

## New Books of Interest to Ministers

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By Elbert Russell. Fifty-five messages thinking through with you the intellectual, moral and spiritual problems with which young people today are forced to wrestle. These brief and pithy discourses are rich in wisdom and in things of the Spirit. The many illustrations are historical and biographical from the best of religious and secular literature. A worth while book for young people and for workers with this group. "A Book of Chapel Talks," this volume's predecessor, is now in its third edition. 1.50

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By Stella O. Barnett. Here is something that is as novel as it is new. It shows how songs and hymns may be quickly illustrated, even as they are being sung, with colored chalk. The author has already achieved marked success with her method, which anyone may learn. The book is fully illustrated with samples of the author's own work and is especially adapted to the use of Sunday school and church workers. 1.50

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By William H. Leach. The chapters: The Background of the Minister, The Education of the Minister, The First Years of Disillusionment, The Minister's Economic Security, The Productive Years, Ethics of the Parsonage, The Minister in His Community, The Leader in His Church, The Minister as Pastor, The Minister's Personal Evangelism, The Minister in His Pulpit, Ministerial Ethics, Showing Up, The Recessional, Epilogue: The Church Looks Ahead. 1.50

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By H. B. Blakely, Jr. Addresses by a minister who was once bogged in the quandary of doubt and now stands on the firm soil of faith, which have an intellectual quality that lend force to his answers to certain questions most people face soon or late. Dr. Blakely is used to appearing before the younger generation, and this book will appeal as much to those who stand on the threshold of life as to those who are well upon their way. 1.50

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By Clovis G. Chappell. This is Dr. Chappell's command performance at the insistent request of many of his readers. "Give us a sermon series on The Ten Commandments!" they have been saying for years.

To ministers this book offers a wealth of expository and illustrative materials. The sermon themes are unique and arresting. 1.50

# The PREACHER'S MAGAZINE

## THIS GOD IS OUR GOD

THE INFINITELY wise, great and glorious Benefactor of the universe has offered to take men by the hand, lead them through the journey of life and conduct them to His own house in the heavens. The proof of His sincerity in making this offer has been already produced. He has given His own Son to live and die and rise and reign and intercede for our race. "Herein is love," if there ever was love; "not that we loved God, but that he loved us." That He who has done this, should not be sincere, is impossible. Paul, therefore, triumphantly asks what none can answer, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Trust, then, His Word with undoubting confidence; take His hand with humble gratitude, and with all the heart obey His voice, which you will everywhere hear saying, "This is the way, walk ye in it." In sickness and in health, by night and by day, at home and in crowds, He will watch over you with tenderness inexpressible. He will "make you lie down in green pastures, lead you beside the still waters, and guide you in paths of righteousness, for his name's sake. He will prepare a table before you in the presence of your enemies, and cause your cup to run over with blessings. When you pass through the waters of affliction, he will be with you, and through the rivers, they shall not overflow you. When you walk through the fire, you shall not be burned; neither shall the flame kindle upon you." From their native heavens, He will commission those charming twin sisters, Goodness and Mercy, to descend and "follow you all your days."—TIMOTHY DWIGHT.

## The Preacher's Magazine

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## Epigrammatic Preaching

THE EDITOR

HOW LONG shall I preach? This is a vital question with every preacher. One preacher settled it on the basis that he must do justice to his subject—he preaches long sermons. Another settles it on the basis that he must do justice to his crowd—he preaches short sermons. But the one is likely to preach too long and the other is likely to preach too short; for there are hurtful extremes each way. It is of course impossible to compute the length of sermons in time only—so many other qualities enter in. But I think we may say for practical purposes that an hour is too long and twenty minutes is too short. Somewhere in between twenty minutes and an hour, depending on the time the preacher gets started, the character of his subject and the sustained interest of the people, is about right.

But the method of preaching will in a large measure determine whether a certain preacher will be consistently long or short. If a preacher is to lay a good foundation, reason out his premises, answer objections, give fitting illustrations, make proper applications, and finish with a proper conclusion, he cannot be expected to do all that in much less than an hour. But if he preaches an hour very often the word will get around that he is a long-winded preacher and the chances are that the very people he should help will lose interest in him.

However there are subjects that cannot be treated except in the approved manner illustrated in the preceding paragraph. I mention it as the approved manner, for it is the manner that has been used all down through the centuries of effective preaching. But an age of good preaching has also to be an age of good listening, and we might as well admit that our age is not an age of good listening. Perhaps we should not find fault. Perhaps it is a compliment to the people that they do not need the full and careful treatment required by the fathers. We do know that the general level of education is much higher than it was in the days of good preaching. The days when the preacher counseled more with his own strength than he did with the enduring power of the people. And yet, at least now and then, every preacher should take his people a little off

guard, get the "preliminaries" out of the way, get to his preaching task early, and give them a good, old-fashioned, John the Baptist sermon on one of the great themes of the Bible, and make it full and an hour long. Just do not make a habit of it. Do it just often enough that the people will know you are capable of doing it, but not often enough for them to expect it.

But if the preacher is to preach short sermons, he must agree to take a lot for granted. He must agree to make his statements in epigrammatic form and leave them to take care of themselves with very little logical and argumentative support. He must major on plain words, short sentences and direct conclusions. He must leave much to the imagination and reason of his listeners. He must develop within himself the faith that his listeners know a great deal about the theme on which he is speaking. His illustrations must be suggestions by words and phrases, rather than by detailed stories and allegories.

One must not overlook the fact that there are weaknesses in epigrammatic, as well as in other forms of preaching. Some hearers will not be able to complete the arguments and will not "get the point." Some will think of the objections and because the preacher did not mention them, will think he does not know them and hence will imagine he would revise his thesis if he knew all. Some will take his half truths for whole truths and will become unbalanced in their own faith. There is no method that does not have its weaknesses and its dangers.

On my table beside my typewriter is a paper in which there is a column of epigrams by Benjamin Franklin and others. The truths suggested are important, but the statements are incomplete and unless they are read discriminatingly they may become misleading. Here are a few of the epigrams for illustration: "He that waits upon fortune is never sure of a dinner." This is intended to suggest the philosophy of "pushing to the front," so popular nowadays. But time and opportunity and general providential surroundings, like seasons and markets, do have much to do with success and failure. Those who have not fully succeeded know these things, and when others ignore them, they have a feeling of discouragement and a sense that the world is not fair. "A philosopher is one who never enjoys life for wondering about it." But thinking is a fine art, for all that, and the inconsiderate are neither better nor happier for their dullness. "Tomorrow is either the reward or the punishment of today's activities." This is too much the doctrine of fatalism to be usable for the evangelical preacher. "By taking revenge a man is but even with his enemy, but in passing over it, he is far superior." Very good, but still a little short of the divine ideal of forgiveness. "Yesterday is dead. Tomorrow does not exist. Today is here. Use it." Still, today, yesterday and tomorrow are vitally connected so one cannot fully detach any one of them. "The less we leave to chance, the more certain success will be." "What we put off until tomorrow is a burden," etc. And yet much of our lives must be lived by faith,

and some things are better put off—time solves many problems that we cannot solve now if we try.

The limitations we have marked exist in all instances where epigrams are indulged. They are present whenever truth is presented in abbreviated form. One preacher thought he had made decided progress in his preaching method when he announced that he had abandoned sermon forms and had come to "just casting out chunks of truth to the people as they occurred to his own mind." And it may be he had made progress—I do not know what his former method was or how apt he was in following it. But I do know that epigrammatic preaching has its dangers. Some genius thought he had found a good summary when he explained that in the crucifixion Jesus Christ "sacrificed His humanity upon the altar of divinity." But this is so faulty in theological content as to be actually heresy.

But there is no use talking of the ideal. People nowadays will not come to hear the preacher who habitually preaches a long time. We are called to preach to the people of our times, so we have to just adapt the best we can. My suggestions, then, are three in number: (1) Plan deliberately to preach a

big, full, long sermon on an outstanding theme now and then. Get the preliminaries out of the way, get to the preaching early, and give full justice to a well-prepared sermon—but do not do this often enough to get the people to expecting it. (2) Plan to keep your preaching within reasonable limits as a rule. Do not often drop to twenty minutes and do not often go to an hour. Thirty to forty minutes, I think, is about the proper average, and combine the two methods of argumentative and epigrammatic so as to approximate this average. (3) Experiment some with the epigrammatic form. Occasionally give place to the worship part of the service and allow but a short space for the sermon and then keep within the limits by giving out the message in direct and abbreviated form as to words, sentences, arguments, illustrations, applications and conclusion. But be guarded in this method so as not to mistake or permit others to mistake brevity for completeness. Always be careful about short statements of big truths, lest you be guilty of the heresy of half truths. And remember at all times that your chief business is not to follow methods or preach sermons, but to save souls. And may the God of truth and power be with you.

## Thoughts on Holiness from the Old Writers

Olive M. Winchester

Joy as a Fruit of the Spirit

The fruit of the Spirit is . . . joy (Gal. 5:22). PASSING from our consideration of love as a fruit of the Spirit we come to joy. That joy is a distinguishing feature of the Christian religion is certainly a very evident fact; both experience and Scripture set forth this truth. No other religion has the element of joy as in the Christian faith. In fact all other religions are inclined to the somber rather than the joyful note. If they express themselves in the lighter moods it is more in the line of revelry rather than with true joy. Since joy is so distinguishing a feature of our Christian faith, it is natural that at times its place and function might be mistaken. Cause and effect have been confused and joy, the resultant of our Christian experience, has sometimes been interpreted to be the experience itself and the presence of Christian experience has been judged by the presence or absence of joy, therefore we need to make a careful study of this fruit of the Spirit.

JOY IS NOT TO BE SOUGHT PRIMARILY

With man's love for pleasure as a natural desire it is not strange that in matters of Christian experience he should carry over the same longing. Moreover since very often in the initial experiences of salvation there is an overflow of joy as a concomitant which stirs and moves the heart, it is also natural for an individual to desire the continuance of this joyful experience as an abiding factor and when it does not become permanent, then questionings arise. We forget that the experience is the primary and essential matter and the joy is the fruit

of the experience, that there are various phases of fruit and not all are present in the same measure at all times.

That we may more fully understand this we will turn to an account given in the *Guide to Holiness*, of 1844, which is entitled "Everyday Experience." The writer relates, "For the last two weeks I have had some trial of my faith. I was led greatly to desire, and pray for, an increase of the Spirit's power in my heart, with something of the feeling, that on my impurity rested the responsibility of receiving or not receiving. Finding day after day my prayer unanswered, receiving no new marked accessions of grace, my spirit became disquieted, and the struggle against sin severe. I almost feared continual bondage; a relapse into my former state of sin. What could I do? I observed a day of entire fasting with prayer, and on the evening of that day, while kneeling in God's presence, with my heart and voice uplifted to Him, I saw clearly, by the aid of the great Teacher, where lay the difficulty; I had not prayed submissively, but rather wilfully. Oh, how happy was I to see my error; how good I found it to confess my fault; my sorrow was turned to joy. It was happy penitence, blissful tears. I now felt a joyful acquiescence in God's will, whatever it might be, whether to give joy or sorrow, light or darkness. I then gave up, as I thought, all my exercises of mind to God's control. I found that I had been secretly desiring and looking after those feasting days of joyful emotions I once experienced; and now I am taught a lesson, somewhat severely, for

my case required it, to have done with, to let alone my own religious joy and seek simply, purely, to do the will of God. 'Lo, I come to do thy will.' Precious passage! Henceforth this shall be my motto. I would follow in the lowly path my Savior walked. Even He 'pleased not himself.' Lord, it is enough that the disciple be as his Lord. Oh, how much have I to learn in the lowly track of humility and self-abasement. When shall I get down, down, and fathom the depths of the valley of humiliation? When shall I be as my Lord?"

The experience thus related has been the experience of many, and not all have found their way through to the ultimate truth that joy is occasional not continuous. Some have gone into confusion and have wandered around like the Children of Israel in the wilderness because they have not recognized this fact. If they would leave their inward religious states with their Lord and Master and seek to do His will, they would find the return of joy sooner than in seeking it primarily.

#### THE NATURE OF JOY

While confusion arises over the fact that we sometimes seek joy instead of complete submission to the divine will, it also arises again as to what is the nature of joy. The dictionary tells us that joy is an emotional expression upon the expectation or acquisition of some good. We have a tendency to confuse joy and ecstasy. Ecstasy is a high state of elation when the individual is carried almost out of himself in his joyful feelings. Joy may pass over into ecstasy, but need not necessarily do so and does not fail to be joy if it does not pass over into this state. Perhaps if we would realize that we may have joy without necessarily being ecstatic, it might help us.

The older writers hold out many warnings along this line. Let us listen to one writer for the *Guide to Holiness* in 1839. He says, "Some have expected a state next to rapture; in this, however, they have often been disappointed. Joy is indeed a fruit of the Spirit; and we are accordingly commanded to rejoice; Paul could rejoice in tribulation; and our Lord has bid us ask that our joy may be full. These expressions certainly denote a state of great and substantial happiness; yet not the ecstasy some have imagined. The most holy are not exempt from the common ills of life. The road to heaven lies through the vale of tears. Some excellent men of whom it is said, 'the world was not worthy,' were destitute, afflicted and tormented. These were among the ancient worthies; and still greater numbers under the Christian dispensation, though filled with a larger measure of the Spirit, have suffered yet more abundantly. While the Christian has so many trials and so many enemies to encounter, the course of his joys will always be liable to interruption. If there were nothing else to disturb it than the dishonor done to God by wicked men, that would be sufficient. How many have said, like the psalmist, when he beheld the abounding of iniquity, 'My heart is sore pained within me. . . . rivers of waters run down mine eyes because they keep not thy law.' Paul said that he had continual sorrow in his heart,

occasioned by the unbelief and obstinacy of his countrymen."

Many other quotations might be given but time forbids and this one would seem to illustrate the fact very clearly. There may be an undercurrent of joy in our souls which may not bubble up into an ecstatic state, but be rooted in a true experience of salvation.

#### DISTINCTION BETWEEN LOVE AND JOY

There are other aspects of joy that might be noted, but perhaps the most important for our final consideration this time is just what is the difference between love and joy. We mentioned last month that love was both integral and a fruit, we would reply that one line of demarcation is that joy is a fruit not an integral, but other lines of relationship and difference may be given and these have been analyzed in full by T. C. Upham, we will, however, choose only one of his points.

Fifth in his discussion of the subject he observes, "We remark further, as a natural consequence of what has been said, that the love of God, as it exists in the minds of those who are His devoted followers, always inquires after His will. It does not ask after ease, pleasure, reward; nor, on the other hand, does it ask after trial, suffering, and contempt; it merely asks after the Father's will. Its language is that of the Savior, when He says, 'Lo, I come to do thy will, O God.' And as in common life we think much of a person that is beloved, and desire his favor and approbation; so in regard to God, if we truly love Him, he will be very much in our thoughts, and His approbation and favor will be to us of great price. If He is the highest object of our love we shall desire no higher happiness than that of constant communion with Him, and of being always united to Him by oneness of will. Thus we may be said to be in Him, and He in us; and that eternal rest of the soul, which constitutes the true heaven, will be commenced here. Then we shall have the true joy, calm, deep, unchangeable. Love goes before; joy comes after. Love is the principle of action; joy is the reward. In the spiritual tree of life love is the nutritive sap, the permeating and invigorating power that flows through the body and the soul of man; joy is one of its beautiful fruits and flowers. If, therefore, love is strong, joy will never fail us. But on the other hand, if love is wanting there can be no joy, except that joy of the world which worketh death." We would add also in this connection just a sentence from another paragraph, "True love, clinging to the object of the affections, is permanent; joy is often evanescent."

We have considered together joy as a fruit of the Spirit. We rejoice in this element of experience, but we would seek the experience rather than its resultant, for if we seek the experience then the result will follow. Moreover we would not be led astray by thinking that there cannot be any joy unless it overflows into a state of ecstasy and finally, we would ever remember that love is primary and that joy flows out of love. If our love abounds, then joy will come and give vigor and strength and romance to our Christian experience.

## Casting the Net

### Value of Personal Work

#### ARTICLE SEVEN

THIS IS not an overworked subject, nor an overworked practice. It is, therefore, of value. There ought to be more skilled personal workers. Preparation to do this particular kind of work is absolutely necessary. No one can become an expert except by toil, prayer and practice. If you never begin, you will never accomplish anything. Too many self-appointed Christian workers lack tact and wisdom. Their egregious blunders drive away from the kingdom of God as many as they are successful in winning. This ought not to be. A soul is too valuable, yes, of such infinite value, that blunders in dealing with one should be reduced to the minimum. From a long experience in dealing with individuals the writer offers some suggestions that he trusts will be of helpfulness to those now in this important field, and to encourage others to enter.

#### ADAPTABILITY

Not all Christian workers have adaptability; but many more might have. First, make up your mind that you will enter this particular field, and then make the very best preparation possible to succeed. There must be a deep, clean, religious life; there must be unceasing and importunate prayer, both for yourself and for others; you ought to learn to read character; the Word must be on your tongue's end; if you lack a passion for souls, you will hardly have patience to keep at it; you will not succeed by spurts, but by a faithful stick-to-it-iveness.

#### THE FIELD

One does not lack for opportunity. The field is everywhere. Only open your eyes, and you will see the ripened harvest fields. Multitudes are awaiting an individual effort or appeal. Many of these will not go where the gospel is proclaimed; they must be reached in some other way.

You will find an opportunity, perhaps, in your own family. Or among your neighbors, or some personal friend. The street car, the railway train, the steamboat or steamship. Your place of employment or place of business, the shop, the mill, the school-room, the office, the boarding place. Look where you will, and there will be, and are now, almost limitless opportunities to thrust in the sickle of personal effort and harvest some of the ripened grain.

#### WHEN AND HOW TO BEGIN

Begin now. Give serious thought and prayer to this call to prepare yourself for this unworked field. Get hold of some good books on this particular

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.

subject. Absorb these, and get yourself full of desire. Learn from others and apply in practical effort. Do not rush, but take time enough to pray and study. A secure foundation will hold the substantial superstructure of your after life. You will always be glad for getting a good start. Write to the publishers of this magazine for a copy of H. Clay Trumbull's "Individual Work for Individuals." This book will instruct and inspire you. Work into everyday life some little effort in behalf of some soul. You will soon meet with excuses, hardness of heart, indifference, vituperation, "attend to your own business" and the like. Study to answer, but avoid much argument. "In the multitude of words there wanteth not sin." Your personal testimony to the saving power of Jesus Christ is one of your best weapons. A fresh, hearty, personal experience is incontrovertible. The man who simply puts up theory against your delightful personal experience will not be able to stand. You have the best of the matter, and the unbeliever will not be long in seeing it.

Your own judgment must be exercised in the selection of someone whom you think you can win to Christ. When this has been done, the tug of war is upon you. You have now entered the field, let there be no turning back. If the case is hard, stubborn, resisting, as many are, you will need the patience of Job, the wisdom of Solomon, and the love of John. These all are yours for the asking. Paul, in writing to young Timothy, said, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." This is not ideal and unobtainable, but possible. Any grace or wisdom that you may need is within your reach; only reach.

#### OBSTACLES

They will multiply like weeds in an uncultivated garden. They will appear to be mountain high. But you must have wings as well as feet. "Run and not be weary, walk and not faint." Every obstacle can be and must be successfully overcome. Your contact with obstacles will serve two purposes. First, contact will sharpen your sword, and you will be the richer for it; and second, the inexpressible joy of overcoming is worth infinitely more than the cost of hardship or effort. God is a faithful and liberal paymaster. To the faithful Christian wages are always due, and are always being paid. "My God shall supply all your need."

#### THE HAND TO HAND FIGHT

Getting close to a man, the looking into his life, piercing him through and through, mastering and knowing his peculiar and natural characteristics, requires patience and study. But you can do it. This all may be accomplished in a comparatively short time. But if it requires patience, then you must wait. You cannot drive men to Christ, but you



can draw them to Him. Love, kindness and persistence will win.

#### DISCOURAGEMENT

This word must never be reckoned in your vocabulary. There is no such thing as fail; and although the one you are after, and for whom you have worked so long, might die in his sins, you shall not lose your reward. The great Bookkeeper of the skies is keeping books, and the every effort put forth from a sincere and honest motive is noted. The satisfaction of knowing that you have labored with an unselfish zeal is "pay" enough to smash all discouragement into smithereens. If you cannot get complete victory over discouragement, you will hardly make a successful personal worker.

#### FISHING FOR MEN

Life insurance men especially work "prospects." This may require months and maybe years. But a "prospect" is always worth looking after, and keeping after. I have known a life insurance agent to carefully but persistently keep after a man for five years, and finally write him for a large insurance policy. Why can we not be as wise in winning men to Christ? If it requires careful planning down the months or years, let us lay our plans and work to them. We have God to help us, and that is much more favorable and advantageous than any merely secular effort. But let us not try to fish with the same old pin hook—the same method—but using the good common sense and "the wisdom that cometh from above," we must adapt sane methods suitable to the individual; use anything legitimate; only win your man. "He that winneth souls is wise."

#### METHODS

There is no end to methods, and one must study them out for himself. What is applicable and successful in one case cannot be used at all in another. You might call upon a man in his office and by personal conversation lead him to Christ then and there, but you might call upon a dozen other men in their offices and meet with refusal and maybe rebuff. So some other method must be tried. Here are some suggestions, only, as to methods.

You ought to know your man, and he ought to have confidence in you.

A kind invitation to church may open the way (providing you invite him to a church where he will hear the gospel).

An invitation to lunch together after you are sufficiently acquainted will furnish you an opportunity to study your man. Other invitations will furnish you further opportunity. Use these wisely.

An invitation to your home or room will bring you into closer fellowship.

When there you might interest him in music. Put in one good, old-fashioned hymn. Or you might lend him a good book to read.

There are a thousand forms of showing kindness. Individuals can be won by a timely kindness. A quarter or a half dollar slipped into the hand of a man in need has its favorable effect. A basket of groceries sent to someone in unfortunate circumstances will open the way for conversation about Christ.

Your neighbors may be won by little acts of kindness. Divide your strawberry shortcake, or your big bunch of vegetables, or those nice apples that Uncle George brought you from the farm; or when the baby is sick run over with a little medicine or home-made cough syrup. See?

You could keep the children while Mrs. \_\_\_\_\_ went downtown shopping. She has been at home so long and wants a few hours of change.

A nice bunch of flowers helps to cheer the sick-room.

Do you ever think of giving your magazines to the firemen? Stick in a religious paper or two.

Have you ever given a policeman a big red apple? Did you ever wave your hand at him, smile and say "good morning"? Most people act as if a policeman has no soul. The saloon keeper knows how to win Mr. Policeman. I do not need to suggest how he does it. Who ever tries to offset the saloon keeper's methods?

Did you ever visit a hospital and take a few flowers, or papers, or tracts for the patients? A little word of cheer is very effective with many who suffer.

Did you ever try writing a letter for that old man whose hand is too trembly to write any more? Did you ever try reading to that blind man?

You might win that Japanese young man if you would take the time to teach him English.

That young man who is alone in the city; he needs a friend. Have you asked him out for a meal or to spend a social evening?

Did you ever think of having a nice room in your house where you could care for someone for a week or month at a time, using this opportunity to bring someone to Christ?

Why not try to get that friend or stranger employment? It will be an opening wedge to his heart.

If a man likes books, use books.

If he likes music, use music.

If he likes to go hunting, go hunting.

If he is scientific, and you can do so, interest him on scientific subjects.

If he admires horses, talk horses.

If he is an inventor, admire his inventions.

If he likes electricity, interest him somehow on this line.

Study his likes and dislikes, and catch him on his likes. Never lower the standard of Christian experience, or compromise your honor or allegiance to Christ. Keep a high standard and he will admire you for it.

Pages could be written of the "hows" of personal effort. When you are once in the work, practical methods will come to you. Some you use may have to be entirely discarded; and others you can use over and over again with good success.

#### THE WIN ONE AT A TIME

Does it look a little slow? Are you inclined to be discouraged before you begin? But souls are not brought to Christ in crowds, nearly everyone who becomes a Christian is the result, either directly or indirectly of personal effort somewhere. To just win one soul for Jesus Christ is of such inestimable

worth, that if it required a lifetime of effort, it is worth much more than the cost. We must put the value on a soul that God does. In a commercial aspect He says that one soul is worth more than the whole world. Think of the entire world with its vast and almost limitless wealth and resources, and you have a faint idea of the worth of a soul. To win one soul to Christ, to make one Christian, whose influence and effort thereafter is for righteousness, to have one star in your crown of rejoicing, will furnish eternal riches inconceivable. But after you have won just one, then your appetite will be whetted for another, and another. And your continued experience will furnish you with equipage that will make you an approved and skilled workman.

#### RESULTS

They accrue. They are often much larger than our highest expectations. In this *Win One* battle, you have the privilege of fishing for either big or little fish. However our human estimate is often faulty and we must not despise the day of small things. You may get a diamond in the rough. But despite the real value of a soul—and one is worth just as much to God as another—some, who, if won for Christ because of their intelligence, their influence, their business or something, have larger possibilities in the kingdom of God, to assist and to reach others. This is apparent and the results springing from this one man or woman down the years of

effort may result in the salvation of thousands. So when one soul is won to Christ, who can measure the results? Think of John Wesley, or Charles G. Finney, or William Booth and his wife, or Bishop Asbury, or Moody or Gipsy Smith, and scores of others whom God has favored with thousands of precious souls. Think of William Carey, John G. Paton, Bishop Thoburn and dozens of others who have, under God, influenced a whole nation. No one can measure or conceive the mighty results that may accrue in winning one soul for God.

That faithful effort of yours, requiring many months of toil, planning, praying, is at last rewarded, and your man won to God. In after years he becomes an evangelist, or a fire-baptized preacher of righteousness, or a missionary, or a philanthropist, or an influential, Christian business man. His life influences thousands of others to come to Christ. You will have a part in all this. Is this personal contact not worth the *supremest* effort?

The writer has not attempted an exhaustive study of this subject, with its varied phases and countless illustrations, but hopes that what has been written may inspire many who read this book to launch out into this vast, unexplored sea where there is the best of fishing for men.

"Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins" (James 5:20).

THE END

## The Value of the Pause in Preaching

E. Wayne Stahl

MRS. FLORA Finching is one of the inimitable characters in Charles Dickens' beautiful and fascinating story, *Little Dorrit*. She has the habit, in talking with anyone, of "running on with astonishing speed, and pointing her conversation with nothing but commas, and very few of them." She is speaking with an old friend who has returned from a sojourn in China and addresses him, thus:

"Oh, do tell me something about the Chinese ladies whether their eyes are so long and narrow always putting me in mind of mother-of-pearl fish at cards and do they really wear tails down their back and plaited too or is it only the men, and when they pull their hair so very tight off their foreheads don't they hurt themselves, and why do they stick little bells all over their bridges and temples and hats and things or don't they really do it?"

I stated that Flora was one of "the inimitable characters" of the great master of narration. But in real life we probably all have met persons who bore a strange resemblance to her, when it came to their conversational technique. That lady I knew some years ago seemed to have heard a preacher who formed his pulpit style somewhat on Flora's meth-

ods. Mrs. N. gave me a sample of his manner; he was condemning the show-boats that went up and down, as I recall, the Ohio River. She reported his denunciations somewhat as follows:

"These wicked shows are a curse to the community and you should keep away from them they ruin your soul for time and eternity and are of the devil they are to be avoided I cannot speak a good word for them at all Christian people have no business patronizing such things come ye out from among them and be ye separate may the thunder of God blast these showboats!"

While this is not a direct quotation of what my informant said, it at least suggests one thing that strongly characterized that preacher's speaking, his lack of pauses. Somewhat as did Tennyson's brook, his tongue "ran on forever," as it were, with no breaks or transitions or momentary silences for emphasis.

While the writer of this article is conscious that he has not "already attained," and that he is not "already perfect" in the matter of practicing the pause, he would nevertheless humbly offer some of the fruits of his meditations, study, experience and observations as to this important principle of spoken discourse.



The great Ruskin declared, "There is no music in a rest, but it has the making of music." What the rest is in music that the pause is in public speaking. It is one of the most effectual means of emphasis.

In his valuable (invaluable, I could say) book, *Foundations of Expression*, (it would pay every preacher to own this book) the author, Dr. S. S. Curry, writes:

"The concentration of the mind and the reception of an impression sufficiently definite to cause expression demand a period of silence. 'Silence is the father of speech.' In natural conversation, however quick, however animated or excited, innumerable pauses are necessary on account of the action of the mind. During a pause, however short, the mind lays hold of its idea and chooses the words."

Since the most persuasive public speaking is but conversation greatly enlarged (the audience helps "to carry on the conversation" with its response of attention and sympathetic reactions of various kinds), what Dr. Curry wrote in the quotation just offered is of particular value.

Vividly I recall a scene in my studio of a college where I taught expression some years ago. One of the classes was in session. I wanted to impress upon the mind of one of the students, among other things, the importance of the pause. So I asked her to tell naturally and simply of a certain experience that had recently been hers, a short trip she had made, if I remember correctly.

Clearly and interestingly she related the various details, with beautiful conversational form. When she had finished narrating her brief "travelogue" I called her attention to the frequent pauses she had made in the account. I trust she never forgot the lesson; if she is out in the active work of preaching now (she was in the theological department of the college) I hope she profits by what I sought to show her that day in the classroom.

In that same classroom I one day had a certain preacher who was stopping at the school for a few days, giving a series of addresses, speak to my students on some of the vital things of public discourse. This man has spoken in many parts of this country; doubtless most of the readers of this periodical have heard him. He is one of the most effective public speakers I ever heard. What greatly contributes to his success in the pulpit and on the platform is his use of the pause. This adds to the impressiveness of the mighty thoughts that he presents. While he is a man fervent in spirit and can be passionate in his declarations of eternal truth, there is at the same time a certain "power through repose" manifest in his delivery that makes his remarks irresistible. He exemplifies the advice of the greatest writer in the English language; who was counseling concerning speaking in public, and said, "Use all gently: for in the very torrent, tempest, and, as I may say, the whirlwind of passion, you must acquire and beget a temperance that shall give it smoothness."

One of the blessings of the pause for the speaker is that it enables him to recuperate and economize

his energies, so to speak, while before his auditors. There is a lesson to be learned from the action of the heart. Between each beat it takes a little rest. The public speaker who has learned the secret of the pause realizes he can conserve his powers to such an extent that at the close of his sermon or address, or a number of them) he need not be exhausted, but able to continue indefinitely.

It should be kept in mind that there is a difference between the pause and hesitation. We pause in speaking because we have a thought which we desire to emphasize but when we speakers stop for lack of ideas or a word we hesitate.

Persistent, private practice in reading or speaking aloud with the utmost deliberation will do much to help the speaker master the precious secret of the oratorical pause, if there is a tendency to break the "speed laws" of speech. In this practice if one takes time to breathe in the thought, the results will be more "precious than rubies."

What do I mean by, to breathe in the thought? Let me illustrate. Suppose you were riding in a railroad car or in a bus late some afternoon. You have been talking animatedly with a friend at your side; suddenly you glance out of the window and see one of the most gorgeously lovely sunsets your eyes ever rested upon. What is your first reaction to that glorious crimson flooding all the western sky in the ineffable majesty? You draw a breath of awed admiration and then exclaim to the one at your side, "Look at that sunset!"

