE GOAL OF THE APPEAL

- "Into the ark."  
 1. There is but one place of security from the storm.  
 a. In Jesus Christ.  
 b. "Neither is there salvation in any other" (Acts 4: 12).  
 2. There is but one door of admittance.  
 "I am the door, by me if any man enter in he shall be saved" (John 10: 9).  
 3. There is ample room for all.

### V. THE URGENCY OF THE APPEAL

1. The language of the gospel is ever in the present tense. "Come, now!"  
 2. The language of the gospel is ever in the imperative mood, "Come!"  
 CONCLUSION—The cloud of deluge wrath is impending.

## SERMON OUTLINES

### Some Perils of the Christian

PAUL COLEMAN

1. That of not lifting our life to the level of our theory. We get a new ideal of what the Christian life ought to be and one of five things occurs:  
 1. All may collapse so that hereafter we live a baser, meaner life than before.  
 2. We may keep the theory and not lift life to its level, living the life of a hypocrite, with a moral body, semi-moral mind, and immoral soul.  
 3. We may become religious professionalists, victims of self-deception, saying one thing with our lips and not living it in our lives, but unaware of it.  
 4. We may drop to the level of perfunctory living and become a mere "common Christian."  
 5. May be lifted by grace to the level of the new vision.

### The Common and the Uncommon

R. R. AXIN

*What God hath cleansed, that call not thou common (Acts 10: 15).*  
 Read: Acts 10: 9-17.

### INTRODUCTION

1. Definition of term "common"—Webster: ordinary; familiar.  
 2. Setting of lesson is Peter's vision on housetop.  
 3. "And the common people heard him gladly" (Mark 12: 37).  
 4. For a thing to become "common" is to lose your esteem or appreciation of it. Unimportant, in other words.

Let us consider the religion of our Lord in this present age:

### I. TRUE RELIGION, THAT OF CHRIST, HAS BECOME "COMMON"

1. People will make every possible effort to see the extraordinary or the unusual.

To illustrate:

a. Let a spectacular show come to town and it will draw an unusually large crowd.

b. The catch of a large or unusual species of fish.

c. One of the United States' largest submarines came to Port Brownsville for the first time and people flocked there by the multiplied hundreds to see that which is uncommon to them.

2. A church can announce that an evangelist has come to town and a revival meeting begins. No one becomes alarmed but just casually remarks, "Just another meeting."

3. Why is such an attitude taken? Who is to blame?

In the day of Christ and the apostles the people thronged about them because they were doing things out of the ordinary.

4. He has given us power over the devil, every authority in his name to command devils.

5. Wherein have we failed? Jesus said on one occasion after the apostles had failed, "This kind cometh out only by prayer and fasting."

### II. AN INDIVIDUAL EXPERIENCE HAS BEEN MINIMIZED UNTIL THE MAJORITY HAVE NO FAITH IN THE TRANSFORMING POWER OF GOD IN A HEART AND LIFE

1. Professing Christ without any change. Continuing in sin, just under a new name.

2. We must prove to world by doing that which is beyond the human, manifesting such a spirit as if we were smitten on one cheek that we would turn the other; if we were compelled to go a mile that we would go twain willingly; if our coat was taken then we would give our cloak. Return good for evil.

3. Accusations may be hurled at us, such as being drunk with new wine, being beside thyself because much learning doth make thee mad, gone crazy, losing his mind, fanatical, old fogy, etc.

Illustration—Chiang Kai-Shek, the present prime minister of China, was ten years ago a Communist general and was very cruel, doing much violence in China. After having destroyed a missionary hospital in one of his raids, was called upon by the doctor of this work one day. "A foreign devil wishes to see you," said the orderly. "A foreign devil? And still alive? Bring him in," said the general. The doctor says, "I have come to ask you a favor." "You



for things spiritual; attuned to spiritual influences; receptive of spiritual powers; susceptible to spiritual forces; obedient to spiritual impulses.

II. Avoid other mindedness. See that we do not put ourselves in the way of becoming other minded. Worldly minded by reading its literature; seeking its values, its attractions and its entertainments; imbibing its spirit. Worldliness is an evidence of worldly mindedness. Spirituality of spiritual mindedness. Trees are known by their fruit.

III. Cultivate an appreciation of the value of being spiritually minded. In its effects upon ourselves; in its effects upon others coming within the sphere of our influence; in increasing our value to God and men. What has it meant to us to come under the influence of spiritually minded people? What will it mean to others to come within the circle of our influence?

IV. The measure of our value to God and to others is determined by what, by His grace and power, we become. We can come to our own in value and usefulness in no other way than that of becoming spiritually mind-

ed. We are spiritual beings as well as natural.

V. We become spiritually minded through the operation of the Holy Spirit. The carnal mind we have as an inheritance. The spiritual mind as a bestowment. It is wrought in us by the Spirit without co-operation. Our co-operation is the measure of the intensity of our desire to become spiritually minded.

VI. We become spiritually minded by reading the Word of God, meditating on what we read and putting it into practice in our daily lives. Prayer and communion with God; fellowship with Him in suffering, sacrifice and service tends to the development of spiritual mindedness. Keeping the mind concentrated on religious subjects—activities, spiritual concern and thinking in terms of spiritual advancement are all helpful.

VII. Cultivate an ever deepening and increasing appreciation of the gift of the Holy Spirit; of His activities for us, in us and through us. We become spiritually minded as we come to know and appreciate the mighty Author of this transcendent grace and endowment. He is here as the Executive of the Godhead among men. We become what God would have us become as we yield ourselves to Him in His mighty transforming operations and activities.

Not many of us rise to heights of eminence in any realm. In no other realm is there opportunity to rise as high as in the spiritual realm. The men who have risen to eminence in this realm stand out like mountain peaks in human history.

**Glorying in Knowing God**

*Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches; but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord (Jer. 9: 23, 24).*

These words were uttered in a dark time in Judah's history. In spite of the loving kindness and long forbearance of God the Jews had persisted in wandering away from Him; honoring Him with their lips, but in their hearts following other gods. In these ways they had gone so long that they were confirmed in them. Everything that God could do for them in the land had been done and they had failed to respond favorably to His overtures of mercy and love. Nothing less than discipline in strange lands, is left for them. They are on the eve of the Babylonian captivity, a cessation of their formal national existence, and a long period of subjection to

the nations of the earth. This has not been God's choice for them, but their choice for themselves. Not that they chose this formally, but they took the way that led to it directly, and they are at their goal. In their spiritual blindness and obstinacy they are refusing to believe the Word of God through His prophet and insisting that they are not on the verge of disaster, but are in the way of prosperity and the favor of God. There are ways in the moral and spiritual realm that lead directly to destinations as certainly as there are in the material realm. Men among them were still glorying. The wise in their wisdom; the mighty in their might; the rich in their riches. These had become their gods. In them they were putting their trust. They had allowed these material things to obscure their vision of the spiritual; things visible and temporal to rob them of things invisible and eternal. They had lost God in gaining mammon. What can these things do for them now?

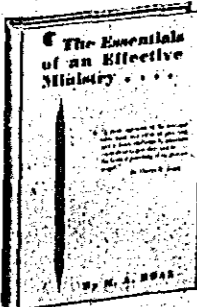
I. Wisdom has its place; might has its place; riches have their place. But all these are subordinate places and they must be kept in them. To glory in them is to put them in places they cannot fill. They may be the gifts of God and should be thankfully received and duly appreciated. They may be things we hold in trust; things over which God has made us stewards. Our glorying should be in the God who bestows them, and counts us worthy to be entrusted with their stewardship.

II. To make these things our objectives in life is to give them places of importance that they do not and cannot

**The Essentials of an Effective Ministry**

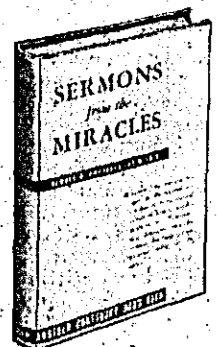
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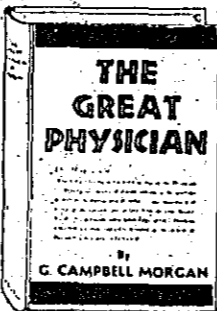
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deserve. To make them occasions of glorying is to exalt them to heights to which they cannot rise. Having lost their vision of God, these men were glorying in things unworthy of such treatment; worshiping the creature more than the Creator; the gift rather than the Giver.

III. These things are not to be despised or made light of. They have their places and their values. None of them could save them in their hour of distress and need. The fear of the Lord is the beginning of wisdom; the possession of the Lord our might and our riches.

IV. God himself is the one object of glorying to beings created in His image. Before Him all else falls into comparative insignificance. It is more than passing strange that beings capable of knowing God should be satisfied without this knowledge. But they are not so satisfied. Nothing less than this can bring satisfaction to human beings.

V. We should glory in God for what He does in the earth. He exercises loving kindness, judgment and righteousness in the earth. What would earth be without Him and without these things? What would we be in a world without Him and without His intervention.

VI. We should glory in Him for that in which He delights. He does not delight in the strife and turmoil of earth; in men glorying in things of time and sense. We were made for better things—for fellowship with Him and for delight in the things in which He delights. To Him we come from the turmoil and strife of earth for harmony with God and heaven; from things temporal to things eternal.

VII. We should glorify Him for His faithfulness for what He is to us; and ever has been to all mankind, for all the present is to us and for all the future holds for us; for an eternity of delight in the things in which He delights and of the unfoldings of the possibilities of the life eternal Christ came that we might have.

**The Old Paths**

*Thus saith the Lord, Stand ye in the ways; and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein (Jer. 6: 16).*

In this world of mankind so many of whom have sinned and rebelled against God, made light of His commandments, refused His mercy, spurned His grace; scorned His counsel and turned to their own ways; life has become so complicated and its ways so multitudinous that one cannot hope to find his way through it successfully or make a safe landing on the other shore without help at every step of the way. God offers

Himself to us as our one sufficient Guide and points out to us the way of safety and success. He has had a people down, through the ages who have accepted His guidance, followed His counsel and walked in ways that were pleasing to Him and profitable to themselves and to others. He has given us His word to be the man of our counsel. In every generation He has had His witnesses and servants to point out to men the ways in which He would have them walk. Devious ways are all about us, but the most devious of all are the ways of life. Mysteries are everywhere, but the greatest of them are the mysteries of life.

I. Stand in the ways. Survey the situation. Ways are all about us. They have their parts of destination as well as of departure: Where do they lead? What will be their ends? In the midst of these confusing paths we are not to walk heedlessly. Life is too precious to be thus wasted. Destiny is too important to be carelessly ignored.

II. Make proper inquiry. Ask for the old paths. The paths in which men have walked in safety and security in all ages. The paths that lead to right and desirable destinations. Paths of repentance and justifying faith, of righteousness, God-pleasing and man profiting living. Ways in which God's people have ever walked.

III. Where is the good way? The way of holiness of heart, mind and life. The way in which God would have every one of His children walk.

IV. The exhortation. Walk therein. There are crises experiences of justification and sanctification that bring us into these paths. There are lives to be lived. In these paths we are to walk. There must be inner conditions before there can be outer manifestations. Holiness of heart and mind in order that there may be holiness of life and con-

duct. Getting into these paths is one thing. Walking in them is another.

V. The promise. And ye shall find rest for your souls. There is no rest for the soul in sin. This they had proved by their evil ways of living. They had walked in paths that did not lead to soul rest. Man is made for God and finds no rest until he finds it in Him; for holiness and finds soul rest only in holiness of heart and life. All efforts to find rest otherwise have signally failed.

VI. Their present experience. From the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealt falsely. They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace. Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush; therefore they shall fall among them that fall; at the time that I visit them they shall be cast down; saith the Lord (Jer. 6: 13-15).

VII. The great refusal. We will not walk therein. Men tend to become confirmed in their ways. The longer salvation is delayed the less likely it is to occur. Every refusal of proffered mercy makes the next refusal easier and more certain. Every hour men spend in wrong ways tends to strengthen their attachments to them.

God is still merciful to Israel. As a people they may refuse His proffered grace. As individuals they may receive His mercy. What the masses do may have its influence upon individuals, but it cannot prevent their closing with Him in His proffered salvation. Only those who persist in their refusal to walk in God's ways of holiness and life are lost. He will save all He can; even though the nation is cast out of the land.

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**Christian Gratitude**

*Thanks be unto God for his unspeakable gift (2 Cor. 9:15).*

Few things, if any, are regarded as more detestable than ingratitude. Not only is it one of the basest of sins, but it is one of the most unreasonable. Everything so tends to the manifestation of gratitude for favors shown that its expression should be spontaneous under all circumstances. It is because of this that the withholding of it is regarded with such universal disfavor. On the other hand, praise is comely, it is fitting, it calls for the approval of every right thinking person. Gratitude to God for His manifold gifts is fitting and should be universal among mankind. Especially is thanksgiving to God for the gift of His Son—His unspeakable Gift—fitting and proper for all. All are benefited by Him; all are blessed through Him; all are indebted to Him. One's attitude in this matter is an index to His condition and character.

I. The heart of Paul was full of Christ and was constantly overflowing with thanksgiving and praise to God for Him. It is as our hearts are filled with Him that they overflow with thanksgiving to God for Him.

II. He is God's unspeakable Gift in that the infinite glory of His person cannot be uttered or expressed in speech. Because of our finite limitations He will ever be God's unspeakable Gift. What a glorious thing it is that God has been pleased to give us such a Gift!

III. He is God's unspeakable Gift in that the benefits that come to us through Him are unspeakable. By His death satisfaction is made to God for our sins and our salvation is made possible.

IV. He is God's unspeakable gift in that by His life our salvation is made actual. Our sins are forgiven, our hearts are purified, life, eternal life is ours, and all the benefits and blessings of salvation are ours to enjoy. Who would contend for a moment that these transcendent works of grace are speakable? Words are vehicles too feeble to express the raptures, the glories, the blessings of divine grace and salvation.

V. All that life holds for us here is made possible because Christ is God's unspeakable Gift to us. It is only as we come to know Christ better and come to a better understanding of what God designs Him to be to us that we come into actual realization of the benefits that are ours in Him. After many years of sanctified experience Paul's heart cry was, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection from the dead." Here we

have the secret of Paul's marvelously rich experience, glorious life, and fruitful service. And there is the Fountain from which we must draw that our own lives may be enriched, our own characters perfected and our own usefulness increased.

**Hearing God When He Speaks**

*I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints; but let them not turn again to folly (Isa. 65:8).*

These words were uttered in a time of mercy and deliverance at the hand of the Lord. They have been suffering for their folly and the psalmist sees the danger of a repetition of their folly and of the disastrous consequences.

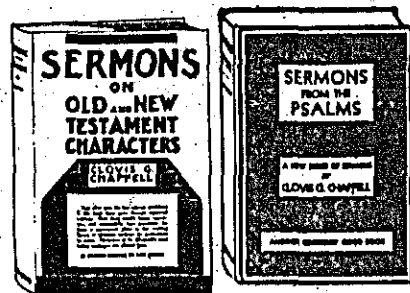
I. It is fitting that this man of God should express his deep appreciation of the goodness of the Lord for the deliverance He has given them. Men cry to God in times of need, but sad to say, are often negligent in their expressions of thanksgiving to Him for His goodness.

II. It is well for us to remember the follies we have committed and the woes we have brought upon ourselves and to sedulously avoid repetition of them.

III. Much of our folly and suffering come to us because of our failure to heed what God the Lord speaks to us. It is our wisdom to hearken diligently and obey promptly when He speaks. His warning voice if heeded would save us from much sin and suffering. His directing voice would put us in the way of the enjoyment of many blessings. His guiding voice would lead us into many paths of usefulness.

IV. We owe a debt of gratitude to the men who down through the ages have heard the voice of God and made His will known to their fellowmen. It is through such men that the knowledge of the living God and of His saving grace has been kept alive among men and blessing has come to our own hearts.

V. One of the needs of the hour is men who, like the psalmist of old, will hear what God the Lord will speak. Men who will walk closely enough with Him to hear His voice when He speaks. Men He can trust and use in this glorious work. A disposition on the part of all of us as God's people to give increasingly close attention to the voice of God when He speaks. It is our glory that God loves us; is interested in us and is ever seeking our welfare, our prosperity, our advancement in spiritual, as well as other matters. It is our joy that we are made recipients of heavenly messages fresh from the heart of God. It is amazing that we may thus commune with Him.

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# The PREACHER'S MAGAZINE

**F**AITHFUL is the saying, 'If anyone is eager to have the oversight of a church, he desires a noble work.' A minister then must be a man of irreproachable character, true to his one wife, temperate, sober-minded, well-behaved, hospitable to strangers, and with a gift for teaching; not a drunkard nor given to blows; not selfish or quarrelsome or covetous; but ruling his own household wisely and well, with children kept under control with true dignity. (If a man does not know how to rule his own household, how shall he have the church of God given into his care?) He ought not to be a new convert, for fear he should be blinded with pride and come under the same condemnation as the devil. It is needful also that he bear a good character with people outside the church, lest he fall into reproach or a snare of the devil" (WEYMOUTH, 1 Tim. 2:1-7).

## The Preacher's Magazine

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D. Shelby Corlett, Managing Editor

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### Hiram F. Reynolds

THE EDITOR

S AUL was wont to speak of the message which he gave to men as "my gospel." In this he recognized the extreme importance of the personal element in the work of the preacher. Abstract truth, no matter how faultlessly stated, is really the gospel, and while the printed page, the gramophone, the radio and every other possible mechanical device for passing information from one person to another are to be used, there can never be any real substitute for the real flesh and blood, Spirit-anointed preacher who comes among the people and meets the same difficulties they meet and speaks the same language they speak. It is not the direct shining of the white light of the infinite, incarnate God that leads men to repentance and faith and holy living. Rather it is that white light shining through the prism of redeemed and sanctified humanity that produces the spectrum of the gospel rainbow which warns and woos and wins men and leads them to God and heaven.

In truth no one can be a great preacher without first being a great Christian. Carlyle said, "What you are speaks so loudly I cannot hear what you say." But perhaps there is a better way of saying it even than that; for if one speaks what he is then what he is is both head and feather to his arrow, making sure of the mark and of effect when the mark is reached. There should be no contradictions between the man and his message, and then I cannot fail to hear what he says because his life illustrates his meaning. The best translation of the Bible, after all, is a consistent life based upon a Christian testimony to well authenticated Christian experience.

Men long for miracle working power. But there is something better than that. Paul said so in the thirteenth chapter of First Corinthians. And that something better is to be a miracle yourself. Take our blessed Master: it seemed the most natural thing in the world for men to come to Him and ask for the impossible. "My son is incurably sick—come and cure him." "My brother is dead—come and raise him." "The sea is boisterous—ask it to go to sleep." "The people are hungry, the place is desert—make the people sit down and eat until they want no

more." But why did men come and ask and expect such things without apology and without any sense of incongruity? It was because they saw before them in the Master a greater miracle than they were at any time asking. It seemed but natural that Jesus should do the impossible. And it is still like that in the moral and spiritual world. To whom do we turn in our times of stress and pressure and unmeasured grief and fear? Why, most certainly to men who have themselves been transformed and sustained by the message we hope they will give to us. There is no better evidence that a doctor's medicine is good than the fact that he has taken it himself and it has cured him, and the caterer advertised his business to others by eating his own viands and prospering on them.

These thoughts have come to me as I sit at my table at six in the morning with that fine picture of Hiram F. Reynolds sitting at his study table with his open Bible lying by the side of my typewriter. Beneath the picture is the simple name which we have given as the title for this editorial and the dates "1854-1938." It has scarcely occurred to me to analyze any qualities that brought Hiram F. Reynolds to the honored place he occupied in the ministry. Rather they seem to be only the qualities which the humblest of us may possess in as full measure as we choose. It was the unconscious sense by all observers that he was the embodiment of the gospel which he preached that made him strong. One always felt that the probe would never go so deep as to discover any factor which would bring disappointment. You rested in the conviction that he was sound to the core. Christ's gentleness made Hiram F. Reynolds great.

I first met Hiram F. Reynolds in 1908. Sometimes in those early days of our movement an ordinary preacher would be billeted with the General Superintendent. Such was my privilege on several occasions. And each occasion was a tremendous seminary course to me. No matter how heavy the schedule of business and preaching, Hiram F. Reynolds made a place for his private devotions of Bible reading, meditation and prayer. No matter how seemingly trivial the subject of a letter, he would answer it with care and thought and unflinching courtesy. He was careful about his health and bodily appearance—his argument was that he needed all the help he could get to make him acceptable with the people. I have seen him come to his room after a long, hot day of work in the District Assembly and when he had been announced to preach at night. With barely two hours' time as his own, he would take a bath, change his linen, eat a light supper, and then use his last minutes for mental and spiritual preparation when his mind was at rest in the consciousness that he was physically altogether ready to enter the pulpit. This, he told me one day, was the instruction they gave him when he "was in the conference course." To him all work was important, so that he could slight nothing; all men were important, so he could slight no person. I think he was never conscious of effort to work hard or be courteous—he simply lived out what he knew and felt within. It was not really difficult for him to be him-

self, for he was not striving to approximate some external standard. Rather he was moved by the urge of an inward monitor—the love of Christ constrained him.

We shall all want an early copy of the biography of Hiram F. Reynolds by Mrs. Hinshaw. In that we shall read of the deeds of the man as viewed by others. We shall see the temple from the outside, and that will be interesting and instructive—we must not miss this opportunity to see this noble building. But just as it was with the house that Solomon built, the chief glory was within. It was within the very innermost apartment that the Shekinah dwelt.

No adoption of rules or practice of preacher habits will make us like Hiram F. Reynolds. These will help if they are taken on as tools of an inspired soul, but they will fail if they are trusted as means for making us. There is no royal road to true greatness. Reputation may be made by means of one fortunate choice or spectacular action. But character is a product of the furnace and the anvil and the water and the hammer, and, most of all, it is the product

of faithful co-operation with the divine processes in the building of a man.

Conditions differ with the passing of ages and generations. But in the essentials times get neither better nor worse—they just get different. Not environment itself, but our attitude toward it is what makes or breaks. Not shame or favor, but our indifference toward them both is what measures sainthood. Neither labor nor leisure in any certain balance is indispensable. Opportunity may become a snare. Handicap may be turned to advantage. Things must not become our masters—they were made to be our slaves. To complain about our day is to find fault with God. Hiram F. Reynolds was who he was just because of what he was, and not because of where and when he was. Such men are universal and timeless. This is the lesson they teach to us. They were for their day. We are for our day. But God is the portion of us all. Shall I ask for the mantle of Hiram F. Reynolds? I ask not for that, but rather for the Lord God of Hiram F. Reynolds, that a double portion (because of my weakness and great need) of His Spirit may rest upon me.

## Thoughts on Holiness from the Old Writers

Olive M. Winchester

### Love as a Fruit of the Spirit

*But the fruit of the Spirit is love (Gal. 5:23a).*

I N OUR study of the teaching of some of the older writers from whom we have our heritage in exposition of the doctrine of holiness, we thought that it might be helpful to consider each one of the fruits of the Spirit. This will lead us first to take up the study of love for it stands at the beginning of the list as given us in Galatians.

Love is presented to us in Scripture in a twofold way as the integral element of Christian experience in the heart and also as the fruit of the Spirit. Naturally the integral element would produce of its own kind as a fruit. Therefore in considering love one cannot draw a line of distinction, love is love functioning as integral or as fruit and always is wrought in the heart by the Spirit. Accordingly we shall discuss love in general in its relation to Christian experience.

#### LOVE CONFORMED TO ITS OBJECT

One of the basic principles in the operation of love in the heart is that it works within that heart a likeness unto its Maker. Our Scriptures are not replete with definitions of God, but among the few given us we find this one, "God is love." This is not the thought of love in terms of sentiment, but of love in that great heart yearning for mankind that led to the gift of supreme value for man's redemption.

In drawing a comparison or setting an ideal for the likeness of men to Christ their Savior, the Apostle Paul in Philippians gives the word of exhortation,

"Let this mind be in you, which was also in Christ Jesus," then as the specific phase of the life of the Master which we should emulate he continues by speaking of his self-abasement for the redemption of man. It is Christ's humility and His willingness to sacrifice Himself for man that should be basic in our likeness unto Him.

That love is based on the fact that the being of man is conformed to its object. A writer for the *Guide to Holiness* states, "Holy love, which is the same thing as right love, or that love which accords with perfect rectitude, is characterized by being a love which is precisely conformed to its object. I believe that this is the distinguishing mark or characteristic of holy love, which is generally laid down by writers on subjects of this nature. It is very obviously a correct one. Right love and holy love are the same; and that love is right or holy, it will be remembered, which is precisely conformed to its object. And it cannot be right or holy on any other conditions."

Having this basic fact regarding love, the elements then which stand out pre-eminently in this conformation are, on the passive side, meekness and humility as set forth in the life of Christ, and passion for souls on the active side, being the moving element in the Godhead in relation to fallen man.

#### ENGROSSES THE WHOLE HEART

We are familiar with the engrossing power of human love, how it consumes the soul and dominates the acts. Under its spell man will sacrifice himself

and offer upon its altars his most costly gift. Shall we expect less of divine love? Is divine love merely a sentiment for our personal declaration or is it a mighty dynamic power impelling the soul to go forth in loving service pouring itself out in sacrifice?

Listen to Wesley as he speaks on this subject. He quotes the familiar passage, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind; and with all thy strength," then he comments, "Such a love of God is this as engrosses the whole heart, as takes up all the affections, as fills the entire capacity of the soul, and employs the utmost extent of all its faculties. He that thus loves the Lord his God, his spirit, continually 'rejoiceth in God his Savior.' His delight is in the Lord, his Lord and his all, to whom 'in every thing he giveth thanks.' 'All his desire is unto God, and to the remembrance of His name.' His heart is ever crying out, 'Whom have I in heaven but thee, and there is none upon earth that I desire beside thee! Indeed, what can he desire beside God! Not the world or the things of the world. For he 'is crucified to the world, and the world crucified to him! He is crucified to the desire of the flesh, the desire of the eye, and the pride of life. Yea, he is dead to pride of every kind; for, 'love is not puffed up'; 'he that dwelleth in love, dwelleth in God, and God in him,' is less than nothing in his own eyes."

What a test is this by which to measure our love, to measure our spirituality? Spirituality is not measured by the more spectacular things of Christian living but by the fruits of the spirit in the heart. The gifts of the Spirit are more spectacular and would seem to indicate a great character, but they seem to be like natural gifts separated from disposition; it is the disposition, divine grace in the heart, that marks the individual as filled with the Spirit. He may even have faith so that he achieves great wonders, but if he lacks the element of love, if it does not possess and consume his soul, then he is nothing from the standpoint of spirituality.

#### SATISFIED WITH THE SUPREME GOD

Closely related to the preceding characteristic is that of being satisfied with the supreme good, with God. No other life like that of the Christian gives fullness of satisfaction. If you are not finding satisfaction, or if you have to use some sophisticating in thinking to persuade yourself that you are satisfied, you have fallen into error somewhere. It may be error regarding your actual possession of the fullness of Christian experience or it may be on the other hand error in emphasis relative to the experience. You have taken some resultant or concomitant for the integral part of experience. If you have truly grounded yourself on the rock of your salvation, you will be satisfied.

Speaking of this Fletcher, that saint of all ages, says, "Love, pure love is satisfied with the supreme good, with God. Beware, then, of desiring anything but Him. Now you desire nothing else. Every other desire is driven out; see that none enter in again. Keep thyself pure; let your eye remain single, and your whole body shall remain full of light. Admit

no desire of pleasing food, or any other pleasure of sense; no desire of money, or praise, or esteem; of happiness in any creature. You may bring these desires back; but you need not. You may feel them no more. Oh, stand fast in the liberty wherewith Christ hath made you free."

As we read this passage, we are inclined to feel like observing, "It is a hard saying, who can bear it?" yet I am sure that while in its details it has elements that reflect the abstemious living of the day and age in which Fletcher lived, that is, abstemious living on the part of this early band of Methodists, yet its general thought is true. When our hearts are filled with love, we find our paramount satisfaction in our relationship to God and all things in life are secondary. If this be not true, then it follows that divine love has not taken full possession of our soul.

There are many other elements in love but we have felt that these might give us food for thought at this time, and if we relate our experience to their fundamental principles we shall indeed enjoy the fullness of the blessing of the gospel of Christ, and we will join with all our hearts in that old hymn:

*Love divine, all love excelling,  
Joy of heaven, to earth come down,  
Fix in us Thy humble dwelling,  
All thy faithful mercies crown."*

### The Second Blessing

The birth of the Spirit brings pardon; the baptism with the Spirit, purity.

The birth of the Spirit justifies freely; the baptism with the Spirit sanctifies wholly.

The first removes the guilt of sin; the second the pollution of sin.

The first represses inbred sin; the second removes

it. The first sows the heart with the Christian graces; the second roots up the weeds that would choke them.

The first keeps the "old man" under; the second "casts him out."

The first gives spiritual life; the second spiritual purity and power.

The birth of the Spirit gives peace with God; the baptism, the peace of God.

The first gives joy; the second "fulness of joy."

The first takes us out of the world; the second cleanses the world all out of us.

The first introduces us into the kingdom of heaven; the second establishes the kingdom of heaven in us, and eliminates all there that opposes it.

The birth of the Spirit brings submission to Christ; the baptism crowns Him in our hearts without a rival.

The first begins the work of cleansing; the second "sanctifies wholly."

The first delivers from the Egypt of sin; the second puts us in possession of the Canaan of perfect love.

The first cures the outward eruption of actual sin; the second effects the double cure of its inward leprosy.—M. W. KNAPP in *The Wesleyan Methodist*.

## Casting the Net

Article Six

SOME PERTINENT SUGGESTIONS TO MINISTERS

**A** SHORT sermon and a long altar call is better than a long sermon and a short altar call.

Preach your best, pray your best, and God will do His best for you.

Never acknowledge failure or defeat. Try for something out of the service that smacks of victory.

Do not thrash the absent people over the shoulders of the faithful who have come. Commend the faithful, pray for the absent.

Half of the battle is won by being cheerful. Show yourself a man of heart and courage. Do not look gloomy, do not talk gloomy or others will catch your trouble.

If you find yourself a little cold and formal, warm up. Cultivate the warm side of your nature. Go down in the audience and shake hands. It will do you and others good.

Do not be a featherweight; be a heavyweight. Master the situation. Too many preachers are content to follow, rather than lead. If you profess to be a general in God's army, have some qualities that belong to that dignified office.

Is it money you are after? You would better quit the field at once. Of course you must live and support your family, if you have one. But your chief business is to win men to Christ. Add a little business sense, and your liberal support is assured. If you lay too much stress on money, the people will soon "catch on" that you are mercenary, and that will hurt your influence.

Be careful in your attitude toward the opposite sex. Be gentle, be courteous and all that a Christian ought to be; but avoid softness, and palaver, and caresses under the guise of brotherly love. You will need to watch and pray at this point to "avoid the appearance of evil."

#### SOME PERTINENT DO NOTS FOR MINISTERS (EVANGELISTS)

Do not be mawkish.

Do not try to be some other man.

Do not be a circus clown in the pulpit.

Do not tell so many funny stories that all seriousness is lost.

Do not keep everlastingly bragging on yourself. There are others.

Do not be peculiar about your dress and your hair. Get your hair cut occasionally, and look decent like other people. Avoid being a freak.

*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.

Do not be finicky around your boarding place, always wanting to be waited on, and wanting something that causes inconvenience to procure. Eat what others eat (unless you are a dyspeptic), and make the best of fairly comfortable surroundings.

Do not spend your time visiting, or loafing at the corner store. Spend your time largely in prayer, study and meditation. You will be very dry and juiceless unless you do. Perspiration is not inspiration, and well-known truth is dry unless unctionized by the Holy Spirit. He will not aid a lazy or careless man or woman. There must be toil and sacrifice, if there is to be unction and power.

Do not let your oversensitive or nervous condition make you snappish. You should not be annoyed at little things. If a baby cries, speak gently if you speak at all. Perhaps a tired, shut-in mother wants to hear the gospel, and she is paying you a compliment by bringing her baby to church. Invite all such mothers to come and bring their babies. Tell them you can preach against ten crying babies; if you cannot, you ought to try.

Do not preach on the thirteenth chapter of First Corinthians until most of your congregation feel like going forward for prayers, and then because a few persons leave the room, you blurt out with a snap and a harshness and a very short-suffering, "that some people think more of their bellies than they do of salvation." You have just been advising that others should have a thirteenth of First Corinthians experience, why not yourself? It always looks well for a preacher to exemplify what he preaches.

Oh, for ten thousand professors and possessors of perfect love who measure up to the Bible standard!

#### FOUR PERILS TO MINISTERS AND EVANGELISTS

A great evangelist once said, "I believe if there is any body of men who are hated by the world, and marked by men and devils for criticism, attack, abuse and destruction, it is the ministry of Jesus Christ, whether in the pastorate or evangelistic work."

"Among the agencies used to strike them out of their heaven-appointed and God-anointed work, are man-fear, popularity, money and the influence of women."

Ministers and evangelists should note these four dangers and avoid them as you would a rattlesnake. Let us specify a little.

*Man-fear*—If, for any reason, there is fear of man in the heart of a preacher or evangelist, the influence of such a man is sadly weakened. Old "Money Bags," or Mrs. "Blue-blood," or Professor "Know-it-all," must mean no more to you, when it comes to proclaiming the truth, than the humblest hod-carrier. One must have the courage and boldness of the apostles, who said, "We ought to obey God rather than men." "For we cannot but speak the things which we have seen and heard." Though it

meant stripes and imprisonment, they were not afraid.

**Popularity**—This has turned many a useful man's head and heart. God has been pleased to give success either as a pastor or an evangelist, when lo! the individual became proud, haughty, stuckup. He was admired by many, and they told him so. "What a great sermon!" "What mighty sweeps of revival he is having!" "He has more calls than any other man in the field!" "He has the largest church in the denomination!" His humble heart was caught in the deluge and swirl of approbation, and he tumbled to his doom. The greater the achievement, the larger the responsibility, the more general the commendation, *the humbler one must be*, to be safe. My brother, do not yield to popularity.

**Money**—Here is a tremendous temptation. The demands upon the general ministry to part with their money is a serious peril. Evangelists are always at heavy expense, because constantly away from home. To humbly avoid "money-grabbing" with such pressure on, is commendable of a good degree of grace. Many churches are inconsistently stingy, and not a few preachers who employ an evangelist are woefully afraid that he will carry too much money out of town. For many of these hard-working men and women, it is like the Irishman's pig, "a streak of lean and a streak of fat." Usually more lean than fat. But despite the present environments or present circumstances, the preacher or evangelist who sets his heart on money, may get it, but he loses in spiritual force and power. *A rich pocketbook and a lean soul* is a ministerial combination to be shunned.

**The Influence of Women**—How many have stranded upon this rock, only God knows! But they are legion. The sex intended to be a blessing and which can be and often are, yet are used as a snare. "It is quite remarkable that the Bible does not warn women against men, but men against women." The man in public life, like the preacher or evangelist, is in constant danger, and must be on his guard. There is no need of any godly man *letting down the bars*, or being afraid. If women run after a man, *there is a reason*. There is, or has been, some unwise solicitation on his part. Making a practice of meeting women, presumably "your cousins" in the hotel parlor, or having them knock at your hotel door; listening to confessions and domestic difficulties, is sooner or later bound to become dangerous. *Do not encourage it*. Speaking soothingly and endearingly, holding a woman's hand and patting it with your other, or holding on to the hand an unusual length of time, with that gentle pressure that often speaks louder than words, is unwise, and may lead to sin. Too much familiarity, and a light vein of talking lowers your dignity as a man of God, and opens the way for criticism.

The line of demarcation between "inordinate affection" and legitimate, holy love between brothers and sisters in the Lord, is not clearly distinguished by many, and is easily passed. The approach to the danger point must be carefully and prayerfully watched. Let there be no familiarity that might

arouse the passions; no unholy word, thought, or deed, that could be fairly interpreted *compromising*. There need not be stiffness and coldness to the freezing point, but there must be a ministerial dignity that prompts no offense. *A holy reserve that spontaneously resents any undue familiarity*. A clean, holy, man or woman of God, with a stainless record: this one ought to be; this, by the help of God, we can be.

#### MORE DO NOTS FOR EVANGELISTS

Some time after the foregoing was written by the author of this book, one of the editors of *The Christian Witness* wrote some "Do Nots" that cover a little more ground. He said that as editors they were in position to know what is said for and against evangelists and evangelism. "We rejoice in their success, and when we hear of faults which hinder their usefulness we feel hurt ourselves. The do nots published are not imaginary, but prompted by actual experience. We have suffered ourselves.

*"The cause of God in all ages has never really prospered except where the ministry have been practical examples of self-sacrifice.* When the ministry have had an easy time the cause has languished. Like Jesus, His most skilled workmen have given themselves for men—putting their life blood and tears into the great work of reconciling men to God. Let us avoid whatever will hinder our usefulness. Let us keep the reflector of our lives clean so that the light will shine brighter. Suffer therefore a word of exhortation from a lover and friend. Surely the humble will do so. We have no message to others. It would do no good.

"Do not grumble at your accommodations, food, bed, etc. It may be that those who entertain you are having as hard a time and as much self-denial to keep you, as you are having to be kept.

"Do not expect to be waited on more than is absolutely necessary. Think of an evangelist asking to have her breakfast brought to her while in bed! Fact.

"Do not bring your 'wife and dear family' into every sermon. People might get too well acquainted if they are introduced at every service.

"Do not be constantly telling of the great victories you had at A and B and C and other towns. People may think *you are going to do it all and cease from their efforts in order to see you do it.*

"Do not think you cannot go to a hard place and that you want to go to the easy places of labor. There are no easy places for the real gospel. It is a battle.

"Do not rely on the success of your last meeting and let up on *much prayer* and travail of spirit for this present meeting.

"Do not suppose all other kinds of preparation are a substitute for *much and mighty intercessory prayer*. Your soul needs to be saturated with much prayer. There is no substitute for it, if you would preach effectively.