Or suppose your doorbell rings; responding, you find on opening the door that a dear friend you have not seen for years stands unexpectedly before you. The first thing you do would be to take a deep breath of delight and then say words like these perhaps, "Well, well, I didn't expect to see you! I'm so happy you've come."

One "inhales" ideas not words, and then expresses them. As the thoughts are really received the pauses will follow. *It is essential that the breathing be from the center of the body.* Right respiration adds immeasurably to the speaker's power. Some would be disposed to say that the whole secret of successful public speaking might be summed up in the counsel, "Pay attention to the breath."

The Holy Spirit has been called "The Holy Breath." "He breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:22; see also Ezekiel 37:5-10). While it is important that there be observance of the laws of speech, which God has imposed, yet for the preacher there is the supremely important essential that the Third Person of the Trinity possess his body, soul and spirit. Here is power, here is victory. Here is glory in the pulpit.

Two men went to hear the marvelously eloquent Bishop Simpson preach. After the sermon one said to the other, "Well, what do you think of his oratory?" The answer was, "Don't talk to me about oratory. That man has the Holy Ghost." So overwhelmingly had been the effects of that speaking under the divine anointing.

## A Code of Ministerial Ethics

*Many denominations have adopted A Code of Ministerial Ethics which serves as a guide for ministerial conduct. Occasionally this matter has been discussed among small groups of Nazarene ministers, and there seems to be some sentiment in favor of adopting a code of ethics adapted to our purposes. The code adopted by the Baptists is printed herewith to acquaint our readers with its scope. Perhaps it would be wise for the next General Assembly to consider the adoption of such a code that Nazarene ministers may clearly understand just what the church expects of them. To say the least it would tend to check some careless but harmful practices of which a few thoughtless ministers are guilty.—*

MANAGING EDITOR.

### Code of Ministerial Ethics of the Ministers' Council of the Northern Baptist Convention

1. Striving to be good ministers of the Lord Jesus Christ, we will ever seek to discover the will of God for us, and live our lives in harmony with the ethical principles recorded in the New Testament.

2. We believe that the demands of the Christian ministry today are such as to require not only the best men, but men at their best. This being true, we will not be content with any preparation less than the best in body, mind and spirit.

3. We will give all diligence to safeguarding our good names and reputations, by living honestly in the sight of all men, in speaking the truth in love and in avoiding embarrassing debts.

4. As faithful pastors and trusted counselors of our people we will have an ear and a heart for all their ills, but we will hold as sacred all confidences that may be shared with us.

5. As pastors and leaders in things spiritual, we will always be ready to counsel with our brethren, and while being kindly firm, if necessary in the exercise of the authority of our leadership, we will not seek to dictate or lord it over our people.

6. As good ministers of Jesus Christ we will seek to share His sacrificial spirit, and strive to minister rather than to be ministered unto. We will hold service above salary.

7. Recognizing our first responsibility to our own church and people, we will accept our full responsibility to community interests and welfare. As ministers we cannot escape the responsibility of citizenship.

8. We hold that it is not ethical for a pastor to solicit members of other churches to join his church. The kingdom of God does not come by building up one church at the expense of other churches. In this matter we should practice the Golden Rule, as well as in other relationships with our brethren. There is an interdenominational brotherhood that the thoughtful minister will regard and respect.

9. We will not belittle or discredit another church; nor will we by word or act cast reflection upon the good name of a fellow minister, or besmirch his character.

10. We believe that it is not ethical for one minister to enter into competition with another minister, seeking the same church, as such rivalry often leads to efforts to discredit the other man. We can afford, not only to be fair in this matter, but to be generous.

11. While it is understood that friendships and fellowships formed during a pastorate often become permanent, we think it not ethical for a minister, retiring from a field, to continue to cultivate, or perpetuate, pastoral relations, or meddle in the affairs of the church. Nor should any outside minister come in for pastoral service without seeking to give recognition to the local pastor.

12. We are of the opinion that it is not ethical for a minister to assume an attitude of dissent in regard to the commonly accepted view of Baptists, without a thorough understanding and consent of his brethren whom he serves.

13. Believing in the essential worth and desirability of associational and denominational fellowship and co-operation, we hold that it is not ethical for a minister to use his influence, as a spiritual leader, to alienate the church he serves from such denominational relations. Denominational consciousness and loyalty are essential in the prosecution of our work. We may well expect that the leadings of the Holy Spirit will most often be in the direction of unity rather than division.

14. We believe that it is not ethical for a pastor to become party to dividing a church in time of stress, or in leading out of the church a contingent of dissatisfied members. Only in extreme circumstances would such disruption be justified. The unity of the church, the body of Christ, is ever to be held paramount to the fortunes of the pastor.

—Adopted by the Council at Philadelphia, May 20, 1937, in *Church Management*.

## An Important Question

Recently we came across this very practical question, "Why am I in the world?" As Christian believers we should be in a position to furnish a very definite answer to such an inquiry. That we are in the world for some express purpose is certain. God has placed us here for some wise and beneficent end. What is that end, and are we realizing it? Undoubtedly our relationship to the world is that of witnesses; God has entrusted us with this commission.

In a realm of darkness the child of God is called as a light to shine, showing forth the glory of fellowship with Jesus Christ. Then, moreover, the believer is to exercise a preserving influence upon the world in which he lives. "Ye are the salt of the earth," said Christ to His disciples; a living force that counteracts moral and spiritual corruption. If the Church of God was living up to its exalted privileges, then the world would feel the impact of practical godliness to such an extent that it would have no alternative but to face the issue of decision for Christ.—*The Elin Evangel*.

## Shall We Preach Dogma?

E. E. Wordsworth

THE dictionary defines the word dogma as follows: "A doctrine or system of doctrine concerning religious truth as maintained by the Christian Church or any portion of it; doctrine asserted and adopted on authority, as distinguished from that which is the result of one's own reasoning or experience; a dictum." Dr. James Orr, the eminent biblical scholar, says, "Dogma is doctrine clearly stated and ecclesiastically sanctioned." The International Standard Bible Encyclopedia defines dogmas, "Formulated teaching, or decrees relating to moral and ceremonial matters; those truths authoritatively ratified as expressing the belief of the church." With these definitions before us we are ready to consider the subject of this contribution, "Shall we preach dogmatically?"

In these modern days many pulpits are telling us that the days for dogma are forever past. At least it has no sanction from the intelligentsia. If it has a place at all it must be confined to the den of the philosopher, the schoolroom and the library of the minister. Dogma is everywhere spoken against. Novelists, magazine writers, editors and reporters tear doctrines, creeds and doctrinal statements into shreds. Unbelievers and freethinkers grow furious in its presence. Even so-called Christian authors publish volumes which speak contemptuously of systematic truth. They shout vociferously, "Away with your dogmas!" We are told that we are living in a new world and facing new problems and we must grapple with these and let dogma go. Some would emphasize institutionalism, others social service, still others great world problems and pressing perils and proscribe dogma on these grounds. This Napoleon of history must be banished to his lonely isle. Reasoning of this character at first seems plausible and sound, but upon deeper thought it becomes unworthy of recognition and sanction.

Of course it must be frankly stated that dogmatic preaching on nonessentials, controversial doctrinal positions, as for instance the proper mode of baptism, verbal or plenary inspiration of the Bible, premillennial interpretations of the Word, and such like are out of place. In the language of Wesley, "We should think and let think," on many matters. We cannot be too polemical on some lines with good grace and charity. The study of irenics will help the minister to have poise, grace and love according to 1 Corinthians 13.

But true Christian dogma on fundamental doctrines and practices is important and it surely has a rightful place in the pulpit ministry. In fact to neglect it proves tragical and weakens the position, place and power of the church. We face spiritual deadness everywhere and such decadence is indeed appalling and heart-breaking. There is today wide-spread spiritual desolation, and doctrinal preaching is discountenanced and is in ill-repute. We are suffering

because of the damning sins of doctrinal neglect. The church is emaciated, effeminate and puny in the presence of prevailing sin. She is shorn of her power. This is traceable to the neglect of doctrinal preaching, dynamic pulpit utterance and the substitution of man-made agencies and activities.

The preaching of history that has moved the world has always been dogmatic. It has been a mighty source of power. The beacon lights of the Christian faith have heralded truth with no uncertain sound. Beginning with the Apostle Paul; Polycarp, bishop of Smyrna; Ignatius, bishop of Antioch and the early fathers we note dogmatism in their preaching. In later days such men as Wycliffe, Tyndal, Latimer, Savonarola, Huss and Jerome, Cranmer, Calvin, Knox, Bunyan, Edwards, Finney, Spurgeon, Asbury and a vast host of other preachers whose names stand out like Pike's Peak in the range of Christian history, have proclaimed the great doctrines of the Word without equivocation or hesitancy. Some more modern apostles of the faith like Peter Cartwright, Matthew Simpson, William Taylor, William Booth, Joseph Parker, A. B. Simpson, Alexander MacLaren, Sam P. Jones, Gipsy (Rodney) Smith, Henry Clay Morrison, Dr. Bresee, Billy Sunday and many others knew nothing of mere pleasing platitudes. Their ministry was dynamic, courageous, forceful and divinely anointed.

Science is dogmatic. It has its creed and its articles are clear and definite. Sin is dogmatic and deals with positive blows. Socialism is dogmatic and presents to us a force which is to be feared. Karl Marx was the greatest dogmatist which Germany has ever produced within the last hundred years. He states his ideas, thoughts, dogma in language which burns like a thousand torches and subterranean furnaces. The Roman Catholic Church is dogmatic and always has been. The dogmas held are the dogmas of the church, purgatory, transubstantiation, head of church and state, etc. With these dogmas she holds her millions in subjection. Mohammedanism is dogmatic and rules with the sword. Dogmatism is everywhere except in a weakened church.

The times demand dogmatic preaching of the great essential truths of the Word of God. Luther's dogma was justification by faith, Wesley's the witness of the Spirit and the "second blessing." We need again to give tremendous emphasis to the truths of the new birth, adoption, regeneration, entire sanctification, heaven, hell, the judgment, and the whole body of revealed truth. This is no time for pussy-footing. Christ "spoke with authority and not as the scribes." Paul in the first eleven chapters of the Roman epistle was dogmatic. 1 Cor. 15 presents his immortal argument for the resurrection. John was a dogmatist. Here is a sample: "Who is a liar but he that denieth that Jesus is the Christ?" I challenge you to find a New Testament writer that

failed to be dogmatic on doctrinal truths. There were blood, heart, passion, pith, point, power, directness and clarity to all their utterances.

My beloved brethren of the ministry, let us preach the great doctrines of the Bible in such a way that men will see their way back to God, Calvary's cross, the mercy seat, the throne of grace, the fountain of

cleansing, the open door to the sheepfold; to the life, the truth, the way. Preach the felicities of heaven, the horrors of hell, the sufficiency of grace, the two works of grace, the necessity of full salvation, the rewards of the faithful, the requirements of a holy God. Preach until you win your crown. Preach with a warm heart but also unstammering tongue.

## The Holiness of God and Sin

Paul S. Hill

WHAT is it within the nature and character of sin that makes sin sinful? The same question can be raised in reference to right, or righteousness. What is it that makes sin a sinful thing; and what is it that makes right a rightful thing. What peculiar basic principle is involved that separates the stream, sending one current under the classification of sin, and the other under the classification of right, or holiness? That there is such a distinction needs not be argued, and that the distinction relates to things of moral construction is also evident. It is also very evident that the questions of sin and holiness are questions that are closely related to human life, both here and hereafter.

To state that sin is a matter that refers to human relations, and to human relations only, is a misstatement of the entire question. While it is true that sin greatly affects humanity, and that the commission of sin by one member of human society against other members of society is prevalent and serious, still the answer as to what makes a sinful thing sinful cannot be found when we confine sin to human relationships. Unless there is a standard that remains unchanged eternally by which we can judge the right and wrong of things we cannot arrive at that fundamental, and characteristic thing that makes sin what it is. Human standards of right and wrong are changeable and varied. What one man approves another condemns. What one stratum of society accepts as permissible another part will ban. Human conscience is a frail and inaccurate scale, or measuring rod, by which to gauge the evil or good of conduct, or the inner state of the human heart. To judge ourselves by ourselves is not wise.

In the last analysis every part of this question must find its answer in the nature and character of God. It is God himself who is the Judge of all the earth. In God, and God only, is there the standard of right and wrong, and this standard, because of the unchangeableness of God, is eternally the same, past, present and future. So eternal is God, and so unchangeable is His being, and so absolutely holy is His character and nature, that we can find in Him the one and only proper and sure standard of what constitutes either sin or holiness. If a thing is in harmony with the nature and character of God then that thing is not sinful, or sin. On the other hand,

if a thing is of such a nature that it cannot find the approval of the holy nature of God, then that thing is sinful. It is not that God has declared some things to be sinful and some to be righteous regardless of whether or not they find his moral approval or disapproval. God did not and does not decide, and by divine fiat declare, that some things were sinful and some things were not, until and unless those things were first shown to be either in harmony or out of harmony with His own holy character. Those things that can be harmonized with the holiness of God, whether those things are acts of men or angels, or are events, or spirits, are not sinful. Though they may not carry with them the excellency of moral force and trueness, that would classify them as definitely righteous within themselves, yet because they are not contrary to the holiness of divine being they are not sinful.

This classification allows a range of human things which have no moral elements within them, but at the same time it holds the line unswerving and true, over all those human relationships which humanity can possibly have toward itself or human society, and also toward God, who is the one and only standard of right and wrong. It is when the worth of an act, or attitude of the human soul, is placed against the background of the holiness of God that its merit or demerit is seen. Those things, those attitudes of the human heart, those events and those things of moral quality which cannot be harmonized with the nature and character of God are sinful; and come under the general, and universal, and eternal classification of sin. It is on this basis that we determine the relationship of all things to God. It is on this basis, and by this standard that we appraise the condition in state and standing of all things within the realm of moral beings, whether men, angels, events, deeds, attitudes, and everything contained within, or related to, the moral universe.

But when we make the nature and character of God the standard of right and wrong we must, if possible, think into the very being of God in order that we may find that characteristic or fundamental principle in God, which is the great determining and quality-fixing force. Or perhaps a better way to say it is, we must try to classify the various attributes of God so that we may find, if possible, which attribute, or characteristic of His Being determines the worth of moral things. We do this because we are

created in the image of God, and as finite replicas of His infinite self, we need to understand ourselves in our relation to Himself. We want perfect harmony between ourselves and Him, and between ourselves and that portion of society that is in harmony with Him.

## II

And what is that great and eternal determining attribute, or characteristic in God, that determines the value of things in their moral relationship: their righteousness or wrongness: their righteousness or sinfulness? It is with reverence that we approach this subject. To discuss God may seem presumptuous. But inasmuch as an understanding of the sinfulness of sin is impossible without a knowledge of God, and a knowledge of God is better known through a discussion of His attributes, therefore we dare presume the discussion.

The absolute holiness of God is the great determining factor and characteristic within the nature and being of God that determines the value of all moral things. It is His holiness rather than His eternity, or His power, or His wisdom, or His omnipresence, or any other attribute which determines the standard of right and wrong. It is this quality of absolute holiness which, within God himself, determines the exercise of any or all of His various other abilities. It is not a question of God's power to perform a thing so much as it is a question of God's holiness to allow the exercise of that power. It is not a question of God's wisdom being able to plan and supervise a way of salvation, so much as it is the holiness of God which gives sanction to the exercise of that wisdom; and that plan. Every act and decision of God is determined by that absolute holiness which is the very center of the nature of the infinite God. "All the works of God are holy." The angels in the temple during the days of Isaiah were singing this great moral truth of the holiness of God, "Holy, holy, holy." The angels of Revelation rest not day nor night, but sing around the throne, "Holy, holy, holy." Their song is not as much a reference to any of the other attributes of God, but to this great fundamental moral characteristic of God, which permeates and directs in the exercise of all His various abilities. Absolute holiness expresses the nature and character of God better than any other term we may use to describe Him. Even though He could be possessed of every other attribute and ability, yet He could not be God unless He be absolutely holy, and this absolute holiness in God is the standard of right and wrong in and through all the universe. Here we find the why of right and wrong. All that is contrary to the holiness of God is sin. All that can be made to conform to the divine nature is not sin.

This standard is rigid and unbending. It is eternal and unchanging. By it men and angels are judged. Attitudes and actions are weighed. How true it is that "without holiness no man can see God." How reasonable the command, "Be ye holy, for I am holy."

## III

In considering the question of sin, or the sinfulness of sin, or that underlying principle that makes sin a sinful thing, we arrive at the conclusion that sin is entirely within the moral realm. It is within the realm of moral choice, moral being, moral action, moral nature. Unless there is a moral element in a matter relating to human relationship with God, or human relationship to itself, there is no sin. It may be, as stated above, that the matter may not contain an element which classifies it as definitely righteous, but it is not unrighteous, therefore is not sin. We speak now of those human decisions and states of being and conduct which are removed from the moral realm. We all make decisions every day. Some of them have no moral element in them, and either way we decide will not be sinful. But we all make some decisions that contain the element of right and wrong. Wrong moral decisions will make us sinners, because they will put us out of harmony with God in His infinite holiness. Those decisions which have no moral element in them will not place us out of harmony with God, nor bring us under condemnation.

Some present day religious teachers would define sin as anything that has in it the element of deficiency, whether physical, mental, or social. With them it is a sin to be sick, a sin to make a mistake, a sin to be included in a social discordancy or upheaval. To be sure there may be something of the moral element that may enter into a mistake, or into sickness, or into a social problem; but it is also true that there may be mistakes, sickness, or social discordancy without the moral element involved at all, and therefore all these things may be sinless, and guiltless, and be passed through without bringing separation from a harmonious relationship with a holy God.

These religionists teach that any "shortcoming" is sin, and as such they see no way to be entirely free from sin. They say we all have shortcomings, and therefore are sinners. What they refer to are those decisions and relationships which have no moral element in them. These are a terror to them because they are so numerous. But these shortcomings do not bring guilt nor condemnation to the shortcomers, because they do not contain anything that is contrary to the moral nature of God. They have not come under the ban of divine holiness.

Let us look at an extreme case of shortcoming in which there is no moral element, in order that we may better study the question. Here is a mother. She has a sick baby. The love of the mother toward the suffering child is all that it can be. If possible she would die for the child. It is her greatest concern that the child get well. She has watched night and day by the bedside. She has engaged a physician, and a nurse. She has supplemented them with all the motherly concern humanly possible. In the night the nurse is taken suddenly and violently sick, and is unable to carry on her duties. The mother gets instruction in reference to the medicine for her little child and undertakes to act as nurse. Two

bottles of medicine are there and look much alike. One is a tonic to build up the appetite and strength of the child, the other is a stronger medicine, which will affect the heart in a bad way if taken in too large doses. The mother does not know their different contents, nor the results; she has had no opportunity to learn. She does not want to make a mistake. She wants to help her sick child. She again inquires of the nurse, and gets confused in the directions. She is sure she is right. To do nothing would be sinful. To do the best she knows is plainly her duty. She is careful and prayerful. She is a Christian.

Every part of her nature is enlisted to help save her sick child. She does her best, but gives the wrong medicine, and her sick child dies. Is she a sinner? Surely she had a shortcoming. But she did her best. If she had it all to do over again, under the same conditions, with no more opportunity to learn than before, no more data to work with, no more resources at her command, she would have had to do the same. Has she failed in the realm of right and wrong. Has she sinned? Will God send her to hell for her mistake? Will He separate her mother heart, filled with concern for her child, from Him because she came short? The very holiness of God forbids such a thing. To all the standards of right she has measured up. It may be that here is something in the strange situation that needs atonement, but so far as moral guilt is concerned, there is none. She did her best and failed. Where she failed was in the physical realm and not in the moral. There was no moral separation between her soul and God.

## IV

In studying the attributes of God, and placing them beside the various abilities of the man that God has created, we are shown the Infinite and the finite. God is infinite; man is finite. God is Almighty while man has but little power; but there is no quarrel between the little power that man has, and the all-power that God has. There is no separation there. God is All-wise, man has but little knowledge; but there is no quarrel between the little knowledge that man has and the all-knowledge that God has. There is no separation there. God is eternal, man is in time; but there is no quarrel between the little space of time that man knows and the vast eternity that belongs to God. There is no separation there. And so we might go on through the list of the things which are considered as attributes of God and their finite replicas as found in the nature of man, and there is no separation between God and man except in the moral realm. But in the moral realm there is a separation, the separation between right and wrong, sin and holiness. Though there is no quarrel between the infinite abilities of God and the finite abilities of man, there is an uncompromising and eternal warfare between the holy nature of God and the sinful heart of man. "The carnal mind is enmity toward God, and is not subject to the law of God, and neither indeed can be." Here is a gap. A gap so serious that it separates man forever from his Creator, unless there is a mediator between God

and man. We thank God for His Son who bridged this gap for us and made salvation possible.

The sin problem of the race is primarily between God and humanity, and is in the moral realm rather than the physical, mental or social. The penitent heart deals not so much with man as with God. It is not a case of repenting because we are caught, but because we are estranged from God by sin. We have injured His loving holy heart. We have spurned His way. Though in our repentance we have included restitution to men, we are mostly concerned with our attitudes toward God and His holiness.

The sin problem then is defined and settled only as we study it from the viewpoint of the holiness of God. God's holiness is the standard of right and wrong. It is not what we say, or what men teach, but what God is in His infinite Being. God is absolutely holy. The sinner is separated from God by the attitudes of his sinful heart, and by the deeds and acts of his life. Only Christ can save from sin, but He is abundantly able.

Salvation is issued from God to men on a plane of His holiness. In every part of its administration, in all of its workings, in the detail of its demands, it must comply with the moral standard of right and wrong as determined by the holy nature and character of God. And when it is working in the heart of the race it brings to every man who will be saved by grace divine, a holiness which is an adjustment to the divine standard, a holiness which is freedom from past transgressions, a holiness which is freedom from inward sin or rebellion of heart against God, a holiness which will adjust itself to the limit of human understanding to the good of society, and the glory of God.

In the difficulties which surround humanity because of the frailness of the physical, mental and social, the soul can be saved from all moral failure of action or disposition. Jesus can save and can sanctify the heart completely.

"I have you in my heart," wrote Paul to the Christians in Philippi. Far more to him were they than names on a church roll or members of his parish. Doubtless the members of the Philippian church were very like the men and women of other churches in that day and in this—not always easy to get along with, sometimes critical, often neglectful of their duty—in a word, having the same lovable and unlovable qualities to be found in all of us. Nevertheless the great apostle had toward them the heart of the true pastor. Like his Master, the Good Shepherd, "who knoweth his sheep by name," Paul had the people of the struggling little church locked in his heart. Their problems and difficulties were his problems and difficulties. Their cares and burdens were his cares and burdens. He could thank God for "every remembrance" of them and for their unfailing fellowship in the gospel. If there were more pastors like that, would there not be fewer sheep to stray from the fold and fewer ministers seeking a change of field?—*Christian Observer*.



## What Type of Evangelism Will Meet the Need?\*

C. W. Burpo

A SERIOUS question in the mind of every true minister of our church today is, "What type of evangelism will best meet the present need?" To some the problem of evangelism is almost acute. So many of our revival efforts have proved a disappointment. The attendance and interest drop below normal many times after the revival. This should not be so. I know of one church that was functioning beautifully before a meeting, and to the amazement of all, after the meeting the attendance and interest went far below normal and it required about four months of hard work and careful planning to get back to normalcy. It is not my intention to place the blame entirely upon the evangelist, for it was not all his fault, but since I am to speak on the type of evangelism needed I merely mention the one incident that we might place emphasis upon the proper type.

What type do we actually need? Many will say, a constructive type, and they would be right. Constructive evangelism is at this moment the insistent need of our church. As not before in many decades the cause of true evangelism languishes. With a strange unanimity conservatives and critics alike are waking to this dire condition of things—the waning of the evangelistic spirit. I mention for a moment the necessity of aggressive, constructive evangelism.

### THE NECESSITY

The very word "necessity" removes us from the realm of argument. There are voices more eloquent than ever were heard upon platform pleading this necessity.

1. The prayer of the real Christian pleads it. There are men and women in our church who feel there is something wrong with them when soul-winning ceases and the church becomes content with her barrenness. We hear them cry, "Wilt thou not revive us again that thy people may rejoice in thee?" In too many of our churches we pass through the services of Sunday without conversions. To be normal a church should have conversions regularly between the special efforts with our evangelists.

2. The empty pew pleads for a more constructive evangelism. If a revival is successful, the crowds will be larger after the revival than before. If it does not tie at least a part of the new folks to the church and pastor, then it is not a constructive revival. A revival to be successful must inspire the pastor to the extent that usually his preaching is better and more fervent, then, of course, his crowds will be better. There are many reasons for empty pews but the outstanding reason is a lack of fervent, constructive evangelistic preaching. The empty pew is a great challenge to many Nazarene ministers.

3. The steady decrease in accessions to the great denominations other than ours, in proportion to their numbers, which has characterized recent years; the

\* Paper read at Western Oklahoma Preachers' Convention.

cry for retrenchment that has smitten the very souls of missionary secretaries and treasurers; the compromise with worldliness by which the ambitious have hoped to keep up appearances in the eyes of the public; the introduction of sensationalism into the pulpit; the parading of so-called new theology; the turning of men from the church to the lodge, the women and children from sacred meetings to the movies and matinees—all these and more too might be mentioned, showing to us the necessity of vital, moving, constructive evangelism for our day.

### WHAT IS CONSTRUCTIVE EVANGELISM

The word constructive means, "To build; form; put together; compose." Evangelism: "The doctrine and preaching of evangelical principles." Evangelical: "Pertaining to the gospel of Christ, maintaining the fundamental doctrines of the Protestant faith." Evangelize: "To instruct in the gospel and convert to Christianity."

Having the above definitions in mind let us now proceed to describe in simple terms a constructive revival and how to bring one to pass. Many are discouraged about the work of the church and they feel we are to just hold our own and fold up, waiting for the Master to come, but Christ said, "Blessed is that servant, whom his Lord when he cometh shall find so doing." Let me remind you that there has been no single century of Christian history when some significant outpouring of divine grace has not occurred. I do not have the time to relate each one but will only say that the God of revivals is yet living and just as surely as He gave a revival to the first church at Jerusalem, He will give them yet today. The fault is with us.

Success will depend upon at least two things—method and spirit. There are methods many. I mention the first as *personal evangelism*. This is the keynote of present day evangelism. The matchless example of Christ speaks loudly for personal evangelism. If one reads carefully the four Gospels he will find that this form of service stands out with great prominence. Christ wanted the individual. I do not minimize mass evangelism when I say here that many times Jesus turned from the great throngs to deal with the individual. To pause and turn a man's face toward the great unseen realities was the practice of His life. So with the apostles. Not all of us can be great pulpit orators but every one of us can bear a message to an individual and talk face to face with him.

I think that we as pastors should engage in personal evangelism for three outstanding reasons:

1. Because in this way we can reach the people. The lost sheep was found by the shepherd going after it personally. We drop too many people from our rolls, before we pastors go to them and deal with them personally. I hear them complain about small crowds. In many places if we wait for them to come to us we will wait in vain. In Christ's time they had

empty pews but instead of calling a conference to amend it our Master betook Himself into the country and down by the seaside where He could find the masses. If people will not come to the church for the gospel, then we must take the church to them. Christ did not say to the world, "Go to the church for the gospel," but He did say to the church, "Go ye into all the world." To further emphasize the need, I cite you to that portion of Oklahoma City, south of the Canadian River, known as Capitol Hill where 60,000 people reside. Only eight per cent of those people are being contacted by the 27 churches in their midst. Most of those churches are crying for crowds, yet they are doing scarcely anything to reach people. It is being said that it is more difficult today than ever before to get people to attend special revival services. Therefore we must have sensational evangelists with a dramatic message and some jazz music with lots of life (?) in it to get the people out. I do not believe we need to resort to such tactics. Our trouble is, we would like to shift the responsibility of soul-winning to the shoulders of our special workers. This is wrong. That kind of program has proved most unsatisfactory. We cannot do without special workers. We all admit that, but if we want good revivals we must be personal workers and have plenty of new contacts made so that when we do have a special worker he will have some new material to work with.

2. The second reason for personal evangelism is that all can enter into it. Not only the pastor but the whole church. The entire membership should be harnessed up. The pastor is the leader and is not to do the whole work of the church. We are suffering through a lack of real leadership. Leadership is one of our great needs. Finding work for all of the church is a test of our ability. It is not an easy task but it must be done. We must have an outstanding purpose that is big enough to command the thought and strength of our church. We must not be content with little things. The pastor must set the pace. The pulpit must be on fire. I believe the pew is not insensible to fire. It knows a few things. If the pastor sets the example in personal evangelism and inspires his group, then that pastor will be on the road to successful evangelism. The pew will in most cases follow the example of the minister.

A bit of advice here. A good thing for all our churches would be to have a house-to-house canvass as the present day politicians do. In this manner we can reach scores where we are scarcely reaching one. In the writer's parish the city is divided into districts and the districts into zones, etc.; and in this way we use every available member in personal evangelism. Untold good is coming from it. I know it is hard work but let a church and pastor settle it that they want people and then be willing to work for them and that church will have people. Many a church, now languishing and dead, might take on new life and have marked success by giving itself to personal evangelism.

3. Then it is an effective method. God touches men through men. The pathway from God to a hu-

man heart is through a human heart. Reaching a man must often be through face to face pleading. There is power in personal appeal. Influence is one soul touching another. Friendship is one soul abiding in two bodies. Dr. Cuyler said of three thousand souls that he had won for Christ, "I have handled every stone." In time of war sharpshooting counts. Personal evangelism is sharpshooting. It is mightily effective. Preaching is generally to the audience; personal work is direct and personal. It is aimed at a man. There is no mistaking who is meant.

I am thinking of one among many of my own people who was won through this method. I said to her, "Why do you not come to our church and get converted to Christ and be happy?" She answered, "Because up to this day no one has ever asked me to do so." What a serious indictment against careless Christian workers. She came and the third service was won to Christ and the church. She is an influential person and has won others to our Christ and the church.

Bishop Adnah W. Leonard's words put me to shame. While pastor in Springfield he resolved to speak to one soul each day relative to his salvation. The gatherings of that year exceeded any previous year of that church's history. Then he was transferred to Cincinnati and there he decided on two a day. He kept the schedule alongside of all other parish work and gloriously succeeded. He was then transferred to the West and there he spoke to three new people a day and for many months the tide of accessions poured in. I wonder if it would not be best to drop a lot of work that is less important and set ourselves zealously to the task that we are called to do; that of soul-winning.

(Concluded in December issue)

## Pulpit Twins

C. B. Strang

ART-ICULATION and Gest-iculation are found in every pulpit. Sometimes "Art" is not as clear as he might be. His voice is rather husky. He talks as if he had mush in his mouth. Very often he seems to be in such a hurry, not taking time to pronounce his words clearly. At other times he gets his voice in the upper register and it becomes so squeaky that it is unintelligible. At other times it is so low that it sounds as if it were coming from a well. Very often he delivers his message in a monotone that all but puts his listeners to sleep. One of his worst habits is running his words together. He does not pronounce word endings at all.

You will gather from this that "Art" is an exceedingly unmanageable chap. But really it is surprising what one can do with him with just a little care. All he demands, like most people, is a little attention. In a short time he can be made to say his words clearly and distinctly, and not too quickly, which greatly adds to his worth in every way.