"Do not let even a suspicion arise that you are more anxious for shekels than for souls. This world

(Concluded on page fourteen)

## The Jewish Situation

*Most ministers are vitally interested in the modern situation of the Jew. Today, because of persecution and oppression, the Jew is in the headlines more than at any time in recent decades. Does this mean that he, like the Israelites of old, will suffer a period of bondage—this time in European countries rather than in Egypt—later to find a new deliverer? Much that is being printed in some religious periodicals is anti-Semitic and is calculated to add to the fires of persecution, at least, it does nothing to bring about any kind of a sympathetic understanding of the present status of these people who have made such a great contribution to the world.*

*Several interesting articles and news releases have come to our desk presenting in a clear and interesting manner some modern trends among the Jewish people, also some thought that will help bring us to a better understanding of the Jewish situation. We pass these on that our readers may have the benefit of this information.—MANAGING EDITOR.*

### WILL THE JEWS CLAIM JESUS?

#### Some Modern Trends

JOHN STUART CONNING, D. D.

THAT Jesus should have become an alien to His own people is one of the strange ironies of history. He was a child of Israel. He stood rooted in His ancestral heritage and breathed the atmosphere of the noblest traditions and aspirations of His people. The God of Israel was His God, and the prophets and psalmists of Israel furnished the seed-plot in which His own evangel flourished. For Israel He lived and taught and died. His name will be forever associated with the land He made holy and with the race of which He is the chief glory.

That He made a profound impression on His own generation, especially after Pentecost, is now well known. It was only by the most rigorous efforts that the new faith was held in check and prevented from becoming the dominant faith of the Jewish people. Had the Jews at that time accepted Jesus their fortunes through the nineteen centuries since would have been vastly different, and Christianity itself would doubtless have taken on meanings, characteristics and forms quite unlike those it now bears. But such a destiny was not to be. The faith of Christ was to find its home in the heart of humanity and not within the confines of a single race.

Though the Jewish people from the time of their expulsion from the ancient homeland have lived mainly in lands that came under the sway of Christ, and have never been beyond the sound of His name, there was little in these lands to foster a true understanding of Jesus. The identification of church and state too often made Christendom the Judas of Christianity. In lands nominally Christian the face of Christ was hidden from Jews by ill-will, restrictive legislation, and outbreaks of violence of almost unbelievable cruelty. But for individuals here and there, like Francis of Assisi, who treated Jews in

the spirit of the Master, they would never have known Him other than "the troubler of Israel." The general attitude of Christians toward Jews during that dark period is reflected in the stinging remark of Israel Zangwill, "Had Christians handled us with Christliness, there would not be a single Jew in Europe."

It was only with the nineteenth century that finer spirits within the Church began to feel shame that Christ's own people had been so grievously wronged and that so little had been done to share with them the faith from which they had become so deplorably estranged. Groups within the Church, rather than the Church as a whole, under the urge of the divine Spirit, have sought by interest and prayer and gifts to maintain a witness for Christ among His people. And great has been the reward. No race has yielded a richer fruitage. The Church that has been enriched by the thought and labors of such men as Neander, Pascal, Cassel, Herschell, Margoliouth, Edersheim, Schereschewsky, and many more, need not wonder in which field it has reaped the largest return for its sowing. And from the standpoint of numbers, among no other people, in proportion to the effort expended, has Christ won so ready a response. But even with two hundred thousand followers of Christ among the Jews in the nineteenth century and twice that number or more in the twentieth, what of the sixteen millions that remain? For the most part they lie outside the range of any definite Christian approach. In addition to present efforts and prospects much more is needed if Christ is to win His way to the heart of Jewry.

Many Christians have cherished the hope that a movement toward Christ would arise within Judaism itself as the significance of His ministry for the realization of Jewish ideals became recognized. This would be in accord with apostolic efforts and expectations. The destiny of the Jews is inseparably connected with Christ. He holds the future of Israel in His hands. It is only as they become reconciled to Him and follow the path which He has ordained that they will escape the futility and misery of their existence and become a blessing to the world. For it is in Christ that Jews will recover the mission which they have lost and lead in the struggle now upon us for the establishment of righteousness in the earth. The assurance of the Apostle Paul is still valid that Israel redeemed will be the forerunner of a redeemed humanity.

How Christ will come to be recognized and acknowledged by Jews as "the glory of Israel" cannot be definitely forecast. The ways of the divine Spirit, like those of the wind, are determined by factors that lie beyond our ken. The Church must doubtless purge her heart from prejudice and indifference and become more earnest in prayer and more Christlike in attitude and service if she is to be used for the accomplishment of God's purpose for His ancient people. Christians should also be wide awake to

that is happening in Jewish life in our own generation and be quick to discern the coming of a new day of divine visitation. In these dark days of disaster for the Jewish people, many are learning to distinguish between Christianity as an official religion and as a personal faith, and between Christianity as professed and as a life. They are coming to see that true Christianity is never anti-Semitic and that no one can be other than a friend of the Jews who is a follower of Christ. Through the reading of the New Testament and other Christian literature many Jews have discovered that the faith of Christ instead of being alien to Judaism is the expression of its noblest aspirations and gives meaning to all that is spiritually vital in Jewish history.

But, beyond question, the most significant movement in Jewish religious life today is the changing attitude of enlightened Jews toward Jesus. His place in the annals of Israel is recognized and a truer and more appreciative appraisal of His life and ministry is advocated. Within recent years a number of well known Jews have unhesitatingly claimed Jesus for their people and have urged that He be recovered as a teacher and prophet of Israel. Only a few years have passed since Constantin von Brunner declared:

"What is this? Is it only the Jew who is unable to see and hear all that others see and hear? Are the Jews stricken with blindness and deafness as regards Christ, so that to them only He has nothing to say? Is He of no importance to us Jews? Understand then what we shall do; we shall bring Him back to us. Christ is not dead for us—for He has not yet lived—and He will not slay us, He will make us alive again."

When Gustave Lazlo in one of his novels portrayed a great assemblage of Jews, representative of all the Jewries of the world, meeting in a large hall in the city of Prague to determine what the attitude of Jews should be to Jesus, he pictured the great concourse unanimously deciding to accept the leadership of Jesus. When rebuked by many orthodox Jews for his un-Jewish attitude to Jesus, he wrote a letter to the *Morning Post*, of London, which contained the following emphatic statement:

"The movement for the recognition of Christ by the Jews is not a phantasy arising from the brain of the author of 'Spire, Bells and Dreams.' It is a fact. Not only in Hungary, where the movement has taken definite form, but in the hearts and minds of many men, ordinary men like myself, traders, men of affairs, the fact that Christ is the only leader who can take us anywhere worth going to."

And quite recently, in the *Atlantic Monthly* for December, the well known Jewish author, John Cournois, in an article entitled, "An Epistle to the Jews"—since expanded and published as a book—deploras the long rejection of Jesus by Jews and with definiteness and courage challenges the leaders of his people to give Him the place that rightfully belongs to Him in Israel, he says:

"It is certain that the author of the Sermon on the Mount, the noblest expression of the human spirit, was no accident. Modern scholarship has demon-

strated beyond every shadow of doubt that Christ was the natural and inevitable culmination of evolutionary processes which carried Israel from the tribal state in which Moses found it to Isaiah, then by slow stages to Hillel, and finally to Christ. . . . All that we can know and must admit is that He was greater than Isaiah and Hillel who preceded Him, even as they were greater than Moses who preceded them. Christ could not have been without Moses, yet these two—one with 'resist not evil,' the other with 'a tooth for a tooth'—were antipodes. Why stop at Hillel, when a greater than Hillel came after him? It is this question that modern Jewry must answer, and, if the answer is the only answer, that can be honestly given, Jewry must make a new start."

"The only reasonable and logical things they—the rabbis—can do is to establish the most perfect Jew and the most perfect man among the fully acknowledged hierarchy of their prophets, their 'sons of God.' Why not acknowledge Him together with these others? The rabbis should frankly and openly affirm, 'Christ is our own, our very own, flesh of our flesh and bone of our bone, and he came not to destroy the law or the prophets, but to fulfill.' He is our Prophet, our greatest Prophet, the keystone of our ultimate faith."

"Intelligent Jews to whom I have spoken of my mad notion have, contrary to my expectations, agreed to the logic of the proposal I have outlined. And I recall the words spoken to me by a living world-famous novelist, 'We Jews must come to terms with Christianity. It is the only way out for us.' . . . Would the above proposal create a schism in Jewry if an attempt were made to bring it into force? As I have said at the beginning, the dissensions in Israel are already so numerous and so grave that another dissension or two cannot possibly do it any harm. And again, who knows?"

It must not be concluded from these utterances that any concerted movement for the recovery of Christ by the Jews is near at hand. The caustic protests which these same utterances have called forth give evidence that much prejudice and misunderstanding will have to be removed before these heralds of a better day can get a fair hearing. But speaking from the heart of Jewry itself rather than as representatives of an official group they may best express the ideals and hopes of their people. Certainly they are looking in the direction in which the new day for Israel will dawn and they have already seen the Morning Star.

Will the Jews claim Jesus? Christians believe they will. That there are perplexing barriers in the way everyone knows. Prejudices run deep. Traditional attitudes are never easily altered. Unhappy memories are hard to erase. But Jesus can overcome them all. It is in this very field that He has wrought His mightiest miracle. Moreover it is in the purpose of God that the Jews shall claim Jesus. This is their destiny. The stars in their courses are on the side of this determined consummation. Behind it are the sure promises of God. The day of reconciliation is

on the way and may be nearer than we think. Out of the turmoil and upheavals of our time new movements will come to birth. Over all the areas of Jewish life a new spirit is already moving. Faith sees in these things the tokens of the promised day.—*Our Jewish Neighbors Press Service.*

## CHRISTIAN AND JEW—THE POSITION

P. W. WILSON

FOR those who submit to the mind of Christ there can be no compromise over anti-Semitism. Such a disciple does not ignore antipathies. He may be conscious of them within himself. But he can never be governed by his likes and dislikes. A love larger and deeper than his own subdues his feelings to a humble and more merciful obedience.

The student of Scripture is not content to look upon the Jew as a financier, an industrialist, author, artist, or musician. He rejects with indignant contempt the theory that Jews are enemies of society by whatever terms of opprobrium such enemies are designated. As there is paganism in Christendom, so there is paganism in Jewry. It is not, however, by the worst, but by the best that a people shall be judged.

The Jew has been the trustee of certain values. In a world where eager and ambitious master minds have organized armies and navies, conquered empires, amassed wealth, here is a society in which with reasonable continuity the unit has been the home.

It was in Judaism that the meaning of marriage was worked out by trial and error until the perfect sacrament, as some describe it, was evolved. It was in Judaism that health became an expression of faith. It was in Judaism that universal slavery began to be liquidated, that social justice was asserted, and that the god of war was defied.

Persecution of the Jews is an unintelligent offense against the well being of society as a whole. Suppression of Jewry is not merely a blow inflicted upon a suffering community. It is a thrust at industry, at science, at art, at music, at all the amenities of life to which Jews are contributing their energy, initiative and genius.—*The Presbyterian.*

## PLAIN TALK

### For Gentiles—How It Feels to Be a Jew

SOMETIMES I wish I were a Gentile. To be sure, you have your troubles, too. You are worried about your children, and wonder fearfully at tomorrow, and suffer unemployment and tread timorously on an insecure world. All this is the pain of Jews as well.

Yet you have only your own pain as individuals to suffer. Tomorrow morning you will not be searching the newspapers anxiously (as Jews do); "What are they saying about us today? What new reproaches are being heaped on us this morning? What new outrages?"

I dislike even hypothetically to put any people in the unhappy place of Jews; but, in order that you

may understand Jews, let us imagine that some hideous fate has done to Gentiles as Jews have been done by for a long time.

This has made you almost psychopathic about yourself—an inward-looking, brooding man to whom even the well-disposed neighbor may look a suspect. You should like to be friendly with Neighbor Smith but yesterday, as he passed by, there was something in his eye that suggested he might be anti-Gentile.

You say to yourself, "I've become a frightened little man, afraid of everything and everybody. I ought to snap out of it." But then, only day before yesterday, your boy who is just out of college, applied for a job in a big industry and was turned away because he was a Gentile.

The boy had graduated *cum laude* in chemistry. When he applied for the job he was given a blank in which, among other things, he was required to state his religion. On the prescribed line he had written the title of one of the religions of the Gentiles to which you belong.

The employment manager, a kindly man, indeed, said, "I may as well tell you that we don't employ Gentiles here."

"But," the boy protested, "what has that to do with it? Isn't it sufficient that I am a chemist? Do the chemical elements know the difference? Do they react differently in the hands of non-Gentiles?"

"I'm sorry, sir," the employment manager answered. "But our policy is against employing Gentiles."

"But I was graduated *cum laude*. I made Phi Beta Kappa in my junior year—I—"

"Well, it's not my rule, it's the company's. I'm sorry."

Yesterday your eyes chanced upon a "For Rent" advertisement; it said plainly that Gentiles were not wanted. You shrugged your shoulders at this. It did not really matter that some people did not care for your company; you yourself make social discriminations and do not take everybody into your house. What mattered much more was that a door of opportunity was slammed in your boy's face because he is a Gentile.

Yet you say to yourself, this "For Rent" advertisement does not discriminate against you on your own account. You could understand it if you yourself were an undesirable fellow, an unmannerly person; you yourself would not care to live with any individual like that. You and your family are cultured people, contributors to everything that is fine in the city; your generousities know no bounds of faith or race.

They do not want you in the apartment house only because you are of the Gentiles. You ask yourself, "What's the matter with us Gentiles?" You are always asking yourself that, always looking inwardly in self-inquisition.

You recall that there are, indeed, some terrible Gentiles, the penitentiaries are full of them and Dillinger was one of us, to say nothing of Baby Face Floyd and all the rest of them. But why do they

count it against me and all the other Gentiles who live God-fearing and law-abiding lives?

I know, too, (you say) there are many vulgar Gentiles among us—people I would not let into my house even by the back door. But why should they count against my rights as a human being and against the welfare of my children?

Yet from this pain you have derived a certain pride and a poignant awareness of responsibility. Oh, you tell yourself, since every Gentile is judged by the conduct of other Gentiles I owe it to my people so to guard my behavior that no act of mine shall reflect upon them. You watch your every step, lest your least misstep be charged against your people; you suffer pain to read of a Gentile gone wrong because you know it will be said of him, "Yes, that's the Gentiles for you."

This morning, as every morning, you ran down to the porch in your pajamas for your favorite newspaper. Almost every morning lately something hideous against Gentiles has been printed; somebody in high authority in Germany has been saying something against Gentiles.

One day it is "Gentiles are a scourge" and another day, "Gentiles are our sorrow," or "Gentiles must be exterminated." This morning it was "Gentiles are in league to undermine the social order"—"The mere presence of Gentiles provokes us."

You feel horribly troubled. Not that you are any the less sure of the merits of your people but you wonder fearfully what these falsehoods will do with the minds of the ignorant.

You know how most worthy your people have been in the world, what contributions they have given. Your philosophers and teachers and preachers; your poets and singers and painters; your scientists and actors and scholars; your prophets and philanthropists; your Carols and Comptons, your Edisons and Santayanas, your Cadmans, Holmeses and Eliots, your Whitmans, Darrows and St. Gaudens, your Lincolns, Walter Reeds and Garrisons.

You are aware, too, of the millions of fine but less distinguished spirits among you. Their single aspiration is to lead their children in the ways they should go; they count it success enough that their children grow up to be righteous; they say, "Yes, good children are everything and nothing else matters much."

Because you know all this, the slanders in this morning's newspaper hurt you the more. You boarded the street car to your work. Everybody in the car had a newspaper and you were sure everybody was reading the piece about your people, "Gentiles in League to Undermine Social Order."

What were they thinking as they read this? What poison was infecting the mind of this youth who sat beside you. He was certainly reading it, as you could see when you followed his eyes to the last column on the right. You should like to speak to him, "Young man, you really don't believe that, do you? Will you let me tell you the truth about the Gentiles? Most of them are people like you and your parents."

Your diffidence restrained you. You raised your head proudly above the accusing headlines. If some of these eyes were lifted from the newspapers to turn with reproach against you they must see that you are not a scourged culprit but a righteous man who takes with dignity the lash that falls upon him unjustly.

\* *At Segal, the author of this article, is the well-known columnist of the Cincinnati Enquirer and a writer in the English-Jewish Press.*

### AN EMINENT JEW FINDS CHRIST

REV. JOHN STUART CONNING, D. D.

WITHOUT Him I cannot live." When a Jew says that about Jesus Christ, you know that behind the utterance a mental and spiritual revolution has taken place. When the individual who makes the declaration is an eminent scientist, a European authority on pedagogy, and a professor in Amsterdam University, and that behind his confession there is a long process of growing conviction, one is desirous to learn the various stages by which he arrived at his new-found faith.

All who meet Professor Philip Kohnstamm are impressed with his attractive personality, and his strong and open character. He radiates the faith that has taken possession of his life. The esteem in which he is held is evidenced by the positions to which he has been elected. He is a member of the World's Committee of the Y. M. C. A., of the Dutch Foreign Missions Board, of the Dutch Student Christian Movement, and other Christian organizations. He rendered valuable service as an expert consultant in connection with the preliminary studies made for the Oxford Conference of 1937.

Philip Kohnstamm was fortunate in having been born and reared in Holland. That little nation has the enviable record of being a place of refuge for Jews since the days of the Spanish Inquisition.

Dr. Kohnstamm says, "I have ever been grateful that I was spared from anti-Semitic surroundings and that I could grow up free from the devastating influence of racial discrimination and persecution. Humanly speaking, I must confess that otherwise I would have scarcely maintained that spiritual openness and objectivity necessary to be at all receptive to Christ's appeal, much less to find the courage openly to confess Him."

The atmosphere of his childhood was that of humanistic liberalism. His parents had abandoned traditional Judaism, while still keeping contact with the Jewish community and its customs and activities. The Bible was no longer read. The attitude toward Christianity was wholly negative. The Church came in for caustic criticism, but it was not taken seriously, for its day; so it was held, had passed. As for Jesus, Professor Kohnstamm says, "One seldom spoke of Him, and never with great warmth or approval; one knew too little of Him. But, on the other hand, one knew too much about Him ever to speak of Him with derision or with lack of reverence."

During his childhood, his mother's brother had translated Lessing's "Nathan the Wise" into Dutch,

and the deism of this volume furnished the ideals for the home: So, when as a boy of fifteen, he came under the influence of Dekker, the romantic atheist, the last vestiges of any religious emphasis in life disappeared. Religion was attributed to the sentimentalism of the older generation and its conceptions were deemed old folks' superstition. He determined, when his university course was finished to take as the first thesis for his doctor's degree, a defence of La Place's assertion, "God is a hypothesis which science can forego."

But matters happened very differently from what he had designed. The first thing that upset his pan-egoistic conceptions was the reading of Buckner's "Force and Matter," the arsenal from which all free thinkers of the time drew their arguments. The keen-witted young Jew soon saw through the shallowness and sophistries of the volume, with the result that the ideas upon which he had based his materialistic philosophy of life were shattered to bits. About this time also two other influences of a positive character served to disturb his previous convictions and carry him forward to wholly different views of life.

"In the university," Professor Kohnstamm said, "I came into close personal touch with one of my professors, Dr. Van der Waals, one of the greatest scientists in the world, later a Nobel prize winner. He was a man whose objectivity and deep humility were surpassed only by his great sincerity and earnestness. What was inexplicable to me was that this man, with all his learning, was a devout Christian. He was an unequivocal witness, even if usually a silent one, for that same Christianity which I had believed I could ignore as long since outgrown and of no further significance."

"It was just at this time that one of my close friends, a classmate, whose opinion and good judgment I highly esteemed, directed me to the way out of my perplexity. It was he who maintained that the Bible was of far greater significance than I had hitherto believed or admitted. He urged that I ought especially to read the Sermon on the Mount which he was certain had something important and vital to say to me. So I read it, and with ever-widening eyes of amazement and breathless suspense. Through it the world became new in a wonderful and glorious way. Obviously at that time I was unable to penetrate into all the rich and profound depths of Christ's teaching. But that a voice spoke to me there, which demanded the love and fidelity of my heart, of that there was not the slightest doubt."

But he had still a long way to go between the recognition of Jesus as a great and inspiring teacher and the acceptance of Him as the object of his personal faith. It is interesting to follow him through the various stages by which his prejudices were removed, his faith in Jesus enlarged, and the necessity of an open confession passed into conviction and action. With the passage of the years had come his marriage, his appointment as a teacher in the university and his recognition as an outstanding scholar. But in spite of his love for the Bible and his growing esteem for Jesus, religion was for him

largely a thing apart; it was not central in his life and thought.

Hitherto, under the influence of liberal individualism, he clung to the opinion that a man's religious views are his own and do not require definite form or expression. In one's relationship with others it is never necessary to voice our deepest convictions. But in a political meeting in a small Netherlands village where he was called upon to face a company of anarchist basket weavers, it became necessary to answer clearly and frankly their own positive claims. He was conscious of vagueness and uncertainty. In reply, he says, "It was up to me to attempt to make clear to these dear folks why I could not share their views. I was conscious that I had miserably failed. I had not learned to give form and expression to my religious faith, which really inspired and guided me, in a language which I myself as well as others could understand."

At this stage help came from an unexpected source. A nephew of his father came from Germany to visit him for several weeks. This relative held Professor Kohnstamm in high esteem and he paid great respect to his views on important questions. But there was one point that was entirely incomprehensible to him.

"It was not," says Professor Kohnstamm, "that I, an intellectual, above all a physicist, should call myself religious. That to him was sufficiently odd, yet he could conceive the possibility. But that I, a Jew, should accept Christianity—that for him was sheer nonsense. He challenged me to point out a single idea or truth in the New Testament that was new. I thought at first my task was an easy one, and proceeded to formulate a whole series of theses, such as, man's relationship to God as Father, his acceptance with God by mercy and grace rather because of any merit on his side, the unity of mankind, and the revelation through suffering as well as the meaning of the cross, and much more. To my astonishment he took exception one by one to all my theses, basing his arguments on a knowledge of the Bible that I had never suspected he possessed. He held that that which I had declared to be Christian teaching, statement by statement, could be found, if not explicitly, at least in embryo, in the Old Testament."

"Yet I knew that in spite of the truth of his statements he was none the less wrong, for the Bible is a unity. But I could not explain what I meant in a manner which could satisfy me, much less him. Suddenly in reading Hermann's book on 'The Christian's Communion with God,' the answer came, the answer for myself as well as for my cousin. I went to him and said, 'You are right. There is nothing of wisdom in the New Testament which is not found in the Old. But in the New Testament there is One who is new—Jesus Christ, and without Him I cannot live!'"

"He stared at me in wondering amazement and said quietly, 'That being the case there can be no further use for argument with you.' I, however, knew I had found Him in whom alone the kingdom of God can and will be victorious."

But in spite of all this, for various reasons, four more years passed before he was able without reservation of any kind to make public confession of his faith in Jesus Christ as his Savior and Lord. He had come to place a high estimate on the obligations of the Christian life, knowing that one could only become Christ's follower through complete surrender of self. On this latter point he could not abide that there should be any doubt or question. On an Easter Sunday a few years ago he was publicly received as a member of the Reformed Church of the Netherlands as one company of the great fellowship in Christ in which it is one's unspeakable privilege to be a witness and servant.—*Our Jewish Neighbors Press Service.*

### TENSIONS

The increase of anti-Jewish feeling in this country is largely the spread of personal prejudice, often based on single incidents involving individual Jews.

The Jews are not wholly blameless. But they suffer, as the Negroes do, from being so easily labeled.

When a man of Irish, British, or Scandinavian descent misbehaves, the papers do not mention his race.

## The Preacher as a Reader

E. E. Wordsworth

PAUL said to his ministerial son, Timothy, "Till I come, give attendance to reading." The preacher that does not read will be stale, prosaic, dry, uninteresting. His message will lack moisture and fullness like a broken cistern. He may be as broad as the Sahara Desert but he will also be as dry.

Wesley advised wisely when he said, "Never be unemployed; never be triflingly employed," and this has special application to the servant of Jehovah. Doctor Jowett said, "If the study is a lounge, the pulpit will be an impertinence." Our own Dr. B. F. Haynes, former editor of the *Herald of Holiness*, himself a scholarly man, wrote in that periodical years ago, "The preacher must be pre-eminently a reader of good books." It is audacious for any man to assume the role of a minister and withal have an incurable case of mental laziness. He should surrender his credentials at once, or bestir himself and prod his mind to ceaseless activity.

Lord Bacon wrote, "Reading makes a full man; writing an exact man; speaking a ready man." And I have just completed the reading of Dr. John A. Hutton's book, "That the Ministry Be Not Blamed," and I will quote him on reading. The lectures of this book were given to the divinity students in Aberdeen, Edinburgh, Scotland, in the spring of 1921. Hear his purposeful words, "Read deeply rather than widely. I recall how F. W. Robertson would spend an entire year reading Hamlet. Resist the itch to read little passing books. Save up, if need be, from all those passing reckless books,

But almost without exception they say "Negro," if a man of African descent is concerned, and they have more ways than one of saying "Jew."

The tensions thus set up cannot be prevented. But they can be reduced. And one good method of reduction is the active encouragement of every form of united effort.

A man we know has been strongly inclined lately to launch into bitter denunciation of the Roman Catholic Church. He has been held back by just one fact—his admiration for and active friendship with a devout and high-minded member of that church.

True Americans, of whatever race or faith, have more interests in common than interests in severalty. We stand for democracy in faith, in social life, in industry, against every form of autocracy, no matter how artfully offered. And that covers wide areas of life.

Therefore if you know a good Jew, a good Negro, a good Roman Catholic, you have all the case material needed to make you a racial and religious peacemaker.

Maybe that is part of your job, as a Protestant Christian!—*The Christian Advocate.*

enough to buy, if you will, one book by some real scholar or master. I myself have always on hand some book which is really beyond me. It has the effect in the mind, to say no more, that the use of dumb-bells have on the muscles. It keeps one humble, too; and when we lose humility all is over with us. Never read without taking notes: all other reading is self-indulgence and an occasion for sleep. Ponder over the wisdom of Charles Lamb's confession, "When a new book is published, I read an old one." My friend, Doctor Leckie, said nearly all that is to be said about reading to those who have ears to hear: "Read what you like. That is to say, be a reading man. Then, read what you don't like. And then, read what you ought to like." If you will read in bed, read essays. They are neither too dull nor too stirring. Take long turns of the Bible. Memorize the Psalms." These are gripping words from this world-famed English divine.

We close this very brief treatise on a significant subject by quoting from that matchless preacher, theologian, scholar and very effective evangelist and soul-winner, Dr. A. M. Hills. He says, "Persistent and perpetual study is absolutely essential to ministerial success. God puts no premium, either on indolence or ignorance, and He will not let spirituality thrive at the expense of knowledge. Hence, prayer and study must go hand in hand. The Holy Spirit simply will not sanction mental indolence, and endorse the needless ignorance of a minister who, in this age of schools and culture and books

and opportunities, is too lazy to use the abundant means of self-culture. To trust in natural ability, or wit or readiness of utterance, or imaginary genius, to the neglect of study and scholarship, is to play the fool and invite the shame and failure that are sure to follow."

Every preacher can have, and must have, a stud-

ous mind and a willingness to learn. Spurgeon did not have a college education but he was a man of wide reading and self-culture. Especially the minister, above all men, must acquire a thorough knowledge of the Bible. It must be his chief study. Read it, digest it; memorize it, and your ministry will be blessed and useful.

## Pitfalls for Preachers

Mildred Bangs Wynkoop

SOME pitfalls are huge and noisome, and can easily be avoided. Some can never be found on the narrow road at all. Some are draped in gaudy colors, too inviting for the wise and good. But most of them, so strange to say, are dug along the path of duty. They cannot be avoided. They dog, with pitiless persistency, the holiest and best of preachers. They lie upon the road he is compelled to follow and so near the center that it is with difficulty that any escape, entirely.

### 1. THE DISCOUNT DISEASE

In spite of the gibes of the world that "all the preacher is after is money," the preacher is, perhaps, the most poorly remunerated public servant in existence. In comparison to his work and the hours he is "on duty" and the demands on his physical, mental, spiritual and financial resources, his salary cannot be anyone's envy. He is subject to call at any hour in the twenty-four, his brain is taxed to the human utmost to keep a fresh, interesting supply of truth pouring forth, as an artesian well, week in and week out. To be a spiritual leader and guide and father takes hours of prayer and a world of sympathy and often neglect of his personal health and normal association with his family. Nor is this the end. His car is not really his own. It belongs to the church. Out of his meager salary he, in most cases, must pay the gas bill. It takes extra food to feed the stream of parishioners who drop in for a chat and stay past the breakfast, luncheon or dinner hour, and the pastor must pay for that as well. Most merchants and doctors and business men recognize this truth and freely and gladly give the preacher a discount on whatever services they may render. It is a thoughtful, kindly thing to do, and yet, within that kindness lies the pitfall for the feet of preachers.

Normally there are enough militant "white corpuscles" of common sense and social and emotional poise and spiritual devotion flowing through the veins to destroy the virus of this "discount disease" but when life begins to press hard on every side, when food is scarce and clothes shabby and old, the disease develops unseen and unchecked. Before the patient is aware of his condition there has come a mental change that colors all of his life. He begins to expect these discounts. There comes a temptation to feel a tinge of resentment toward the merchant who does not offer them and occasionally the preacher even asks for one.

Out of my files of "case studies" I have found the disease revealing itself in symptoms such as these:

Rev. A. was a young preacher in a small church with a very inadequate salary. He and his wife found some wonderful friends in the community who understood the needs of a poor preacher. These friends took the pastor and his wife out to dinner and picnics occasionally. And they insisted on paying all the bills. Of course the preacher could not have returned the favors, but the friends knew that and kept on paying the checks and filling the car with gas. On birthdays and anniversaries and even in between these occasions gifts would come—ties, shirts, socks, dresses. They were all needed and given as a Christian gives. That was not the trouble. The trouble lay in the preacher's heart and even in the heart of the preacher's wife. They began to expect these favors. They never knew the joy of paying a dinner check for anyone else even when they could. They got into the habit of letting the other fellow reach for it. When the gas tank was being filled they were never around to even offer to pay the bill.

This peculiar disease advanced to such a point in Rev. B. that he could not pay the full price for any merchandise without feeling a bit mistreated. He did not know what was the matter with him, he did not even sense that the symptoms were unusual. The trouble was that he had been the recipient of these kindly favors for so long that, without really thinking, he began to feel that there were two prices for everything, one for laymen and one for preachers.

It would be well for every minister to probe, unmercifully, around the region of his heart and mind to locate the slightest indication of this infection. We have given all to follow Christ. If we should never have enough to eat or enough to wear or a nice car or furniture or a rug on the floor, we have nothing to grieve over. Have we not forsaken all to follow Him? So then, when God and men are good enough to add these material blessings of life to our store, we can do no more than accept them with a truly thankful heart. It is more than we expected or deserve. The preacher, of all people, needs a discount, here and there, and a gift, occasionally, and a "pounding" of the right sort, but woe unto that preacher who gets the "discount disease" into his heart.

## A Roman's Description of the Savior\*

THE following letter was copied in an ancient manuscript, in the possession of the Killy family, now in Lord Killy's library, which was taken from the original autograph letter, written by Publius Lentulus, President of Judea, to the Senate of Rome, describing the person of Jesus Christ:

### LETTER OF PUBLIUS LENTULUS

"There lives, at this time, in Judea, a man of singular character, whose name is Jesus Christ. The Gentiles esteem Him a prophet, but His disciples adore Him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtues as to call back the dead from the graves, and to heal every kind of disease with a word or touch. His form is tall and elegantly shaped; His hair flows in beautiful shades, which no united colors can match, falling into graceful curls below His ears, agreeably couching on His shoulders, and parting on the crown of His head, like the headdress of the Nazarites. His forehead is smooth and His cheeks without a spot, save that of a lovely red. His nose and mouth are formed with exquisite symmetry; His beard is thick and of the same color of the hair of His head, reaching a little below His chin. His eyes are bright, clear and serene. He rebukes with majesty, counsels with mildness, and invites with the most tender and persuasive language—His whole address, whether in word or deed, being elegant, brave and strictly characteristic of so exalted a being. No man has ever seen Him laugh, but men have frequently beheld Him weep; and so persuasive are His tears that the multitude cannot withhold theirs from joining in sympathy with Him. He is very modest, temperate and wise. In short, whatever this phenomenon may be in the end, He seems at present a man of excellent though singular beauty and divine perfections, every way surpassing the children of men."

\* This ancient manuscript handed to Rev. Fred M. Weatherford, pastor at Medford, Oregon, by Rev. C. S. Embree, a superannuated minister.

## Casting the Net

(Continued from page six)

is trying to make itself believe that the ministry is only a profession and that the ministry is after the loaves and fishes. It is our business to show them that our great passion is to save lost men.

"Do not whine if you have few calls to labor. If God has really called you into the vineyard He will open the doors. If you do not have as many 'calls' as formerly; let it be the occasion of fasting and prayer until God shows you the cause. He will, if you seek earnestly to know. Perhaps you are getting quite dry and need to be set afire.

"Do not pound the people and lay the blame of your failure upon them until you have with tears and anguish of soul inquired of the Lord if the fault is in you.

"Do not try to drive people. A man that can be

driven is worth nothing after you get him. Could anyone have driven you into seeking holiness?

"Do not get discouraged if you do not see 'a landslide' in every place. Jesus and the apostles had some very hard and apparently fruitless fields.

"Do not fail to pray for your brother evangelists. It will help yourself as well as them."

## Gibeonites in Church

MILo L. ARNOLD

SAUL made many mistakes while on the throne of Israel, and one among the many was that of trying to put the Gibeonites out of the land. Saul found that Joshua, his predecessor of many years, had made a mistake in making a league with these people who were not worthy of a place in the Promised Land, so he tried to exterminate them, with the result found in 2 Samuel 21; bringing a famine on the land of Israel, and finally taking the lives of seven of his sons.

Almost every pastor finds somewhere in his church a few Gibeonites, or unworthy members who are in the church due to the mistake of some man who has preceded him. He cannot see why his predecessor should have been so prone to get members as to have taken in people such as that, but they are there, and are a thorn in the flesh of the present pastor. Many times a pastor is tempted to try to put them out by some means, and thereby fix up the mistakes of the men who have gone before. A "back-door revival" is the result, and the pastor comes to the assembly with a martyr's report of how he was sacrificed on the altar of some ancient Joshua's great and glowing reputation.

The final results of the "back-door revivals," so-called, are usually about like the outcome of Saul's zealous rout of the Gibeonites. It usually brings at least three years famine on the church, and maybe a famine that never ends. Secondly, it is usually the end of the pastor's history, even as it was the end of the family of Saul.

Joshua acknowledged his mistake in making a league with the Gibeonites and then handled the matter in a way that is a fine illustration of how pastors today might usually best handle the Gibeonite church members, that ought not to have been received, but unwittingly it has been done and now we must suffer for it. He very wisely put them to work cutting wood, carrying water, etc., and thus kept them out of positions of authority where they could cause serious trouble; yet kept them busy enough to keep out of mischief and doing enough work to compensate for the handicap which they presented.

Almost every church has some member or members who seem to have no right to membership, and present a perpetual problem, but they are on the inside now and can vote at our elections, and live among our people in spite of anything we can do. The perplexing thing is in knowing what to do about it. I have decided that for my part I shall take a lesson from the history of Israel and the

Gibeonites and try first to get them out of important offices.

Unpleasant as some members might be, it is sometimes better to get along with them in the church than to starve the church and soil your own hands in getting them out. A clean church is a fine thing to work toward, but if it is to be made into a coffin in order to get it clean nothing has been gained.

## Early Rising

Abraham rose early to stand before the Lord (Gen. 19:27).

Jacob rose early to worship the Lord (Gen. 28:18).

Moses rose early to give God's message to Pharaoh (Ex. 8:20).

Moses rose early to build an altar to God (Ex. 24:4).

Moses rose early to meet God at Sinai (Ex. 34:4).

Joshua rose early to lead Israel over Jordan (Josh. 3:1).

Joshua rose early to capture Jericho (Josh. 6:12).

Joshua rose early to take Ai (Josh. 8:10).

Gideon rose early to examine the fleece (Judges 6:38).

Hannah and Elkanah rose early to worship God (1 Sam. 1:19).

Samuel rose early to meet Saul (1 Sam. 15:12).

David rose early to do as his father bade him (1 Samuel 17:20).

Israel rose early and found their enemies dead (2 Kings 19:35).

Job rose early to offer sacrifices for his children (Job 1:5).

The Son of God rose early to go to a solitary place to pray (Mark 1:35).

Jesus rose early to go to the temple to teach (John 8:2).

The people rose early to go to hear him (Luke 21:38).

The women rose early to go to the sepulcher (Mark 16:2).

As an old writer puts it:

The morning is the gate of the day and should be well guarded with prayer.

The morning is one end of the thread on which the day's actions are strung, and should be well knotted with devotion.

If we felt more the majesty of life, we would be more careful of its mornings.

He who rushes from his bed to his business, and waiteth not to worship in prayer is as foolish as though he had not put on his clothes, or washed his face, and as unwise as though he dashed into battle without arms or armor.

Be it ours to bathe in the softly flowing river of communion with God before the heat of the wilderness and the burden of the day begin to oppress.

How better can we do this than by rising early, being on time at God's house for the study of His Word and for worship?—Dr. R. G. LEE, in *The Christian* (London).

## Open Letters to a Young Minister's Wife

By a Minister's Wife

NUMBER NINE

DEAR ANN:

In looking over the evangelistic slate in the *Herald of Holiness*, I noticed that your church is planning to conduct a series of revival meetings next month with Brother A. as the evangelist. That suggested the thought that this would be a good time to write to you about the part a pastor's wife can and should take in what we call altar work. And if I do not spend too much time on that theme, I want to include in this letter a few hints about helping your husband in making pastoral calls.

I know that for a time, at least, you have been legitimately prevented from doing much along either of these lines because of Junior, but now that he is old enough to be left in charge of someone else you will be able to get into things a little once more.

I have not forgotten, Ann, how earnestly and faithfully you used to pray with seekers at the altar when you were just a young girl here in your home church; and I feel sure you have never lost your zeal or zest for that work even though you have been "on the shelf" for a while. I hope you will never lose it but that it will grow on your hands.