Now "Gest" is never guilty of the faults of "Art,"

but he has many of his own. Really one should not find fault with him unless he corrects his twin.

But "Gest" gets too excited at times. He waves his arms in the most grotesque manner. His actions are so noticeable that his listeners do not pay any attention to what he is saying. Now this should never be, and many of his hearers know it.

But, like his twin, he is not the unmanageable chap that many think he is. He can be so managed that all his bodily movements in the pulpit can contribute something rather than detract from his sermons.

He is one of the most necessary figures in a pulpit, but he has a strange habit of going too far either way unless kept under control.

On the advice of some, he has at times become so stiff and starchy that he is almost squeaky. He is hard to look at and hard to hear then. But a little care and a little attention bestowed on him and he becomes one of the greatest assets imaginable.

Preacher, are you paying enough attention to Art-iculation and Gest-iculation?

"The long road may be the happy road, if we walk it with the Master, and congenial friends. Even the road may be made easy if love walks it with us."—SELECTED.

### Open Letters to a Young Minister's Wife

By a Minister's Wife

NUMBER TEN

DEAR ANN:

After informing you in my last letter that I would try to tell you this time how to avoid becoming sophisticated, professional and bored in religious work, I began to wonder if I could put into words just what I mean by that. It is one thing to have a mental conception of abstract qualities and characteristics and quite another thing to clearly state that conception. But I will at least make an attempt because I feel keenly that ministers' wives as well as ministers are not immune to such deplorable states.

Before trying to explain how or why one gets into such false positions or how to avoid the same, I feel I should briefly define these terms as I understand them.

By religious sophistication I do not mean the legitimate acquirement of a religious sense of the fitness of things or an improved technique in doing Christian work or a properly developed spiritual discernment. Most people who are engaged in Christian work will and should normally develop these things. But I do mean a certain obnoxious, self-conscious familiarity with all things religious and spiritual, accompanied by a subtle and increasing loss of reverence for sacred convictions and holy things that were once taken seriously and even held in awe.

By religious professionalism I mean, "going through the motions" of "Christian activity" and service from pure force of habit and trying to do in the energy of the flesh and through human wisdom those things that were once done through the power of the Spirit with a motivation of divine love in the heart.

As I see it sophistication and professionalism may not be hypocrisy in the beginning but are near relatives to it. If persisted in they will have a deadening and deadly effect upon a Christian worker until eventually his life and service, like an artificial flower, will have all the appearance of reality but will lack the dewy freshness and fragrance of the real. To the casual observer there will seem to be no difference but to the spiritually discerning, the mockery is plainly evident.

Then, too, these things do not develop suddenly like an acute attack of some disease but overtake one gradually and almost imperceptibly. I do not think that anyone who has ever had a genuine Christian experience willingly or consciously falls into such errors. He is overtaken by them because he fails to maintain adequate soul defenses or to use proper spiritual antidotes.

It goes without saying that a person who becomes thus sophisticated and professional will finally become insufferably bored by what was once a source of blessing and never failing joy. And need I say that when one arrives at this final stage he has lost all the life of God out of his soul and needs to repent and do the first works over again? It becomes a respectable way of backsliding in heart to which all those engaged in Christian service as a life work are peculiarly susceptible. Satan knows he cannot often induce such people to sell their birthright for a mess of pottage; he must seduce them by more subtle means. Paul expresses this in 2 Cor. 11:3, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

Now as to the cause, prevention and cure of these fatal religious maladies, Ann, there is much that could be said, but I will try to make my diagnoses and prescriptions as much to the point as possible.

As I have already suggested I believe that ministers' wives along with all other Christian workers are more constantly exposed through their environment to these "diseases" than are laymen. For one thing they cannot help the fact that knowledge of all kinds is simply thrust upon them. And knowledge along some lines is bound to bring disillusionment which is an important contributing factor in the process of sophistication. Then there is that necessarily intimate contact with all the divinely ordained agencies through which God works to save humanity. This invites the loss of wholesome awe for sacred things in the same way that familiarity with common things breeds contempt. But there are defenses one can rear and antidotes one can use to offset these negative influences upon the character. Paul says, "Knowledge puffeth up but love edifieth."

So it seems that divine love kept aglow in the heart will act as an immunizing agency that will counteract any harmful effects of an overdose of knowledge. Not long ago I heard a preacher say that God uses trial as a stretching process for the soul in order that we may need and use more grace. So perhaps knowledge of a disillusioning sort creates a greater need and capacity for growth in love. At any rate I am convinced that the supply of divine love in our hearts must at all times be more than adequate to meet any demands made upon it. A full tide of divine love will carry us right over rocks that would shatter our ideals and shake our faith if we met them in the shallow waters of mere human altruism.

But to offset the baneful effects of unavoidable familiarity with the very agencies that should bless our own lives as well as those of the laity, it is essential that we ourselves actually use the medicine that we prescribe for others, or, using Paul's figure in 1 Cor. 9:13 we must continually be partakers of those things in which we minister to others. I am aware that the context shows that he is speaking largely from a material viewpoint, but I feel that it is consistent to apply it spiritually also. If we constantly "taste" by experience the "powers of the world to come" we will be in little danger of losing our awe and reverence for them. Deep spirituality provides the only immunity to the subtle influences that have spoiled so many souls and no one can keep spiritual unless he feeds continually on God's Word and breathes the air of heaven through prayer. To be frank, Ann, I am only warning you not to get so busy being a Christian worker that you forget to be a Christian.

If a close walk with God is the greatest safeguard against religious sophistication, it is also the chief preventative of religious professionalism. For if we keep so filled with the Holy Spirit that He motivates and empowers our service for God we will not be apt to foolishly try to do in the energy of the flesh what hitherto God has enabled us to do through the Spirit. But if we get too busy to pray and thus neglect to renew and refresh our inner man we will unconsciously keep going through the motions by force of habit and mechanically perform the task in hand because it is expected of us. Now if we have formerly known the joyous spontaneity of God-energized service we will soon detect our spiritual impoverishment and if we are wise, we will refuse to go on until we can do so in the fullness of the blessing. On the other hand if, as some people have done, we refuse to heed the reproof of the Spirit and will not humble ourselves before God, we will begin to substitute fleshly wisdom for the counsel of God and the energy of the flesh for spiritual power. Before long we may become professional religious enthusiasts and experts who can, perhaps, "make things go" by sheer human dynamic with plenty of sparkle, but there will be no attendant unctuous spiritual glow and warmth of divine fire. I believe this must have been the reason Paul exhorted Timothy to stir up the gift of God that was in him. He knew the tendency of humanity to substitute gifts

of nature for the gift of the Spirit. But when natural talents are consecrated and a sanctified personality uses those talents in the power of the Spirit, God is glorified and humanity edified.

There is, however, another type of professionalism that may not be due to a failure to keep close to God but a failure to keep close to people. Christian workers just like doctors and lawyers may become professional because they get an impersonal perspective of humanity. To some doctors and lawyers, people become mere patients and clients. The same thing can happen to ministers and their wives unless they keep "the common touch" as well as the divine. And strangely enough an intimate contact with people that gives us a heart interest in their sorrows, their joys and their problems will do more, perhaps, than anything else to keep us on our knees before God for we will realize that "the matter is too great for us." That is why I feel that I need to call on people in their homes as much if not more than they need me to call on them. It stimulates, refreshes and inspires me as nothing else does. Learning that some humble, inconspicuous saint is standing up courageously under trials that are enough to crush anyone is a challenge to my own courage. The sacrifices that I observe on the part of the people of God often put me to shame. Coming face to face with appalling sinfulness challenges faith in God and urges me to intercessory prayer. It is true that this kind of work is exhausting and one can overdo even a good thing. So I find it wise to occasionally try to get away from the crowd. Even Jesus tried to do this but without much success. They always found Him and He was always moved with compassion. May God help us to be like that, too. If we find ourselves resenting intrusions too keenly when we are trying to relax a bit we had better examine ourselves and locate the cause. For although we may sometimes get tired in the work of God we are on dangerous ground if we find ourselves getting tired of it.

So, Ann, if you ever catch yourself showing symptoms of boredom with your lot as a minister's wife you may be sure that there is something wrong somewhere. You may be nervously exhausted and need a change and a rest or you may be spiritually depleted and need a private prayermeeting. Perhaps you will need both because body and spirit are pretty closely related. I do not mean to infer that you will never find times when you will have to make yourself walk in the path of duty but if all is well within, you will find yourself responding inwardly to the need of the hour and before you get through there will be a blessing in it for you. God's compensations are unfailing.

May God help you and me and all of us who are in places of special spiritual responsibility and leadership to be able to testify with Paul that "In simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, we have had our conversation in the world."

Yours for God and humanity,

HOPE VINCENT.

## GENERAL CHURCH PROGRAM

### MISSIONS

C. Warren Jones

#### The Thanksgiving Offering

THIS OFFERING has become an annual affair in the work of our church. Many of our people want to show their thanksgiving by giving a special offering to aid in the great undertaking of at least helping to evangelize the world.

Our General Superintendents have issued a proclamation, telling our people of the need and asking for a generous offering so as to take up the slack and aid the Foreign Missions Department to plan for the year 1939. To carry forward our work on twelve mission fields abroad and seek to give aid to our missionary districts at home is no small undertaking. God has so marvelously blessed and our work has grown so rapidly that the needs seem to pile up mountain high.

#### ONE COURSE OPEN TO US

That one course is to keep pressing the battle. We dare not turn back. God beckons us to grasp the opportunities, quicken our speed and wage a relentless warfare against the enemy. To this work we have been called and we must not fail our Lord. What we do for a lost world depends in a large measure upon what our people do on November 20.

#### THE THREE GREATEST NEEDS

These three needs are Foreign Missions, Home Missions and Ministerial Relief and the great bulk of your offering will go to supply these three needs. Your money invested in these three enterprises is sure to bring results. We are forging ahead on the foreign fields, planting scores of churches every year in the homeland and to the best of our ability standing by the wornout ministers who have spent their lives preaching holiness.

#### HIGH POINTS TO REMEMBER

Keep in mind the Day of Prayer and that day is Wednesday, November 9. Please take the offering on Sunday, November 20, or as soon after as possible. Send to M. Lunn, General Treasurer, for the envelopes and an equal number of circulars to give out to your people. These envelopes and folders are free. They can be had for the asking. Place your order at once. As soon as the offering is received, please remit to our General Treasurer, M. Lunn, 2923 Troost Ave., Kansas City, Mo.

Strength can be ours if we ask for it and use it when it is given. The word in the Greek may be translated "dynamic," and we see how this strength is active, and speaks not of endurance alone but of objective power. We are to be brave in suffering, but we are also to exercise spiritual might.—FLOYD W. TOMKINS.

### CHURCH PUBLICITY

U. E. Harding

#### Cards and Handbills

The window card used for years with the evangelist's picture has almost been discarded. Shopkeepers will not put them in their windows, or they take them out in a day or so. I have used easels made of 1x2 sheeting and make the frame 22x45. This will take a 22x28 card and allow 17 inches left from the ground. If you are to have several workers, use large picture cuts with your printing. Put twenty-five or so of them out according to size of your city. Place them in filling stations and business places, where you have a friend who will care for them in case of a storm. Also put them on the lawns of your members and friends who will take care of them. People will even stop their cars to read them. Two colors of ink will make them more attractive.

If you do not care for such a large card, then use the regular size 14x22. Paste it on a full show card 22x28, having the background of attractive color, orange or red, or show-card blue. In this way, you will be out only the extra expense of the card. The easels can be made by your own men and gathered up and used different years.

### N. Y. P. S.

S. T. Ludwig

#### Community Responsibility

THE Church of the Nazarene has a definite responsibility to the community in which the church is located. While the church's first responsibility rests always in giving moral and spiritual guidance to the people, yet we must not forget that sometimes secondary means may be used to achieve primary goals.

The month of November concludes with the special thanksgiving atmosphere. Through this entire month projects may be carried on which will increase the appreciation of the community for the service rendered by the church in the name of her peerless leader, Jesus Christ.

Here is a good opportunity for the pastor to use the latent ability of his young people, turning it into the channels of the church. By means of the evangelistic, the visiting, or some other committee especially arranged for, the N.Y.P.S. will be glad to function in this particular capacity. At the same time that the church will be reaping benefits from

such service the society itself will take on new life and purpose because it has a definite part to contribute to the whole program of the whole church.

This increased activity during November may take on several forms. (1) To get in touch with really needy persons and bring them an expression of Thanksgiving cheer is certainly a worthy project. But need we stop here? (2) What about finding these who cannot attend the services of the church and cheer them with a visit, a song and a prayer from a group of young people? (3) "Being Grateful for My Church," is the subject for discussion in the N.Y.P.S. for Nov. 20. Suppose you build up your whole church to attend this service and get every member out. It might help to stimulate interest and would certainly furnish incentive for your young people. (4) Feel free to use your young people to personally present the church's invitation to 250 unchurched homes. Then give them something worth their coming when the people attend.

Other projects and ideas may be devised to fit local church needs, but above all, let us do something outstanding this month. The net result—perhaps your community would discover that your church was really needed, or would they? We can largely determine that answer!

#### Building Barriers to Our Own Success

BY AN OBSERVER

SUCCESS is not an accident, neither is it easily achieved. In any field it takes thought, planning and hard work. But while it seems most men desire to succeed, failure is the rule and success the exception. And quite often they are responsible for their own failures, at least they build barriers to their success.

I listened to a man preach not long ago who should be a leader in his chosen field but he is not. As I studied the man, felt his spirit, heard him preach, I soon learned he was a "lone wolf." He keeps himself detached from the movement. He feels that the leaders of the church have not recognized and appreciated his ability. He was continually saying things that reflected upon his brethren and upon the officers of the church. And I know the Church of the Nazarene well enough to know that it will be hard for him to succeed as long as he maintains that spirit and attitude. He is building barriers to his own success.

Then I know a pastor who should be filling a larger place in the denomination than he is. He feels that the place he is now serving is "below him." He is dissatisfied. He is writing General and District Superintendents asking for a chance when any of the "better churches" are open. But this precious brother is not wanted by these men. For when he is located in a good church he takes the attitude that this is "his church" and he will look after the local church and forget district and general interests. He will often drop remarks that suggest that there is a "political ring" in the church, but that he does not belong. He is rather luke-

warm to the leadership of the church. Oh, he may even pay the budgets, but he is not enthusiastically back of the district and general program of the church. If there is a District Campmeeting he feels that it is none of his affair, he is not strong for campmeetings anyway. If there is a special district project, or a district campaign on, he does not concern himself to the extent that he will give wholehearted co-operation. And we know that the Church of the Nazarene is so closely knit together and so united that a man cannot succeed in it with this spirit. This precious brother has built his own barriers to his success.

Just recently I had the privilege of hearing a man preach for several days who is a short term pastor. Before I heard him preach I often wondered why his pastorates were short. He has quite a good personality and is a fair "mixer." But his peculiar habits in the pulpit soon became tiresome, even boring. I counted the number of times he used a "pet phrase" and found that in preaching forty-five minutes he repeated this expression 182 times. Then his sermons were all the same. After you heard him once or twice you had heard him. A lack of study and careful preparation was painfully evident. He is a good man, I believe a clean man, but his lack of study, peculiar pulpit habits, his boring repetition of "pet phrases" are all barriers to his success. Yes, he will continue to be a short term pastor if he persists in pursuing this course.

The ministry of the true man of God will be permeated with—

Confidence in the Bible as the Word of God.

Confidence in Christ as the Son of God.

Confidence in the death of Christ as the only means of salvation.

Loyalty to Christ and His kingdom.

Pure love to God and to all men.

Sacrifice for the ends of the gospel.

Certainty of the ultimate triumph of righteousness.—The Free Methodist.

#### Ramblings from the Roving Correspondent

Preacher friends, do you ever tire of criticisms on the one hand and idealistic patterns or standards on the other? This corner has been guilty of both, but the r. c. is sure that all that has been said has been taken in the spirit that prompted it. This time we shall just pass on another idealism in the hope that it might be helpful. Somewhere in our reading we came across three elements of a sermon with two qualifications for each one of the three. This writer said that the outstanding factors of a sermon were, thought, language, and delivery, and who would dispute it. Thought, said he, should be both profound and brilliant; language should be both elegant and beautiful; delivery should be magnetic and faultless. That is an ideal which any preacher might well despair of reaching but toward which he should be constantly striving.



## As Young Ministers We Should Know

J. W. Montgomery

HERE is no safe way to beat the game of life. We must live our lives squarely and honestly, or some day learn that no matter how glittering the pinnacle, we are no stronger than the foundation of our character. We are invited by the spirit of this age to dwell on the surface—but none is compelled to accept the invitation. It is one thing to skate and quite another to be a navigator. It is one thing to glide over a frozen pond, and another to sail over a troubled sea. A bottle is not full because it bears an attractive label. The sparrow has as many wings as an eagle, but never soars above the clouds. The builder of a house does not begin with a paint brush. A house made of corn cobs would be all right on a still, clear day, but to endure the winds and the storms one requires more substantial material. Someone has said it is possible for a person to "Advertise his tailor, and at the same time disgrace his school-master!" One has achieved little or nothing if he has learned a dozen different languages and is unable to say anything worth while in any of them. It would be far better for a minister to leave one little Nazarene church that he has organized behind him, than to have a half dozen letters before his name that he may never actually overtake in a lifetime. It is better to be able to give one sound reason for the hope that is within us than to make a dozen good excuses for failure. One minister cannot shun responsibility and shift his load onto others of the district—he simply retards the progress of the whole organization through his lack of faith and courage. The dumbest of all ministers are those who imagine they fool others when they "cut corners." A minister seldom, if ever, fails if he keeps a good case of religion and is well adjusted in his home life. "Not by power nor by might, but by my spirit, saith the Lord."

## BOOK CHATS

P. H. Lunn

THE attractive, oversize book at my elbow is one that I am sure will be of special interest to our group in particular. There are several reasons for this supposition among them being the fact that the author has been for many years an elder actively engaged in ministerial service in the Church of the Nazarene.

The book is *THE MASTER BOOK OF HUMOROUS ILLUSTRATIONS*. It is of course a compilation, the work of Rev. Lee-win B. Williams, who for many years was pastor of our church in Washington, D. C. Some of our readers will remember a former book of somewhat the same nature, "Pungent Paragraphs." The new volume contains some of the same material with a vast amount of new matter.

It is as far as the Book Man knows a unique volume in that it specializes on humorous illustrations—clean, whole-

some, pithy anecdotes that catch the attention and drive home truths that otherwise might pass unnoticed. Beside the 1620 exhilarating stories there are 414 sparkling, pointed epigrams which can be woven into sermons and addresses or used on outdoor bulletins.

This book of 431 pages is virtually an encyclopedia of humor. It deserves a place in every minister's reference library. One surprising feature of the book is the price which is \$2.00. By the way, it is a product of that enterprising house, The Cokesbury Press. Yes, there is a comprehensive subject index enabling one to find what he wants all the way from "Ability" to "Zigzagging."

## ILLUSTRATIONS

### Tithing

A splendid young farmer who with his family attended my church related to me the following: "I had a cow that had been sick for a number of weeks and steadily grew worse until she could not rise or lift her head from the ground. I decided one evening that it would be best to kill the cow and relieve her of her misery as there was no hope of her recovery. As there was nothing handy with which to kill the cow, I decided to do this act of mercy the following morning. On the way to the house the thought came to me, 'Why don't you give her to the Lord'; and I thought, 'If the Lord can do anything with her, He can have her.' The next morning I brought an ax with which to kill the cow, but when I came to the place where I had left her, she was not there. Upon investigation I found her at the feed bin eating with the other cattle. The cow was fattened and sold and the proceeds given to the Lord."

This good man had learned his lesson, and has not failed to honor God with his tithe from that day on, and has contributed liberally toward the erection of our new church building recently completed. In turn God has acknowledged his faithfulness by blessing him financially above many of his neighbors. The truth of Malachi 3:10, 11 has been verified in the life of this farmer.—Submitted by R. H. JORDAN.

### On Hell

Prior to preaching the gospel I spent three years publishing a small town weekly newspaper. A part of my work was to visit my fellow townsmen in my quest for news and advertisements. I called on the town blacksmith who had attended the Sunday before, the same church that I was actively engaged in. As soon as he saw me he began an eloquent discourse on his resentment of the pastor's sermon on "Hell." He brought an illustration while pumping the air through the forge, saying, "Suppose I had the power to thrust a man in this forge, and suppose he was so constituted that he could not die. Don't you suppose I would have mercy after a while and release the poor fellow?" His blasphemy and persistent resentful talking caused me to turn and leave without trying to reason with him. Later on, while at my shop, I heard a crash at the blacksmith shop. Rushing out I followed others to the scene, to behold the tragedy of the hell resenter dying. A pulley wheel left its pinion while revolving rapidly, making contact with his forehead.

Upon narrating this to the people, I instruct them earnestly that God, who has gone to such great means to rescue us from hell, is not responsible if we persist in going there.—Submitted by F. R. GUY.

### Providence and the Still Small Voice

While a young man I was repairing a water gap that had been washed out by a flood on the head-waters of the Cimarron River. The task necessitated my putting a wire fence across a small island. I firmly fixed the wire in my pliers, then looked back to estimate the distance across the island, and then proceeded pulling the wire, walking backward. Suddenly I seemed to hear a voice say, "You had better stop and look back." I did stop and look back, just to be startled by the fact that one more step would have plunged me over a thirty-foot precipice.

God is still calling to those on the backward trend to stop and look back. Some heed, but more do not, and are plunged into the darkest of midnight.—Submitted by F. R. GUY.

I knew a man and had heard him and his wife sing under the anointing of the Spirit many times. He was blessed with several children. They were also musically inclined. He had a very bad temper. One time he showed his pastor a knife upon the piano, and said he did not dare carry it because of his temper. The pastor pleaded with him to get sanctified. He refused as he had done many times before, and as he did afterward.

The next I knew of the family they were all backslidden and had formed a dance orchestra. They were playing at a dance one night; both husband and wife had been drinking. The man thought that his wife was paying undue attention to other men at the dance. In an argument he pulled his knife and threatened to use it on her. The oldest boy stepped into the argument to protect his mother. The next day these two awakened in the jail. Someone told them that the boy had been slain in the brawl. The home was broken up and the father sent to prison. A boy's soul was lost, a family was broken, and two lives were disgraced because a Christian refused to seek the will of God.—Submitted by EDWARD PAUL.

One of the Dillinger gang was the son of a holiness preacher. He was saved many times when he was a lad, but would always allow the ridicule of chums to keep him from seeking holiness. Those who knew him said that he manifested a desire to do what was right. However his up-and-down life soon became discouraging and he gave up for good. He fell in with bad company, and soon he found himself convicted of crime and in prison. When the Dillinger gang escaped, he was among them. He soon separated himself from the gang. As he was walking along a railroad, near his home, a farmer recognized him as one of the wanted men. In a few minutes the young man lay on the tracks with his brains blown out by the farmer's shotgun.

Who knows but that he had separated himself from the gang with the intention of trying to do right? However this may be, the boy who wanted to do right, was slain in his sins because of his failure to seek holiness.—Submitted by EDWARD PAUL.

When I was pastor of a certain church some years ago, my attention was called to an elderly man living a few miles from the city where I resided. A serious sickness had fastened itself on him; the prospects for his recovery were not bright. It was suggested that I call on him and minister to him spiritually. He was not a Christian, had never been one. As soon as possible I found myself in his home. How feeble he was! His days of activity were over; eternity loomed before him. Very earnestly and tenderly I dealt with him, seeking to impress upon his heart the tremendous importance of yielding to God as a lost sinner, and accepting Jesus as the all-sufficient Savior. My soul

was burdened for him, knowing that soon his sun might be setting.

He listened respectfully to my gospel exhortations, and seemed to want to know the certainty of salvation. But something appeared to come up as a barrier to that precious knowledge. Oh, how fervently I talked with him at my repeated calls, about the necessity of the new heart! How sincerely I prayed with him that the light of the glory of God in Christ Jesus might dawn on his benighted spirit! But for some reason he did not, apparently, have the ability to "step out on the promise," and definitely to sing, "Blessed assurance, Jesus is mine!" His feet were "stumbling on the dark mountains." Was there some powerful, malignant influence (or should I not say, personality?) that dominated him? I even got him to pray, "God be merciful to me a sinner!" But there was no radiant result from that prayer. He is dead tonight, dying in a hospital. So far as I know "he died and made no sign" that he was saved.

While he still stayed at home in that last sickness I talked one day with his niece, a Christian woman. She told me that on a certain occasion she asked him, "Uncle, why is it that you have never made a profession of religion?"

His reply was enough to strike cold horror to the soul. He said, "Years and years ago when I was a young man, I attended a revival service. At that meeting I was powerfully impressed that I should become a Christian. The invitation to come to Christ was given at the end of the sermon. But in spite of that tremendous feeling that I ought to respond I would not."

Here is the awfulness of this tragic confession; he said to his niece:

"From that day I have never had the impression that I should seek the Lord."

Oh, the unspeakable danger of trifling with the Spirit of God! What multitudes in eternal torment tonight realize the truth of the lines:

There is an hour—we know not when—  
There is a place—we know not where—  
That marks the destinies of men  
For glory or despair.

Was that meeting such a time and place for this man?—Submitted by E. WAYNE STAHL.

One night I was preaching a message on "Hell" and at the close of the service was making the altar call when I noticed a middle aged woman standing half way back from the front who seemed to have a peculiar attitude toward the service. I felt impressed, in spite of her apparent hardness, to speak to her inviting her to come to the altar. She said "No," and shook her head sadly. I continued to urge her to come, but she just shook her head and would say no more. After that service I did not hear from or see the woman again until one morning there was a knock at the parsonage door. A young man said, "There is a lady out on a farm about five miles from here who wants you to come out to see her; she is very sick." I arrived at the farm, went into the house and some people ushered me into a sick-room where I found the same woman who had been in the church. She said, "Reverend, I want you to pray for me that I will get saved. The doctor has told me that I am going to die any time now from a cancer that I have suffered with for five years." I could see she was very weak and seemed very short of breath. Gasping for breath she told me this story:

"When I was a girl twenty-one years old, we were having a revival in the village church. Many of my friends had gone to the altar and God had been striving with me for two weeks. My friends pleaded with me to give my heart to Christ but I had some sinful habits that I couldn't give up. One night I returned home from the revival depressed

and blue, yet hard at heart and went to my room and retired. Unable to sleep because of my spiritual condition I finally said under my breath, 'If God would, just leave me alone I would never trouble Him for anything.' When I said that I felt a sense of relief but suddenly it seemed that there was an image which was dark and horrible sitting at the foot of my bed; then it disappeared! Thirty years have past since that night and I have never asked God for a thing. I have known all along that I did a foolish thing but would never go to church until three months ago when I was in your service. Do you think God will have mercy on me?"

With that she began to weep, cough and pray seemingly all at the same time. I never have heard since such dejected, hopeless, broken begging for God to have mercy as that afternoon. I prayed, others prayed, we read the scripture, then prayed some more until the poor soul was exhausted, but all during this the heavens were brass. I tried to encourage her faith in every way I could but to no avail. Later at home I tried to pray through for her but could not. A few days later she died without finding God.—Submitted by L. E. ECKLEY.

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**SERMON HEARTS**  
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### Itching Ears and False Prophets

Having itching ears . . . they shall turn away their ears from the truth, and shall be turned into fables (2 Tim. 4:3, 4).

SURGEON HENDRIX

In 2 Chronicles, eighteenth chapter, we have related an interesting incident. King Jehoshaphat of Judah had come to visit King Ahab of Israel. Ahab asked Jehoshaphat if he would go with him up to Ramoth-gilead to battle with the Syrians. Before Jehoshaphat went, he asked Ahab to inquire of the Lord as to whether it were His will or not? Ahab called in the four hundred false prophets of Baal and asked them whether to go up to Ramoth-gilead or not. They all with one consent said for them to go that the Lord was surely with them. Jehoshaphat still was not satisfied with the word of the four hundred false prophets and asked Ahab if there was not a prophet of the Lord of whom he could inquire. Ahab reluctantly called Micaiah, the prophet of Jehovah, before him and he prophesied that ill would come to the king on this journey. Ahab and Jehoshaphat went to battle, choosing to take the counsel of the four hundred false prophets rather than of the one prophet of the Lord. We read on to find that Ahab came to a tragic death because he did not heed the words of the man of God.

The trouble with Ahab was that he had itching ears. He enjoyed the smooth words of the false prophets because they tickled his ears. They prophesied pleasing things to his carnal heart. Let us make a few deductions from this story:

1. Itching ears indicate a carnal heart which would lead its victim into false doctrine. How dangerous it is to entertain the carnal mind in our lives after we are saved and receive light on the possibility of its eradication! The reason many people are led into false doctrine can be traced to the fact that carnality deceived them. There have been many in the holiness ranks who have had good experiences of regeneration but have been led astray by a carnal heart; if not into outbroken sin, possibly into error. If the carnal mind cannot get its victim to go into the life of outbroken

sin, it will do its utmost to lead into false interpretations of the scripture.

2. Even though large numbers may support a false doctrine that does not make it true. In the story of Ahab and Jehoshaphat, there were four hundred of the false prophets against the one true prophet. However we find that the one true prophet of the Lord was right while the four hundred were wrong. Numbers sweep many off their feet. They say to themselves, "Well, everyone else is doing it, why shouldn't I?" The saying, "Might makes right," is not true when it comes to matters pertaining to eternity. I think it was Henry Clay who said, "I'd rather be right than be President." This should be our attitude relative to the matter of the true way.

3. As Ahab ended in tragedy so will all who heed the advice of false prophets today. The idea that it does not matter what we believe just so we are sincere is not true. It may seem more satisfactory, as it was with Ahab, to follow the advice of the false prophets, but eternity should be kept in mind. The convenient thing for the moment may not be the proper thing when eternity is taken into consideration. Ahab's tragedy consisted in far more than his mere physical death. He also lost his soul. The writer knew a woman who believed in Christian Science, although she did not profess to be one as she (as she said) had not yet attained the plane of a true Scientist. Her brother was seriously ill with tuberculosis. She advised him to seek help from a practitioner, which he did, rejecting all medical aid. He grew worse and worse and finally, in spite of the efforts of the practitioner, he died without evidence of having found the true way. The tragedy was that this woman was instrumental in the damnation of her own brother. But I am thinking of a greater tragedy awaiting her when she too crosses the line of worlds and faces that brother in the endless suffering of hell. Because there was a time in her life when she had a good experience of salvation, but "having itching ears" she turned away from the truth to error. Truth leads to life everlasting, but error leads to death everlasting.

### The Way of Holiness

And an highway shall be there, and a way, and it shall be called the way of holiness (Isa. 35:8).

J. D. LEWIS

It is paramously important to bear in mind the imperative principle that from whatever aspect we may consider this "way," whether it be the narrow way, or the way of salvation, or the way of righteousness, or the way of peace, or the way of truth, etc., it is "The way of holiness," and our Lord Jesus Christ is that Way of Holiness by the Holy Spirit. "I am the way, the truth, and the life; no man cometh unto the Father, but by me"—Jesus.

As we meditate upon the many aspects of this subject, several striking features are presented to our view as being characteristic of this sovereignly constructed highway of holiness.