Perhaps, as some people seem to think, there are those who are especially gifted along this line but it is my humble opinion that any earnest Christian can become a good "altar worker." It seems to me, however, that whether she is especially gifted or not, a minister's wife, of all people, should have a great love for souls and should try to develop an expert technique, if I may call it that, in helping people "pray through." So you may be thankful that you started in when you were very young to engage in this most important work. It is a great privilege to serve a sort of apprenticeship as you did under the guidance and example of some of the old-time saints who knew how to bring souls into contact and proper adjustment with the powers of the world to come. And now as a pastor's wife you yourself will be looked upon as a leader; less experienced Christians will watch you and more or less follow your example. Now while I firmly believe that there is a spiritual intuition or discernment that guides a sincere, Spirit-filled Christian in his efforts to help souls, there are some things that one learns to do or not to do by observation and experience alone, unless someone who has already learned those things passes on the knowledge he has gained. So although you are no longer a novice I am going to risk making a few elementary suggestions that I trust will prove helpful to you not only in doing altar work yourself but in guiding others in their efforts to learn how to do it.

First of all, try to see to it that two or three peo-



ple are not making suggestions to a seeker at the same time. Their advice is often contradictory and bound to be confusing. Not long ago I saw one of the young ladies of our church kneeling at the altar with a group around her who had been earnestly striving to help her. She herself had ceased praying and was just kneeling there with a troubled, baffled expression on her face. I went over to her and asked her what the trouble was. She said, "When I come to the altar I get confused because this one tells me to do one thing and that one tells me to do something else and I cannot seem to get anywhere." "All right," I said, "we will all keep still and let you pray." So we just knelt there while she began to pour out her heart to God. We prompted a bit when she seemed to stop short of taking hold of the promise by faith and soon she was telling the Lord that she trusted Him then and there to save her. In a moment she looked up with such a surprised and pleased expression on her face and said, "Why, I thought it would be a lot harder." She had prayed through. Before that those who had worked with her tried to talk her through when she quit praying. It is all right to give a seeker promises from the Bible and encourage him to believe, but never get him to tell you that he believes until he has first told God in prayer that he believes and trusts Him now. Hold him to it until his own faith really grips God. He cannot do this until he has prayed through to a place of yieldedness, on every point that the Spirit of God suggests. But he will never have a satisfying experience unless he actually prays through.

Do not jump at the conclusion, either, that a seeker is not in earnest if he does not pray aloud right away. There may be several reasons why; he may be timid and self-conscious, most people are; or he may be totally ignorant of how to express himself in prayer. (We have many heathen in America.) You may have to put the very words in his mouth. They will be no less effective if he utters them sincerely. You can do this sometimes by praying for him as though yourself were the seeker. I have often done this and have helped many people pray through that way. Another reason why people are sometimes apparently stricken dumb at the altar is because they are having a raging conflict within over some real or fancied barrier in the way of their salvation. A very prominent evangelist's wife told me how thankful she was that the night she was saved some good people were willing to stay and hold on for her in prayer until she got the consent of her will to face ostracism at home, if need be, for Jesus' sake. She said that she knelt there for hours, unable to find her voice because she felt she could not go home and face her parents. Yet she longed intensely to be saved and, thanks to those sacrificial workers, she was. If people cannot or will not pray when they get to the altar, there is always a reason. Do not give up until you have earnestly tried to locate it. Sometimes it is the power of Satan holding them spellbound. In a case like that hardly anything short of real soul travail will get that soul liberated so that he can pray.

And may I pause to remark that soul travail is not necessarily accompanied by boisterous praying, though it often is. It is an indescribable inward groaning that is better felt than told. I am sorry to say that there are seemingly few people who know by experience what this is. Someone has said that a burden is more to be coveted than a blessing but not many people can see this for there is nothing more agonizing than the soul burdens and the earnest, importunate praying that it seems to take to wrest some people from the power of Satan. Nevertheless it is immensely worth while. To quote from an eminent writer, "No very great mountain of sin is cast into the sea without strong feeling and mighty cries to God." Quoting again from "Prevailing Prayer and Its Results," "Soul travail is a state of spiritual tension. And by a common law of being, this tension communicates itself more or less to the mental and physical man, and these suffer from it. From a purely spiritual standpoint there is nothing strange about this tension, even to the point of suffering. It is part of the divine plan that we, in some measure like our blessed Lord, shall suffer for others." Only God's Spirit can lead one into this ministry of intercession. I cannot help feeling that it is better to risk wasting time and strength on an occasional "fusser" than to take a chance on neglecting to be faithful to a really earnest seeker who is having a hard time.

Then there is the chronic seeker, the despair of every earnest worker. But do not give him up. Be just as faithful to his soul every time he comes as though it were the first time. Many so-called chronic seekers finally make the grade, and when they do they sometimes amount to more for God than others who have secretly despised them.

When children come to the altar see to it that they are dealt with as thoroughly as though they were adults. It is surprising how much children comprehend and how deeply they feel conviction for sin. I read long ago that early piety often results in eminent piety. We have had a very touching experience with children in our church. Several little folks have kept coming to the altar until they felt satisfied and then later have brought their little friends and Sunday school classmates to the altar, kneeling down with them and praying with them just as some grownup folks had done with them. It has even spread into the adolescent group and it is a common sight at our Sunday night altar service to see very young people trying to help their friends pray through.

There is one class of people that it is necessary to deal with firmly and fearlessly. These are the folks that I described in one of my previous letters. They are very fussy about who prays with them and usually complain about all the wrongs that Christian people have done them and sometimes if you listen carefully, you will detect a subtle criticism of God's dealings with them. They will whine about how everything goes against them until one would think that they were the unfortunate victims of an unjust and unkind fate. Almost always their whole

story is a smoke screen. They just are not willing to meet God's conditions. Often their trouble is an unwillingness to confess and make restitution along the very lines of conduct they accuse others of being guilty of. Hold them ruthlessly to the point that you know God will always do His part, so it must be that they are at fault if they do not get saved. If you persist in this they will either finally own up and pray through or they will seek some other place to pour out their woes where they can get the sympathy and attention they crave.

Above all things, Ann, settle it in your mind that when there is an altar service, that it should take precedence with you over committee meetings or greeting someone's important friends or attending to any other item that bids for your attention. If you do not make this a rule, you will be cheated out of one of the greatest opportunities and blessings that can and should be yours. And other members of the church are not likely to feel the importance of the altar service if the pastor's wife treats it casually or as though there were other duties more urgent.

This letter is already long enough but I do want to include just a few hints about pastoral calling. While a pastor's wife is under no obligation to accompany her husband when he makes pastoral calls, there are several reasons why it is expedient for her to do so, at least part of the time.

There are times, of course, when it is impossible for her to leave home duties and at such times there are usually plenty of calls that a minister can make where his wife's presence, though welcome, would not be essential. But there are circumstances and situations where a little womanly intuition and sympathy can penetrate where a "mere man's" efforts would be quite inadequate. In such cases people appreciate, more than they ever express, having the minister's wife call on them. It is especially important, Ann, to go with your husband if you can when he calls on new people. It does a great deal to make them feel at home when they come to church if they have already become acquainted with you.

And now, to be very frank, there are places where it is not wise for a minister to call without his wife along, especially if he is a very young man. It is just the age-old problem of not giving occasion for gossiping tongues to criticize, or the opportunity for some silly, unscrupulous woman to put a minister in a compromising position. Someone may say, "Do not doctors go anywhere and everywhere alone?" Yes, but if a vicious woman libels a doctor, though it may hurt his reputation it will not necessarily ruin him professionally. But let one breath of scandal true or untrue attach itself to the name of a minister of the gospel and it puts a weapon in the hands of the "enemy" that can and often does seriously cripple his ministry. I heard of one well authenticated case where the lies of an evil woman wrecked a man's ministry so that he was never able to recover from it. She confessed her perfidy on her death bed but it was too late to repair the damage. Thank the Lord, such things do not happen very often, but it is better to be overcautious, perhaps, than to care-

lessly invite trouble. So even though it may require a good deal of sacrifice on your part, if you can work out a plan whereby you can accompany your husband a few afternoons each week I am sure you will both be gratified by the results.

The truth is, Ann, that calling in the homes of the people is a spiritual tonic to me but I will not elaborate on that now, for I want to write to you next time on how to avoid becoming professional, sophisticated and bored in religious work and will say more about that then.

*As ever, your friend,*

HOPE VINCENT.

### The Preacher's Wife

VELMA CRAWFORD

*You may think it quite an easy task,  
And just a pleasant life;  
But really it takes lots of grace  
To be a preacher's wife.*

*She's supposed to be a paragon,  
Without a fault in view,  
A saint when in the parsonage,  
As well as in the pew.*

*Her home must be a small hotel,  
For folks that chance to roam,  
And yet have peace and harmony—  
The perfect preacher's home.*

*Whenever groups are called to meet,  
Her presence must be there;  
And yet the members all agree  
She should live a life of prayer.*

*Though hearing people's burdens,  
Their griefs, both night and day,  
She's supposed to spread but sunshine  
To those along the way.*

*She must lend a sympathetic ear  
To every tale of woe,  
And then forget about it  
Lest it to others go.*

*Her children must be models rare  
Of quietness and poise,  
But still stay on the level  
With other girls and boys.*

*She needs the patience of a Job,  
Like Solomon, be wise,  
If she would keep right up to par  
In other people's eyes.*

*You may think it quite an easy task,  
And just a pleasant life,  
But really it takes lots of grace  
To be a preacher's wife!*

## GENERAL CHURCH PROGRAM

N. Y. P. S.

S. T. Ludwig

### Looking to the Future

THE successful pastor not only guards well the present, but he also plans for the future. This long time view is essential to the proper growth and development of the church. In no field of the church's endeavor is this more important than with respect to the young people of the church.

It is these young people today who give hope and promise to the church tomorrow. The pastor who creates enthusiasm among his young people and challenges them to service with respect to the program of the church, guarantees a continuous growth of and a widening influence for the church down across the years.

It is for this reason that your General N. Y. P. S. Council is laying great stress on a proper spirit of evangelism among our young people which it sincerely trusts will spread into a real *Crusade for Christ*. Many of the societies are engaged this month in the Personal Solicitation Campaign. They are making new contacts with unchurched young people in the community which your church serves. Here is a real opportunity to lend guidance to a program that promises to be a great asset to the church.

But again, may we state that we are not concerned primarily with the initial contact and acquaintance of these young people. That is important, but it is not all important. We must take the "long time" view. They need to be brought under the influence of a spiritual gospel. They need to feel the Christian friendliness of a group of young people who are interested in them. They need the impact of a holiness church upon their lives. And certainly they need to be *won to Christ*. This is the part of the program that extends beyond a month or six weeks. But this is the *vital* part. There can be no time limits set for this "follow-up" effort. It will extend into months and may cross the years, but if even one soul is won to Christ, the effort will be amply repaid.

It is in this program of continuous evangelism that you as pastor may render a great service. Your prayers, encouragement, counsel and leadership will be appreciated. And looking into the future—it will pay big dividends.

### Through Pain to Blessing

God will do His part to increase our faith, but the means He uses we oftentimes do not like. Trials, difficulties, disappointments, losses, bereavements, sickness—all these are employed by our heavenly Father for the exercise and increase of our faith. If

an infant never used his limbs they would remain weak, but they are strengthened and invigorated by exercise.

So it is with faith, and God delights to exercise our faith—first for blessings in our souls; then for blessings in the Church at large, and also for those without.—GEORGE MUELLER.

## CHURCH PUBLICITY

U. E. Harding

### ANNOUNCEMENTS FOR THE CHURCH PAGE

Stick rigidly to the paper's policy. Respect the deadline for the closing hour.

Pastors, Subjects—Time and study should be given to the selection of topic for the text. Avoid sensational topics unless you are a sensational preacher. We would suggest that subjects like a kiss in the dark, referring to Judas; or ten pretty girls in the dark, referring to the ten virgins, is poor taste if not sacrilegious. Yet these subjects have been used. It is bad policy to play with your audience.

If you want cheap people use cheap sounding topics. They say there are all kinds of folks in the world. Which class are you bidding for?

When I was a lad a man used to visit our little town and sell goods on the street, they called him "Cheap John," he got a cheap crowd too. There are religious tramps who follow sensational, high sounding titles and roam from place to place. Watch your bait when you fish.

Select your bait if you would get selected fish.

I have sometimes thought it would be a good idea to give a scripture reference of the text without a topic. Who knows but what many might turn to read it and be interested? It might be worth trying. If you do let me hear what results you obtain.

In every city of any size there is a newsstand where you may get the paper from your own home town, why not call on this stand and get Saturday editions of old papers they are ready to discard. Go through them for the church pages. See how men of different cities and churches announce and advertise their churches.

In giving the musical program give name or initials of singers and musicians, titles of songs and composers. This may not mean anything to you, but the paper looks at it differently. Do not take it for granted that the paper knows your local church, its doctrine, etc. They serve all churches. If they make a mistake remember you have made a few. If they leave something out, look up your copy and learn why it was left out. That will help you to write your articles to the paper.

## ILLUSTRATIONS

For several months we requested our readers to submit illustrations for publication in this department, offering fifty cents in trade for the illustrations published. We have been literally swamped with illustrative material, receiving many more than we could possibly use in one year's edition of this magazine. We will print in each issue as many of these as space will permit. Preachers who have requested credit on account for illustrations used should make other provisions for payment, for many of these cannot be printed for a number of months. We will not accept illustrative material on the above mentioned basis after September 1, 1938.—MANAGING EDITOR.

### Blooming Unseen

While roaming through the oaks of north Texas one day I chanced onto a sprinkling of yellow and blue flowers, the blue ones being especially beautiful. There were not many of them, they were very modest, and they bloomed alone in the midst of the trees, but these very things crystallized into a beautiful lesson for my soul. Those flowers will never assist in taking the sadness out of a funeral, they will never add to the joys of a wedding, they will never give beauty to king's tables, and unless someone stumbles on to them, as I did, they will likely bloom and die and never be seen again. But their beauty blessed one person anyway. Many of us are like those flowers. We will never be seen by the people, we shall never be widely known, we shall never have the places that call forth applause; but let us develop beauty and fragrance in our lives nevertheless. Who knows? Perhaps some weary and needy pilgrim while walking through the forest of life will chance onto this beauty and fragrance and be blessed. It may be, also, that in blessing them, we shall indirectly bless the multitudes.—Submitted by MELTON THOMAS.

### Christ's Care for the Insignificant

The train on which I rode had respect to towns, for while it stopped at some for passengers and mail, there were other towns so small that the transfer of the mail was made with the train in full speed. How much is humanity like that. Some are honored, some are loved, some are revered; while others are dismissed as being too insignificant for such. But how different it is with Christ! When He died for the world, He in effect said, "Every man is worth my blood. I value every man above my life." He has invited whosoever will to come, and it was said of Him that "the common people heard him gladly." Yes, you may be insignificant, but Christ wants your love. Your education may be limited, your purse may be empty, your name may be unknown—but Christ wants you! He wants more than minds, more than money, more than names—He wants people with their hearts and loves. Maybe you have lost your way, have wandered into sins that are black and deep and unspeakable—turn to Christ and speak, with sorrow and forsaking, and He will pull you out of the mire. Christ cares for the insignificant and the prodigal.—Submitted by MELTON THOMAS.

### Fires Gone Out

It was in the great harbor in Liverpool, England, that I saw my first great battleship. There it lay, a great, mighty man of war, with everything painted and polished to perfection. It seemed that every single item was in perfect condition and in its proper place. There it lay with all the potentialities to deal death and destruction wherever its services might be needed, even to the uttermost ends of the

earth. However that great battleship lay absolutely helpless—the fires (in the boilers) were all out. Is this not the case with too many Christians and also churches? Everything in its proper place, and the very instrument that God needs to do His work in the world. But there she is motionless and helpless—the fire has gone out!—Submitted by RENUS OLSON.

### Actual Happening

As told to me by a young minister.

A near relative and his daughter were returning from church. It was a beautiful sunny day in early summer and the little girl, about ten years of age, ran on to join the crowd ahead. It was in a rural community and some bad snakes had often been seen and killed. The father noticed the girl stop and begin to look intently at something; then she seemed to be bending down to get a better look. Just then he noticed a large snake slowly advancing toward the girl, his forked tongue playing, but the eyes directly on the girl. The father sensed the situation, shoved the child aside, picked up a stick and killed the snake. Then he turned to the girl, who was now trembling with fright; and her response was, "Daddy, it was the most beautiful thing I ever saw." How like sin that becomes beautiful when we come under its charm. "Let not sin therefore reign in your mortal body; that ye should obey it in the lusts thereof."—Submitted by GUEARY REED.

### His Father's Likeness

My grandfather, in his old age made his home with my parents. I saw him the last time when I was yet a small boy but he became so familiar that I shall never forget his features. About eighteen years after I saw him last I heard that my uncle, grandfather's oldest living son, was visiting in a nearby town where I was pastor. Desiring to see my uncle, who was then seventy-five years of age, I went on a search for him. I had seen this uncle only twice before in my life and that was when I was very young. I did not remember his likeness and he was really a total stranger to me. I inquired at the home of a distant relative and was instructed as to where he might be found. Returning to my car, I was about to enter when I noticed an elderly man going down the opposite side of the street. At the very first glance I knew this was my uncle. There was no doubt about it. He was the *very image of his father*. I hurried across the street, walked up boldly and without stating who I was, extended my hand and said, "Hello, Uncle Sam!" I had made no mistake for he proved to be the man for whom I was looking. Now if we are the children of God I believe we will have enough of our heavenly Father's features to be recognized as such by others.—Submitted by J. FRANK SIMPSON.

### The Price of Rejection

While I was a member of the Church of the Nazarene an evangelist by the name of Brooks came to our church to hold a series of revival meetings. A tent was erected near the church and the services were held there. Shortly after I was converted and joined the Church of the Nazarene I realized that God had a work for me to do. I knew that if I went all the way with Him and did what He wanted me to do that I must prepare myself for the ministry and spend my life helping to bring the lost to Christ. Deep down in my heart I wanted to go all the way with Him, I wanted to accept the work He had for me, and I intended to—as soon as I got around to it. At the time of this meeting conducted by Evangelist Brooks I was in a backslidden condition, due to the fact that I was refusing to do the thing God wanted me to do.

One night after the sermon Evangelist Brooks made the altar call, and in so doing he stated that he had a feeling that someone present was rejecting Christ, and that if he left

the services that night unsaved and not deciding to go all the way with Christ, he would live to regret it. I do not remember what he preached about that night, but I remember this statement.

After the service was dismissed Rev. Brooks came and shook hands with me and tried to persuade me to make the final decision, telling me that if I continued to reject Christ, and if I left the meeting that night without making peace with God, that I would regret it. But the devil had me so thoroughly convinced that I had plenty of time to accept Christ and His call that I decided to wait until "a more convenient time." I wanted to try the life of sin and find what it had to offer—it did not take me long to find out that sin offers only a wrecked life, misery and death. God wanted me to spend my life helping to save lives; I refused, so now I am spending my life in prison, paying a debt to society for taking a life. That is what sin had to offer!