#### I. A SPECIFICALLY PLANNED WAY

Even God works according to plan. His roads, all of them, are according to order. Whether we think of Him as making the clouds His chariots, or walking upon the wings of the wind, or planting His footsteps in the sea, or making a way for the light, and a path for the lightning; or whether we think of Him as walking with Adam, or with Enoch, or with Noah, or with Abraham, etc. His ways are according to plan.

Some people call this plan predestination. It is a big word and it stands for a big thing, or rather a great thing, for a thing may be big without being great. Indeed the Bible uses the word predestination: "For whom he did foreknow, he also did predestinate to be conformed to the

image of his Son" (to be holy). "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will [His plan and purpose] . . . In whom we also have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." "He wills that I should be holy." This is His plan for all people—His predestinating purpose—purity of heart, and life. All things were created for God's glory. Man was made in His own image. "Let us make man." God's plan was man. A man, a real man, a holy man.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." We are not only chosen, but well chosen. Scientists speak of natural selection when referring to various species. We have been elected with spiritual selection specifically in view. Elect in order to be select from God's standpoint—His peculiar people according to plan.

This way is not "Private," nor for "Staff Only." It is open for all who will enter in conformity with God's plan. That is the condition—God's plan. And His plan is that every soul shall be saved. "He is not willing that any should perish, but that all should come to repentance." And His plan is that every soul shall be sanctified. "For this is the will of God, even your sanctification."

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth: whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ."

#### II. A SPOTLESSLY PERFECT WAY

Our Lord, who is "The Living Way," "loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

They that walk along this way are those who have garments undefiled (Rev. 3:4). "And they shall walk with me in white." God grant us grace continually to "hate even the garment spotted by the flesh" (Jude 23). To walk without spot is to walk without stumbling, nay, it is even more, it is to walk without causing others to stumble. "Blessed are the undefiled in the way, who walk in the way of the Lord." This verse begins the long psalm. And bless the Lord, if we enter in there at the undefiled or perfect way, we begin a long psalm, nay, we start a song that shall never end. This way, oh, ye immortal souls of the redeemed, for loveliest sights and everlasting songs. "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" (Isaiah 35:10).

Praise God for the spotlessly perfect way. On this way sinning and sighing give way to singing, because it is the light way, and not the night way. "They that sleep [the sleep of the slothful] sleep in the night; and they that be drunken are drunken in the night."

All who are in the holy way are alert; they are working and watching as well as walking and talking. "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness" (1 Thess. 5:4-7). "The darkness is past"—the darkness of sin, sloth, and moral slumber and the darkness of drunkenness and all kinds of satanic toxins and intoxications. "The darkness is past."

Hallelujah! "And the true light now shineth." And "the path of the just is as the shining light, that shineth more and more unto the perfect day." This is the shining way—not the sinning way.

"Ye were sometimes darkness, but now are ye light in the Lord: walk as children of the light"—walk the perfect way. "When we walk with the Lord in the light of His word, what a glory He sheds on our way."

#### III. A STRIKINGLY PLAIN WAY

It shall be for those: the wayfaring men, though fools; shall not err therein. Which is the right religion? Which is the right way? The right religion is the religion that makes you right. And the right way is the way that keeps you right. The right way is a plain way, because it is the light way—the way of light. "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth." If any man loses the way it is because he does not walk in the light. The perfect way is the plain way; the clear light of holiness shines upon it. "But if any man walk in the night, he stumbleth, because there is no light in him."

"He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." This is the way of light and life and love. This is perfect love, it belongs to the perfect way which is paved with it; and being so paved it is as plain as light. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

#### IV. A SUFFICIENTLY PROTECTED WAY

No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there. Roads in this world are not very safe these hurried days. The toll of the world's ways tells a woeful tale. Alas, the lion of lust and the raven of greed are about on life's ways and highways destroying and devouring. But glory to God, "there is a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it."

The Lion of the tribe of Judah still lives and reigns. He protects the perfect and plain way which leads to heaven. He takes care of the travelers who are going to the glorious city of God. He has undertaken to guide us and to guard us, "Lo I am with you alway, even unto the end of the world, Amen."

"He keepeth the paths of judgment, and preserveth the way of his saints." How many promises we have that He will keep us as we walk in His way. We are safe as long as our hearts are sound in His statutes. Life's road is beset with many dangers, there are slippery places, but if we keep along the way of holiness no real harm can befall us. "He will keep the feet of his saints." "Hitherto hath the Lord helped us." And may our "henceforth" be as good, nay, even better than our "hitherto," and then our "hereafter" shall be well. Hallelujah!

May our fervent prayers ever be: "Hold up my goings in thy paths, that my footsteps slip not." He is able and He enables us to hold on our way. "Thou shalt guide me with thy counsel." Yes, and "Though I walk in the midst of trouble, thou wilt revive me." "He leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

Are we in the right way—the way of light, and not the way of night and blight? Alas, how many choose the fight way in more than one bad sense instead of the right way and the everlastingly bright way—the way of holiness.

## 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

### November Sermon Seed

*The Basis of World Peace* (Isaiah 9: 6, 7). Peace programs can never succeed, which do not take into account the government of the Prince of Peace.

*The Cause and Cure of International Anarchy* (2 Thessalonians 2:1-17). The spirit of lawlessness is the spirit of anti-christ. The literal translation in verse 8 of "that Wicked" is "the lawless one." The mystery of iniquity doth already work . . . whom the Lord shall destroy with the brightness of his coming.

*Paul's List for Thanksgiving* (Colossians 1:12-16). Inheritance, deliverance, translation, redemption, forgiveness, fellowship, riches inexhaustible.

*Remembering Gratitude* (Psalm 103:2). *The First Official Thanksgiving* (1 Chronicles 16:7).

*The Aftermath of Thanksgiving* (Luke 17:15-19). Thanksgiving brings a multitude of added blessings to the thanksgiver.

*Thanksgiving in the Sacrament* (Luke 22:15-20). "And he took bread and gave thanks."

### The Creator

There is a God, all nature cries,  
I see it painted in the skies,  
I see it in the flowering spring,  
I hear it when the birdlings sing,  
I see it on the rolling main,  
I see it on the fruitful plain,  
I see it stamped on hail and snow,  
I see it on the clouds that soar,  
I hear it when the thunders roar,  
I see it when the morning shines,  
I see it when the day declines,  
I see it in the mountain's height,  
I see it in the smallest mite,  
I see it everywhere abroad,  
I feel, I know there is a God.

—SELECTED.

### A Mother Looks at War

They said there would never be another war, eighteen years ago, when the world was running red with blood, and echoing with the sobs and prayers of broken-hearted women. That was a war to end war they said; it was so terrible that no one would ever dare to start another. Finally it ended and we took up the task of mending the loss and ruin and suffering it had caused.

Eighteen years! Mother Earth has not had time to spread a green cloak over

all the shell-torn fields; many hearthstones still lie broken and shattered. Soldiers who fought that last "war to end wars" still live with shattered brains and bodies for which there will never be any healing. For each of these living dead, as for each of the blessed dead, there is a broken home, a broken heart, and they are talking war again!

No woman on earth hates war more than I hate it—for I have not only known the grief of every mother who has had sons go down to death on the battlefield, but I have endured the agony of seeing my family divided, my boys fighting each other, fighting to kill—one with the country of my birth, four with this country, which I love more than I ever loved my homeland. And I say to you—I who know, I who am called the mother of the American Legion—that war is the greatest curse on earth. From it nothing, anywhere, is safe. —ERNESTINE SCHUMANN-HEINK.

### Where Man Is Free

I bless my God that I was born  
Where man is free!  
Where man is free!  
Our land it is a lovely land  
And wide it spreads from sea to sea  
And men in happy union join  
Where man, where man is free!  
—AUTHOR UNKNOWN.

### Man's True Wisdom

The world has grown wise in many things. Man has explored the wonders of nature, plumbed the depths of the sea, and learned to fly through the air. He looks through great telescopes and sees a universe that is far vaster than his fathers ever dreamed. With the microscope he finds other marvels no less wonderful in their nature. Notwithstanding these discoveries that man has made and notwithstanding his greatly increased knowledge, it is still true that many have lost their way—some of them even because of the multitude of these new discoveries. Such as these have allowed the marvels of the material world to blind them to the greatest of all facts—the fact of God—and to the greatest of all discoveries—the sense of His gracious love. How greatly does the world need to rediscover an old truth, one that is none the less true because it is old! We need to heed once again the word of the ancient psalmist, "Be still and know that

I am God." Without the knowledge of God, all the marvels we have searched out will ultimately prove worthless.—*Christian Observer*.

### Christ Crucified

David Brainerd, that saintly missionary among the Indians in the eighteenth century, gives this testimony, "I never got away from Jesus and Him crucified; and I found that when my people were gripped by this great evangelical doctrine of Christianity of Christ and Him crucified I had no need to give them instructions about morality. I found that one followed as the sure and inevitable fruit of the other. I found my Indians began to put on the garments of holiness and their common life began to be sanctified, even in trifles, when they were possessed by the doctrine of Christ and Him crucified."—*Pentecostal Herald*.

### Only Christ Can Change Men

The Malas of India had been notorious criminals. Their town was the headquarters of a robber band led by a Mala. When he and many of his followers were converted, one of India's famous mass movements began which resulted in many thousands of Malas in that region becoming Christians. The Kammas are another group. Bishop J. W. Pickett reports in his book, "Christ's Way to India's Heart," a conversation he had one day as he walked across a field with a non-Christian Kamma:

"Do you know the Christians of your village?" we asked him.

"Yes, all of them."

"What do you think of them?"

"They are our best people."

"Are all of them, your best people?"

"There are only Hindus and Christians in the village, and the Christians are much better than we Hindus."

"Do you mean that even the Mala Christians are better than you Hindus?"

"Oh, yes; some of them are not as good as others, but as a whole they are better than we are."

"Has being Christians made them better?"

"Certainly. Before they became Christians they were robbers and murderers. Even we Kammas were afraid of them. The difference between them as they were then and as they are now is like that between the earth and the sky, between noonday and night."

"What other groups have become Christians?"

"Two lower Sudar groups."

"Are their lives also changing?"

"Yes, in just the same way. Some were drunkards; now they don't drink."

"And what of your people? Haven't some of them become Christians?"

"Yes."

"Are they also being changed?"

"Yes, and more rapidly than the others were. It seems that we Kammas are better material than the Malas; but none of our people would become Christians if they hadn't seen first what happened to the Malas."

"You say that you have seen many bad men changed to good men, drunkards to sober men, robbers to honest neighbors. Has that happened only to those who have become Christians? Haven't you seen anyone changed like that in Hinduism?"

At this the old man seemed surprised that we should ask such a question, and revealed how deeply he had been affected by what he had seen. "Never! Only Christ can change men like that!"—*New York Christian Advocate*.

### We Need a Savior

Daniel Webster once said, "Such is my conviction of accountability to God, such is my sense of sinfulness before Him, and such is my knowledge of my incapacity to recover myself, that I feel I need a supernatural Savior."

### Filled with the Spirit

"The passive verb employed in the passage, 'Be not drunk with wine, wherein is excess; but be filled with the Spirit,' is very suggestive. The surrendered will, the yielded body, the emptied heart, are the great requisites of His coming. And when He has filled the believer, the result is a kind of a passive activity, as of one wrought upon and controlled rather than of one directing his own efforts. When one is under the influence of strong drink there is an outpouring of all that the evil spirit inspires, frivolity, profanity and riotous conduct. 'Be God-intoxicated men,' the text seems to suggest. 'Let the Spirit of God so control you that you shall pour yourself out in psalms and hymns and spiritual songs.'—J. C. CUMMINGS.

### Prayer for Holiness

Savior from sin, we Thee receive  
From all indwelling sin;  
Thy blood, we steadfastly believe  
Shall make us thoroughly clean.

Since thou wouldst have us free from sin,  
And pure as those above,  
Make haste to bring Thy nature in  
And perfect us in love.

—CHARLES WESLEY.

### Spiritual Education

Education is a bringing out of what is there and giving it the power of expression, not packing in what does not belong; and spiritual education means learning how to give expression to the divine life that is in us when we are born from above.

Am I getting nobler, better, more helpful, more humble, as I get older? Am I exhibiting the life that men take knowledge of as having been with Jesus, or am I getting more self-assertive, more deliberately determined to have my own way? It is a great thing to tell yourself the truth.

These are some of the lines of spiritual education: learning the dimensions of divine love, that the center of that love is holiness; that the direction of divine living is a deliberate surrender of our own point of view in order to learn Jesus Christ's point of view, and seeing that men and women are nourished in the knowledge of Jesus. The only way that can be done is by being loyal to Jesus myself.—OSWALD CHAMBERS, in *Spiritual Life*.

### Begin the Day with God

Begin the day with God!  
He is thy sun and day,  
He is the radiance of thy dawn:  
To Him address thy lay!

Thy first transaction be  
With God himself above:  
So shall thy business prosper well,  
And all thy days be love!

—HORATIUS BONAR.

### Hints on Soul Winning

"When you approach a careless individual to endeavor to awaken him to his soul's concern, be sure to treat him kindly. Let him see that you do not seek a quarrel with him, but desire his best good in time and eternity.

"Be solemn. Avoid all lightness of manner or language. Levity will produce any but the right impression.

"Be respectful. Some seem to suppose it necessary to be abrupt, rude and coarse with the impenitent. This is a serious mistake.

"Be very plain. Do not cover up any circumstance. Before you can cure a wound you must probe it to the bottom. Keep back none of the truth, but let it come out plainly before him.

"Be sure to address his conscience. Talking in general terms against sin will produce no results. You must make a man feel that you mean him.

"Bring the great and fundamental truths to bear upon his mind. Sinners are apt to run off upon some pretext or some subordinate point, especially some point of sectarianism. Do not yield to him. It will do more hurt than good. Tell him that the present business is to save his soul.

"Be very patient. Guard your own spirit. Many have not enough good temper to converse with those who are much opposed to religion. Such a person wants no better triumph than to see you angry.

"Do not take the sinner's part in rebellion. If he says he cannot do his duty, do not take sides with him. If he finds fault with some Christians, do not take his part. He had better see to his own concerns.

"Be sure to pray with him before leaving, for without prayer you leave your work undone."—CHARLES G. FINNEY.

### Call for Volunteers

The *Expositor* tells of a young people's group in Illinois who took the responsibility of distributing among the congregation a call to service which included some of the following items under the caption—

#### WHAT WILL YOU DO?

1. Will you play the piano?
2. Will you join the orchestra?
3. Will you sing in the choir?
4. Will you teach a Sunday school class?
5. Will you join a class in Sunday school?
6. Will you act as usher?
7. Will you care for flowers?
8. Will you lead a group?
9. Will you come to church regularly?
10. Will you bring someone else?
11. Will you tithe for three months?
12. Will you pray for the pastor?
13. Will you join a mission study group?

14. What else will you do?  
Said they, "We need an army of workers to do God's work, but we don't like army tactics. So why not offer to help?"

### One-of-Four Club

Have you ever thought of organizing your men into squads of four to go out on assignment with the strategy of intelligent planning and purpose to bring men to Christ? It worked in Jesus' day. Moody found the plan successful. Maybe it would help you in your church. One man discovers a prospect in need of God. If he cannot win him or get him to church he takes a comrade with him on his next visit. If this fails to bring results the four meet together and reinforced with prayer go forth to the venture. The four seldom fail.

### Wesley's Rule of Life

Do all the good you can,  
By all the means you can,  
In all the ways you can,  
In all the places you can,  
At all the times you can,  
To all the people you can,  
As long as ever you can.

Whatever impairs the tenderness of your conscience, obscures your sense of God, or takes the relish off spiritual things, that thing is sin to you.—SUSANNA WESLEY.



# HOMILETICAL

## A Preaching Program

Orval J. Nease

### Morning Message—November 6 PRAYERS OF POWER

*Peter therefore was kept in prison; but prayer was made without ceasing of the church unto God for him. (Acts 12:5).*

INTRODUCTION  
New Testament pictures of practical Christian experience.

#### I. PETER IMPRISONED:

1. Peter apprehended for the gospel.
2. Peter in the inner prison.
3. The loss to the church by the imprisonment of Peter.
4. Life brings many imprisonments to God's people.
  - a. The afflictions of the flesh.
  - b. The temptations of the enemy.
  - c. The opposition of the world.

#### II. PRAYER WAS MADE

1. Prayer is function of believers.
  - a. The church prayed.
  - b. Prayer is the responsibility of the church.
2. Prayer is the means of divine intervention.
  - a. God works in answer to prayer.
  - b. Prayer becomes the battle ground of the soul.
3. Unceasing prayers.  
Margin says, "instant and earnest prayer."

#### III. THE ANGEL OF DELIVERANCE

1. A divine deliverance.
2. A complete deliverance.
3. A joy inspiring deliverance.

#### CONCLUSION

More battles are won by prayer than by the armies of man.

### Evening Message—November 6 CHRIST ON THE DOORSTEP

*Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me (Rev. 3:20).*

#### INTRODUCTION

1. Man lived in God's Eden.  
Sin expelled him.
2. God seeks to dwell in man's Eden—the heart.  
Sin keeps Christ without.

#### I. THE POSITION OF CHRIST

1. The Christ *without*.
2. The *standing* Christ.
3. The *knocking* Christ.

#### II. THE PLEA OF CHRIST

1. The *address*—"any man."
2. The *appeal*—"hear my voice."
3. The *instruction*—"open the door."

### III. THE PROMISE OF CHRIST

1. The "will" of Christ—"I will."
2. The habitation of Christ—"Come in."
3. The feast with Christ—"Sup."

#### CONCLUSION

The sinner on the doorstep.  
"The door was shut" (Matthew 25:10).

### Morning Message—November 13 IMPERATIVE HOLINESS

*Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. (Eph. 5:14-21).*

#### INTRODUCTION

1. Awake, arise.  
Light and life.
2. Employ *life's functions*.  
Walk wisely.  
Redeem the time.  
Be wise.

#### I. THE COMMAND TO HOLINESS

1. Negative.
  - a. Be not filled with wine.
  - b. An emptying before a filling.
2. Positive.
  - a. Be filled with the Spirit.

#### II. THE INWARDNESS OF HOLINESS

1. A cleansing of the heart.  
The purging by the Holy Spirit.
2. A full possession by the Spirit.

#### III. THE EXPRESSION OF HOLINESS

1. "Speaking to yourselves."
1. Melody in the heart (verse 19).
2. Thanksgiving (verse 20).
3. Submitting in the fear of Jehovah God (verse 21).

"Holiness, without which no man shall see the Lord."

#### CONCLUSION

### Evening Message—November 13 "AFTER THIS"

*After this (Hebrews 9:27).*  
INTRODUCTION  
The eternal question, "What next?"

#### I. AFTER LIFE—DEATH

1. The fact of life.
  - a. Life is no choice; we live.
  - b. Life is present reality.
  - c. Life has its consequences.
2. Men live as though there was no death.
3. Death is as inevitable as life.
  - a. Man's attempts to ignore death.
  - b. The seriousness of dying.

### II. AFTER DEATH—JUDGMENT

1. Physical death does not end all.
  - a. Man has capacities for eternity.
  - b. Character is undying.
2. The judgment seat of Christ.
  - a. Be assured of judgment.
  - b. A righteous judgment.
  - c. Sin must be faced.
  - d. The pronouncement of sentence.

### III. AFTER JUDGMENT—ETERNITY

1. Life never ends.  
Eternal life.
2. Death never ends.
  - a. Eternal death.
  - b. "Death that never dies."
  - c. "Outer darkness."
3. Judgment never ends.  
The sentence of the Judge will never be altered.
4. Eternity never ends.  
As death leaves us so eternity will find us.

#### CONCLUSION

"It is a fearful thing to fall into the hands of the living God."

### Morning Message—November 20 THE OVERFLOW BLESSING

*My cup runneth over (Psalm 23:5).*

#### INTRODUCTION

1. The cup was given at the feast of-fering the choicest wines the lord of the feast could offer.
2. Man's soul is a cup to be filled with divine blessing from which God and man may sup.

"I will come in and sup with him and he with me."

#### I. "MY CUP RUNNETH OVER" WITH A CONSCIENCE VOID OF OFFENSE

1. A good conscience.
  - a. A cleansed conscience.
  - b. A conscience with a good testimony.
2. An evil conscience.
  - a. A bounding conscience.
  - b. The worm which dieth not.

#### II. "MY CUP RUNNETH OVER" WITH BLESSED MEMORIES

1. Memory is the picture gallery of the soul.
  - a. Memories of sins forgiven.
  - b. Memories of hours of communion.
  - c. Memories of faithful service.
  - d. Memories of victories won.
2. Heaven a place of unfolding records of memory.
3. Memory will bless or damn.

#### III. "MY CUP RUNNETH OVER" WITH HEAVENLY IMAGINATIONS OR ANTICIPATION

1. The divine promise of present victory.
  - a. "As I was with Moses so shall I be with thee."
  - b. "Lo I am with thee alway."
  - c. "I will never leave thee."
2. Heaven a place of heart's desire.
  - a. The Christian's prospects make burdens lighter, etc.

"The joy of the Lord is our strength."  
b. The assurance of heaven at last.  
"I go to prepare a place for you."

#### CONCLUSION

The New Testament standard is the overflow experience.

### Evening Message—November 20 THE MIRACLE OF THE NEW BIRTH

*Ye must be born again (John 3:6).*

#### INTRODUCTION

1. Man made substitutes for the divine birth.
2. The necessity of the divine birth.

#### I. BECAUSE OF WHAT MAN IS

1. Created in the image of God.
  - a. The capacities for holiness, love, mercy and truth.
  - b. These constitute characteristics of godlikeness.
2. The image of God in man lost by sin.
  - a. Evidenced by loss of love, purity, etc.
  - b. The sin of the heart contrary to God.
3. The yearning of the heart for God.

#### II. BECAUSE OF WHAT THE KINGDOM OF GOD IS

1. Kingdom of God is a spiritual kingdom.  
"Not meat and drink but righteousness, joy and peace in the Holy Ghost."
2. It is the kingdom of the heart.

#### III. BECAUSE OF WHAT GOD IS

1. The presence of God and the absence of sin constitute heaven.
2. Presence of God makes hell for the sinner.
  - a. Sinner unfitted for heaven.
  - b. Pure hearts are fitted for a pure heaven.
3. Hell is the culmination of the sinner's attempt to escape from God's presence.

#### IV. BIRTH THE ONLY STARTING POINT

1. No substitution for birth.
  - a. Culture does not make saints.
  - b. A changed nature.  
"Can a leopard change his spots or an Ethiopian change his skin?"
2. Jesus' pronouncement for the new birth.  
"Ye must be born again."
3. The miracle of the gospel.

#### CONCLUSION

The new birth attests the religion of Christ as divine.

### Morning Message—November 27

#### FORWARD

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

#### INTRODUCTION

Brief history of Israel.

1. Promise to Abraham.
2. Experience of Abraham.
3. The promise in fulfillment.

#### I. THE DANGERS OF AN ARMY ENCAMPED

1. Israel was an army on the march.
2. Victory lay in constant advancement.
3. Intrenchment too often means retrenchment.
  - a. Inactivity is contrary to divine command.
  - b. A conquering army is a moving army.

#### II. ISRAEL'S MARCHING ORDER

1. God's command was "Go."
2. It was Israel's business to obey.
3. The direction of the divine command was forward.
4. God led the army.

#### III. THE VICTORIES OF A MOVING ARMY

1. The miraculous power of God was displayed.
2. The enemy was not utterly defeated, but never arose against them again.
3. Uncontrollable joy filled the whole people.

#### CONCLUSION

This people must move.

### Evening Message—November 27 NO PLEASURE IN DEATH

*As I live, saith the Lord God, I have no pleasure in the death of the wicked (Ezekiel 33:11).*

#### INTRODUCTION

The divine command, "Say unto them."

#### I. THE OATH OF CONFIRMATION

1. "As I live, saith the Lord."
1. The most solemn of oaths, "As I live."  
"Because he could swear by no greater."
2. Man's pleasure or pain a concern of Deity.
  - a. God not a despot.
  - b. Man not forsaken.

#### II. THE SOLEMN UTTERANCE

1. "No pleasure in the death of the wicked."
1. God could not be morally good and take pleasure in the infinite suffering of man.
  - a. This has led some to believe in universalism, that is, all will be saved.
  - b. This has led some to believe in a second probation.
  - c. This has led some to believe in annihilation of the wicked.
  - d. This has led some to believe in the unreality of sin.

2. The interests of moral government demand that God punish the wicked even though it pains His own heart.
  - a. For the establishment of righteousness.
  - b. For the protection of His holy and obedient ones.

### III. GOD'S PLEASURE LIES IN THE TURNING OF THE WICKED

1. It reduces the sum total of wrong.
2. It adds to the sum total of right.
3. It creates eternal joy to man and God.

#### CONCLUSION

"Turn ye, turn ye, for why will ye die?"

## Sermon Suggestions and Outlines

### Guaranteed Prosperity

R. R. AKIN

(Happiness of the Godly)

*And whatsoever he doth shall prosper (Psalm 1:3).*

QUOTE—Psalm 1:1, 2, 3.

#### INTRODUCTION

1. God has always moved from the lesser to the greater.
2. If God is in a thing it will progress.
3. There is no defeat for the "people of God."
4. "If God be for us, who can be against us."
5. Speak unto the children of Israel that they go forward" (Exodus 14:15).

*Then forward still 'Tis Jehovah's will.*

These verses refer to the godly.

#### I. THE PRESCRIBED CONDITION

1. Negative.
  - a. "Blessed is the man that walketh *not* in the counsel of the ungodly." Seeketh counsel, advice, or instruction from the "Advocate with the Father."
  - b. "Blessed is the man that . . . standeth [*not*] in the way of sinners." Seeketh pleasure and happiness within the kingdom of God.
  - c. "Blessed is the man . . . that sitteth [*not*] in the seat of the scornful." Seeketh our Spirit from Christ. Not to be scornful, criticizing, or judging others.
2. Positive.
  - a. "But his delight is in the law of the Lord." Law made for lawbreakers and lawless.
  - b. "My yoke is easy and my burden is light."

- b. "And in his law doth he meditate day and night."  
"Whose mind is stayed on thee."  
A continued and consistent living.

## II. THE UNFAILING PROMISE

- Comparison made to a well-watered tree.
  - Regular in fruit-bearing—faithful.  
"I am the vine, ye are the branches."
  - "His leaf also shall not wither"—evergreen.  
Always evidencing signs of spiritual life.
  - "And whatsoever he doeth shall prosper."  
Accomplishing things for God.  
Reaching others for Jesus.  
*All hail the power of Jesus' name;  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown Him Lord of all.*

### How to Win Souls

MRS. MADEL SHoup

SCRIPTURE—Matt. 9:35-38.

TEXT—Matt. 9:37.

## I. INTRODUCING OURSELVES

- First to God.
- Living as an example.
- Getting acquainted with our subject (personal work).

## Expository Outlines

Lewis T. Corlett

### Thanksgiving

(Psalm 92)

## I. GIVES THE REAL ESSENCE OF THANKSGIVING

- "Shew forth thy lovingkindness in the morning."
  - Looking forth on a day that is be filled with the goodness of God.
  - Gratitude for expected blessings throughout the day.
- "Shew . . . forth thy faithfulness every night."
  - Looking back on a day full of the faithfulness of God.
  - From the beginning to the end God has not failed His children.
- "To sing praises unto thy name."
  - The thanksgiving spirit is to God for His blessings.
  - This was the attitude of the early New England people when Thanksgiving Day was established. They had very meager crops and much adversity yet appreciated the lovingkindness and faithfulness of God.

## II. SOURCE OF THANKSGIVING

- "Thou . . . hast made me glad through thy works" (v. 4).
  - When viewed properly the Chris-

- Aim to meet life's situations.

## II. CARRY A BURDEN

- Earnest prayer.
- Groanings.
- Sacrifice.
- Being all things to all men (1 Cor. 9:22).

## III. MAKE AN EFFORT

- To bring souls into a spiritual atmosphere.
- Influence souls to have an appreciation for divine things.
- Be a good workman (Ephesians 2:10; 2 Tim. 2:15).
  - Sow good seed.
  - Reap a clean harvest—nothing less.
  - Commit them into the hands of God.
  - Hold on to God for their spiritual advancement.
- Be a close observer after they have gained new grounds.

## IV. SHOWING THE REWARD

- Fellowship with God (1 John 1:17).
- Answered prayers (1 John 5:14, 15).
- Mansions in the sky (John 14:2).
- Partakers of the Marriage Supper in heaven (Rev. 3:20, 21).
- A land of endless day (Rev. 22:5).
- No more sorrow (Rev. 7:17).
- A new name (Rev. 2:17).
- A crown of life (Rev. 2:10).

tian should join with the psalmist and say, "O Lord, how great are thy works! and thy thoughts are very deep" (v. 5).  
b. The contemplation of the works of God develop gratitude.

- Thou hast opened the eyes of thy children to see it: "A brutish man knoweth not; neither doth a fool understand this" (v. 6).  
Some are perplexed when the wicked spring as the grass and the workers of iniquity flourish, but the Lord opens the eyes of His children to see that the Lord is above them all, most high forevermore (v. 8).

Their reward is temporary and fleeting, the rewards of the righteous are increasingly bountiful and glorious.

- Thou hast provided me with the way of victory.

"I will triumph in the work of thy hands" (v. 4).

He not only promises to sustain His children but also to provide the means of victory in every battle of life.

The victories of the past year have been through His strength.

- He has provided joy in the pathway. "I shall be anointed with fresh oil" (v. 10).

## III. RESULTS OF GIVING THANKS

- "Flourish like the palm tree" (v. 12).  
Useful; for food, medicine and shade.  
Leaves are used for fans when taken out of the natural setting.  
Christians are a spiritual refreshment.
- Grow like a cedar in Lebanon.  
Tall, straight and stately. Durable, evergreen. The palm is a native of the hot climate and the cedar of the cold. The children of God will flourish in all climates.
- A continuous flourishing (v. 14).

## IV. THE BLESSINGS OF GOD COME ONLY TO THE THANKFUL

### Preparation for Holiness of Heart (Heb. 12:1-15)

## I. RESTING ON GOD'S ASSURANCE (Heb. 11:40).

- God's promise of a better position for His children in the gospel dispensation.
- God's faithfulness in keeping His word to those of the past, as related in chapter 11, encourages His children to trust Him for the fulfillment in each individual case.

## II. THE PREREQUISITES FOR HEART HOLINESS

- Live a life centered in Christ. "Looking unto Jesus."
  - The basis of historical faith.
  - The source of saving faith.
  - The source of personal experience of grace.
  - Recognizing the necessity of heart holiness. "Without which no man shall see the Lord." "Lest any man fail of the grace of God."
- Have a definite goal in religious thinking.
  - Run the race.
  - Be patient and persistent in pressing toward Christ's objectives.
  - Remember that the past heroes of faith are depended on each one to be faithful.
- Self-renunciation.
  - Not personal ambition but complete acceptance of the divine plan. "Run with patience the race that is set before us." The pathway to God and divine relationships is well marked. The child of God must stay within the markers.
  - Abandonment of all hindrances. "Lay aside every weight and the sin which doth so easily beset us." Possessed with such a desire for God's plan and will that everything else is placed

in a secondary relationship. Dying to self in renunciation of the besetting carnality. Compare the attitudes and activities of the inner self-life with that of Christ's (vs. 2, 3).

- Let the abandonment be to God.
  - Content with His guidance and correction (vs. 5-10).
  - Recognizing His dealings as guideposts to bring His children to proper fitness. "That we might be partakers of his holiness."
  - Confident in His ultimate provision. "Nevertheless afterward . . ."
- Be definite in the determination to bring the whole life to the place where God can sanctify.
  - Keep the eyes on the ultimate goal.
  - "Lift up the hands which hang down." Put some personal effort forth to reach the goal.
  - Strengthen the feeble knees to walk in God's will, to make straight paths for the feet.
- Unite all desires to obtain the blessing. "Follow peace with all men, and holiness, without which no man shall see the Lord."
  - Follow, yearn after, earnestly desire and seek after.
  - Follow unto the point of attainment.
  - Be enthusiastic about getting sanctified.
  - Let nothing stop the seeking.

## III. GOD WILL VERIFY HIS PROMISE

- To encourage the seeker.
- To sanctify the believer.

### Christian Privileges

(Jude 20-25)

## I. JUDE EMPHASIZED THE PRIVILEGES OF THE CHRISTIANS

- To help them to keep in proper condition to "Earnestly contend for the faith which was once delivered unto the saints."
- To assist them to be prepared when "the Lord cometh with ten thousands of his saints."
- To stimulate their joy in the midst of the mockers who should come in the last times.
- To encourage them to be more firmly established in the face of the falling away of some.

## II. THE CHRISTIAN'S PRIVILEGES

- Of a firm foundation. "Building up yourselves on your most holy faith" (v. 20).
  - A foundation that need not be influenced by people or events.
  - A faith that is anchored in the unchanging character of God.
  - A foundation that becomes more secure as faith is increased and strengthened.

- Of praying in the Holy Ghost (v. 20).

- Praying under the guidance and prompting of the Spirit.
  - Praying in the enjoyment of the abiding presence of the Spirit.
  - Praying in the assurance that the Spirit will bring the prayer to the throne of God (Rom. 8:26).
  - The enjoyment of divine co-operation and endowment.
- Of living in the love of God (v. 20).
    - The proper atmosphere for soul development.
    - Above the injurious effects of sin and Satan.
    - A place of joy and happiness.
  - Being active in the work of God (vs. 22, 23).
    - Manifesting the compassion of God. "Of some have compassion."

- Joining with God in opposition to evil. "Hating even the garment spotted by the flesh."
- Co-operating with God in the salvation of men and women. "Others save with fear, pulling them out of the fire."
- Resting in the assurance of God's protection (v. 24).
  - In this present world, under all trials and conflicts. "Now, unto him that is able to keep you from falling."
  - In making heaven the place of final abode. "And to present you faultless before the presence of his glory with exceeding joy."
- Of praising God (v. 25).
  - For His character.
  - For His work.
  - For personal blessings.

## III. CHRISTIANS SHOULD TAKE ADVANTAGE OF ALL THEIR PRIVILEGES IN CHRIST JESUS

## Suggestions for Prayermeetings

H. O. Fanning

### Quoting Scripture

It is a good thing to encourage our people to commit the Word of God to memory, and to urge them to quote it freely and frequently in our prayermeetings, in their homes, and in their conversations. This will be a help to us in our meetings in our homes, and to the people with whom we come in contact. It will identify us as the people of God, and help us to meet the issues of life with our colors clearly displayed to all men. It will tend to give us courage and strength in hours of testing and trial and temptation, through the encouraging and strengthening messages stored in our hearts. It will give us food for profitable meditations, and make us victorious in our hours of need. A heart well stored with divine truth will prove itself a fortress of defense against the onslaughts of the enemy, a tower of strength in all that goes into the making of life.

### The Spirit's Strengthening Work

For this cause I bow my knees unto the father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge,

that ye might be filled with all the fullness of God (Eph. 3:14-19).

In this prayer Paul gives us in broad outline, the divine program for the wholly sanctified believer, in meeting the issues of life, and realizing the possibilities of his experience. It is one thing to be wholly sanctified by an act of divine grace and power. It is another matter to live the sanctified life, and realize the possibilities of the sanctified experience. The one is done instantaneously and completely, the other gradually and progressively, as issues come, and opportunities present themselves. It is here that the divine strengthening is needed. Both are the work of the Holy Spirit. The Source of our life is the Source of our strength to live the life. That this strengthening comes in answer to prayer is evident from this, and other similar passages of scripture. The Holy Spirit comes, not only to sanctify us wholly, but to enable us to live the sanctified life, meet divine requirements, enjoy divine privileges and blessings, and receive the promised rewards for so doing.

I. The measure of this strengthening; the riches of His glory. This points us to the majesty and glory of the Christian life which is sublimely and solely, heavenly in its origin. We can live this life with nothing less than the divine empowering of the Holy Spirit.

II. The place of this strengthening. Strengthened with might by His Spirit in the inner man. This the real man. The man God alone knows as to his condition, needs and possibilities.

III. The Agent in this strengthening. The Spirit of God. By His Spirit. His

sanctifying work is not an end, but a means to an end. As sanctified believers we are not finished products, we are in the making. Sanctification as an experience, is not a goal, but a gateway. It is a gateway to glorious privileges and possibilities.

IV. The indwelling of Christ. That Christ may dwell in your hearts by faith. There are differences in Christ's indwelling. He dwells in our hearts in regenerating grace. He dwells in them in sanctifying grace. He dwells in them in the living of our sanctified lives, in ever deepening measure. His indwelling in the future should mean much more to us than His indwelling in the past, and will as we make progress in grace. And this indwelling is by faith. As our faith grows our consciousness of His indwelling grows, and our appreciation and appropriation of the benefits of His indwelling grows.

V. An ever deepening establishment in grace. That ye being rooted and grounded in love. As the tree grows its root system is enlarged and strengthened. As

we grow in grace we become more deeply rooted and grounded in love. With this comes strength to apprehend with all saints, the immensities of divine grace.

VI. Knowing the love of Christ. Ability to comprehend with all saints what is the breadth and length, the depth and height, to know the love of Christ which passeth knowledge. Our knowledge of all things is partial. Now we know in part. And so we may know the love of Christ which passeth knowledge. No more sublime, or heavenly knowledge will be ours. This will come to us in ever increasing measure as the ages roll on.

VII. Being filled unto all the fullness of God. We do not know all this means, but we know that it means vastly more than freedom from sin. This comes to us at the beginning of our sanctified life. The fullness of God comes to us in ever increasing measure, and will continue to so come throughout eternity. In sanctification, God has given us an experience so great that nothing less than eternity will be sufficient for the realization of its possibilities.

### The Family Altar

*For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him (Genesis 18:19).*

May the family altar never pass away from the homes of God's people. The family is the unit of society. What the family is society is. What the home is the church is. The church cannot rise in spirituality above the spirituality of the homes of its members. The church has its place; but it is not and cannot be a substitute for the home as the spiritual center of the family. Of this we must constantly remind ourselves. Homes with family altars are assets to God, to the church, to the communities in which they are located, to the world of mankind, to all concerned. They are the salt of the earth; the light of the world. From them come our best and noblest and most useful men and women. They are channels of blessing to others. They are oases in the deserts of this world astray from God. Beacons of hope, pointing lost men to the haven of help and salvation. Without them spirituality would soon perish from the earth.

I. Consistency on the part of parents is an important factor in giving value to the family altar. Without this the value of the family altar is lessened to all concerned. Give the family altar its full value at any cost.

II. The home with a family altar is a safeguard to the children of the home, and a channel of help to all within it. Without it neither parents nor children can come to their own in things that tend to make life worth while. Multitudes of other influences are appealing for a place in the lives of our children and young people. They need every possible safeguard against these things.

III. We should give to our family altars that which will merit and command the respect of our children, and of our neighbors and friends. The family altar should be no slipshod affair, but an established institution in the home; a veritable part of it; such a place that it would not be home without it. We should cultivate in ourselves and in our children, an appreciation of its dignity, its worth, its importance, its necessity, its influence and its work.

IV. The family altar should give character to the home, dignity to the household, minister to the spirituality of all and be a large factor in the building of the characters, the formation of the habits and the shaping of the lives of its inmates. Nothing is more beautiful, more helpful, more to be desired, than family piety. It counts for more than all else in the lives of mankind for time and eternity.

V. The family altar is an institution for which there can be no substitute. It has a place of importance second to none other. Apart from personal salvation, it is the last thing one should consider giving up.

VI. Any worthy sort of family altar has its value. In no other field are there opportunities for larger variations in value, influence, and power. Constant improvement in this institution should be our ever increasing desire. Efforts to bring it to its best will increase our appreciation of its importance and value.

VII. We can make no better investment than that we make in the family altar. It is a place, for the investment of time, of interest and of effort. We cannot have the worth while things of life without paying their price. The worth while family altar demands its commensurate price. Many say we cannot afford the time and effort necessary to maintain the family altar. The family altar is so important that no family can afford to be without it. Not what does it cost? but what is it worth? is the important question. Its values far transcend in importance those of all it takes to maintain it. It must be maintained at any cost. The attitude of parents toward the family altar has much to do with determining the attitude of the children toward it. Appreciating its value will help the children to do likewise. The family altar must be taken seriously.

### The Power of Faith

*Jesus said unto him, If thou canst believe, all things are possible to him that believeth (Mark 9:23).*

The power—the all-possibleness—of faith is in that it links us with God, with whom all things are possible. It is the vehicle through which the power of God flows. That which makes all things possible to the man who has it, demands all there is in him, and of him, in its exercise. Telling his story to Jesus brought to the mind of this man the full force of his need and the hopelessness of help from all sources he had tried. It assures him that Jesus now fully understands his trouble, knows the disappointments he has suffered, and the difficulties of the case. The Christ who has inquired so solicitously, listened so sympathetically, is now acting with full knowledge of the situation. What He says will have great force with this often disappointed father. The man is aroused to the point of desperation. Every fiber of his being is aroused to the highest pitch of its energy and force. Whatever effort he puts forth will be supreme. He is at his best as to his power to believe.

The question of our Lord, "If thou canst believe?" suggests difficulty on the father's part. All things are possible—

not easy—to him that believeth. The worth while things of life are not easy, and this is the most worth while thing to this troubled father. The natural heart in its fallen condition is prone—not to faith—but to unbelief. Every hope this father had had for the healing of his son has been blasted. Disappointment had been his portion in every effort he had put forth. The failures of the years were before him. "Lord, I believe." There was faith there in the full force he was capable of exercising it. There was unbelief there incident to his natural con-

dition, and to the disappointments he had suffered in this matter. He comes to Christ with it all just as it is. We may be safe in assuming that his unbelief is free from blameworthiness. It is the unbelief incident to the situation with its details and disappointments. It is not wilful unbelief, the unbelief they had at Nazareth, where He could do no mighty work and where He marveled at their unbelief.

I. Faith is not easy. Its exercise demands the arousing of one's faith powers and the bringing of them into positive

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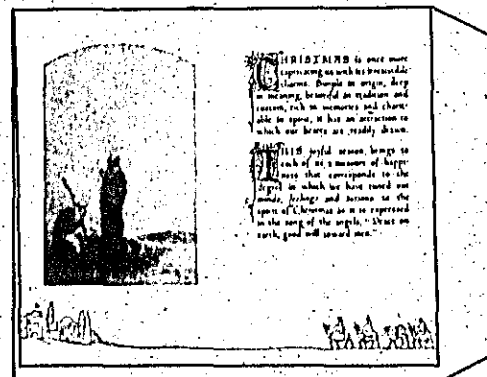
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action. Whatever challenges them helps. This father was stirred to the point of desperation. And so must we be in order to exercise to the full our capacities for faith.

II. Faith is not a substitute for works—for the use of the means of grace. It is an incentive to their use. Prayer and fasting would have made possible the faith of the disciples in this matter. Faith without works is dead.

III. Faith releases the power of God. It releases human powers, stimulates them, improves and enlarges them. We may well make disappointments stepping stones to better things.

IV. Faith turns the tides of life. It turns disappointment into satisfactory achievement, defeat into victory, failure into success, hope deferred into hope realized. It makes success possible in all the work of God.

V. Faith has its place in the working of God. Through it we have all that has come from His bountiful hand. Without it it is impossible to please Him. It honors God; unbelief dishonors Him. It exalts man; unbelief degrades him. It is reasonable; unbelief is unreasonable.

VI. God is not responsible for the failures of His people. We ourselves are responsible. Just as our successes follow belief, so our failures follow unbelief. Unbelief that is blameworthy hinders the working of God. The unbelief of this father apparently was not the blameworthy sort, but it needs divine help, not to increase it, but to make it inoperative as a hindering clog to faith.

VII. Faith for salvation is one thing. The disciples had this. Faith for the release of divine power in the work of God is another matter. The disciples failed in this. Not that they were entirely faithless in this matter. Demons had been subject to them and mighty works had been done through them. This faith is a matter of degrees. It grows by exercise and the use of the means of grace designed to produce and promote its growth. We should seek for its constant increase. God is glorified and His power manifested in its exercise. We are here for the exercise of this faith. The full orbed ministry of our Lord included teaching, preaching and healing. That ministry He desires to exercise through us.

#### Some Simple Lessons on Faith

And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief (Mark 9:24).

Confidence is essential to the transaction of business and to the proper functioning of all human life. Where it is lacking normal functioning in human relationships is impossible. And this is as true of man in his relationship to God as it is of him in his relationships with

men. There must be substantial ground for this confidence if it is to be exercised properly and profitably. Whatever God has promised to us and provided for us is made possible by the work and sufferings of our Lord and Savior Jesus Christ. The infinite value of His sacrifice and service assures us of the infinitude of the supply and of its appropriation through faith properly exercised.

I. Our Lord's, "All things are possible to him that believeth" assures us that the divine provision made for us in Him is sufficient to meet our every need for time and eternity. Whatever the condition of appropriation may be in the world to come faith is the condition in this world in which we now are.

II. Faith in God is the outgrowth of desire for the things He has provided for us. The more intense the desire the more urgent the faith. Men who do not desire the things of God make little or no effort to exercise faith for their possession. This is one reason so many do not seek Him for salvation. Either they do not desire this experience or their desire is too feeble to find vigorous expression. This father intensely desired the healing of his son and was willing to pay the price of faith for his deliverance. Desire for salvation in the hearts of men tends to set them seeking the satisfaction of their desire. This desire the Holy Spirit is constantly seeking to arouse. Our work is to co-operate with Him in all He is doing to arouse men to the exercise of faith.

III. Man is helpless without faith. There was but one way to the satisfaction of this father's desire; the way of faith. And there is but one way to the satisfaction of our deepest desires, that of faith.

IV. We discover the imperfections in our faith in our efforts to exercise it. These discoveries come through the severe testings incident to our efforts in this matter. These discoveries should not discourage us. These things are revealed to us that they may be removed. The way of faith is a rugged way and it takes strength and courage to tread it.

V. Help for these imperfections is secured through the prayer of faith. Help thou mine unbelief, and similar petitions will be ours throughout the journey of life. We are learners in the school of faith. New discoveries will come as we make progress.

VI. Faith progresses and develops through exercise. Whatever there was of imperfection in this man's faith was not allowed to hinder in the deliverance of his son. Imperfections incident to progress in faith are different from imperfections incident to unsubdued hearts and insubordinate wills.

VII. Jesus encourages men in the exercise of faith. No word of discouragement is spoken to this man. Even the words spoken to the disciples, though

implying disappointment, were words of encouragement in revealing to them the cause of their failure and suggesting a remedy for their defect. The hindrances to faith are not in God, but in man. The leanness of our experience is not due to the meagerness of God's provisions, but to the meagerness of our faith.

#### The Spirit's Teaching Ministry

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (John 14:26).

Man is a learner. This fact distinguishes him from the lower orders of creatures whose capacities for learning are limited. He has much in common with them, but his superior intelligence necessitates a special teaching ministry. Man lives as he learns and learns as he lives. Jesus had devoted Himself during His public ministry to the teaching of these disciples. Now the Holy Spirit is to continue this work.

I. The superior intelligence of man is indicated by the superiority of the Person who is to be his Teacher; the Holy Spirit; the Comforter.

II. This is also indicated by the measure of teaching he is to receive. He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you. This is the declaration of our Lord. It will take all time and all eternity to accomplish these things.

III. We learn as we develop capacities for learning. Jesus said to these men, "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12).

IV. The Spirit's sanctifying work is not a substitute for His teaching work. It was rather preparatory to that work. Wholly sanctified we are better prepared for His teaching ministry. He teaches us the things concerning the sanctified life, after He has brought us into the sanctified experience. He will teach us the things of the glorified life after we have been brought into the glorified experience.

V. The Holy Spirit comes as the Executive of the Godhead. His ministry with us is to be as extensive as God's will for us and our needs demand. In His teaching ministry He reveals to us God's will, our needs, and the divine supply for them. All this and more. His teaching ministry is as essential in its place as is His sanctifying ministry in its place. Neither can be substituted for the other. His sanctifying ministry makes necessary His teaching ministry. Through His ministry we come into the experience of entire sanctification. Through His teaching and enabling ministry we come into the realization of the possibilities of this glorious experience.

# The PREACHER'S MAGAZINE

## THE GAIN OF GODLINESS

GOD HAS indissolubly linked together man's duties and man's interests. I utterly deny that, taken in the broadest and justest sense, Christianity demands any sacrifices. She pays all expenses, and leaves a large margin of profit. We may count them sacrifices in our short-sightedness, but whatever God commands you and me to do, it is our interest to do it; we shall not be the losers in the long run. The books that are kept up there will strike the balance on the right side of the ledger; and when the books are opened, and you and I stand before our God to render an account of our stewardship here on earth, that which we counted a sacrifice will be found then to have been a most profitable investment; that little portion of our worldly wealth which we say we gave away for the cause of God and humanity, will then be found the only portion that we took with us. If an old heathen could say on his death-bed that he had lost everything he had except what he had given away, how much more truly can an enlightened Christian feel that all his wise investments made to promote the cause of God and humanity is only so much placed at interest in time, the advantage of which will be reaped in eternity.—EDWARD R. AMES.

## The Preacher's Magazine

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### Dr. Bresee an Apostolic Leader

THE EDITOR

DECEMBER 31, 1938, marks the one hundredth anniversary of the birth of Dr. P. F. Bresee, and Nazarenes around the world will celebrate the event in one way or another; for we all, along with many in other communions, acknowledge a great debt to this extraordinary man.

Dr. Bresee was seventy years old when I saw him the first time in October, 1908, when he came as one of the two General Superintendents to the General Assembly, since known as the Second General Assembly of the Church of the Nazarene, at Pilot Point, Texas. At the annual gathering of our southern body the year before I had been chosen President of the Western Council of the Holiness Church of Christ, and served in that capacity up to the conclusion of the General Assembly when the union of our work with the general body of the Church of the Nazarene merged my office into the regular office of District Superintendent, and I took up other work, leaving the field to those chosen by the General Superintendents.

The first time I saw Dr. Bresee in the pulpit was when he arose to lead the devotional service on the afternoon of the opening of the General Assembly. His patriarchal appearance so impressed me that I think I was more or less prepared for the marvelous address he gave on the 60th chapter of Isaiah. For many years Dr. Bresee made a special study of Isaiah and frequently took his text from that wonderful book. But that afternoon he read the 60th chapter and gave running comments, applying the general thought to the Church of the Nazarene. He called attention to the character of the people (kingly and noble sons) whom the prophet foresaw as making up the movement. He showed what wonderful friends and successors they were to have. He showed how they would bring their treasures with them, and how they would become a conquering host that would go on in permanent conquest to the ends of the world and to the end of the age. Any attempt to quote words in this case would be futile. It was the presence and bearing and emphasis of the man that made the impression and constituted this an occasion of a lifetime—yea, even of a century. I suspect it was the climax of Dr. Bresee's

life and ministry, and I suspect it was the climax in life for many of us who were there.

I was chosen secretary of the important Manual Revision Committee, and Dr. Bresee was ex-officio a member, and was regular in attendance. Some members of that committee were literary-minded and showed a great deal of anxiety about the wording of certain statements that were to go into the Manual. Dr. Bresee usually took no part in these matters of detail. But always his counsel was that we avoid statements that would seem to put our church into the category of cults. We are not the whole Church, was his contention; but we are the Church as far as we go, and we must not overlook the fact that the Church tends to become universal, and its statements must be evangelical and becoming to people who have a conviction that their message is for all people.

Once a member of the committee insisted that we should insert a statement to the effect that we believe God calls women to preach. Dr. Bresee was not in favor of this, but when it carried by vote of the committee, he then suggested that we place along with it a statement to the effect that we believe God calls men to preach. There was immediate objection on the ground that there is no controversy on this point. His reply was that there is no controversy among us on the other point, and we cannot write a creed for other people. His statesmanship won and the former motion was rescinded and a general statement substituted to the effect that we believe the gifts and callings of God are without respect to sex.

I heard Dr. Bresee preach a number of times. Always there was an evident spirit of prophecy upon him and one felt that he was hearing the gospel preached in the power of the Holy Ghost sent down from heaven. His expositions of the Scriptures were always clear, but never strained and local. One could always feel that he was using the Scriptures according to their essential meaning, and not simply "utilizing" them. There was a timelessness about his ministry that made one feel his gospel would have sounded good any time in the past, and that it would still sound good any time in the future. He was always interesting and vital, but never spectacular.

Some of his contemporaries thought Dr. Bresee was too liberal in his attitude toward others and too trusting as an administrator. Once he joined in with us in deciding that a certain worker was unacceptable, but later he gave that worker a letter of commendation. When we asked him about it he said, "Well, my understanding was that this worker was not acceptable to us. But that does not mean that he may not do good in the world. My letter was only for the purpose of giving him the best chance possible to make good without us." Dr. Bresee was a disciplinarian, but he was not a legalist. He wanted doctrinal statements and rules of order. But always souls and men were more than books or rules. Principles, rather than detached rules of thumb, were his standards. He was a statesman, rather than a politician. He made precedents, but he was not afraid to break them when occasion required. He

was so sure of his general course that he little needed the numbers and signs by which others followed the highway.

Of course no intelligent person will attempt to disregard the providences of any life. It would not do to say that his place in time had nothing to do with it. The work of preaching Bible holiness, after the interpretation of John Wesley, had gone on in a desultory way for more than a generation after the beginning of the revival under the leadership of such men as Inskip, McDonald and Wood, and the time was ripe for just such an organization as the Church of the Nazarene. This need was felt in many sections of the land and a beginning in organization had been made in the East and South and Southeast. But Dr. Bresee gave to the movement a vision and leadership which was indispensable. It is not possible to say what might have been if Dr. Bresee had not come out to lead this movement on, but it is safe to say that whatever happened, there would not have been just the movement that we know as the Church of the Nazarene, for it was Dr. Bresee who gave it its type and form.

He found his doctrine already stated in the Bible and in the Wesleyan standards, and he would never consent for the church to follow any private interpretations or walk in any by-paths. Church polity was to him a simple matter. He felt there should be some sort of superintendency, and that at the same time, churches that were well established should have voice in selecting their pastors and in making the usual arrangements for the carrying on of their affairs. He felt there should be ethical standards that would be practical and biblical, but that there should be a great deal of charity in nonessentials. He believed the Bible to be the Word of God, and he believed that the Holy Spirit is vitally operative in the work of redeeming men. He was an apostolic preacher, but his materials were such as are available to all preachers. Therefore he was simple in his demands of men on matters of culture and education, but insisted that they should become so saturated with their message and deliver it with such evident unction of the Spirit as that they should become effective in the bringing of men to God.

I once talked with Rev. Thomas Talbot, for many years field representative of the *Pentecostal Herald*, and a man vitally concerned for the promotion of Bible holiness, but never a member of our church. He said, "There is only one great, sound, apostolic leader like Dr. Bresee in the world at any one time. The marvel is that he is the leader of so small a group as the Nazarenes. You will get on and hold together while he lives. But he is an old man, and when he dies the groups will go back to sectional leaders and the Church of the Nazarene will fall apart." He was speaking with precedents on his side, and his speech was quite convincing. But I had already been under the influence of Dr. Bresee and learned from him anew the motto of Wesley, "God buries his workmen, but carries on his work," and somehow I believed it would be different this time. The wonder is not that I was convinced, but that practically all who came under the influence of this

apostolic man were convinced. And history has not repeated. The Church of the Nazarene has been freer from factions than any modern religious movement.

The spiritual statesmanship of Dr. Bresee was manifest in his wonderful confidence in his co-laborers. He could see no reason why he should continue to be pastor of First Church, Los Angeles, president of Pasadena College, editor of the *Nazarene Messenger*, director of the foreign missionary work and General Superintendent, when, as he said, there were men in the movement who could fill all these places better than he could. He insisted that First Church should get a regular pastor and turn him loose for the wider field. He nominated the president for Pasadena College. Then he urged the General Assembly to raise boards and organize its publication and foreign work. He made himself unnecessary to the work before he died. No one ever took any honor or responsibility from him. He of himself laid it down. But in doing so it never occurred to him that he was causing the work to run any risk. Always he sincerely felt and said that we were going ahead and manning the work better than it had been manned before. And somehow men just grew big in his presence and did things they seemed utterly incapable of doing. It was just about impossible to be petty and little when he was around, and somehow any synonym for failure sounded like an evil word when you were talking to him or in his presence. And it was this man who made the mold for the Church of the Nazarene.

I know our histories show that the Church of the Nazarene was just thirty years old in October. But I believe it really is one hundred years old on the 31 of December. For it was on that date that Dr. Bresee was born in 1838, and the Church of the Nazarene is just Dr. Bresee grown to proportions.

This editorial is not intended as a eulogy of a man. Rather it is because that man is a type which the world always needs, and because we can all be better and bigger for associating with him, even in a little character study, that I write these words. Henry Ward Beecher said it is not necessary for any of us to promote humility by making ourselves small. All we need to do is to let our shadow fall on someone who is really big and we will feel humble enough. But, also, it seems to me that when we look at a really big man there is a challenge to us to grow bigger. Perhaps we had thought we were about large enough. But when we see a man of apostolic proportions we instinctively feel we should eat more strong meat and take more exercise and add something to our weight and power.

There are many things that do not matter much. May God help us to recognize their insignificance and to ignore them. There are a few things that do matter much. May God open our eyes to discern what they are and give us courage and zeal to give ourselves to them without limit for the glory of His name. A good man is better than a bad man, even if he is a little good man. But a big good man is better than a little good man. And weight counts more  
(Concluded on page fourteen)

## Thoughts on Holiness from the Old Writers

Olive M. Winchester

### Peace Within the Heart

Now the fruit of the Spirit is . . . peace (Gal. 5:22).

WITH HEARTS stirred to their depths how often have we sung of the peace found in Christian experience! How often have we reveled in its glow and warmth! Peace, the fruit of the Spirit, given unto us by God. Peace the heritage left to us by Christ, not the peace of the world, a peace that banishes all fear and stills the troubled soul, a peace that passeth all understanding; we know not how it possesses the heart, but we know that it does. Such is peace.

#### PEACE A DOMINANT EMOTION

The emotional states of Christian experience for the most part are variables, they come with fervor and then abate and seem to have left the soul bereft. We would, like the disciples of old, build tabernacles at the places where the emotional experiences have been fervent, but it seems also like them that we must leave the Mount of Transfiguration and go down into the valley to contact the powers of evil. Such is especially true of the ecstatic phases of the emotional phase of experience.

Peace, on the other hand, seems to be more permanent than any other phase unless we classify love as an emotion. We have always felt that love should be regarded as more than an emotion, it is a spiritual dynamic; it stirs and moves the emotions and produces a high emotional state but inherently it is more. This being so, then peace we regard as the most constant of the emotional phases of Christian experience.

If we would test our experience by the current of peace in our heart rather than the presence of ecstasy, it might be that we would have a more correct gauge of the validity of our spiritual life. If we would note the amount of our peace when circumstances are adverse, then we might have a true barometer of our Christian living.

That peace is a dominant emotion we may readily discern by noting its frequency in Scripture references. Compare the number of passages that speak of peace with those that mention joy and note the preponderance of the former, and this will give some idea of the supremacy. Truly the psalmist is right in saying, "Great peace have they which love thy law and nothing shall offend them" (Psalm 119:165). And again we hear the psalmist listening intently for the message the Lord would bring, "For he will speak peace unto his people, and to his saints" (Psalm 85:8). These are only two among many passages, but they give emphasis to peace.

#### THE NATURE OF PEACE

To define peace is not altogether easy. Like many of our experiences, we understand and appreciate them through experience, but do not know how to put that experience into words. Wesley has given as full a delineation of peace as any, we believe. He

says, "But true religion, or a heart right toward God and man implies happiness, as well as holiness. For it is not only righteousness, but also 'peace and joy in the Holy Ghost.' What peace? The peace of God, which God only can give, and the world cannot take away; the peace which 'passeth all understanding,' all barely rational conception; being a supernatural sensation, a divine taste of 'the powers of the world to come'; such as the natural man knoweth not; how wise soever in the things of this world, nor indeed can he know it in his present state, 'because it is spiritually discerned.' It is a peace that banishes all doubt, all painful uncertainty; the Spirit of God bearing witness with the spirit of a Christian, that he is a child of God. And it banishes fear, all such fear as hath torment; the fear of the wrath of God; the fear of hell; the fear of the devil; and in particular the fear of death: He that hath the peace of God, desiring if it were the will of God, 'to depart, and to be with Christ.'"

Then again Wesley comments, "This is that 'peace of God which passeth all understanding,' that serenity of soul which it hath not entered into the heart of a natural man to conceive, and which it is not possible for even the spiritual man to utter. And it is a peace which all the powers of earth and hell are unable to take from him. Waves and storms beat upon it, but they shake it not; for it is founded upon a rock. It keepeth the hearts and minds of the children of God, at all times and in all places. Whether they are in ease or in pain, in sickness or health, in abundance or want, they are happy in God. In every state they have learned to be content, yea, to give thanks unto God through Jesus Christ; being well assured, that 'whatsoever is, is best,' because it is His will concerning them; so that in all the vicissitudes of life their 'heart standeth fast, believing in the Lord.'"

In our study of peace let us now turn to one who comes in our time and who gives an approach to the subject that is quite different. Says G. Campbell Morgan in answer to the question, "What is human peace? In the individual life it is balance, proportion, co-operation; and consequently the doing of the things that life is made to do. Balance of what? Proportion in what? Co-operation as between what? Let personality be divided; if you will, in apostolic language, as consisting of spirit, soul and body; or accepting Kant's analysis, as consisting of intelligence, volition and emotion. Find me a man in whom these things are balanced, and I find you a man who is at peace. That man who is cultivating his physical powers at the cost of mental and spiritual is never at peace. That is a disproportion of personality that means war and ruin ultimately. That man who is cultivating his spiritual activities at the expense of his physical is not at peace. Find me a man in whom these things are perfectly poised

and balanced and adjusted, and I show you a man at peace. He is not a still man, not a stagnant man, not a man at rest. He is a man at peace."

In this last passage we have peace resulting from co-ordination rather than the peace that carries with it the inner sense of divine favor. Not that it is absent in this second instance but that is not the cause. If we are to have the fullness of peace and if we are to know the nature of peace in its entirety, then we need the thought and understanding contributed by both of these writers.

Then let us view peace from another aspect. Another writer says of the man who has peace, "He is in union with God's universe. When a man is one with the Maker he has the co-operation of all the Maker has made. The winds and currents are his friends. 'The stars in their courses' fight on his side. There is established 'a covenant between him and the stones of the field.' And so peace is the condition of the soul in its God purposed relationship of

being right with Him and one with the movements of the divine order in the world."