If I could turn back the calendar for eight years and be back in that meeting again and know what I know about sin and its folly, I would gladly go where God wanted me to go, and be what He wanted me to be. But that is impossible. I cannot change the past. So I am leaving it with Him and trusting Him for the future. No man has ever regretted that he trusted Christ; thousands have regretted that they rejected Him. Trust your all to Him—postponement does not pay!—Submitted by TOM SEXTON.

### Lost

While pastoring in Colorado, I became acquainted with a railroad man who had been laid up some time with a cancerous condition. I visited him on a Thursday evening. He had already retired and I was directed to the bedroom by his son. After visiting with him a few moments, I took my Testament from my pocket and began reading God's Word and His many promises to my newly made friend. Then I knelt by the bedside and prayed, as he held my hand. He wept like a baby, but he did not pray through that evening. He told me he meant to give his heart to the Lord. Wife and I rejoiced together at the prospects of his being saved. The following Wednesday he was at the railroad shops before we had gone to work. (I worked at the shops as we were on a home mission field, and I did some work during my first year there.) I spoke to him and told him I planned on visiting him again on Thursday or Friday evening. Just after leaving the office for the tracks, a young man came running and told us K— had killed himself. I went back to the office where I had spoken to him not fifteen minutes past. Limp in the swivel office chair, he was stretched out, a Colt's 38 Special still hanging on his thumb, and a pool of blood and brains on the floor beneath the chair. The man I had visited five nights before was lost forever; lost in the regions of the damned.—Submitted by H. T. EASTMAN.

### Love and Patience Help

Jessie had been impatient and hot-tempered before she was saved, but now she determined to live the Christian life with patience and love. Tom, her unsaved brother, secretly determined to test that patience to the limit to see if the change in her was real.

His opportunity came on Saturday. It was rainy and muddy outside. Jessie had finished mopping the floors when Tom very deliberately walked in through the back door, up the stairs, down again and out by the front door. He then went to a window and peeped in to see the effect upon Jessie when she discovered his muddy tracks. Jessie

very calmly got the mop again and wiped up the mud, praying silently that God would help her to keep sweet even if others were careless.

The mud was no sooner wiped up than Tom came and tracked through the house again and once more went outside and looked in at the window. This time he saw his sister kneel down beside a chair for a minute before she cleaned up the second batch of tracks. Tom noticed tears in her eyes. He began to feel uncomfortable and soon went in and told Jessie that he was sorry and would not do it again.

"Tom, I felt so sorry for you, that I prayed and asked God to show you how annoying you were."

The result was that Tom went to church with his sister the following Sunday and was saved. Jessie's patience helped the Holy Spirit to convict him.—Submitted by LOUIS McCURDY.

## BOOK CHATS

P. H. Lunn



**YOUR** Book Man is still in a glow of enthusiasm as a result of reading several chapters in a new book of sermons, **FACING LIFE'S QUESTIONS**, by Hunter B. Blakely (Revell—\$1.50). There are fourteen sermons each based on a text of Scripture. Each sermon is given a title that is intriguing and provocative of mental imagery.

These messages are not especially eloquent; rather they are incisive and trenchant. They abound in tersely told illustrative anecdotes. Also they deal with the problems and evils of the day in a fearless manner as becomes a prophet of God.

The first sermon, "Is There Escape from Life's Drabness?"—does not that hit the bull's-eye of modern life's plaint? Dr. Blakely loses no time in getting into his message. He claims the text, John 10:10 to be his favorite Bible verse, for says he, "I delight in the positive ring—life at flood tide." Well, all fourteen of his sermons in the book attest that statement. Thrill with me to these five divisions of the theme: I. The Full Life Centers in Christ; II. The Christ Who Rolls Back Life's Horizons and Gives Men Room Enough in Which to Live; III. The Christ Who Breaks the Shackles which Fetter Human Souls; IV. The Christ Who Enables Men to Live Beyond Themselves; V. Christ in Us the Hope of Glory. Brethren, there's a sermon for you!

I must give you the other fourteen subjects: (2) Can We Integrate Personality? (3) Is God Lost in Our Expanding Universe? (4) Can We Count on God? (5) What Is God Like? (6) Do Men Need to Be Changed? (7) Can We Hinder God? (8) Do You Believe in Praying? (9) Can My Meanness Be Hidden? (10) What Right Has Christ to Judge? (11) Are You Dissatisfied with Your Religion? (12) Can We Maintain Adequate Faith? (13) Can Fear Be Conquered? (14) When Are Men Free? (15) Is There a Road to Peace? In the eleventh chapter there are two or three statements that would need modifying or clarification, but they are not seriously off color.

Now what about a series of fifteen sermons this fall or winter on the general theme, "Facing Life's Questions," with Dr. Blakely's messages as suggested texts and general outlines? I believe your communicants would be greatly edified thereby and in each one of the fifteen there is just the right "build up" for a strong evangelistic application.

To sum it all up this is a book of more than ordinary merit.

## Some Rambling Thoughts

J. L. FLYNN

**T**HE pastor's work is multiplex. He must preach, be a very good preacher at that. He must be a "manager," be able to build and raise all finances of the church. He must visit the people, conversing, reading and praying with them in their homes. He must oversee all departments of the local church. He has charge of the opening services at every meeting of the church. If the song leader is absent he must lead the singing, and if the pianist forgot to come, or is late, he must play and lead, and if he cannot play, then sing without a piano. If the leader of the young people is out of the city, or forgot the program, the pastor must "make a talk" on the subject chosen for the evening. (He probably did not know what the subject was until called on). The pastor must make all announcements, have the collection taken, and perhaps sing a "special," and preach a spiritual sermon that will bless folks "half to death," bring conviction to the sinners so they will repent and find salvation and join the church. He must raise his own salary without letting the people know it. He must increase the church membership, increase his congregation regularly. He must preach against all sins according to the Bible and the Manual, please as many as possible, make as few mad as possible. What a genius. What a glorious privilege to be a pastor! But I would not give it up for any other job.

**Standards.** "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19). Standard! Standard for the right, a model, an example, a pattern. Governments require standard weights and measures. So does society. The Church requires certain standards. God demands that we live up to His standard, His measure of righteousness.

Jesus Christ is God's Standard. He is our example. When the enemy (the devil) comes to us with a flood of temptations, with his fiery darts; when evil men falsely accuse us of professing too much; when darkness overwhelms your soul, and your spirit is under a terrible depression, it is then, even then, "The Spirit (Holy Spirit) of the Lord" lifts up Jesus and says, "Come no closer, here is the Lord Jesus—the redeemer" (verse 20). He will protect His own." And so He will. Have we not experienced the truth of this?—When the day was dark, very dark, and the night inky blackness, when it seemed our soul must go down under the enveloped darkness, when like Peter, we felt ourselves sinking, suddenly we were pulled up from the flow of waters and hid in the "secret place of the Most High," and as we nestled close into His bosom, He fought our battles and brought peace as the enemy was vanquished!

I have about come to the conclusion that the average—maybe more than the average—bearer only grasps one thought, or truth, from a sermon. Of course it is a debatable question how much of the "one" thought or truth he gets and holds. Let me explain this way: The minister delivers his sermon, some get under conviction, others will stare at you as in amazement, some will get mad, others shout.

The conception the man of the world has of the church and preachers is that they are "ag'in" him and his business. If he goes to church—to a holiness church—he will be berated because of his business or belief. It is true the church and all godly preachers are against everything that is sinful and degrading. But why should the world feel this way about us? No doubt they have received this misconception of us because there are too many negative preachers. Every sermon they preach is condemnatory; they give nothing constructive. I long for the day when the Church of the Nazarene will be known everywhere, not so much for what we stand against, but what we stand for; that we have a measure of hope and good cheer for this troubled world in these troublesome days.

Simplify your message. What do I mean by this? Here it is: When I was a young man I heard the pastor whose church I attended with my girl friend, preach a sermon on "Presumptuous Sins." After hammering away for an hour he suddenly quit. But what was he trying to say to the people? He never explained what "presumptuous sins" were. The only thing I ever got out of the sermon was he was trying to fight holiness, and made a very poor attempt at that. Why did he not explain that presumptuous sins are presuming on God's mercy, "I will do this thing that is wrong, for I'm sure God will forgive me; He is so merciful!"

A preacher once used as his subject, "God or Mammon, Which?" He never explained what mammon meant. His congregation mostly was in the dark regarding the meaning of mammon. After the service a member said to another, "Say, Brother Hanks, that mammon must have been a very bad fellow. When did he live?" Brother Hanks replied, "I rather think he lived during the days of Jesus, as He used the words of the text." Define your words. Even simple words sometimes need explaining.

It does not take much for some preachers to quit. Just a little hard hill to pull, a little letup on finances, a little looking into an empty cupboard, a little "cold shoulder" from some of their members and they are ready to throw up their hands and say, "It's no use, we can't make it go in this place."

## Ramblings from the Roving Correspondent

**T**HESE hot, sultry summer days place the morale of church members—good, bad and indifferent alike—in an acid test from which I'm afraid all of them do not come out untarnished. The r.c. stopped off a while back to visit a representative city church and from the vantage point of seat on the platform "sized up" the congregation while the pastor was conducting the service and preaching. Some restlessness could be expected due to the extreme heat, but the twisting and stretching and yawning and gazing out the windows and up at the ceiling was unnecessary and must have been disconcerting to the speaker. Youngsters kept up a parade to the rear lobby for drinks of water. Adults leafed through the song books. The N. Y. P. S. president chewed gum to relieve the monotonous strain of the service. The Sunday school superintendent frequently reached into an inside coat pocket for his memorandum book in which he laboriously entered what might have been ideas for the next Christmas program. The Adult Bible Class teacher was surreptitiously glancing into his Teacher's Journal in preparation for next Sunday's lesson.

Ninety per cent of the congregation wore expressions of listlessness, apathy, unconcern or ennui. I felt sorry for my poor preacher friend. I yearned for an opportunity to exhort those good but thoughtless people to "perk up," to shake themselves out of their cerebral lethargy and anatomical indolence and look up at their pastor with at least a gleam of interest in their eyes and some beamings of friendliness in their countenances.

P. S. Why did I write all this in a magazine that no such offending laymen would read? Well, I just hoped that a few minister readers would have the courage to read this article to their congregations. They have my permission to do so.

## THE PREACHER'S WORKSHOP

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

Roy E. Swim

### Sermon Seed

*God's Immutability Purposes*—"The Lord hath his way in the whirlwind and in the storm" (Nahum 1:3). Even in turmoil and disaster the eternal purposes of God stand unaltered, and in the midst of it all, and in spite of all that evil men and demons can do, His ultimate purposes are being wrought out in the world and in history. "Have faith in God."

*The Power of a Devotional Habit*—"Now Peter and John went up together into the temple at the hour of prayer" (Acts 3:1).

*The Painless King*—"But the Son of man hath not where to lay his head" (Matthew 8:20).

*The Miracle of Salvation*—"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Philippians 3:10). Note the contrast between what Paul was and what he became. In this text we discover the personal, the supernatural, and the heroic elements of salvation.

### October—Rally Month

Logically the month of October is the strategic time for a church school Rally Day. If you had one in September, have another in October. In many church schools September is a time of transition and readjustment. Vacations are ending. School is beginning. By October everyone has settled down to his best work. Why not take advantage of it?

Devices for getting out the numbers are innumerable. Whatever method is decided on will require careful planning in order to make the day count for permanent advancement and lasting friendships for the school. Good order and attention to those little details which make guests feel at home and carry away a lingering desire to return do not come by accident or haphazard methods.

One school which planned its rally day for the second Sunday in October included in a most interesting program the following recognitions and awards:

1. To the class which handed in before rally day the best answer, in one sentence of not over thirty-five words, to the question, "Why do we go to Sunday School?"

2. To the class which reported the

largest number of new scholars and visitors brought by them on rally day.

3. An honor gift to the youngest person present on rally day.

4. An honor gift to the oldest person present on rally day.

### Thinking the Church Program Through

The Expositor suggests that an adequate church program should incorporate the following characteristics:

1. A church program should fulfill the needs of persons whom it seeks to serve.

2. A church program should be based on the fundamental objectives of the church. What is the church trying to do?

3. A church program should be adapted to the available resources. It should be cut to fit the ability of the church to carry out.

4. A church program should be developed democratically. "One man rule" has ruined many churches.

5. A church program should be indigenous. New programs must be related to the program already in progress. It is better that the new program grow out of the ongoing progress rather than to discard everything that has been in a revolution. Handed-down programs are seldom adequate without revision.

6. A church program should be unified. Since each individual is a unit why divide his loyalty into a turmoil of conflicting attachments to numerous and unrelated organizations in the church? Cannot the church be the church in every function of church life?

7. A church program should be truly religious.

8. A church program should be genuinely Christian, not only in name but in spirit.

How does your local church program fare by these standards? Or do you have any program?

### The Church Prophetic

"The Church prophesies in the name of men's consciences against their sins, keeping the tension high between the claims of eternity and the selfishness and the weak compromises to which human nature is prone. Only as it discharges this prophetic office in the face of every earthly power can 'the Church be the Church.'"—The Christian Advocate.

### To Calvary

In the early centuries of the Christian era the world moved in spirit from Athens and Rome to Bethlehem and Jerusalem; from Greek idealism and Roman authoritarianism to Calvary and the risen Christ. There is that same need for a large part of our present day world; to move out from the uncertainties of humanism and the deserts of materialism to the way of the cross and the living Christ, the only sure hope of humanity. —The Christian Observer.

### Security

I used to tremble in the dark  
When Mother dimmed the light,  
And hurrying down our winding stair,  
Disappeared from sight.

I did not think how there was One  
Who watched above me there;  
That God was in the blackest night  
And everywhere.

But now the dark is like a cloak,  
Soft as a feathered breast,  
And wrapped within its velvet folds  
I sink to rest.

—The Sentinel.

### Twelve Things to Remember

The value of time.  
The success of perseverance.  
The pleasure of working.  
The dignity of simplicity.  
The worth of character.  
The power of kindness.  
The influence of example.  
The obligation of duty.  
The wisdom of economy.  
The virtue of patience.  
The improvement of talent.  
The joy of originating.

—MARSHALL FIELD in *The Kansas Baptist*.

### A Boy's Dream

I read of a boy who had a remarkable dream. He thought that the richest man in town came to him and said, "I am tired of my house and grounds; come, take care of them, and I will give them to you." Then came an honored judge and said, "I am weary of going to court day after day; I will give you my seat on the bench if you will do my work." Then the doctor proposed that he take his extensive practice, and let him rest, and so on. At last, up shambled Old Tommy, and said, "I am wanted to fill a drunkard's grave. I have come to see if you will take my place in these public houses and on the streets."

This is a dream which is not all a dream. For every boy in this land today that lives to grow up, some position is waiting, just as surely as if a rich man, judge, doctor, or drunkard stood ready to hand over his place at once. Which will you choose, boys? There are pul-

pits to be filled by God-fearing ministers, and thousands of other honorable places; but there are also prison cells and drunkard's graves. Which will you choose?—Texas Christian Advocate.

### A Confession

I am the greatest criminal in history.  
I have killed more men than have fallen in all the wars of the world.  
I have turned more men into brutes.  
I have made millions of homes unhappy.

I have transformed many ambitious youths into hopeless parasites.  
I make smooth the downward path for countless millions.

I destroy the weak and weaken the strong.

I ensnare the innocent.  
I make the wise man a fool and trample the fool into his folly.

The abandoned wife knows me, the hungry children know me, the parents whose child has bowed their gray heads in sorrow know me.

I have ruined millions of women and, if I am allowed, will ruin millions more.

I am alcohol; do you know me?  
I am alcohol; have you ever voted for me?—SELECTED.

### "Alias"

"The salohn has not gone—it has merely changed its name. It changed its name for the same reason a burglar changes his name when things get too warm for comfort."—Union Signal.

### Stick to Your Guns

"Do not be ashamed of being a prohibitionist. Do not give some excuse for not drinking. They have us on the run if we apologize for not taking a cocktail. A man does not apologize because he does not eat rats!"—GENERAL SMEDLEY D. BUTLER in "Prohibition Facts."

### Life

Life is not getting,  
But serving and giving;  
Not past regretting,  
But present hour living.

Life is not straining,  
But freeing and flowing;  
Not fulsome feigning,  
But love overflowing.

—GRENVILLE KLEISER.

### "I Am with You"

Probably Christ oftenest comes through the night and storm, when the wind is contrary and the strength giving out, when the sky is black with the hurrying clouds, and the wind churns the water into a yeasty foam; when the hopes of former years have been disappointed, and the light that shone so brightly has faded; when ill-health oppresses, when heart and flesh fail; when the fire burns

low in the grate, when sin and sorrow have played sad havoc with us—then our troubles and losses make the pavement of His feet, and through the storm, nay, by means of the storm, the Master says, "I have come."—F. B. MEYER.

### Comfort

"Let me no more my comfort draw  
From my frail hold on Thee;  
In this alone rejoice with awe—  
Thy mighty grasp of me."

### Cosmic Vengeance

The stars in their courses fought against Sisera (Judges 5:20).

"Natural law and spiritual law are not aliens whose decrees run in two quite separate and independent worlds. If a man rebels against the Lord he is antagonizing the purpose which runs through the material universe, and therefore the visible universe is against him. Not a stone on the road is for him; not a flower of the field is on his side. Not one of God's winds has his concerns in friendly custody. Neither summer nor winter fling any protecting guardianship over his soul. He has entered into an alliance with sin; and the Scriptures affirm that when we sin there is a cosmic vengeance in the world. We are at warfare with the universal order."—J. H. JOWETT.

### The Call of Anti-Christ

Graf E. Reventlow, one of Germany's outstanding publicists, in a recent book, entitled, "Where Is God?" states clearly the viewpoint of the anti-Christian movement in Germany today.

"These powerful tendencies, particularly marked in the younger generation of our nation, result in a turning away from Christianity and all things Christian, as well as from the personality of Jesus. This generation wants to treat the historic period of Christianity in Germany as an episode which now for it and for the German people as a whole has come to an end. The alienation from Christianity, here, is a total one. Christianity is considered to be a harmful obstacle which prevents the German people from coming to their selves. There is, generally speaking, no inclination to deal with Christian doctrines in detail, other than for purposes of argument. There is no doubt that this movement will gain in importance to an extent hitherto unknown with each new generation in Germany. This movement, indeed, will be decisive to an extent hitherto unknown for the religious future of the German people. This movement, though a negation of Christianity, and not mere indifference, is the first stage of the religious awakening in Germany. This negation does not originate from a spirit of negation as such. It is on the con-

trary, the expression of a religious longing and of a need not satisfied by Christianity. All this has developed quite genuinely and naturally.—The Presbyterian.

### A Famous Jew Honors Jesus

"I am a Jew, but I am enthralled by the luminous figure of the Nazarene." When asked if he accepted the historical existence of Jesus he replied, "Unquestionably! No one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every word. No myth is filled with such life."—Wesleyan Methodist quoting ALBERT EINSTEIN.

### A Prayerful Spirit Is—

A spirit of worship.  
A spirit of humility.  
A spirit of sacrifice.  
A spirit of forgiveness.  
A spirit of faithfulness.  
A spirit of faith in God.  
A spirit of solicitude for the souls of men.

A spirit of care for the prosperity of the church.—The Free Methodist.