Thus peace is multiple in its expressions in our lives. We have not covered all of its aspects. Peace brings harmony, peace brings a sense of power and strength, peace brings rest and security, peace brings hope. All these are couched in the calm of peace. Truly we would let the peace of Christ rule in our hearts and in the words of J. G. Whittier pray:

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

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

## Into the Presence of God

Paul S. Hill

RECENTLY I read again the events that came to the Children of Israel at Mt. Sinai, and the most impressive portion of the story to me is the description of the mountain shaking, burning, glowing and smoking with the awful presence of God, and Moses, the leader of God's people, going up into the mountain, lost to the view of the multitude, entering into the awful splendor and presence of the true God.

The people trembled at the sound of the trumpet and the voice of words. Moses himself exceedingly feared and quaked. The whole scene was awful. God was there.

Moses went up into the mount. This was the second time in the life of Moses that he had been called upon to enter into something of an understanding of God in order that he might impart that knowledge to the people whom he was to lead. The Lord desired all the people to know Him, and in order that they might have this knowledge he called one man into close fellowship with Him and through him imparted the things concerning Himself and His law. At the burning bush God revealed to Moses His person and supernatural power, and with this knowledge Moses went into Egypt and matched his God against the gods of the Egyptians; and delivered the Children of Israel. Here, again, at Mount Sinai God communicated to Moses an enlarged and more pronounced knowledge of Himself in order that all Israel might know Him in that fuller and more detailed way. God revealed Himself to one man in order that a great number of men might, through that one man, come to a full and saving knowledge of Himself.

And this is where the preacher comes in. He must lead the way into the presence of God. He

must know the way. He must have been there himself. He must dwell with the Most High.

Moses shook when he went up, but shone when he came down. It was the Moses with the shining face who could impart knowledge of God. The trembling, shaking, and almost stumbling Moses could not lead the people into the presence of God. He must first go for himself. He must draw near. He must have individual and personal experience. How awful and fearful was his experience! God plowed deep with Moses. The law was rugged and rigid. The consequences of sin against Him were destructive and continuous to coming generations of men who hated him. There was no escape from His just demands. But God also showed Moses the way to forgiveness and intimate fellowship with Himself. Moses laid hold of God's mercy for himself and the Children of Israel, and his face began to shine with a divine glory. When he returned from the mount to the camp of Israel he knew the way into the presence of God.

This pathway the preacher must know. The condition of the guilty, trembling sinner must not confuse the preacher. He must know the way into the presence of God and be able to lead the penitent to Him. The way of repentance from the heart must not be strange ground with a man who would lead others through that fearful and trembling experience. He must have gone that way himself. He must have traveled that road all its length and come to its finish at the gate of faith and pardon. How hopeless to attempt to help a penitent man when the preacher himself is impenitent at some point, and while he prays for the seeker he gets under conviction for himself. When that is the case he can lead no farther. He cannot lead into the presence of God. His cause is lost.



So also with the Christian seeking entire sanctification. The preacher must know the pathway. What depths of seeking is here! What entire abandonment to all the will of God! What groping for the future things of this life in order that they may be presented to God! What a stirring of the innermost waters of the soul! What completeness of yielding to the divine will! What a scope of embracing faith! And yet the preacher must know the way. It must be familiar ground to him. He must have traveled that way himself.

## What Type of Evangelism Will Meet the Need?\*

C. W. Burpo

### Article Two

#### MASS EVANGELISM

This is the appeal to the crowd. It was the technique of Pentecost when "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia and in Judea . . . and strangers from Rome, Jews and proselytes, Cretes and Arabians heard them speak the wonderful works of God." "I believe that the stage is set for an expansive world spiritual movement. The petty schemes of men have failed and we are now to the place where we must look up to the hills of God from whence cometh our help. This is our opportunity and we must take advantage of it and put on great spiritual revivals that will not only stir men but move them to accept Jesus. The whole world is filled with unrest. Men's hearts are failing them for fear. Powerful messages of truth must come from our platforms urging people to look to God as the solution.

Realizing this great need we next come to the kind of men we must have as evangelists.

*First*, we need men to come to us that realize the need of the hour is to lift up Christ as the solution; men who will begin to lift Him up in the first part of the revival instead of berating and belittling what members we have for their sins and imagined sins and disloyalty to the church, etc. It is work to preach good messages that are filled with hope but it is our only hope. It is much easier to shift the blame for not having revivals to the shoulders of our laymen and say that if they would only clean up we could have a revival. *We must preach Christ.*

*Second*, men who will give recognition of the work of the local pastor to the extent the pastor will retain the confidence of the people after the evangelist is gone, hence enabling him to have good altar services between revivals.

*Third*, men that do not care to number Israel and burn incense to the god of statistics. It does not help the cause to report 300 seekers when oftentimes four-fifths of them belong to the local church and the most of the other fifth will never be heard of again and then close the revival with ten or less joining

\* Paper read at Western Oklahoma Preachers' Convention.

If the congregations to whom we preach are not more familiar with the deeper things of spiritual life are we to blame because we have not traveled the road that leads to those deeper things? If our churches should arise and say, "Lead us into the presence of God where we know more of the Holy Ghost, more of the power of Christ, more of the depths of His holiness and power"; could we lead the way to all the demands of their hungry hearts? Do we know the way to deep spiritual living? Do we know the way into the presence of God?

Brethren, if we need, let us go into the Mount.

the church. Brethren, please understand me. There are exceptions to this case.

*Fourth*, men who will come to us in the fullness of the blessing and well informed in sound theology and well versed in handling men. I heard Dr. Williams say that oftentimes we damn people because we do not know how to handle men. It is true. Our evangelists must have a heart of compassion for the lost. They must have a solid message and a great character if they are to do a lasting work.

*Fifth*, we need men, whether pastors or evangelists, who will preach the doctrines of the Bible. Psychology has its place but the use of too much of it with too little real gospel preaching will continue to bring those awful aftermaths that nearly wreck a church and pastor. The gospel, if properly preached, will bring conviction for sin. A deep and true conviction for sin is one thing lacking in many of our present-day revivals. Our evangelism too frequently has been too shallow and unreal when compared with the genuine work of the Holy Spirit. All this pressing, coaxing, urging; standing up and raising the hand, coming to the front and much of our public display will hardly be necessary when real conviction comes. The above is not unscriptural, but with conviction absent it is fruitless. Where there is genuine conviction of sin, it is not necessary to urge, coax or press in the energy of the flesh; sinners will come without being forced; they will come because they must. *We must have more deep conviction for sin.*

We need the type of evangelism that will cause men to weep over their sins. Too much dry-eyed profession will damn a church. Many times we urge men to be saved before they realize they are lost; to believe without being convicted of their need. The fruit is picked before it is ripe, and of course in that case it is bound to come undone. It is right to tell men to seek God and urge them to do so, but first cause them to feel the need.

*Sixth*, we need men who realize that real revivals not only need to be worked up but prayed down from God. There is the human element of course. We must advertise and get the meeting before the

public, etc., but to have a lasting work done God must come down in our midst in answer to real intercessory prayer in the Holy Ghost. Prayer is an essential link in the chain of causes that lead to a revival, as much so as truth is. Some have zealously used truth to convert men and have laid very little stress on prayer. They have preached and talked and distributed tracts with great zeal, yet neglected prayer and then wondered why the revival did not last. Too much man and too little of God. They overlook the fact that truth by itself will never produce the effect without the Spirit of God, and that the Spirit is given in answer to real praying. The truth by itself will harden men in impenitence. Truth and prayer are inseparable in revival work. One alone will not suffice.

Brethren, let us challenge our ministry and prayer life. Have we power to prevail with God? Are we having the results He wants us to have? He claims that His Word is as a fire, a hammer and a sword. If so, and it is so, are we getting the desired results? If not, why not? A famous evangelist said, "If you want a revival in your church and community, go into your study, lock the door and get down on your knees, draw a ring around yourself and then pray for God to start the revival inside that ring. When God has answered that prayer, then the revival will be on." Those are words of profound wisdom. If the social reformers of America would begin their reformation by a complete and final readjustment of their own life relations, not to society, but to God, and then release their God-filled lives and personality upon society, then something in the way of permanent reformation might be accomplished.

Lastly, we come to the spirit of evangelism. We need and must have more than method. It is vastly important but so is spirit. Much will depend upon the spirit in which our work is done. People will not only measure what we say, but they will measure us also. When we preach they will not only want to know what he preaches but what is more important they will want to know who he is and what he is. When some people speak, you listen, not because their words are profound, but because they are profound; not because their words are tall but because they are tall. When we speak, people will measure our words, not by their size but by our size. Last evening I listened to Judge Vaught of Oklahoma City, a federal judge, address 300 laymen of our city in a mass meeting of our churches. His message was simple but his life was so great I found myself reaching out to be the kind of man I know him to be. What we are is important. We must put character back of our work. Our spirit will count for large things then, when we talk face to face with people about God, sin and destiny.

A man was once taken ill. His wife and the doctor said that he must die. She called for a godly minister. The minister asked the man if he might pray for him. The unsaved man said in an unconcerned tone of voice, "You may if you wish to." The man of God knelt and began to pray with the eyes of the sick man wide open, gazing intently upon the min-

ister. Tears started down the cheeks of the intercessor. The sick man cried out for God. He knew the preacher was real. God saved the man and healed him. He became a worker in the church. The spirit of the minister broke the heart of the sinner.

If we are to lead others to Christ we must be sure of Christ. After all, we are but men and it is possible that the many cares of our parish push out time to pray and commune with God. If we lose Him our people know it. Christ must live in us. We must live the surrendered life if we are to preach surrender to others. We cannot call men out of sin if we are to preach surrender to others. We cannot call men out of sin if we have not broken with sin. We can never lead them to Calvary unless we have been there. We must crown Christ Lord of all. It must ever be that we go hand in hand with the Master fisher of men if we are to catch men. We must be so close to Him that we can feel that He is a living Christ; a present Christ; a mighty Christ and that He dwells within, then victory is ours.

We must go farther than just to know Him. He said to the disciples, "It is expedient for you that I go away." It seemed a calamity to them but the wise Christ knew best and went away that He might ever be near. He went away that He might send the Comforter back to fill and clothe His ministers with divine power and winsome grace; He had been with them, henceforth He wished to be with them and in them through the Holy Spirit. The difference He knew was vital. It touches the very genius of Christian religion. He left them in a hard, cold world and no doubt they felt helpless. Can they make an impression on a paganistic world? What could a handful of men like that do? Perhaps they felt that the stars had gone out of their sky, yet did they not have the promise, "I will come to you"? Thank God, that promise is yours and mine today. Christ knew then as He knows now the futility of trying to evangelize the world without the endowment of power. Finally Pentecost came. Something happened! They were filled with power. A tongue like unto fire sat on each of them. Hearts were purified. They were not only made different from the people but He made them superior in their living and ministry. A revival broke out! Peter, who denied his Lord in the presence of a little maid now stands in the presence of the ecclesiastical heads of the Jewish race, squares his shoulders like a great rock breasting the mighty sea and charges them with the death of his Lord. Now his rugged manhood shows above their bigotry. Hearts were pricked. Conviction seized the masses. Thousands came to the foot of the cross.

This is our need in the Church of the Nazarene. We have a great heritage handed down to us. Our fathers have placed the torch in our hands. Our responsibility is tremendous. So is our God. What we need to do is to lay hold on Him. We need more of God in our hearts and in the hearts of our people. If we mean to have live pulpits and great revivals we must, like one of old, "walk with God." May our pulpits and pews get on fire with God;

(Concluded on page twelve)

## The Prayer Life of the Preacher\*

A. H. Perry

Prayer is one of the most, if not the most, essential duty in the life of a Christian. As it is impossible to be saved without prayer, so it is impossible to retain a Christian experience without praying. The Bible lays great emphasis upon prayer. Paul exhorts believers to "Pray without ceasing." Jesus said, "That men ought always to pray," and gave a parable to illustrate its importance.

### I. MAN IS A PRAYING CREATURE

#### 1. All men pray at times.

a. The heathen pray to idols. They are very earnest, sincere, and have faith; though they are greatly mistaken in the objects of their faith. Their earnestness and sincerity are shown by the priests of Baal in calling aloud and cutting themselves with knives when in their great battle with Elijah. They pray though they receive no answer.

b. Some so-called intelligent Americans pray to nature rather than to nature's God.

c. Others pray to devils. We knew a man once who was having a well drilled for gas on his place. He boasted that he would have the best gas well in the community. He said that he had told the devil that if he would give him a good gas well, he would serve him faithfully the rest of his days. He received the gas well and faithfully fulfilled his part of the contract.

d. Practically all men pray when in a tight place in time of danger, or sickness. Sometimes when sickness enters the home a strong man who professes to be an unbeliever will slip away and pray secretly, though he would deny it afterward.

e. Then there are sinners who, when spoken to in regard to their souls, will answer, "Oh, I pray": not seeming to realize that "God heareth not sinners," except it be a prayer for pardon.

#### 2. All Christians pray. Yet how often is their praying like the praying of the ungodly.

a. Many seem to merely say prayers. Not like the heathen praying to stocks, stones and devils, nor to nature, yet praying indifferently, scarcely expecting an answer.

b. Many seem to pray indifferently, taking it for granted that their prayers are heard, without any consciousness of being in contact with God. We speak of such praying as their prayers do not seem to go any higher than their heads.

c. Often it seems to take a crisis to cause a Christian to really pray. As the sinner or even skeptic will pray under certain conditions, so the believer really prays, really intercedes for others when driven to it by an emergency.

### II. THIS MIGHT LEAD US TO INQUIRE, "WHAT IS PRAYER?" OR "WHAT CONSTITUTES PRAYER?"

1. As we have said, with many, prayer seems to be merely a religious exercise; a duty to be performed. Even so it is beneficial. Undoubtedly often accompanied by a faith that brings results in answered prayer. Yet how meager, how far short of what might have been the results of earnest praying in the Holy Ghost.

2. It has been said that "Prayer is the soul's sincere desire, uttered or unexpressed." Yet it can hardly be said to be prayer until it finds expression in a direct appeal to God at least mentally, and often more effective when uttered vocally.

3. Often when one goes to his closet, he does not have the spirit of prayer. Then it is that he must pray until he has prayed.

4. Probably prayer should begin with adoration, praise and thanksgiving. We enter into a spirit of prayer by expressing our love and appreciation to God for His goodness and love to us, and by praising Him for past blessings.

5. Then follows petition when we make our requests known unto God. Our needs are so great for ourselves, our families, our churches, our communities. We have the promise, "Ask and it shall be given you."

6. Then there should be communion when one holds sweet fellowship with God and when one can open his heart and tell Him his problems, difficulties and temptations. That is when God can talk back to us. "Then He tells me what He would have me do." There "we obtain mercy and grace to help in time of need." It takes time to keep holy.

7. Having thus come into close fellowship with God, we can undertake the sacred task of intercession. This is one of the greatest needs, if not the greatest, of the Church today. I believe that this is the greatest lack of the Church today. The Church needs intercessors. The Church of today needs to learn to pray. The Church needs to pray. The Church of the Nazarene needs to pray.

### III. THE PREACHER MUST PRAY

1. If the Church is ever aroused until she becomes a praying, interceding Church; it will be because we as preachers pray. The people will not rise higher, nor go farther than their ministers. In fact the pastor must be in advance of his flock. The disciples who followed Jesus into the garden were ahead of the outside world. Peter, James and John went farther with Jesus; but Jesus went still a little farther. The leader must go farther than his people. Jesus set the example of prayer for all time. "He arose a great while before day and went out alone to pray." He spent nights in prayer. He went through the Gethsemane of prayer for a lost world. We sing, "I'll go with Him through the garden," but do we? It is commonly recognized that there is a great lack of prayer among preachers. It is even

rumored that there is a lack of prayer among "holiness preachers," among "Nazarene preachers," and I partly believe it.

#### 2. Why do not preachers pray?

a. The answer will be because we are so busy. I agree we are like Martha of old, "Careful and troubled about many things." We forget that "Mary had chosen that good part that should not be taken away."

b. Granted that we are busy, because the preacher must be business manager, money raiser, debt payer, architect, church builder, social contactor, etc., etc. Ought there not to be others who could look after these matters. "Is it reasonable that we should leave the word of God to serve tables." Can we not find laymen who can look after these matters? "We will give ourselves to prayer and to the ministry of the word."

c. But do we use all of our time profitably? Is it not true that we waste time that could be spent in prayer? Is it not true that we have fallen into the habit of letting the good take the place of the better, or the better substitute for the best. Is it not because we are spiritually lazy? The hardest work in the world is real intercessory prayer.

d. But the chief reason is that we fail to realize the necessity of prevailing prayer. As S. D. Gordon says, "Prayer does not change the mind of God; but it makes it possible for Him to do that which is His will to do for us."

#### 3. Why preachers should pray.

a. To maintain their own spiritual condition. Every failure, or manifestation of impatience, etc., that I have ever had, was traceable to carelessness in my prayer life. If the preacher is to be always victorious over temptation, and always live above sin, he must not only have been sanctified, but be continually filled with the Spirit. When so many ministers, some of them prominent in the church are falling it behooves us to "watch and pray lest we enter into temptation." Also if we are to succeed as we should we must have the glory on our people. It will be on the people only as it is on the ministry. It will be on the ministry only as we wait on the Lord and pray the glory down.

b. The second reason why the preacher should pray is because of the need on our people. Our people are not of the world, yet in the world, exposed to all the evil influences of an ungodly world, facing the most difficult problems, financial and otherwise, harassed and hounded by the devil, until if it were not for the grace of God all would go down. When they come to the prayer meeting and Sabbath services, there should be such warmth in the pulpit, such a spiritual atmosphere, and such encouragements from the Word of God, that they will be encouraged

and strengthened to go on and face the problems of another week with victory.

Also there are so many poor, wounded souls who have strayed from the fold, that as Christ intercedes for us at the throne of God, so we as faithful undershepherds must intercede for these straying ones and win them back to God.

c. The third reason why preachers should pray is because there is a great, bleeding world, lost and on their way to a devil's hell, that will never be saved unless a spiritual church goes out after these lost souls and brings them to Christ. The task of the church is to save the lost. It is the task of the pastor to lead his people in a great attack upon this lost world, first by prayer, then by personal invitation, finally by great revivals and win multitudes to God. This battle must be won first by prayer if it is to be won at all.

d. The fourth reason why the preacher should pray is because such great achievements have been, are, and will be accomplished through prayer. One hundred and twenty prayed until they were baptized with the Holy Ghost, and three thousand were converted. The apostles undergoing persecution prayed and the place was shaken. The disciples prayed and Peter was delivered from prison. Paul and Silas prayed in prison and God sent an earthquake and set them free. We need a few earthquakes today to set men free. Martin Luther prayed and God shook a nation. John Wesley prayed and shook an empire. Evan Roberts prayed and God gave the Welsh revival. Preachers and people pray today and God gives revivals, saves the lost, sanctifies believers, builds up His kingdom. But it seems to me that we have as it were, only touched the hem of His garment. That we are only receiving the mercy drops; while God desires to give a great downpour of revival power. Therefore let us enter again the school of prayer. Shall we not pray with the disciples, "Lord, teach us to pray"? Shall we not pray until we have prayed; until God shakes the heavens, and gives us such revivals in all of our churches as we have not yet seen.

4. When should preachers pray? Paul said, "Pray without ceasing." Jesus said, "Men ought always to pray." There is a sense in which the believer should always have the spirit of prayer, and exercise a dependence upon, and trust in God for needed grace, strength and wisdom. Being constantly in the spirit of prayer one as naturally calls upon God in the emergency or time of need, as a little child calls on his mother for help. Yet this does not preclude the necessity for stated times for prayer. The Prophet Daniel sets an example for regular stated times for prayer. He prayed three times a day with his windows open toward Jerusalem. That was his regular stated habit of prayer, and nothing could turn him from it. Yet on at least

\* Paper given at the Ohio District Preachers' Convention by pastor of the Dayton church.

one occasion he prayed three full weeks, or until he received his answer.

In the rush of our complicated civilization it seems to be increasingly difficult for arranging a definite schedule of daily life. But there are certain things that are important. Each day should be begun with prayer. Then there must be some time set apart for family prayer. I heard a prominent evangelist say that he had not been in a home where they had family worship for two years. This hardly seems possible, yet if the family altar is passing it is a great calamity. Of course there is the reviewing of the events of the day and the commitment of one to God before retiring. But these are not sufficient.

## Message or Sermon, Which?

E. E. Wordsworth

PERHAPS to some the caption suggests a distinction without a difference, but we believe there is a real and an important distinction made between the two. Seventeen years ago Dr. T. H. Agnew, a brother beloved, and well known in the councils of the church, said to me, "Remember, my brother, that there is a vast difference between a mere sermon and a divine message." I was then beginning my pastorate in First Church, Minneapolis, Minnesota. The solemn statement from a veteran minister had much weight with me at the time and has ever since.

There are all kinds of sermons and they are preached by vastly varying degrees of spiritual men. Yea, some who are not properly classified as spiritual are discoursing on religious matters. A sermon may be any kind of speech either spoken or written while a message is an utterance divinely inspired. It is an important communication embodying a truth, doctrine, principles, advice, etc.

McCheyne, the eminently useful Scotch divine, said, "Get your texts from God." It is said of John the Baptist that "He came preaching repentance." Back of the message was a burning heart, a divine urge, a personality throbbing with the truth of God. He was not a mere pulpiteer. The dynamic of his message filled his very soul. He must call a nation to God and herald the soon appearing of Christ, the Lamb of God.

The words of Peter on the day of Pentecost lack homiletical arrangement but the message was from the Upper Room and three thousand sought God at the conclusion. It was said of Whitefield and Savonarola, who moved multiplied thousands to God in Florence, Italy, and the American continent, that they were irresistible. Savonarola challenged the papacy and the hierarchy of Rome and electrified his audience with his burning and daring statements.

Whitefield spoke in such a manner that men of all ranks wept and responded to his powerful

Some definite time must be set apart for quiet waiting upon God. Each one must select the most propitious time, when his faculties are most alert, and likely to have the least disturbance. Many prefer the first hour of the morning upon arising. Others prefer to take this time during their study period in the forenoon. Whatever hour is chosen, it should not be the last at night.

Probably there is nothing that the devil fights harder in a pastor's life than his time of prayer. Therefore let us all have a definite time for prayer and faithfully observe it for conscience' sake. If a preacher prays well, his preaching will be better. He will have fruit, and enjoy the favor of God.

appeals. It was God in them and operating through them.

We believe most heartily in sermon arrangement but a burning heart and a burning message are far superior. Sometimes the logical and legally trained Finney became so burdened when proclaiming the gospel of Christ that outlines and sermon divisions were forgotten. That is what we mean by a real message from God.

David Brainerd, the missionary to the American Indians, would spend much time in prayer for the salvation of those to whom he was sent. Wrapped in his bearskin coat, spitting blood in the snow, agonizing for the lost, he would arise and begin to preach, and often through an interpreter, and many would be slain of the Lord. A mere sermon at such times would be like trying to kill lions in the forests of Africa with a BB. gun.

Preachers must get their texts from God, study and pray much, search the Scriptures diligently, humble their hearts before God, make the very best preparation possible for the pulpit, and then abandon themselves to the blessed Holy Ghost. Jesus truly said, "Without me ye can do nothing." Oh, how tremendously true! Paul told us how he preached in First Corinthians 2:4, 5, "And my language and the Message (capital M in Weymouth) that I proclaimed were not adorned with persuasive words of earthly wisdom, but depended upon truths which the Spirit taught and mightily carried home; so that your trust might rest not on the wisdom of man but on the power of God" (Weymouth).

Two elocutionists went to hear Bishop Matthew Simpson preach and to criticize his elocution. They soon dropped their pencils, and eyes fastened upon the speaker, criticism turned to praise. They said, "That man has the Holy Ghost." Of Simpson it was said, "When he preached people always saw God." Lord, give us all a divine message!

## Compensations of the Ministry

Noble J. Hamilton

DOES THE ministry pay? Perhaps this question has confronted many preachers. What will it avail me if I spend a lifetime in the ministry? It is possible that many preachers have failed because they could see no rewards. Of course it all simmers down to relative values. Does the minister look at his vocation from the standpoint of invisible, eternal and spiritual returns, or does he look at it in a material and temporal way? Doubtless if he looks at his calling from a material or temporal standpoint he will be a failure.

What are the considerations of a fruitful ministry?

### FINANCIAL RETURNS

Salaries in the Church of the Nazarene will range from very small amounts up to \$3,000 a year. Four years ago in a small, struggling church I received \$170 in cash, but I managed to get along with that meager amount. No church is going to let its pastor starve. He may not get enough to live high but he will get enough to get on. Oftentimes the preacher is agreeably surprised with a "pounding" of good things to eat, or with a love offering from his people, or with a useful gift (suit, automobile, typewriter, etc.).

The devil will tell the beginner that he will starve to death preaching, but the old archenemy is just trying to keep the young preacher from getting started. I have never heard of a preacher who starved to death. On the contrary, many dig their graves with their own teeth and impair their health by their intemperance and indiscretion.

### FRIENDSHIPS

Another compensation of the ministry is the many friends one has. Friendships are valuable. A good friend is an asset. Wherever he serves or wherever he goes, the preacher has a wide circle of lasting friendships. Perhaps this is the result of his visiting in their homes so often; his lifting hand in the troubled or bereaved hour, his mutual confidence in their secret difficulties, and his sermons that have helped them spiritually. Such a one they can never forget. It is a real joy to hold the confidence of numerous friends. It is true that the preacher has a home nearly everywhere he is because of his many friends. To take them out of his life is to rob him of one of the greatest rewards of his ministry.

### SERVICE

The minister is the servant of God, the church and the public. He can be either the most industrious man in town or he can be the laziest. If he takes his calling seriously and faces his tasks honestly, he will be busy all the time, but if he wants to just get by with doing only what he has to do, he will be lazy. But a life of service is a happy reward. Just as the railroad man looks back in retrospect upon a life of faithful service to his company, just as the retired schoolteacher looks back upon her years of faithful instruction, so the preacher looks back upon his years of tireless effort and takes pride in his

accomplishments. "To serve this present age, my calling to fulfill," is the ringing challenge to every preacher.

Lest we become a Judas to our calling, a traitor to our trust, and faithless to our God, let us be quick and prompt to accept the challenge of service, and "Occupy till he comes."

### ADVANCEMENT

The reward of advancement is certainly not to be forgotten in the preacher's rewards. It seems like he has to start in the hardest places, live on the smallest offerings, and face the toughest battles when he begins his ministry. But it is the making of him because it tests and proves his mettle. It will determine whether or not he has the "go through" in him. But with the struggles and battles come the victories, and consequently a chance for the preacher to get a better church. From one step to another he rises in the ministry. Slowly, rung by rung, he climbs the ladder to competent success. With each advancement he passes another milestone. In his retirement from the ministry one of his greatest memories is his successive steps of advancement.

### GREAT BLESSING TO HUMANITY

The great blessing he has been to humanity is another reward. To know that he has given the cup of cold water only in the name of a disciple brings untold satisfaction. His life has blessed the people to whom he ministered because he helped to ease the pain, lift the burdens and to patch up the aches of throbbing hearts. He has left part of his personality and character in the lives of his people. Some of the greatest thrills of my ministry have been those compliments from persons whom my ministry has blessed. Such are just a few of the rewards that gladden a preacher's heart.

### SOUL-WINNING

The happiest preacher is one who is a soul-winner. It is a great privilege for the pastor or the evangelist to be used of God in getting souls to the altar to pray through. The miraculous, transforming grace of Jesus Christ can make the vilest sinner clean. It is music in a soul-winner's ears to hear the triumphant shouts of newborn souls about an altar of prayer. But it is just as wonderful, as a pastor, to labor with them after conversion, watching them grow in grace, deepening their spiritual understanding, enlarging their spiritual experiences, and developing character and devotion that is Christlike. Evangelists say that their greatest joy in this world is to see their converts still serving God, years after the revival in which they were saved. Perhaps this is the crowning achievement of the ministry. God give us souls!

### ETERNAL REWARDS

The picture would not be complete without mentioning the eternal rewards. All earthly rewards will fade away into the pale of insignificance when



these eternal compensations become ours. It will be worth shouting about to be numbered among the faithful who will receive the crown of life, studded with its brilliant stars, each representing a soul won to God. "There'll be singing, there'll be shouting, when the saints come marching home." 'Twill be a glorious sight to behold when God's faithful gleaners come in from earth's white harvest fields with golden sheaves to lay as trophies at the Master's feet! May I be in that number is my prayer. 'It pays to serve Jesus, performing His bidding and answering His call. To have Jesus to put His hand on our head and say, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord," will be worth all the sacrifice, the devotion, the tears, and the hardships of an earthly pilgrimage.

### Three Things Caused Him to Live Almost a Century

E. WAYNE STAHL

ON A CERTAIN day forty-three years ago a religious meeting was being held in a public hall of Bristol, England. On the platform before a large audience a man is speaking on the subject of prayer. There is a forcefulness of voice and gesture in his appealing eloquence that would make it difficult for a hearer to believe that he is ninety-one years old. For forty-five minutes he delivers a dynamic message. He is George Mueller, founder of the celebrated orphanages, for whose support he received vast sums of money from God through believing prayer. He is a glorious example of how "godliness is profitable," with blessings both for this life and that which is to be. In his ninety-second year he testified, "I have been able, every day and all the day, to work, and that with ease, as at seventy years since." Like Moses, like Caleb, like John Wesley, and a host of other godly ones, he "brought forth fruit in old age."

What was the secret of Mueller's long life and sustained usefulness?

Three things, he said, composed the secret.

First was exercise. But I am not talking about a "daily dozen," or some other system of gymnastics. Of course such methods have their place; many men and women have been aided to live to a green old age by regular habits of exercise. But it was spiritual athletics that made Mueller almost a centenarian. He gave as the first reason for his being vigorous and active "e'en down to old age" the "exercising himself to have always a conscience void of offense both toward God and toward men."

The second thing which caused him to live so long and to retain his energy, was, he confessed his love for the Bible. In a literal sense he was "a man of the book." Constantly he read the Word of God, feeling that something was wrong if he every day did not have a time of rejoicing with the Book. He read the Bible through nearly two hundred times! It was indeed to him the Word of life, both physically and spiritually.

And the third reason for his longevity was his joy in God and in his service for God. For himself he knew that "the joy of the Lord was his strength." Because he mounted up on wings of love he could run and not be weary; he could walk and not faint. He died at the age of ninety-three, working to the last. The peace of a good conscience, love for the Word of God, holy joy, these were the strands of the "threefold cord" which for George Mueller were not broken for nearly a hundred years.

### A Layman Writes

*"I have fed you with milk, and not with meat because . . ."*

Leaving the quotation unfinished, I had in mind on various occasions to give you a layman's conception of a too often and too frequently used wheeze about the preacher having to go around his flock with a milk bottle, etc., etc., on account of their spiritual babyhood. Some of the preachers, in fact a good many of them, who have used the illustration are really in the milk distribution business. Some of them should be milking cows on the farm or distributing milk from door to door in the cities. They have nothing else to offer but milk, and some of it pretty thin at that.

For instance, I heard a preacher some time ago discussing on a text from Psalm 57:7, "My heart is fixed, O God, my heart is fixed: I will sing and give praise." The preacher took the meaning of the text to be a "repair" job of fixing, as though some housewife called up the plumber and asked him to come over and "fix" the kitchen faucet, and to be sure and bring "all" his tools with him. Any student of the Word of God knows that the psalmist intended no such meaning. What he did mean was that he had a "fixed" determination in his heart to sing and give praise to God.

Some of the preachers cannot quote a text straight to save their lives once they get their eyes off the Book, but they can and do fill in with a lot of noisy gymnastics in order to make an impression. It will be just too bad for some of these preachers when the Nazarene laity get better acquainted with their Bibles. The day of preaching by perspiration instead of preparation is about over, and the Nazarenes are expecting more and more that their preachers take heed to the advice given by Paul to Timothy, when he writes, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

### What Type of Evangelism Will Meet the Need?

(Continued from page seven)

let us go out into our cities and communities with our laymen to do personal work in the non-Christian homes, and our half-filled churches will fill up; revival fires will burn and God will walk in our midst as never before. "Wilt thou not revive us again that thy people may rejoice in thee?"

### Open Letters to a Young Minister's Wife

By a Minister's Wife

NUMBER ELEVEN

DEAR ANN:

When I opened your letter and learned that your husband had accepted the pastorate at Home City where I spent most of my girlhood I did not know what to do first, rejoice or weep. I felt happy to know that you were going to such a promising field of labor but it made me sad to think of having so many hundreds of miles between us. And then I began to think of the problems you would face in making such a radical change, for I know by experience that leaving one section of the country and going to another distant section necessitates considerable adjustment. But although the experience has been somewhat painful I have found it a very wholesome one in many respects. And I feel confident that if you willingly and graciously adapt and adjust yourself to your new environment and associations, you too will find this one of the most enriching and deepening experiences of your life. It will broaden your understanding of humanity, enlarge your sympathies, increase your charity and make you a bigger soul generally. There is no doubt in my mind, Ann, about your willingness to adapt yourself to your new circumstances but it may take the problem of adjustment a little easier to solve if you know beforehand something of what is involved. So out of my own experience I will try to give you some idea of what you may expect and also offer a few suggestions.

In the first place you will probably find that the climate is colder in winter than you have been accustomed to. So this first winter you will need to be careful about taking cold. When we first came here I remember that the change in climate affected me badly the first year but after that my health seemed to be better than before. So if you feel all tired out and find yourself unusually susceptible to colds, do not be alarmed or discouraged. You will probably become entirely acclimated in a few months. As far as the change of scene is concerned, I know it is going to be a delightful one. I almost envy you the privilege of living in that beautiful hill country that I love so well. I would like to hear all your "Ohs" and "Ahs" when it first meets your gaze.

But your greatest problem will not be in getting used to the change of climate or scene but in adjusting yourself to new people and adapting yourself to their ways of thinking and doing. And I promise you, Ann, that this will not be altogether easy. You will find that the people's ways and ideas are really somewhat different from those of the people in this part of the country where you have always lived. But remember that while their ways seem queer to you, your ways seem equally strange

to them and, what is worse, your ways, in their eyes, seem inferior. This will be hard to take. But when they have been showing you "how it is done," in Home City and ask you "Did they ever do so and so back where you came from?" just smile your prettiest and say, "No, but I am sure it is a fine thing to do." No matter how they seem to bungle church business or how inefficient their methods of doing things seem to you, never make the mistake of suggesting any change by telling them "how they did it back home." Just suggest the change as though it were a sudden inspiration, or better yet, get one of their own number to make the suggestion. All people have a great deal of innocent civic pride and it does not help matters any to show contempt or even indifference toward it. If you want to win their confidence, respect their feelings and just forget about the way things were done where you came from. Offer as much praise as you can, conscientiously, and keep your criticisms to yourself. By and by, when they know you better and have learned to love you, you can afford to be more outspoken, perhaps.

Now it will not only be their ways of living, such as keeping house and cooking or even conducting church business that will seem strange (you can soon get used to that) but their ideas of propriety and their ethical standards may surprise you. It is true that our church as a whole is united in essential doctrine and practice yet as those who have had occasion to come in contact with the various sections of our country well know—there are sectional differences of opinion on certain things of minor importance. And strange as it may seem, those minor things often loom larger in the eyes of the people, especially if one violates their ideas about them.

### Christmas Joys

H. O. FANNING

*Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord (Luke 2:10-11).*

This Christmas time we celebrate  
The advent of our blessed Lord;  
Who came in fullness of God's time,  
According to His faithful word.

In Bethlehem His birth occurred;  
Foretold by Micah in God's Word;  
Angelic hosts His praises told  
To shepherds watching o'er their fold.

He came, His precious life to give  
That ruined men through Him might live;  
To shed His blood on Calvary's tree,  
That heaven's mercies might be free.

Because He died, we now rejoice  
In glorious life and liberty;  
From sin set free, our home shall be  
With God for all eternity.

than things of major importance. On the other hand, you may find that some things you consider very consequential, carry no weight whatever in the minds of these new people. Now, whatever you do, Ann, do not let these things unduly disturb you, and above all do not judge people by any external signs alone. Wait until you have a chance to see real indications of character (you will not have long to wait). I remember so well how I got fooled once. I mistook a woman for a real saint because she had every outward appearance of one, but I learned later that the fair exterior covered a self-centered, carnal, rebellious and even vindictive nature. On the other hand I have been tempted to discount certain people who did not quite conform to some of my ideas in minor things only to discover later on, that I could well take lessons from them in some very essential things.

Now where you are going, Ann, I will be frank to tell you that you will find the people a little more strict in their convictions about "externals" than you have been trained to believe is essential. But while some things may seem like foolish notions to you, you will do well as the new pastor's wife to respect those notions and reasonably conform to them. It just will not do to air your own views and announce that "Back home no one thought it necessary to be so straight-laced. To be sure, one should not try to be like a chameleon and follow the whim of every overscrupulous person who comes along; but when a whole congregation has been trained to conform to certain standards of conduct and are very pronounced in their views on the subject it would have a very unsettling and unsavory effect upon the younger Christians especially, for the new pastor's wife to disregard completely what they have been taught to do or not to do. I believe this is where that Scripture applies, "Hast thou faith, have it to thyself before God." In other words, do not flaunt your liberty in the faces of a congregation, who, because of their background and training, do not feel at liberty to indulge in practices that you believe to be innocent in themselves, and therefore consistent with Christian experience. If, on the other hand, you discover this new crowd "swallowing, what to you, looks like a camel" after straining at what appears to be a gnat, just go quietly on your way living up to your own convictions along the line that you always have. For while it is always safe to refrain from doing things that would cause a weak brother to stumble, even though we do not share his scruples, it is never spiritually safe to lower our standards and indulge in anything that we have real convictions against, no matter who does it. As someone has said, "It is a good thing," in matters like this, "to be hard on yourself and easy on the other fellow." And I am sure that was Paul's philosophy in that famous passage from which I quoted above.

So when you get to your new field, Ann, watch carefully for "straws in the wind" and take the advice of the Apostle Paul given in 1 Cor. 10:31-33 "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. Give none offence, neither to the Jews, nor to the Gentiles, nor to the

church of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." As I suggested before, wait until you know the people and they know you before you try to effect any radical changes in their thinking or practices. Make up your mind beforehand to like the people and like the country, and you will find that "with what measure ye mete, it shall be measured to you again." I know you will find the folks there very lovable although they are somewhat conservative in their show of friendliness. They may not "swallow you whole" at first, but once you win their personal confidence they will never go back on you.

May the Lord bless you and your husband in this new venture and make you a great blessing to your new flock. I know that they will contribute a great deal to your mental and spiritual enrichment and you in turn will give them much that they need.

This will be my last letter to you, Ann, on "How to be a good minister's wife." I trust that a few of my suggestions have been helpful. It has done me good personally to write these letters for I have had to check up on myself to see if I practiced what I was preaching. I have tried sincerely to give you my honest conclusions in all that I have written to you.

Give my love to the people in Home City when you get there and keep a generous share for yourself and family.

Your sincere friend,

HOPE VINCENT.

### Dr. Bresee an Apostolic Leader

(Continued from page three)

than numbers, and more than cubic measurements. Size has to do with heart and mind qualities. A man's size is sometimes indicated by the size of the things that annoy him, and sometimes by the size of the things that employ him. And always a man's size will appear again in his spiritual offspring. Little leaders beget small people. Men of vision have converts who measure by continents, and calculate in figures of seven digits. May God make us worthy of the giants who were our fathers!

### Pray

"Men ought always to pray, and not to faint" (Jesus).

Prayer brings man close to his Maker.

Prayer is the key that unlocks God's storehouse.

Prayer turns the heart to praise God.

Prayer invigorates the Christian with spiritual strength.

Prayer of faith shall save the sick.

Prayer dispels the gloom of discouragement.

Prayer in secret brings open reward.

"The effectual fervent prayer of a righteous man availeth much" (James 5:16).—PEARL A. WALKER in *The Pilgrim Holiness Advocate*.

## GENERAL CHURCH PROGRAM

### Fads, Fakes, Freaks, Frauds and Fools

(A Timely Warning)

M. LUNN

SEVERAL years ago the Nazarene Publishing House sold a volume under the above caption. Evidently the tribe has been on the increase as we constantly hear of and come in contact with the evidence of their activity. The lure of hidden treasures and quick returns continues to be used by promoters to obtain money.

According to the Better Business Bulletin, these promotional schemes and frauds are not confined to the commercial world but frequently they appear in religious circles.

It is true that selling off-color stock does not go over big with church people for several reasons. The public has been repeatedly warned and when our fingers have been burned we are apt to be wary. These wolves in sheep's clothing have new and better methods of approach.

In order to warn our people and have them give more earnest heed to these things we recite a few cases that recently have come under our observation.

1. The American Bible Society Bible House sends out this warning:

"An overheavy, suave man of between forty-five and fifty-five years of age, posing as 'J. C. Norton,' has recently been calling on annuitants of the American Bible Society, and in one instance defrauded an unsuspecting woman of nearly \$1,000. This man, with an ingratiating manner, carrying a forged letter of introduction, and well acquainted with annuity processes and principles, is likely to continue in his unscrupulous activities unless apprehended. Pastors, religious workers, and particularly persons interested in annuities should be on their guard against him. Information as to his whereabouts should be sent at once to the American Bible Society."

2. Some time ago an individual wrote to the House requesting our catalog and agency application material. These were promptly sent to him, but we failed to hear from him. Shortly thereafter the chief-of-police and the chamber of commerce of a certain city in Iowa inquired if we had a representative named \_\_\_\_\_. We later ascertained that the so-called agent called on several of our people and obtained a down payment on Bibles which he promised to deliver later. Shortly thereafter he left for "parts unknown." The Bibles are not yet delivered.

\* Article written by the Manager of the Nazarene Publishing House, and printed in the *Herald of Holiness* September 29, 1934; but so many similar instances have come to our attention recently, that we are reprinting the warning.

3. Recently a pastor in Texas wrote that a gentleman who represented himself as being the agent for a (reliable) Bible concern located in Chicago sold Bibles to several members of the Church of the Nazarene, and obtained considerable money on the promise that the Bibles would be delivered. Needless to state he soon left town but made no delivery.

4. There are many individuals, who represent reliable firms, doing a legitimate business securing ads from local merchants to enable the church to secure calendars and song books at no cost to the membership, but this field offers opportunity for racketeers to profit at the expense of the local merchants.

They usually present their proposition to the pastor, securing his written endorsement. This not only enables them to solicit the local merchants but serves as an introduction to the next pastor. The local merchants can secure advertising space either on the calendar or in the song books for the payment of a certain sum which is usually requested in advance. When sufficient ads are secured they promise to deliver free of charge a certain number of calendars or song books to the local church.

No such delivery is made but in the meantime the so-called representative leaves town and goes to new fields carrying with him the endorsement of the pastor who innocently permitted his business friends to be victimized. In some instances the calendars are delivered to the church but are inferior in quality and design.

They have been known to carry samples and in some instances a quantity of song books published and sold by the Nazarene Publishing House.

5. Frequently individuals representing themselves to be returned missionaries, converted "this and that" and ministers of the gospel, call upon our pastors and request the opportunity to hold services in our churches with the understanding that an offering will be taken. Generally speaking they are after the "loaves and fishes."

6. Frequently someone professing to be a good layman of the Church of the Nazarene calls at Headquarters or on our pastors or churches, stating that he is en route to his home or some other destination but cannot proceed until he has his car repaired, requesting a loan or to have a check cashed.

Evidently such persons have attended our churches or are acquainted with some of the church members as they can tell you all about our general officers and state facts concerning a particular local church. Sometimes they request that you wire the pastor in order to positively identify themselves. This is a mere ruse to obtain your confidence.

We could continue but limited space forbids. Investigate before you buy. Do not think you are

entertaining angels unaware every time one of these traveling brethren calls on you. If it is a worth while proposition it is generally not necessary to break all the speed limits to "get in" on the deal. Consult your Better Business Bureau or similar organization. If there is any doubt in your mind have him call later and in the meantime investigate. Headquarters will always be glad to supply needed information, if it is obtainable.

## STEWARDSHIP

C. Warren Jones

### Stewardship According to Ability

H. B. WALLIN

IN MY previous articles to this magazine I have given particular attention to the money side of stewardship. Now let me call your attention to stewardship according to ability. Too frequently have we believed that stewardship affected the individual only as to his response to calls of the church to finance. Certainly stewardship embraces the material, but it does not end there. To give liberally of one's possessions is only a part of the great program of stewardship.

The parable of the talents is a graphic presentation of stewardship as it relates to one's ability. The record is clear, stating that Jesus gave to each according to his capacity. Jesus was more interested in personality than he was in manuscripts. He has not changed. His interests still center in the crowning work of His creative work of ingenuity—man. Perils beset us in this machine age, in the development of personality, that threaten the very foundation of our civilization—even though our government says that man shall be unhampered in his pursuit of happiness. It is refreshing to know that there is no position to be bestowed by church or state that cannot be reached by the humblest, all things being equal, who will give himself to the task of achieving.

*You can never tell what the future may hold,  
For the lad you carelessly meet,  
For many a congressman is doing the chores  
And Presidents play in the street.*

Growth by use is the undeviating principle which runs through this parable. It is a law unfailing which tells us that unused talents atrophy. Those latent powers must be brought into action or they will perish for lack of attention.

In this never-to-be forgotten story of Jesus, He commends the man who used well his ability. This man recognized the fact that those gifts were not his to be used selfishly, but rather were they a trust for which he was the faithful steward. And that for the care and cultivation of this trust the Master would grant a sure reward. It is furthermore indicated that faithfulness in the development of latent powers, brings enlarged opportunity. All about us opportunities for Christian service appeal to us, but God

can use only the ones who give themselves willingly to His service. To share with our Lord in this fellowship in the field of service there must be a reckless abandonment to the greatest of all soul-winners. Herein may be discovered the reason for many failures. It was said of John Wesley that "he was out of breath pursuing souls," and of Adam Clarke it was said, "in living for others he was burned away." There is a ringing call for men and women in every walk of life to a passionate surrender of talents.

It has been said that love of power had just eaten up Julius Caesar; love of praise had eaten up Tullius Cicero; love of liberty had eaten up Marcus Cato; and love of pleasure had consumed Mark Antony. O that the Church might have a new baptism of passion for souls that would crystallize in service for others. It is the joy of service, this uncalculating devotion, which has proved itself strong to change the hearts of men. It was not an Erasmus, cultured, the mightiest intellect of his time, but it was rough, burning, yearning Martin Luther, who gave unstintingly what he had, that saved Germany. In his last sermon Joseph Parker said, "As long as the Church of God is one of many institutions she will have her little day. She will die and that will be all. But just as soon as she gets the spirit of Jesus until the world thinks she has gone stark mad, then we shall be on the high road to capture this planet for Jesus."

Finally, remember this; that although Christ is faithful in rewarding those who are loyal in service He is equally faithful in the condemnation of those who are dilatory. Moffatt causes the Master to say, "Throw the good-for-nothing servant into the darkness outside. There men will wail and gnash their teeth." The fundamental requirement of all Christian stewards is that they be found faithful.

## N.Y.P.S.

Sylvester T. Ludwig

### Looking Backward

A Word to Pastors

IT IS NOT enough to look to the future. We need at times to review the past. The telescopic vision regarding our task is always important, but a microscopic examination of our achievements is likewise necessary if we would make satisfactory and continued progress.

The Nazarene Young People's Society of your church will not run itself. It makes no difference how efficient your local leaders are, they still need the counsel and direction of the pastor. And as a part of the total program of the church, the N.Y.P.S. is entitled to your prayerful consideration and leadership.

This is a good month to "look back" and check results. We are soon to face a new year. We want the work of the Young People's Society to show healthy growth and progress over last year. If such

be the case, it will not come by chance. Examination, analysis and discovery of loose ends are all basically sound procedures if we would build a strong and growing youth organization within the local church.

What were the gains in your N.Y.P.S. last year? What were the failures? Are there weak points in your organization? Does the N.Y.P.S. contribute definitely to the spiritual and evangelistic mission of the church? Are the active members appreciably concerned and burdened for the unsaved young people of their number and in the community? Is there consistent effort put forth by the devotional committee to present programs that hit upon the great points of emphasis in our church? Is there a definite attempt to use and correlate the material provided by the General Council through the *Young People's Journal*? These and many other questions of a similar nature need to be faced, discussed and answers found for them.

Again may we repeat, this is a good time for you as pastor to gather the executive committee of your N.Y.P.S. for an evening's conference in December. Talk over these matters frankly and with a burning heart. Pray fervently with this group. Make plans to overcome weak points in the N.Y.P.S. program for the church. God will help you to find a solution to your problems. Set the stage for a great advance next year. You are the "general in charge." Your subordinates will carry out the charge, if you indicate the lines of advance.

### Church Accounting and Statistics

LEEWIN B. WILLIAMS

THE General Church Secretary, Rev. E. J. Fleming, recently sent notices to the pastors, accompanying the statistical blanks, warning them relative to making up the statistical reports which are forwarded to the District Assemblies. He stated that last year when all reports were assembled at headquarters a discrepancy of something like \$30,000 was found. In other words, the amount of money received for General Interests was \$30,000 short of the amount reported. An investigation disclosed that the discrepancy came about by churches transferring funds from one department to another and each department reporting the same amount. For instance, the Sunday school of a church would pay \$25 on the General Budget. The money would be turned over by the Sunday school to the local church treasurer who in turn would forward the amount to headquarters; but when the reports were made up, both the Sunday school and the local church reported the \$25.

To what extent our church statistics are inaccurate it is difficult to say, but it is believed that they are far from accurate. Anyone who has to handle the various reports—four in number from each church—that come up to the District Assemblies each year, knows that many of them are mere approximations. Many pastors spend late hours

preceding each assembly going over the accounts with their treasurers trying to make up the reports. When these reports are received by the statistical secretary at the assembly he frequently finds that they do not agree with the money shown by the District Treasurer's account. Accounts are often kept by churches on flimsy note books, loose pieces of paper, or the stub of the check book. A new pastor coming to such churches can find no permanent records, probably not even a roll of members.

At the last assembly of the Washington-Philadelphia District, the writer was authorized to pre-

### Ramblings from the Roving Correspondent

DOUBTLESS the major desires of every pastor's heart are to see his people growing in grace and to have seekers finding God at an altar of prayer. But getting around to some more incidental matters, I find myself wondering what improvements a group of representative pastors would ask for in their ministry.

First in the bracket of secondary goals I would wish for a proper atmosphere in the church services. A sense of worship, prayerfulness and somewhat of awe coupled with an impression of dignity in all that is done and said—from the minister's appearance, his message, the announcements, to the singing of the hymns, the manner of receiving the offering, the way ushers lead worshipers to their places—all these are contributing factors to that mysterious and elusive thing called atmosphere. But—and here is the difficulty—I would not have the foregoing without liberty in the Spirit and freedom to rejoice in and praise the Lord. We must have warmth and freedom and inspiration in all our services. At the same time we can and should have dignity, order, worship, plan and attractiveness.

Then those personnel problems—getting the right people in the proper places. Sunday school superintendents with resourcefulness and some leadership qualities. Young people's presidents with spirituality and aggressiveness. Impressing upon Sunday school teachers the seriousness of their tasks. Securing ushers that make a good impression upon outsiders. Last, but not least, getting the best possible results at an altar service; having those gifted for such work deal with seekers, training altar workers in the difficult art of instructing penitents.

Well, it's a lifetime job from which there is no graduation until God says, "Enough." Best of all, God overrules our blunders. But in spite of this let us keep improving, never satisfied, stirred with a divine discontent, remembering that "keeping everlastingly at it brings success."



pare and have manufactured a uniform column cash book for the use of the churches on this district. This book provides columns with printed headings for the distribution of funds by each department of the church. Each month all expenditures from all sources are brought onto this general cash book, thus giving a complete picture of the financial activities of the church month by month. In the back part of the book there has been provided summary sheets with printed headings corresponding to the items shown on the blanks which are to be forwarded to the assembly. Once each month the expenditures by each department of the church—local church, Sunday school, Woman's Foreign Missionary Society, and the young people—are forwarded to these summary sheets, and when the twelve months have been entered the total of these columns will give the exact figures for the statistical blanks. By the use of this plan, it will be impossible for duplications to occur. The book is substantially bound and the financial records may be preserved in permanent form.

Our church is now reporting property valued in the millions, but it might be interesting to know upon what basis the value of church property has been estimated. Some churches charge interest, etc., to the property account, while others charge these items to operating expenses. A study, in a subsequent article, of these questions from an accountant's viewpoint may be interesting and profitable.

## BOOK CHATS

P. H. Lunn



FIFTEEN of the most unusual sermons that it has been the Book Man's pleasure to read are found in a new book by Dr. Clarence E. Macartney, *THE GREATEST WORDS* (Cokesbury—1.50). Each sermon is based on one word found in the Bible. Incidents in the lives of Bible men and women are used to illustrate and demonstrate the meaning of these fifteen words. This method permits the author to use several character studies in each chapter of the book sermon.

Dr. Macartney's sermons have strength and point. They are not superficial or primarily entertaining. They suggest a preacher preaching with a purpose and with recognition of his high calling. Frankly, your B.M. feels that any minister is safe in ordering any book of Macartney sermons, "sight unseen."

These messages were preached as a series but in each case, the word itself was not announced. For instance, sermon No. 1 is entitled, "The Saddest Word," and was announced as such. Along in the introduction when the sermon was delivered, after mentioning several words of Scripture denoting sorrow and tragedy, the selected word "Sin" was announced. The other fourteen sermons are: "The Most Beautiful Word—Forgiveness"; "The Word That Never Comes Back—Now"; "The Hardest Word—No"; "The Meanest Word—Whisperer"; "God's Favorite Word—Come"; "The Most Dangerous Word—Tomorrow"; "The Most Mysterious Word—Why"; "The Weakest Word—If"; "The Word That Opens Heaven—Repent"; "The Word That Takes in All Others—Heaven"; "The Sweetest and the

Bitterest Word—Memory"; "The Word that Conquers God—Prayer"; "The Inevitable Word—Death"; "The Word that is the Greatest Teacher—Experience."

The idea is original, is it not? And best of all such a series can be extended indefinitely. The Scriptures are replete with words that are trenchant in their meaning and application.

What appeals to me in these fifteen messages is that besides coming to grips with man's spiritual need with its cause and cure, they reflect the desires, fears, hopes and emotions of the human heart. These days of all days are hardly suited to the presentation of vapid abstractions from the sacred desk. Brethren, did I make it clear that I consider this a noteworthy book?

A book that will be appreciated by all song leaders and those with any interest in hymnology is *THE SINGING CHURCH* by Edmund S. Lorenz. (Cokesbury—1.50). This is a rather exhaustive and very illuminating study of the hymns through which the church has worshiped from the very beginning down to the present.

The opening or prefatory chapters are of inestimable value: I. What Is a Hymn? II. The Purpose and Value of Hymns; III. The Literary Aspect of Hymns; The Emendation of Hymns; The Content of the Hymn; The Gospel Hymn. Part Two has twelve chapters on the History of the Development of the Christian Hymn in which the development is traced from the apostolic origin through the Greek and Latin Hymnody and farther down through Luther and the German Hymn, then to the English Hymn before and after Watts, then the Wesleys and their era, and finally the American hymnody. Part Three deals with Practical Hymnology and covers The Study of Hymns, The Practical Use of Hymns and The Selection of Hymns. For all who work with music this is an invaluable book.

## ILLUSTRATIONS

### Repel Filthy Stories

One young man quite reformed the moral atmosphere of the shop in which he worked by refusing to smile at the vile tales which circulated there. When one of his fellow workmen made fun of him because he was so "Almighty nice that he couldn't laugh at a good story," the young man said, "If you had on your best suit of clothes and I should throw mud and filth upon them, would you think it a laughing matter?" "Why, of course not," replied his companion. "Well," said the boy, "that's just the way I feel about your dirty stories. I don't like to have my mind and memory soiled with your oaths and indecencies. To me it's no laughing matter to have the filth of foul words flung at me, and I shall resent it every time just as far as I can." (From "Almost a Man" by Mary Wood-Allen)—Submitted by NOBLE J. HAMILTON.

An old man bought a boat which he used to ferry people across the river, thus earning a few dollars in his declining years. On one oar he painted the word "faith" and on the other he painted the word "works." A young man seeing the words on the oars said, "Why do you have the words painted on the oars?" To which the old man answered, "I will show you." He then pulled on the oar of faith and the boat went in a circle. He shifted to the other oar and the boat went in a circle in the opposite direction. "I see," cried the young man, "it takes them both to cross the stream." James said, "Show your faith by your works."—Submitted by HAROLD VOLK.

### A Tragic Omission

It is said that on one occasion three people went into a church to get help. The first was a business man who had failed and was contemplating suicide. The second was a youth of extravagant tastes who, finding his wages insufficient, was planning to steal from his employer. The third was a young woman of gay habits and conduct who had been tempted from the path of virtue. The choir arose and sang an anthem about building the walls of Zion. The minister addressed an eloquent prayer to the Lord, and then preached a sermon on the theme, "Is Mars Inhabited?" and thus the hungry souls that needed bread received stones. The man committed suicide, the boy stole and landed in the penitentiary, and the woman went home to a life of shame. (*Westminster Teacher's Quarterly*)—Submitted by LAWRENCE T. HOLMAN.

### "If We Only Knew"

Professor Blackie, a teacher in Scotland, had told his scholars always to raise the right hand upon completing work at the blackboard. One day one young lad lifted his left hand. "The other hand," said Professor Blackie, as he saw the boy's hand go up. The boy pulled down the hand and started to lift the right elbow, but stopped and put the left hand up again. In a louder tone, and one that indicated rising temper, the professor snapped, "I said the right hand, sir." The boy, flushing painfully, pulled the stump from his pocket and said, "I hae nae right hand, professor." The instructor, crushed with the pitiful reply, went up to the boy and, throwing his arms about him, spoke softly through his tears, "My bairn, I diinna ken, I diinna ken!"

And, if we only knew—how much suffering could be avoided, how many harsh words would remain unsaid, how many cruel deeds would be left undone—"If we only knew!" (Adapted from "Religious Rheumatism" by J. B. BAKER)—Submitted by LAWRENCE T. HOLMAN.

### The Venomous God—Carnality

Miss Berry, a returned missionary from India (M.E.), tells of the time she was visiting in one of the heathen homes in that country. As she stepped into the house, she noticed a round hole in the floor and was cautioned by her hostess not to go near the hole. She remonstrated that she was not afraid of a small hole in the floor. "But," said her hostess, "King Cobra lives there." Then her hostess proceeded to place by the hole a small saucer of milk and with many weird calls and sounds proceeded to call forth a great cobra snake. Miss Berry in relating the incident said that she was horrified at the thought of the family of small children that were in constant jeopardy and all because the snake was an object of worship and thus was being harbored under the floor of the home.

When I heard that I thought how many are the unsanctified of our land who are harboring and worshiping within their breasts a thing called carnality which is even more deadly than King Cobra to one's spiritual life. It is a viper in the bosom as a god that may destroy both soul and body in hell without a moment's notice. Brethren, let us go on to perfection.—Submitted by ROSS E. PRICE.

### The Sure Way to Starve to Death

There is profound meaning in the old Persian legend which tells of a father going on a long journey and leaving his son with a mirror. When he returned he found that the boy had starved to death looking at himself. Looking continually at oneself and feeling continually one's pulse is a sure way for a man to starve to death physically, emotionally and spiritually. Let us heed the admonition, "Looking unto Jesus the Author and Finisher of our Faith." "Set your affection on things above." Let us beware lest we

starve to death using the God-given power of introspection to the extent that we are looking within at our own weaknesses rather than unto Christ and His omnipotent grace.—Submitted by R. E. PRICE.

### Vision: Mount Blanc

A group of tourists upon seeing a crowd of people before a row of billboards in Geneva, asked what was on the billboards that interested the crowd so. An officer informed them that it was not the billboards that interested them and held them spellbound, but Mount Blanc in the distance that they were admiring. Too many Christians are mere billboard Christians in their spiritual vision! They need to get their spiritual sights up! They need to get a glimpse of the efficacy of Calvary and the glory of Pentecost. As the chorus of the song goes:

"Turn your eyes upon Jesus, look full in His wonderful face, And the things of earth will grow strangely dim, In the light of His glory and grace."

—Submitted by R. E. PRICE.

### The Power of the Blood

My wife was a witness to the following incident:

A revival meeting was being held in a certain Ohio village. Every afternoon at the church a prayermeeting was held to the intent that the power of God would reach the lost souls of the community. One afternoon the intercession of the saints centered particularly on a woman of notorious character who lived just across the street from the church. Rumors were abroad that she was going to be run out of town for the evil influence she was exerting. At the time prayer was being offered in her behalf she was working in her garden. Conviction seized her and in her work dress and sunbonnet she hastened to the place of prayer. Imagine the surprise that greeted her when she stepped inside the door and breathlessly announced that she wanted to be saved. After further prayer she left the service unsatisfied.

She came back to the meeting that night and went to the altar, but it was not until the next afternoon at the prayer service that she prayed through. This was followed by such a confession of her sinful life as no one imagined her capable of living. As a consequence of her conversion she became remarkably changed, even her drunkard husband admitting that she was a different woman. For years until the day of her death, she lived a sweet, consistent life, witnessing at every opportunity to the precious blood of Christ that can make the vilest sinner clean.—Submitted by WILLIAM W. GOLDSMITH.

### Interfering with God's Plans

I have always thought it was serious matter to interfere with God's plans. To illustrate I give the following incident. In the summer of 1929 a horrible murder that attracted the attention of the nation was committed in Columbus, Ohio. Miss Theora Hix a student of the Ohio State University was murdered by Dr. James Snook, an instructor in the university. Dr. Snook and Miss Hix had been having clandestine meetings, and as a result sins were committed, and Dr. Snook in order to cover his sins took the young woman "for a ride" and cruelly murdered her and left her body on a rifle range in the suburbs of Columbus. The doctor was soon arrested on suspicion, and was tried and found guilty of murder in the first degree, in one of the most hotly contested and widely publicized murder trials that Ohio ever had. He was electrocuted for his crime.