### Master Musician

Invited to a village wedding, a great London organist was asked to play the wedding march on a wheezy little organ with but one pedal. In spite of the handicaps, the skilled fingers of the master-musician contrived to produce beautiful music from the pitiable instrument. Gipsy Smith, after telling the story, once said, "You let Jesus come with the fingers that painted the lily and the rosebud and the rainbow, the fingers that were nailed to the cross, and let those fingers touch the keys of your life and see what happens."

### Ambition's Prayer

How blessed to me  
Would this verdict be  
When they call the last long roll:  
"My son, you have kept  
The black spots swept  
From many a human soul!"

Give me a faith that knows no creed but that of boundless love—  
The creed that, ay, must rise and stand  
All other creeds above;  
Teach me to live the best of things I  
feel and think and know;  
Teach me to keep my hand in Thine,  
wherever I may go.

How sweet unto me  
Would this verdict be  
When they call the final roll:  
"My son, you have not  
Put a single blot  
On a single human soul!"  
—The Burning Bush, AUTHOR UNKNOWN.

HOMILETICAL

A Preaching Program

Orval J. Nease

Recognizing October as "revival month," the Preaching Program is largely prepared to aid, if possible.

The outlines of this issue are not as detailed as in previous months. Some have expressed the opinion that the briefer form would serve those interested as well as the fuller presentation. We desire only to serve. We are therefore presenting the outlines in much the same length as for our personal use.

Morning Message—October 2 HORSES OF FIRE

And he answered, Fear not, for they that be with us are more than they that be with them. . . . And the Lord opened the eyes of the young man, and he saw, and behold . . . horses and chariots of fire round about Elisha (2 Kings 6:16, 17).

INTRODUCTION

- 1. To see God is normal-human desire.
2. "Open eyes" will behold Him everywhere.
3. "Closed eyes" give rise to fear.
I. ENEMIES OF THE SOUL
1. Enemies give rise to fear.
2. Fear is the greatest enemy.
3. Divine command is, "Fear not."
II. VISION OF THE SOUL
1. The eyes of the soul.
2. Hindrances of the vision.
3. Clarified vision.
III. ALLIES OF THE SOUL
1. They that be for us.
2. Surrounding providences.
3. Sufficiency of divine provision.

CONCLUSION

"Lord, open the young man's eyes." The prayer of maturity for immaturity.

Evening Message—October 2 CHRIST'S REST CURE

Come unto me, all ye that labour and are heavy laden; and I will give you rest (Matt. 11:28).

INTRODUCTION

- 1. The religion of Jesus Christ is universal.
2. The religion of Jesus Christ meets the needs of men.
I. THE WEARINESS OF THE SINNER
1. Sin is labor (Rom. 6:14-23).
2. Sin is burdensome.
3. Sin produces "heart exhaustion."
II. THE DIVINE REST CURE
1. Rest by change of task.
2. Rest by removal of burden.
3. Rest by impartation of heart satisfaction.

CONCLUSION

The triumphal entry. See Matt. 21:4-9; Mark 11:7-10; Luke 19:35-38.

Morning Message—October 9 THE FLIGHT OF SORROW

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away (Isa. 35:10).

INTRODUCTION

- 1. The thirty-fifth chapter of Isaiah.
I. THE RETURN OF THE RANSOMED
1. The land of bondage.
2. A spiritual picture in terms of the return from captivity.

return from captivity. "Sold under sin."

- 2. The redeemed people.
a. Redeemed—"brought back."
b. Ransom—The Lord is the price of redemption.
3. The songs of the travelers.
"Come with songs and everlasting joy."

II. THE CITY OF THE REDEEMED

- 1. Zion—the city of peace.
2. Zion—the city of the King.
3. Zion—the abiding city.

III. THE HERITAGE OF THE REDEEMED

- 1. Joy has been their traveling portion.
a. The joy of deliverance.
b. The joy of anticipation—"headed home."

IV. THE FLIGHT OF SORROW

- 1. Sorrow may lurk in the shadows as they travel.
2. The City of Zion admits no sorrow.
3. Sorrow eternally routed.
a. "Sorrow"—grief expressed.
b. "Sighing"—grief repressed.

CONCLUSION

The triumphal entry. See Matt. 21:4-9; Mark 11:7-10; Luke 19:35-38.

Evening Message—October 9 THE HURT OF SIN

He that sinneth against me wrongeth his own soul (Proverbs 8:36).

INTRODUCTION

- 1. The writer of Proverbs.
2. Proverbs based upon facts of life.
I. THE FACT OF SIN
1. All men have sinned.
2. All men liable for the consequences of sin.
3. Sin cannot be successfully ignored.

II. THE AIM OF SIN

- 1. Sin is wrong against society.
2. Sin is wrong against God.
3. Sin is wrong against the sinner himself.

III. THE HURT OF SIN

- 1. The social hurt of sin.
2. The mental and physical hurt of sin.
3. The moral hurt of sin.

- 4. Sin is hurt to God.
a. The program and kingdom of God.
b. The heart of God.

The heart that was broken for me." The necessity of hell indicates this.

CONCLUSION

An awakening to sin is the first evidence of revival.

Morning Message—October 16 MOUNTAIN PEAK CHRISTIANS

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart (Matt. 17:1-9).

INTRODUCTION

A study of the mountain peak experiences of the Bible reveals enriching manifestations of deity.

I. SEPARATION

- 1. Old Testament teaching of separation.
a. Separation of things.
b. Separation of people.
2. New Testament teaching of separation.

II. ELEVATION

- 1. All true spiritual elevation must be under the tutelage of Jesus.
2. Spiritual elevation results from definite effort.
3. Spiritual elevation is spiritual enrichment.

III. REVELATION

Jesus "was transfigured before them" (verse 2).

- 1. A revelation of Jesus.
2. A revelation of faithful saints.
3. A revelation of the voice of God.

"A voice out of the cloud" (verse 5).

CONCLUSION

Mountain peak experiences with God do not exempt the Christian from the valley experiences with men.

Evening Message—October 16 THE PARDON OF GOD

But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him (Luke 15:20).

INTRODUCTION

The story of the prodigal son holds many lessons concerning lost men and a compassionate God.

I. THE SEPARATION OF A SINNER FROM GOD

- 1. A willful separation.
2. A disgraceful separation.
3. A great separation.
4. A regrettable separation.

II. THE FATHER'S YEARNING HEART

- 1. God has not forgotten the sinner, any more than the father had forgotten the son who was far away.
2. God yearns for the return of the sinner.
3. God recognizes every desire of the sinner to return.

III. THE PARDON OF GOD

- 1. Mercy.
2. Desire.
3. Forgiveness.
4. Acceptance.

CONCLUSION

"Who is this that cometh from Edom, With dyed garments from Bozrah?"

Morning Message—October 23 THE RIVER OF GOD

The river of God, which is full of water (Psalm 65:9).

INTRODUCTION

In irrigated communities the measure of water in reservoirs or dams is the index of prosperity.

I. THE RIVER OF GOD

- 1. Its source.
a. The throne of God (Rev. 22:1).
b. The upper and nether springs of Othniel, Achsah, and Kirjath-sepher (Joshua 15:16-20; Judges 1:12-15).
2. Its content.
a. Living water (John 7:38).
b. Abundant grace of God.

II. WATERED VALLEYS

- 1. A glad river (Psa. 46:4).
2. A well in the heart (John 4:14).
3. A tree by the river (Psa. 1:3).
a. Fruit in season.
b. Shade for the weary.
4. Streams in the desert (Isa. 35:1-7).
a. Desert as a rose (verse 1).
b. Parched ground a pool (verse 7).

CONCLUSION

God's Reclamation Service. (Reclaiming desert land by diversion of abundant rivers.)

Evening Message—October 23 SIN TAKEN AWAY

Behold the Lamb of God which taketh away the sin of the world (John 1:29).

INTRODUCTION

- 1. John Baptist—the Announcer of Christ.
2. The announcement—Behold!
a. An exclamation.
b. A discrimination.
c. A vindication.

I. THE SIN OF THE WORLD

- 1. The sin for which the world is responsible.
2. The sin which is uniquely or peculiarly the world's.

- a. The sin of forgetting God.
  - b. Babel, Antediluvians, Sodom, Israel, Jerusalem, Moderns.
  - 3. The sin in which is located the source of all earth's maladies. "Lieth in wickedness."
- II. THE LAMB OF GOD
- 1. Israel's Lamb.
    - a. Lamb is synonymous with innocence.
    - b. Lamb is synonymous with sacrifice.
  - 2. God's Lamb.
    - a. This announcement made at time of Passover and John must have had the Paschal lamb in mind.
    - b. Lamb, the depicting of the innocent nature or character of Christ.
    - c. Lamb, the world's sacrifice for sin.
    - d. Sacrificial fitness of Christ.
    - e. "Of God"—provided by God and accepted of God.

- III. AN EXAMPLE IN CHARITY (Charity is love in action.)
- 1. Love toward God.
  - 2. Love toward men.
- IV. AN EXAMPLE IN SPIRIT
- 1. Humble.
  - 2. Victorious.
  - 3. Forgiving.
  - 4. Loving.
- V. AN EXAMPLE IN FAITH
- 1. Faith in the brethren.
  - 2. Faith in the Church.
  - 3. Faith in the gospel.
  - 4. Faith in God.
- VI. AN EXAMPLE IN PURITY
- 1. In thought life.
  - 2. In heart life.

CONCLUSION

Christ is the Great Example and commands, "Follow me" (Matt. 4:19). Paul says, "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1).

Evening Message—October 30 WITHOUT CONDEMNATION

*Neither do I condemn thee; go, and sin no more* (John 8:11).

INTRODUCTION

The teachings of Jesus set up such high standards that if there were no provision for pardon of sin they would but aggravate human wretchedness.

I. CONDEMNING SINNERS

"Moses in the law commanded... but what sayest thou?"

- 1. The most unfair judge is others.
- 2. The most severe judge is conscience.
- 3. The most compassionate judge is Jesus Christ.

II. FORGIVING SINNERS

"Neither do I condemn thee."

- 1. Forgiveness is godlikeness.
  - a. Christ has authority (Mark 9:2-8).
  - b. A proof of Christ's deity (Luke 7:47-50).
  - c. A mark of man's Christlikeness.
- 2. What sin is forgiven. "Uncovered sins never go under the blood."
- 3. Forgiveness means life anew.

III. REMADE SINNERS

- 1. The command—"Go."
  - a. To go unpardoned is mockery.
  - b. To go pardoned is rebirth.
  - c. A new woman to old tasks.
- 2. The injunction—"Sin no more."
  - a. Forgiveness does not obviate temptation.
  - b. An enlistment of the will and faith of the forgiven.
  - c. An assurance of divine accompaniment and enablement.

CONCLUSION

"There is therefore now no condemnation to them which are in Christ Jesus; who walk not after the flesh but after the Spirit" (Rom. 8:1).

Sermon Suggestions and Outlines

Devotional

L. A. REED

*And Moses besought the Lord his God* (Exodus 32:11).

INTRODUCTION

Give setting of text. Mention other prevailing prayers of the Scripture. A few facts about prayer in this modern day.

- 1. It has become a powerless form.
- 2. People are skeptical about its efficacy.
- 3. Prayerless people prove its power by resorting to it in emergency.
- 4. Our modern life has shut prayer out of the home.
- 5. Modern life is reflected in the prayerlessness of the people.

SUBJECT—"How to prevail in prayer."

- 1. Search your heart and life and see if they conform to the requirements of God's Word, in order that you might claim its promises.
- 2. Be filled with the Spirit.
- 3. Obtain the evidence (from God's Word) that He is willing to bestow the blessing desired.
- 4. Maintain uninterrupted fellowship with Christ.
- 5. Lovingly, but with all your power, and in the name of Christ, resolve that you will have an answer to your prayer at any cost.
- 6. Having learned that God is willing to answer favorably, cherish your desire until it is fanned into a flame.
- 7. Claim your answer at once.

Holiness

L. A. REED

(Col. 3:1-4)

INTRODUCTION

Condition of the church at Colosse (converted).

Paul's desire for them, the cause for the writing of the letter.

Throughout the latter part of the first chapter (chapter 1:9), all of the second, and the fore part of the third, Paul instructs them in the process of sanctification.

Likened throughout to the death of Christ. It is a common misconception that the experience is superficial, frothy and merely demonstrational.

Even the signs of approaching death may be discerned in this experience: the garden scene.

"If it be possible, etc. If there is a resurrection there must be a death.

"Not my will," etc. Absolute submission to the will of God.

"Drops of blood"—The physical likeness to approaching death.

Five points in the process of sanctification:

- 1. Crucified with Christ.
  - a. Nails of consecration—"Not my will," etc.
  - b. Gail of bitter defeat—"My God... Why hast thou?"
  - c. Spear of resignation—"It is finished."
- 2. Buried with Christ. (Not in immersion but buried in baptism with the Holy Spirit.)
  - a. Darkness of the tomb.
  - b. Forsaken and alone.
- 3. Risen with Christ.
  - a. A new life.
  - b. A new creature.
  - c. A perfected spiritual life.
- 4. Hidden with Christ.
  - a. From the world's turmoil.
- 5. Appear with Christ.
  - Not ready to appear with Him until after death of sin.

CONCLUSION

Unless you are crucified with Christ, you are not buried with Christ.

Unless you are buried with Christ you can never be resurrected with Christ.

Unless you are risen with Christ, you can never be hid with Christ.

Unless you are hidden with Christ, you can never appear with Christ.

"Without holiness, no man shall see," etc.

Sonship

L. A. REED

*And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father, Wherefore thou art no more a servant but a son; and if a son, then an heir of God through Christ* (Gal. 4:6, 7).

INTRODUCTION

Traveling down the streets of Rome one day, was a young, childless patrician lady, lonely and sad because of her empty arms and because no darling child had graced her mansion home. She discovered a flaxen-haired boy from the province of Gaul who was parentless and being held as a captive hostage with others. She desired this child for her own and asked the Roman senate to adopt laws so that she could have this child and they decreed what is known as the *Lex Adopta* (Law of Adoption) as follows:

- 1. The child to be adopted must take the name of the one adopting.
- 2. The past of the adopted child must never be mentioned again under pain of death.
- 3. The adopted child must be treated as though he or she were born into the family of the one adopting.
- 4. He will receive an equal share in the inheritance with the born children if any, and if no born children, then he is to be the sole heir.

Apply the above to the life of a Christian.

But there is an even more beautiful message to you and that is that through Christ we can be born children; born into the kingdom. No matter how wonderful adoption may be, there is no comparison to being born into a family.

There are a few self-evident facts to be observed relative to sonship:

- 1. Born children will possess parental likenesses. (All children are exactly like both parents with some characteristics dominating and some being recessive but they are all there.)
- 2. There is always a filial relationship in true sonship between father and Son.
- 3. The conclusion of the entire matter is found in a change of state. (Once a slave, now a son.)
- 4. The post mortem benefits of sonship must be observed. (An heir to all the glories God has prepared for His children.)

Evangelistic

L. A. REED

*For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.* (Eccl. 12:14).

PROPOSITION—Sin will always be exposed.

- 1. It may be done in secret (Gen. 4:8-10).
- 2. It may be done under the impulse of the moment (Gen. 25:32, 33).
- 3. It may be done in ignorance (Luke 23:34).
- 4. It may be prompted by others (1 Kings 21:7-20).
- 5. It may be done reluctantly (Judges 16:16, 17).
- 6. It may be well covered up (Joshua 7:21).
- 7. It might be done to gratify the public (Mark 15:15).
- 8. It may be years before its discovery (Gen. 42:21).

But, if it is not until the judgment day, "be sure your sin will find you out."

Conscience

R. R. AKIN

Definition by Webster: Con—self; sci—knowledge; hence, self-knowledge. "The moral sense or faculty or the power or principle which decides the lawfulness or the unlawfulness, right or wrong, of our actions and affections, and approves or condemns them."

Some say, "I am following my conscience in the matter." A conscience can be educated or trained but its action is involuntary; therefore it cannot

always be relied upon as right. There are various kinds of consciences:

I. GOOD CONSCIENCE

Def.—Is one which has no feeling of reproach against oneself, does not accuse oneself of wilful wrong.

Paul says, "And herein do I exercise myself, to have always a conscience void of offense toward God and man" (Acts 24:16).

"And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day" (Acts 23:1).

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned" (1 Tim. 1:8).

II. GUILTY CONSCIENCE

Some are evil continually while others are less corrupt.

"And they which heard it, being convicted by their own conscience, went out one by one" (John 8:9).

III. DEAD CONSCIENCE

Equal to no conscience at all. Hardened like stone.

"Speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim. 4:2).

"Purge your conscience from dead works to serve the living God" (Heb. 9:14).

IV. ELASTIC CONSCIENCE

Like elastic rubber—contracts and expands.

Gets quickened and sensitive, then gets dull again.

Prays a few days regularly, then misses several.

Pays tithes a Sunday or two, then skips a month.

Puts her rings on, then is preached under conviction only to pull them off for a while.

Reads his Bible regularly for a while, then forgets it.

Walks in the light, then out again. Just up and down.

The best insurance for such a life is the blessed baptism with the Holy Ghost and fire. Entire sanctification.

Illustration—Fruit and tomatoes in the valley here are culled and graded before the buyer will accept them for the market. The demand is for the regular and consistent ones. Uniform in size and shape. The culls represent those that are too small, too large, deformed, immature, partly decayed, etc.

The Lord is not pleased with culls but wants regular and consistent Christians.

"Christ drew but one picture of the judgment, and there He pictured men condemned because in serving humanity they served Christ. It should be clear enough therefore, that man best serves God by serving his fellows."—ROBERT QUILEN.

## Expository Outlines for October

Lewis T. Corlett

### The Christian Armor (Ephesians 6:10-18)

#### I. THE FINAL ADMONITION OF THE APOSTLE TO THE EPHESIANS

1. Recognized that life would be a battle.
2. Exhorts them to be strong.
3. Refers them to the Source of Strength.
  - a. The Lord.
  - b. The power of His might.

#### II. THE ENEMIES THEY MUST FACE

1. Different from what many expect.
  - a. "Not flesh and blood."
  - b. Not human beings although the other foes may work through them.
2. Principalities—the centers of wickedness.
3. Powers—the mighty army of the enemy.
4. Rulers of the darkness of this world.

#### III. DESCRIPTION OF THE CHRISTIAN ARMOR

1. Girdle of truth about the loins.
2. Breastplate of righteousness.
3. Sandals of the preparation of the gospel of peace.
4. The shield of faith.
5. The helmet of salvation.
6. The Sword of the Spirit.
7. Finding strength to handle all parts through prayer.

#### IV. THE CHRISTIAN'S ATTITUDE AND RESPONSIBILITY TO THE ARMOR

1. Recognize its need and value. "That ye may be able to stand" (v. 11).
  - a. Implies that a Christian without the whole armor is in great danger of falling.
  - b. The Christian should be able to do more than stand. "That ye may be able to withstand."
2. God has provided the complete armor.
  - a. Through Christ.
  - b. For man's protection.
3. Each Christian is urged to take advantage of the provision.
  - a. "Put on the whole armour."
  - b. "Take unto you the whole armour."
4. Another way of expressing the value and need of holiness of heart and life.

### Standing Fast (Phil. 4:1-9)

#### I. THE APOSTLE DESIRED THAT THE CHRISTIANS SHOULD STAND FAST IN THE LORD

- II. THE ANCHORAGE IS TO BE IN THE LORD—"Stand fast in the Lord" (v. 1).
  1. Not finding the source of strength in human capacity and ability.
  2. Being rooted and grounded in the Lord.

3. Finding the Lord the source of strength and hope.

#### III. THE BELIEVER'S OBLIGATION TO HELP TO STAND FAST

1. Surrounded the life with the attitude of gratitude and praise (v. 4).
  - a. The joy of the Lord will be your strength.
  - b. This develops and strengthens faith.
  - c. Rejoicing broadens character.
  - d. Praise cheers all men.
2. Maintain a balanced life. "Let your moderation be known to all men" (v. 5).
  - a. Be temperate in all things.
  - b. Control the appetites.
  - c. Guide the desires.
  - d. Live always in the consciousness that the Lord is at hand.
3. Live a life of faith (v. 6).
  - a. Be anxious or careful for nothing.
  - b. Be grateful for the past.
  - c. Maintain an attitude of prayer for the present and the future.
  - d. Live in the consciousness that God is still on the throne.
4. Do constructive thinking (v. 8).
  - a. "As a man thinketh in his heart, so is he."
  - b. Keep the mind clean and wholesome.
  - c. Store the memory with the good and the pure.
  - d. Build a reserve of virtuous thinking.
5. Set godly characters as the proper idea (v. 9).
  - a. By listening to their admonition.
  - b. By following their example in godliness.

#### IV. THE DIVINE ASSURANCE OF PRESERVATION

1. "The God of peace shall be with you" (v. 9).
  - a. To strengthen.
  - b. To sustain.
  - c. To encourage.
2. "The peace of God shall be your garrison" (v. 7).
  - a. In the heart, the source of moral values and motivation.
  - b. In the mind, the source of ideas and decisions.
3. God will do all in His power to help His children (v. 19).

### Paul's Vision of the Gospel (Phil. 3:7-15)

- I. RESULT OF A PERSONAL AWAKENING
  1. The Damascus road experience.
  2. The accumulated conclusions of experience and observation.

#### II. THE SUPERIORITY OF THE KNOWLEDGE OF CHRIST

1. Higher than Paul's standard of values (v. 7).
  - a. "I count all things but loss for the excellency of the knowledge of Christ" (v. 8).
2. Sufficient for his great need.
  - a. "I count all things but loss for the excellency of the knowledge of Christ" (v. 8).
  - b. So much so that he gladly suffered loss of all past position and heritage.
  - c. This brought him to Christ.

#### III. NECESSARY TO HAVE A PERSONAL KNOWLEDGE OF CHRIST (v. 9).

1. Have a conscious, personal knowledge of the righteousness of God.
  - a. Brought a security that the righteousness of the law did not.
  - b. Gave happiness that the law could not give.
  - c. Received through faith of Christ.
2. Have a definite intimate knowledge of Christ. "That I may know him" (v. 10).
  - a. More than historic acquaintance.
  - b. Personal experience of the new birth.
  - c. Power of victorious living—entire sanctification. "That I may know the power of his resurrection."
  - d. Daily walk and fellowship. "That I may know the fellowship of his sufferings."

#### IV. NECESSARY FOR THE CHRISTIAN TO MAINTAIN THE PROPER RELATIONSHIP TO CHRIST

1. "In order to be presentable at the resurrection of the dead (v. 11).
  - a. A start is not sufficient.
  - b. A continued obedience essential.
  - c. The prize comes to them that endure.
2. Paul determined to do this (vs. 13, 14).
  - a. Most important of all. "Forgetting those things that are behind."
  - b. Centralizes in this one objective. "This one thing I do."
  - c. Exerts all powers toward this goal. "I press toward the mark."
  - d. Values the prize of the high calling of God.

#### V. PAUL CALLS CHRISTIANS TO JOIN HIM IN THIS DEFINITE OBJECTIVE (v. 15).

1. To those who are perfect.
2. "Be thus minded."
3. The great need of this day.

### The Christian Ideal (Col. 1:9-12)

- I. GIVEN BY A MAN OF DEEP SPIRITUAL INSIGHT
  1. Out of his own experience with God.
  2. Out of a life full of activity.
  3. To a people for whom he felt responsibility.
  4. As a challenge for deeper devotion.

#### II. DETAILS OF THE CHRISTIAN IDEAL

1. An earnest desire for the knowledge of the will of God (v. 9).
  - a. Obediently desiring God's best.
  - b. A desire to be controlled, filled, with the knowledge of His will.
  - c. Comprehending God through spiritual wisdom and understanding.
  - d. The open door to the secret place of the most High.
2. A constant walk with God. "That ye might walk worthy of the Lord unto all pleasing" (v. 10).
  - a. Worthy of God's recognition.
  - b. Worthy of God's approbation.
  - c. Worthy of God's pleasure. "Unto all pleasing."
3. Fruitfulness. "Being fruitful in every good work" (v. 10).
  - a. Working the work of God.
  - b. Abounding in every good work.
  - c. A spontaneous reaction to the work of God in the life.
  - d. Increasing in intelligent service. "Increasing in the knowledge of God."
4. Drawing strength from the divine resource (v. 12).
  - a. "Strengthened unto all might"

5. Possessing a spirit of gratitude (vs. 12-14).
    - a. Appreciative of the fellowship of the saints.
    - b. Happy in the deliverance from the power of darkness (v. 13).
    - c. Rejoicing in redemption through His blood (v. 14).
- III. EVERY CHRISTIAN SHOULD ENDEAVOR TO REACH THE IDEAL
1. Victorious in life.
  2. Fruitful in service.
  3. Rejoicing in fellowship.

"We like the new form of THE PREACHER'S MAGAZINE so much better, and we appreciate Dr. Chapman's editorials so much."—E. E. T., Indiana.

## Suggestions for Prayermeetings

H. O. Fanning

### Being Led of the Spirit

For as many as are led by the Spirit of God, they are the sons of God (Romans 8:14).

As a people who are constantly and consistently stressing the crises experiences of salvation, we need often to remind ourselves that there are gradual and progressive aspects to salvation, as well as crises. We are right in insisting that these gradual and progressive aspects cannot be substituted for the crises. It is equally true that the crises cannot be substituted for that which is gradual and progressive. And also true that that which is gradual and progressive is as important in its place, as are the crises in their places. We are slow to recognize the fact that that which is subsequent to the crises is gradual and progressive in its nature. It is one thing to find our way into the divine plan for our lives. This we do in the crises experiences of grace. It is another thing to do work out that plan for our lives. This we do by the operation of the processes of grace. Thoughtful persons are agreed that we cannot work out the divine plan for our lives until we find our way into that plan. They are equally agreed that the working out of that plan is as important in its place as is the getting into it in its place. God's plan for one's life is His best for that life. His plan for our lives is worked out as we are led

by His Spirit. We live our lives, and do our work as children of God, as we are led by the Spirit of God. Being led by the Spirit, then, is as important in its place as is being born of the Spirit, and baptized with the Spirit in their places. Each operation of the Spirit has its distinctive character, purpose and product. Full-orbed Christianity is the product of the full-orbed work of the Spirit. In learning to be led by the Spirit, we need:

I. A Pattern. Christ, perfectly led by the Spirit, is our supreme pattern. He could say that He did always the things that pleased the Father who sent Him. The outstanding saints of the ages may be our patterns. As thoughtful people, we stand amazed at the measure in which many of them have been led by the Spirit. In the experiences of the humblest of our brethren we may find encouragement. We are learners. We are on our way to proficiency. In some measure we are all following the leading of the Spirit. Every measure of success should be an encouragement to us. What others have done, in our measure, we can do. Learning the worth while things of life is slow business. Learning to be led by the Spirit is not so small a matter that it can be learned in a day.

II. We need power; capacity. This we have in some measure at least, in that with which God has endowed us. Our wisdom is to discover and develop

unto the necessities of life and Christian conflict.

- b. The source is unlimited. "According to his glorious power."
- c. Strength primarily for endurance and suffering. "Unto all patience and longsuffering."
- d. Sufficient strength to generate joyfulness in the trials and battles of life.

that which God has given to us; to improve and employ it. We are not so poorly endowed that we are helpless. It is not lack of endowment, but lack of improvement of it that is the difficulty with the most of us.

III. We need practice; persistent practice. God has not created us with such an inconsequential endowment that we can master its possibilities with little effort or with little time. A lifetime, well employed, is not sufficient. There is vast room for improvement ahead of us.

IV. We need strength and courage. It is only with the utmost in the way of toil, and care, and persistence that we learn the secrets of nature's laboratories. The secrets of the spiritual realm will be mastered with no less; but with more in the way of devotion and determination. The realm of the Spirit is for time and eternity. God is our Helper in nature and in grace.

V. The divine plan for one's life is not so meager an affair that it can be worked out quickly or easily; with little time or little effort. What is more important than the working out of this plan? For what other purpose are we here? Can we reasonably expect that God has placed us here with no purpose in view, no part for us to perform, no place for us to fill?

VI. Human life is too great an adventure to be undertaken without proper and adequate guidance. Who but the Spirit of God is capable of giving us such guidance? The multitudinous things that equal the sum of the mysteries of life in time and eternity make it too serious to be undertaken alone. God knows this and has provided us with the one Guide equal to the task; His own Holy Spirit. Our wisdom is to be led by Him. The provision of such a Guide is an indication of the dignity and glory of human nature, and the heights to which human life may rise by the grace of God. As men we are learners, we are in the processes of development; our lives are unfolding in the natural and spiritual realms. We are not finished products. We are in the making.

### Strangers and Pilgrims

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. . . . But now they desire a better country, that is, an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city (Hebrews 11:13-16).

Of some things we need constantly to remind ourselves. Among them is the fact that we are strangers and pilgrims

on this earth. We are sojourners here below. The fact that God has ever had such a people has been—humanly speaking—the hope of the world. It is a glorious thing that God should even speak of having such a people. It is even more glorious that He actually has them. No higher honor can come to us, than that of being numbered among this people. People do not express surprise that God should sustain a people in heaven. It is God's glory that He has a heavenly people here on earth. It is because He has such a people and preserves them, that we now enjoy His saving grace. It is through our preservation, and His working through us, that others will be saved and His glorious work go on. Others have been faithful. So must we; and so will we.

I. We are a people of faith. We receive God's promises as certain of fulfillment. Faith puts substance into them and gives us assurance of the realization of the hope they inspire.

II. We are people of vision; far-sighted. We see the promises afar off and embrace them. We realize that God's saving grace is not so small an affair that its possibilities may be realized in a day, or in a lifetime here below. We are living our present with a glorious future in view. By faith the glory of that future overshadows us, and the life we now live is a part of the life we will then live. Life now and life then are not two, but one.

III. We confess that we are strangers here. The world does not understand us. We do not understand the world. We are a heavenly people in an earthly environment. Our citizenship is in heaven. By its heavenly benefits we are sustained and strengthened in the trials and afflictions of the present, and are helped to see something of their benefit and value in the way of bringing out what there is in us, and preparing us for the enjoyment of the blessings that shall be ours in that world where we shall be neither pilgrims nor strangers.

IV. We are pilgrims here. We are on our way to the better country; preparing ourselves for it as we go. Detached from this world, we are strengthening the things that attach us to the better country. At the best we will be here but a few brief and fleeting years. We shall be there forever.

V. Our faith for the future is being strengthened by the experiences of the present. The fulfillment of the divine promises for the present, confirm us in our assurance of the fulfillment of the promises for the future. Faith is a growing institution. Properly nourished and exercised, it grows exceedingly.

VI. God is not ashamed to be called our God. He has honored us in calling us. We are honoring Him in trusting Him. He is trusting us. We are honor-

ing Him by confessing our heavenly citizenship. He is honoring us in acknowledging us as His heavenly people among men. It is God's glory to have such a people. It is our glory to be numbered among them.

VII. God has prepared for us a city. Anticipating our faith, and our desire for this better country, God has prepared it for us. This indicates some of the transcendent glory of our redemption by the blood of Jesus. We may be sure that such an undertaking will lead to a glory commensurate with the value of the sacrifice necessary to make it possible. His sufferings here will be followed by commensurate glory in the future, and we shall be sharers of that glory.

#### Sanctification Is by Faith

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me (Acts 26:18).

In many of our churches there are members who are still in need of the experience of entire sanctification. Some may be where they are because of confusion of mind. Others because of wrong instruction received at some time. All need all the help and encouragement we can give them. We need to be sanctified as certainly as we need to be justified. Just as repentant sinners we received justification by faith, so as consecrated believers we receive sanctification by faith.

I. Some seem to be seeking for some ecstatic state of feeling, and imagine they are seeking to be sanctified wholly. This is not what our Lord presented to His disciples when He ascended, but the baptism with the Holy Spirit; His incoming and indwelling. On the day of Pentecost they were all filled with the Holy Spirit. We do not read of ecstatic feeling, but of their doing some splendid witnessing for and preaching of Christ.

II. As justified children of God, we need something far more important than ecstatic feeling. We need the destruction of carnality, the cleansing of our hearts, infilling and empowering by the Holy Spirit. The most ecstatic feeling would not have met the needs of the apostles then; neither will it meet our need now.

III. The most delightful feelings would not have enabled the disciples to do the work required of them. Nothing less than the incoming of the Holy Spirit could do that. Nothing less can meet our needs today. It was not delightful feelings, but the preaching of Christ that brought conviction to the hearts of their hearers, and three thousand of them into the kingdom of God that day.

IV. The old question is still being asked, "How can I believe for sanctification before I feel that I am sancti-

fied?" This may be answered by another, "How can you be sanctified until you do believe for the experience?" That difficulties are to be overcome here, we are agreed. But it is still true that no one has yet been sanctified, who has not believed as a condition of receiving the experience.

V. Many have had difficulties over the witness of the Spirit. We are not told that He will overcome all of our difficulties, self-made and acquired, and compel us to believe over all of our tendencies to question and doubt. He witnesses with our spirits concerning the genuineness of His work. And He never fails to do His work in His own way. Our wisdom is to receive His witness with meekness and gratitude; not to interpose our disposition to insist upon some sort of witness of our own invention.

VI. Let us be sure we know what we are seeking, and that we are eligible to the receiving of the experience we desire. Christ, not our feelings, is to be the object of our faith. Our feelings have done little for us, as compared with what Christ has done for us, in us and through us. They have been helpful as we have given Him opportunity to work by concentrating our faith in Him. They have been liabilities to us when we have concentrated our attention upon them.

VII. Faith in Christ is the one final and indispensable condition of receiving the experience of sanctification. Many other things may change. This never does. Let us forget the things that would mean little to us, and which too many of us have allowed to hinder us. Christ's death on the cross was not to accomplish so meager and inconsequential a matter as the mending of our feelings, but that of making saints out of us who once were sinners; making us holy who were depraved; citizens of heaven and members of the household of God who were once ruined by sin and hell bound for eternity. Thus He graciously and gloriously mends our feelings, perfectly and permanently.

#### Growth in Grace

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ (2 Peter 3:18).

Peter was the outstanding holiness preacher among the original twelve apostles. His epistles are addressed to the wholly sanctified. His first word to them is, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" (2 Peter 1:2). His final word is that of our text. It would be more than passing strange if people should be brought into the experience of entire sanctification with no word of instruction as to how to live the sanctified life, perform sanctified service and achieve the results of such service. But such is not the case, and large portions

of the Word of God are devoted to the accomplishing of the task of instructing the wholly sanctified. There is immaturity as well as maturity in Christian experience, and the changes incident to our passing from one state to the other. Many things perplexing to us in the beginnings of our experience, cease to be so as we come to a better understanding of them. Growth is the way to this better understanding. It is not growth in purity, or growth into the sanctified experience that is enjoined here, but growth in grace on the part of the wholly sanctified. It is growth subsequent to the crisis in which God wholly sanctifies us. It is not until we are wholly sanctified that we are ready for the growth commanded here. Growth in the sanctified experience is as natural, normal and necessary as it is in the realm of nature.

I. We enter into the experience of entire sanctification, not in a state of maturity, but of immaturity. New creatures are not mature, but immature. Neither in natural nor spiritual birth are we ushered into life in maturity.

II. We pass from immaturity to maturity in the spiritual realm, not by acts of grace—crises experiences of regeneration and sanctification—but by processes of growth and development in grace, and in the knowledge of our Lord and Savior Jesus Christ.

III. Whatever tends to growth in knowledge of Christ, tends to growth in grace. We grow in grace by the use of the means designed to promote such growth, just as we grow in nature, by the use of the means designed to promote that growth. Bible reading and study, meditation and prayer, diligence in the activities that go into the making of spiritual life, and whatever tends to promote spiritual growth and development.

IV. Growth in grace is as definitely commanded, and as strictly enjoined, as is the obtaining of the experience of sanctifying grace. Manifestly the obtaining of the experience is in order to the realization of its possibilities through processes of growth and development. In a very real sense our experiences will be what we make of them. Health and growth mean beauty and grace; glory to God, and good to men.

V. Too many of us spend years in the sanctified experience with little to show for it in the way of growth, development, improvement and usefulness. It is not the length of time we have been in the experience of entire sanctification, but the measure of progress we have made toward spiritual maturity that is important. Time and opportunity have their places here, but it is time well used, and opportunities well improved, that count in putting meaning into our relationships with God and men, and value

into all that goes into the making of our lives and services.

#### Establishment in Grace

And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and un-reprovable in his sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard (Col. 1:21-23).

That there are successive and progressive steps in our obtainment and enjoyment of the benefits of the gospel is clearly revealed in the Word of God and verified in human experience. That we should follow these steps in our promotion of the work of God in the saving of mankind should be apparent to all. We rightly recognize that the first need of the sinner is justification. To accomplish this we wisely preach truth designed to help him see his need of this experience. We recognize that the need of the justified believer is entire sanctification and preach to him truth designed to help him to obtain this experience. That his next need is establishment in grace is evident. And we should adapt our preaching to help him become established

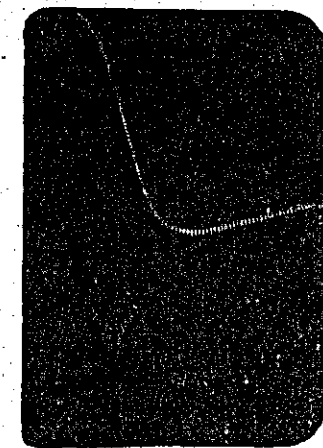
in grace. In the matter of his growth in grace we should be equally wise and helpful. And so in the supply of all his needs. Getting a person started in grace, and assuming that he needs no more is almost certain to end in disaster. Our work is not only to get men started in grace, but to lead them on to lives of usefulness in this world, and to a safe landing in the world to come.

I. The establishment of a person in grace is like the establishment of a tree in growth. And this is accomplished by the growth of the tree and the believer. The tree is established in growth, not alone by its planting, but by the formation of a root system accomplished through its own growth. Believers are so established in grace.

II. Whatever tends to promote one's growth in grace tends to promote his establishment in grace. The longer this continues, the more firmly he becomes established.

III. Man is a habit forming being, and the longer and more intelligently he persists in habit forming exercises, the more strongly he is confirmed in his habits.

IV. Man grows physically through the use of proper nourishment, exercise and the observance of those things that tend to promote such growth. Similarly he grows spiritually.



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