In September, 1929, I was conducting a revival in Columbus, Ohio. Through some newspaper articles that I had written concerning the murder trial of Dr. Snook, the father of Miss Hix, Mr. Melvin Hix, had learned my name

and wrote me that he wanted to meet me and have a talk with me. So I wrote him to meet me where I was stopping in Columbus, while conducting the revival. One morning he came. He was a fine Presbyterian gentleman, with white hair, and he walked heavily leaning on his cane because of his great sorrow. He had spent forty years as a teacher and college professor.

My heart throbbed with pity as I talked and prayed with this heart-broken old gentleman. Here is his story as he told it to me: "Rev. Loveless, my heart is broken. My ambition for my only child that was the idol of my heart has been blasted. When Theora was a girl of about fifteen she was brightly converted. Soon after she was converted she told me that she felt that God wanted her to be a missionary. I would not consent to it. I wanted her to follow some other course in life, where she would shine in 'The Hall of Fame.' As the years went on she pleaded with me time and time again that she might prepare herself for the missionary field; but I would never give my consent. Finally she gave up her cherished ambition, and said to me, 'Daddy, if I can't be a missionary, I would like to be a doctor!' That suited me, so I sent her to Columbus, to attend the Ohio State University and take a course of study to be a doctor. She came here, fell into bad company and was murdered." Then with an expression of anguish that I shall never forget, this trembling, heart-broken, white-haired man said, "Rev. Loveless, I feel now that if I had let God have His way, and Theora had had her way, my precious daughter would be living today." It was hard for me to say so; but I agreed with him, and as we knelt side by side I pleaded with God to forgive him of his awful mistake of interfering with God's plan. I use this incident as a warning to parents to never from any selfish motive of their own try to influence a child to disobey any call God may have given it.—Submitted by W. W. LOVELESS.

A member of the church sold quite a bit of live stock and had considerable money on hand. Just at this time it did not suit to go to the bank, so they hid the money in different places around the house. They placed three twenty dollar bills under the carpet and forgot about it. They had needed that money after the other surplus had been used, had walked over it, yet it did them no good. When they moved, they found it. We have blessings and help close by and yet so often we do not ask for it. We have possessions we do not possess.—Submitted by CARLETON D. JONES.

## SERMON HEARTS

### First Works

G. F. ALLEE

MUCH HAS been said about the first love which the, once warm-hearted, church at Ephesus had lost, as it is recorded in the second chapter of Revelation. Sermons have been preached, articles written and songs sung warning church members who have become cold and lost the fervency of their first love.

I have listened to a great number of sermons in which a scathing condemnation has been poured out upon lukewarm Christians; rebuking, castigating and belaboring those who needed help more than they needed denunciation. And often I have wondered why we did not show them a way back to the richness and joy of that first love instead of merely offering condemnation for their waywardness.

A man who is sickly and under weight does not want, or need, to be told that he is a scarecrow, an Ichabod Crane

He needs a recipe that will put flesh on his bones, and restore lost health.

A woman who is overweight is not anxious to be told that she weighs a quarter-ton; but she will welcome advice that would restore her girlish figure.

True, men need to be convicted, and reminded of their danger, but they also need a prescription that will bring back victory, and restore the fire and unction of first conversion. There is such a prescription to be found in the fifth verse of that second chapter of Revelation; "repent, and do the first works." When we tell men that they are lukewarm, that they have lost the old-time fire and victory, let us also tell them that they may regain first love by doing first works. Be as practical in religion as you are in any other line and you will be surprised at the results.

Now stop and think: what did you do in those glowing days of early conversion?

You thought religion. Your mind dwelt constantly upon the things of God. You found it difficult to concentrate upon your work, your business, or studies. The romantic glow of a first love filled your mind, and, just as a school-boy in love finds it difficult to study, you found your mind filled with the ecstasy of that soul-stirring love.

You talked religion and the things of God. Talked it in the home; talked it to your neighbors; talked it to those who were interested, and those who were not. Everywhere you told of the wonderful grace of God which had been bestowed upon you, and pointed men to Christ.

You prayed; in those days back there: prayed at your work; prayed in the home about the family altar; in the street car; on the street. Everywhere you went you lifted your heart in prayer. You were instant in prayer, and constant in prayer.

You read your Bible; pored over it; memorized it; loved it. Newspapers, magazines, etc., took a secondary place, for to you the Bible was the mighty Word of God, and you fed your soul upon its blessed truths.

How gladly, freely and hilariously you gave to the cause when you first knew the Lord. A revival that has many converts is usually easily financed. First love makes cheerful givers.

You attended church and Sunday school. Every prayer-meeting found you there, and on time. You could scarcely wait for the hour of service to arrive. Now, you remember that it was when you began to neglect the church services that you lost the ardor of your devotion to God.

You saw good in everyone when you were first converted. Every Christian was a saint and the preacher was a hero whom you found yourself in danger of worshipping. But later you began to see their faults, and to exaggerate them. And so your spiritual life went into a decline, and you loved less.

When you ceased doing the things you started out to do you sounded taps on your victorious experience, and your spiritual life slowly ebbed out. The message to the Ephesian church was, "go back and do the first works, and thus regain your first love."

Anyone may experience a revival within his own soul by going back and taking up where he first left off. Go back and think religion. Insist upon your mind being devoted. Be a thinking sacrifice. Talk religion. Tell others what Christ has done for you. There is no joy quite like the joy of being a soul winner. Demand of yourself that you be a living witness to the saving grace of God.

Set your mind and heart to pray. When you find yourself wavering in this, reprimand your heart, and return earnestly to prayer. Pray in public, in the home and in secret.

Take up your Bible reading. Set a goal, and follow a system of Bible reading until you regain this lost art, and

God will speak to you out of His Word. Your soul will grow fat and flourishing.

Make a covenant with yourself and God to give of your means. Begin tithing again. No Christian who backs up on tithing is long going to be a happy Christian. Give to the local church a tithe of your income. Give freely to missions, revivals and every worthy cause of the church.

Have you awakened to the fact that you are not where

you once were? Do you long to go back to the joy, the victory of your early Christian life? First works will bring first results. Go back and begin again where you once left off. Be methodical in your return to God. Anyone can have the richness and fullness of God dwelling in him by this method. The same things that brought results when you first sought God will revive, refire and awaken that lost love.

## 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

### December Sermon Seed

**God Hath Spoken**—"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Hebrews 1:1, 2).

**The Divine Condescension**—"Unto you is born this day . . . a Saviour . . . Christ the Lord . . . the babe wrapped in swaddling clothes, lying in a manger" (Luke 2:11, 12).

**The Guiding Star of History**—"We have seen his star in the east, and are come to worship him" (Matthew 2:2).

**The Cost of Redemption**—"For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Corinthians 8:9).

**Our Heavenly Kinsman**—"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Hebrews 2:17, 18).

### Christmas Bells

I heard the bells on Christmas Day  
Their old, familiar carols play,  
And wild and sweet  
The words repeat  
Of peace on earth, good will to men!

And thought how, as the days had come,  
The belfries of all Christendom  
Had rolled along  
The unbroken song  
Of peace on earth, good will to men!

Till, ringing, swinging on its way,  
The world revolved from night to day,  
A voice, a chime,  
A chant sublime  
Of peace on earth, good will to men.

Then from each black, accursed mouth  
The cannon thundered in the South,

And with the sound  
The carols drowned  
Of peace on earth, good will to men!

It was as if an earthquake rent  
The hearthstones of a continent,  
And made forlorn  
The households born  
Of peace on earth, good will to men!

And in despair I bowed my head;  
"There is no peace on earth," I said;  
"For hate is strong,  
And mocks the song  
Of peace on earth, good will to men!"

Then pealed the bells more loud and deep:  
"God is not dead; nor doth He sleep!  
The Wrong shall fail,  
The Right prevail,  
With peace on earth, good will to men."

—H. W. LONGFELLOW.

### The Lord Jesus Christ

He was born in a little obscure town in Palestine, and cradled in a manger. He was reared in poverty, and worked as a carpenter in the shop of Joseph, His foster-father.

He was without the prestige of the schools, wealth, the cultured social standing that, as a rule, in those days was necessary to bring men into prominence, and political favor.

His appearance before the public was always unostentatious.

His followers and friends were chosen from the humble walks of life.

He went about doing good.

His teachings were wonderful, great in their simplicity, but majestic in their form, and lofty in thought.

His miracles were restricted to the glory of God and the good of mankind.

He was misunderstood by the people of His country and time, and crucified as a malefactor.

The grave could not hold Him. On the third day He arose triumphant and as-

cended on high. "He led captivity captive, and gave gifts unto men." His life was short, His ministry brief, but He left an ineffaceable impression upon the world unequalled by any other person who ever lived.—AUTHOR UNKNOWN.

### The Incarnation

This whole controversy (whether Jesus is God or man) represents a renewal of the ancient theological questions thoroughly debated and successfully answered in the first four centuries of our era. Jesus was conceived to be both the Son of God and the Son of man. And in this interpretation is contained a great common sense. It is a reasonable thesis to hold that both God and man participate in the function of salvation. For were not Jesus Savior in Himself, He could not mediate salvation unto man. Christ, as God alone, was merely a miracle; as a man alone, merely a hero. But Jesus Christ, as God-man, is the mystery of the faith of Christians, revealed to him who experiences it, and a confident hope to him who longs for eternal values.

From "The Christian Creed in the World," KARL BORNHAUSEN, reviewed in Church Management.

### The Design of the Gospel

Too long has the Church been in the habit of thinking that the great design of the gospel is to save men from the punishment of sin, whereas its real design and object is to deliver men from sin. But Christians have taken the other ground, and think of nothing but that they are to go on in sin, and all they hope for is to be forgiven, and when they die be made holy in heaven. Oh, if they only realized that the whole framework of the gospel is designed to break the power of sin and fill men on earth with all the fullness of God, how soon there would be one steady blaze of love in the hearts of God's people all over the world! —CHARLES G. FINNEY.

### God Revealed in Human Flesh Today

"I have never seen Jesus, but I have seen Dr. Shepherd," was the remark of a poor Armenian, who had seen the Christlike service of that great medical missionary to the Near East.

This utterance expresses one great Christian truth: Christ continues to reveal God through the lives of His followers.

A missionary in China once told the story of Jesus for the first time to a group of people in an inland town. When he had finished someone said:

"Oh, yes, we knew Him; He used to live here."

Somewhat surprised, the missionary said, "No, He lived centuries ago in another land."

The man still insisted that he had seen Jesus, saying, "Not so, He lived in this village, and we knew Him." Whereupon the crowd conducted the missionary to the village cemetery and showed him the grave of a medical missionary who had lived, served, healed and died in that community.

Christ's spirit taketh breath again  
Within the lives of holy men.  
Each changing age beholds afresh  
Its word of God in human flesh.

—*Missionary Review.*

#### Gifts for the King

What can I give my Lord and King  
To please Him on His natal day?  
No earthly shop has anything  
Of heavenly value on display.

His are the silver and the gold,  
The cattle on a thousand hills.  
His coffers have no need to hold  
Man's handiwork of fruit of mills.

What shall I give my Lord and King  
To make Him glad because of me?  
My heart and mind to Him I bring  
For time and all eternity.

—MARIE BARTON in *Christian Observer.*

#### Universal Bible Sunday

What Great Men Have Said About  
the Bible

The Word of God tends to make large-minded, noble-minded men.—HENRY WARD BEECHER.

The Bible is the treasure of the poor, the solace of the sick, and the support of the dying.—ROBERT HALL.

The Bible is the Word of God, with all the peculiarities of man, and all the authority of God.—PROFESSOR MURPHY.

There is not a boy or a girl, all Christendom through, whose lot is not made better by this great Book.—THEODORE PARKER.

Take all of this Book upon reason that, you can, and the balance on faith, and you will live and die a better man.—ABRAHAM LINCOLN.

To give a man a full knowledge of true morality I should need to send him to no other book than the New Testament.—JOHN LOCKE.

All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the Scriptures.—SIR JOHN HERSCHEL.

A noble Book; all men's Book. It is our first statement of the never-ending problem of man's destiny and God's way with men on earth.—THOMAS CARLYLE.

It is impossible mentally or socially to enslave a Bible-reading people.—HORACE GREELY.

The Bible has been the Magna Charta of the poor and oppressed.—THOMAS HUXLEY.

The Bible is the best book in the world.—JOHN ADAMS.

The Bible is the rock on which our republic rests.—ANDREW JACKSON.

In its spiritual significance, the most valuable thing this world affords.—KING GEORGE V.

In all literature there is nothing that compares with the Bible.—JOHN MILTON.

#### Four Hundred Years Ago

In September, 1538, King Henry VIII of England issued the historic injunction which put official approval upon the Bible in English and closed the doors on those many dark centuries when the Word of God had been denied to the common people.

Tyndale, with the help of friends from Germany, had smuggled his precious copies of the English New Testament into England hidden in boxes and bales of merchandise. He had paid for his pertinacity with his life. As he burned, at the stake for his folly of supposing that the language of the common people was fit to express the sacred truths of the Scriptures he prayed, "Lord, open the king of England's eyes." Within two years of Tyndale's martyrdom Henry VIII signed this famous injunction, in virtue of which all clergy were ordered to provide, before a specified day "one Booke of the whole Bible, of the largest volume, in Englyshe, and the same sett up in summe convenient place within the Church that ye have cure of, whereat your parishioners may most commodiously resort to the same and rede yt," etc.

Those were wonderful days when those who loved the Word of God could read it freely without fear of being haled to court for the crime and hanged as a felon. But at that time there were many handicaps. The relative costliness of the Bible and its cumbersome size were forbidding. The first authorized edition was known as "The Great Bible," a large folio, fifteen inches long and nine inches wide. Rare as they were, and expensive, they were chained to the walls of the churches lest some readers might inadvertently walk away with them!

Today, four hundred years later, the Bible is being circulated in approximately one thousand different languages and of these over seven hundred have been made under the auspices of the British and Foreign Bible Society, which has been carrying on the work of translation and distribution ever since it was organized in 1804. No tongue of man is considered too humble to be harnessed

as the bearer of the Words of Life. New translations are appearing at the rate of one every month. The presses of the world are printing Bibles literally by the millions annually. An English Bible publisher turns out one hundred and twenty complete Bibles every hour. It took Wycliffe's scribes ten months to make one copy! And it took an English parson's whole salary for a year to pay for the finished book! Today two bits will purchase the "Greatest Book in the World."

#### Bible Mastery

A campaign to "master the Bible" has been promoted every October for eight years by the Presbytery of Seattle. It seeks to secure repeated reading of a single book by the people and expository preaching by the pastors. Romans was the 1937 book. The attempt is made to immerse oneself in the book by repeated study and meditation on it. The campaign now reaches forty states and five Canadian provinces. Seventy-seven inmates of San Quentin prison signed up to read one. One read Ephesians one hundred ten times.—*Religious Digest.*

#### The Bible and Books

"I have read too much in time past; yet I do not wholly join with some of our brethren, who would restrain us entirely to the Word of God. Undoubtedly this is the fountain; here we should dwell; but a moderate and judicious perusal of other authors may have its use; and I am glad to be beholden to such helps, either to explain what I do not understand, or to confirm me in what I do.—JOHN NEWTON.

#### The Bible's Growing Influence

Approximately 882,000,000 volumes of Scriptures have been printed and circulated since printing was invented in the fourteenth century.

A force of 3,645 is employed by the American Bible Society to carry on its world-wide work of translating, publishing and distributing the Scriptures.

Because of requests constantly coming to it the American Bible Society must be prepared to furnish Scriptures annually in more than 175 languages.

It is estimated that the total number of Scripture volumes issued by the Bible Societies and by commercial Bible publishers exceeds 27,000,000 volumes annually.

The entire Bible has been translated into 175 languages, and parts of it have been translated into 765 languages or dialects, making a grand total of 940 languages and dialects.

In Japan one Gospel given by a worker of the American Bible Society to a young man, a Christian, resulted in his teaching in Sunday school for two years and then establishing a church.

Among foreign language Scriptures recently published by the American Bible Society is the Gospel of St. Matthew in a dialect spoken by the Roman Gipsies of Bulgaria, a people numbering about 100,000.

In order to make the Scriptures available for its world-wide work the American Bible Society not only publishes Scriptures in the United States but has publishing centers in Tokyo, Manila, Shanghai, Bangkok, Vienna, Beirut, and Cairo.

Several hundred languages in which the Scriptures have been published did not exist in written form until an alphabet and grammar were provided by missionaries, so that the peoples could have the Bible in their own tongue.

A Turkish New Testament has recently been published by the American Bible Society in the Roman alphabet in compliance with a recent edict of the president of Turkey that printing in Arabic must cease. Before the printing was done the New Testament was entirely revised.

The way in which the American Bible Society meets various publication problems confronting it is illustrated by the recent appearance of a copy of the Gospel of St. John for the Valiente Indians of Panama with their language and Spanish appearing in parallel columns.

Down in Arizona a former missionary to Japan has been at work translating the Gospel of St. Matthew into the language spoken by the Keres Indians. He has discovered so many similarities between the Keres dialect and the Japanese language that he believes these Indians must have their ancestral roots in a group of Japanese migrating many centuries ago to the United States.

The translation of the Bible is a continuous process. Groups of translators and missionaries in many parts of the world are steadily giving their time in order that the Scriptures may appear in new languages. So faithful are their efforts that a new language is added to the constantly growing list at the rate of one about every five weeks.—*Church Advocate.*

#### The Book

"I attribute my enlightenment entirely and simply to the reading of a Book. Yes, and it is an old, homely Book, modest as nature—a Book which has a look as modest as the sun which warms us, as the bread which nourishes us—a Book as full of love and blessing as the old mother who reads in it with her dear, trembling lips, and this Book is the Book, the Bible. With right it is named the Holy Scriptures. He who has lost his God can find Him again in this Book, and he who has never known Him is here struck by the breath of the divine Word."—HEINE.

#### Book of Books

Thou art a lamp whose flickering light is old;

Yet, in the darkened hours of earth's new day,

It shines anew, to make the certain way

Of joy and peace and glories still untold.

Thou art a flame which purifies the gold

Of man's true self, and burns the dross away.

Misshapen by the forms of baser clay,  
Tomorrow's life must find thy nobler mold.

Thou art a blazing sun whose warming light

Still dries the dew of penitential tears,  
Gives life to all the world, makes clear to sight

The power of truth, the love that conquers fears.

O Book of books, our lamp, our flame,  
our sun,

Reveal! Refine! Inspire! Till heaven is won.

—ALFRED GRANT WALTON.

#### Wesley on the Bible

"To candid, reasonable men, I am not afraid to lay open what have been the inmost thoughts of my heart. I have thought; I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God: just, hovering over the great gulf; till, a few minutes hence, I am no more seen; I drop into an unchangeable eternity! I want to know one thing—the way to heaven; how to land safe on that happy shore. God himself has condescended to teach the way; for this very end He came from heaven. He hath written it down in a Book. O give me that Book! At any price, give me the Book of God! I have it; here is knowledge enough for me. Let me be *homo unius libri* (a man of one Book). Here, then, I am, far from the busy ways of men. I sit down alone; only God is here. In His presence I open, I read His Book; for this end, to find the way to heaven!"

#### In an Hour of Need

"In a message to a group of interested Christians at Nanking on Good Friday of 1937 the Strong Man of China paid a high tribute to the Bible as a refuge in times of sore need.

"I have now been a Christian for nearly ten years, and during that time I have been a constant reader of the Bible. Never before has this sacred Book been so interesting to me as during my two-week captivity in Sian. This unfortunate affair took place all of a sudden, and

I found myself placed under detention without having a single earthly belonging. From my captors I asked one thing—a copy of the Bible. In my solitude I had ample time for reading and meditation. The greatness and love of Christ burst upon me with new inspiration, increasing my strength to struggle against evil, to overcome temptation and to uphold righteousness."

#### The World's Most Popular Book

During the year 1937 the three leading Bible societies of the world distributed a total of twenty-three million, seventy-three thousand, four hundred and fourteen Bibles and portions. The distribution was as follows: Bibles 1,532,098, Testaments 2,101,310, portions 19,440,006. A conservative estimate of distribution by the smaller societies and by commercial publishers would add 4,500,000 Bibles, Testaments and portions. This would make a grand total for the year of over 27,000,000. Since the founding of the work of the three societies, the American Bible Society, the British and Foreign Bible Society and the National Bible Society of Scotland, these houses have issued 925,000,000 volumes of Scripture.

#### For Your Weekly Bulletin

"The Bible, God's Word, is a personal and social message for our time and for all times, an interpretation of time in the light of eternity."—ADOLPH KELLER.

"We may affirm that it is hardly possible to appreciate the treasures of English poetry without some knowledge of the Bible. To be ignorant of it is to miss the resources of our English tongue, since its very prose has entered into the fiber of English verse on almost every level."—DR. JAMES MOFFATT in *Religious Digest.*

"Give the Bible to the people, unadulterated, pure, unaltered, unexplained, uncheapered, and then see it work through the whole nature. It is very difficult indeed for a man or for a boy who knows the Scripture ever to get away from it. It follows him like the memory of his mother. It haunts him like an old song. It reminds him like the word of an old and revered teacher. It forms a part of the warp and woof of his life."—WOODROW WILSON.

A glory gilds the sacred page,  
Majestic like the sun.  
It gives a light to every age,  
It gives, but borrows none.

The hand that gave it still supplies  
The gracious light and heat;  
His truth upon the nations rise;  
They rise but never set.



# HOMILETICAL

## A Preaching Program for December

Orval J. Nease

### Morning Message—December 4

#### FISHERS OF MEN

And he saith unto them, Follow me, and I will make you fishers of men (Matthew 4:19).

#### INTRODUCTION

1. Evident Christianity.
  - a. A desire to follow Christ.
  - b. A desire to win others to Christ.
2. We most truly follow Christ.
  - a. When we catch men.

#### I. THE DIVINE COMMAND

"Follow me."

1. To follow demands separation from others.
2. To follow demands that all else be secondary (verse 20).
3. To follow demands nearness to Christ.
4. To follow demands likeness to Christ.
  - a. Obedience.
  - b. Faith.
  - c. Conformity.

#### II. THE DIVINE ENABLEMENT

"I will make you."

1. The question is not what we are naturally.
2. Following Christ transforms.
3. The Holy Spirit qualifies to win men.
4. The Holy Spirit is the Great Teacher.

#### III. THE DIVINE OBJECTIVE

"Fishers of men."

1. Objective.
  - a. This was Christ's objective.
  - b. This is the believer's responsibility.
2. Method.
  - a. Persevering.
  - b. Tactful.
  - c. Venturesome.
3. Success.
  - a. He is no fisherman who never catches.
  - b. Success is divinely assured.

#### CONCLUSION

"They straightway left their nets and followed him" (verse 20).

### Evening Message—December 4

The first in a series of four on "Fashioning a Life."

#### I. THE DESIGNED VESSEL

O house of Israel, cannot I do with you as this potter (Jer. 18:6).

Lesson-background: Jer. 18:1-6; 19:1, 10-12.

#### INTRODUCTION

1. Jeremiah's visit to the potter.
2. The lesson for Israel.

#### I. GOD'S UNIVERSE IS ACCORDING TO DESIGN

1. Nature in the large.
  - a. Astronomy and the telescope.
  - b. Sun and planets move with precision.
2. Nature in the microscopic.
  - a. The cross section of every petal of every flower shows design.
  - b. The closer you examine God's work the more beautiful the order.

#### II. GOD HAS A PLAN FOR EVERY LIFE

1. God has a right to plan.
 

"Shall the thing formed say unto him that formed it, Why hast thou made me thus?"

  - a. God is Creator.
  - b. God is all wise.
2. God has a plan fitted to every ability and opportunity.
3. Life itself is a gift of trust.
  - a. Israel was dug from the clay pits of Egypt.
  - b. Every life unmolded plastic clay.

#### III. THE UNPLANNED LIFE

1. Some men live without consulting God.
  - a. Too busy about self.
  - b. Too distant for they "follow afar."
2. Some consult God.
  - a. They are unwilling to accept God's program.
  - b. They are neglectful.
3. The tragedy of unplanned living.
  - a. Live as though life here was all.
  - b. Live as though God had no thought of them.
  - c. Unplanned living is wasted living.

#### CONCLUSION

The remorse of a wasted life.  
"Better for that man that he had never been born."  
"He wasted his substance in riotous living."

### Morning Message—December 11

#### CHRISTIAN AUTHORITY

Thus saith the Lord, the Holy One of Israel, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me (Isaiah 45:11).

#### INTRODUCTION

1. Isaiah's conception of God.
2. The importance of a right conception of God.

#### I. GOD AT WORK IN HIS WORLD

1. The ever present God.
  - a. The God of deism.
  - b. The God of pantheism.
  - c. The God of theism.
  - d. The God of the New Testament.
2. The work of God in creation.
 

"In the beginning God."

  - a. Nature.
  - b. Man.
3. The building of Christian character.
  - a. For this the world was created.
  - b. For this Christ died.
  - c. For this the program of Deity.

#### II. CHRISTIAN'S PLACE IN THE DIVINE TASK

- "We are labourers together with God."
1. Man the "last link" in the chain of redemption.
    - a. The place of the Godhead in redemption.
    - b. Man the converting agency (James 5:28).
  2. God has made this plan to depend upon human co-operation.

#### III. ACKNOWLEDGED HUMAN INSUFFICIENCY

1. Human resources insufficient.
 

"Not by might nor by power."
2. Substitute for divine aid.
  - a. Talent.
  - b. Organization.
  - c. Spectacular gospel.
3. The failure of the church.
  - a. A commentary on human weakness.
  - b. A reflection upon divine provision.
  - c. A tragedy in human history.

#### IV. DIVINE RESOURCES PLACED AT HUMAN DISPOSAL

1. God delights in His "asking children."
 

"Ask me."

  - a. Prayer is asking God.
  - b. Faith is appropriating.
2. God declares His children must "command" Him.
 

"Command ye me."

  - a. Command on the basis of human need.
  - b. Command on the basis of divine provision.
  - c. Command in keeping with the divine will.

#### CONCLUSION

"Concerning my sons."  
"Concerning my work."

### Evening Message—December 11

#### II. THE GOODLY VESSEL

He shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work (2 Timothy 2:21).

#### INTRODUCTION

1. The assumption of the lesson.
  - a. Man may meet God's program!
  - b. Otherwise God is unreasonable.
2. The glory of the divine approval.

#### I. THE POSSIBILITIES IN THE CLAY

1. The child a bundle of possibilities.
  - a. An eternity of joy or woe.
  - b. The parent and teacher responsibility unmeasurable.
  - c. "As the twig is bent so is the tree inclined."
2. Measureless possibilities.
  - a. Beauties of character.
  - b. Lives of service.
  - c. Measures of godlikeness.

#### II. THE MOLDING PROCESS

1. The plastic clay.
  - a. No hidden reserve.
  - b. Seeking the Master's will.
2. The wheel of divine providences.
  - a. Shaping character.
  - b. Determining destiny.
  - c. Providences are not unfriendly.
3. The hand of the Potter.
 

"In the hand of the potter."

  - a. The Master Craftsman.
  - b. Yielding to the Potter's hand.
  - c. "It is not in the mud," declared a potter at the Century of Progress Exposition.

#### III. THE ACCEPTABLE VESSEL

1. Compares favorably with design.
 

Note—The designer of the Brooklyn Bridge when viewing the completed structure declared, "It is just like the plan."
2. Approximating God's plan.
  - a. God's plan is in keeping with the possibilities of the clay.
  - b. The will of God may be approximated.
3. Testimonials.
  - a. "Apprehend [or lay hold of] that for which also I am apprehended of Jesus Christ" (Phil. 3:12).
  - b. "I have finished the course" (2 Tim. 4:9).

#### CONCLUSION

"Well done, thou good and faithful servant."

### Morning Message—December 18

#### KNOWING JESUS CHRIST

This is life eternal that . . . they might know . . . Jesus Christ (John 17:3).

#### INTRODUCTION

1. The assumption of all Scripture.
  - a. That God is a person and may be known.

b. That man is a person and may know.

2. Living is knowing.
  - a. Knowing things.
  - b. Knowing persons.
3. Superlative living is knowing God.

#### I. KNOWING CHRIST DEPENDENT UPON OBEDIENCE

"We know him, if we keep his commandments" (1 John 2:3, 4).

1. Obedience as conduct.
 

Keeping the law.
2. Obedience as duty.
 

The "ought" of inner compulsion.
3. Obedience as delight.
 

"Behold I delight to do thy will, O God."

#### II. KNOWING CHRIST DEPENDENT UPON LOVE

"Everyone that loveth is born of God and knoweth God" (1 John 4:7, 8).

1. Love, the approach to God.
  - a. God wants the whole of man.
 

Intellect, will, emotion.
  - b. God craves the love of His children.
2. Love, the eyes of the soul.
3. Love, the unfoldment or release of personality.
 

"Thou wilt manifest thyself unto us, and not unto the world."

#### III. KNOWING CHRIST DEPENDENT UPON TRUST

"Be still and know that I am God" (Psalm 46:10).

1. Stillness a condition of knowledge.
  - a. "Stillness not the opposite of noise or tumult."—DR. JOWETT.
  - b. Stillness is the relaxed attitude in the midst of struggle, etc.
  - c. It is the meditative mood in which men discover art, science, etc.
2. The attitude of trust.
  - a. "Trust is an utter collapse in the arms of God."—DR. R. T. WILLIAMS.
  - b. "Take no thought" (Matthew 6:25-34). (R. V. has it, "Do not be worried sick.")
  - c. "Behold God [R.V.] maketh all things to work together for good" (Romans 8:28).
3. "Unto you therefore which believe he is precious" (1 Peter 2:7).

#### CONCLUSION

The place of divine revelation is dependent only upon relation.  
See Luke 24:31-35; John 21:1-14.

### Evening Message—December 18

#### III. THE MARRIED VESSEL

And the vessel that he made of clay was marred in the hands of the potter (Jer. 18:4).

#### INTRODUCTION

"A savour of death unto death . . . the savour of life unto life" (2 Cor. 2:16).

The very gospel that saves some will damn others. The attitude of the recipient is the determining factor.

"One ship sails east  
And one sails west  
While the selfsame breezes blow.  
'Tis the set of the sail  
And not the gale  
Which determines the way they go."

#### I. MARRIED IN THE MAKING

1. God does not compel men.
  - a. Mercy surrounds with providences.
  - b. Holy Spirit brings pressure to bear.
  - c. God respects man's power of choice.
2. Success demands human co-operation.
  - a. Passive co-operation insufficient.
 

Note—Man in service in Boston declared when approached, "Here I am, God can save me any time He chooses. I am neither yielding nor rejecting."
  - b. Active co-operation demanded.
 

"Why halt ye between two opinions?"  
"Because thou art neither hot nor cold I will spew thee out of my mouth."
3. Marred in God's hand.

#### II. THE UNYIELDING CLAY

1. Unlike the potter's clay, man has a will to be taken into account.
2. Not outward circumstances which determine.
  - a. No lack on part of Potter.
  - b. Conditions, though unfavorable, not final factor.
3. The clay itself determines.
  - a. An inner unyieldedness.
  - b. Secret rebellion.
  - c. Unbelief.
  - d. Insincerity.

#### III. HE MADE IT AGAIN

1. Justice would discard the clay.
  - a. Impatience of believers with unbelievers.
  - b. "He made it again."
2. Mercy may offer another chance.
  - a. Presumption to assume another mercy.
  - b. God is under no obligation to call more than once.
  - c. The fathomlessness of God's mercy.
3. God's second best.
  - a. We are responsible for what we might have been.
  - b. The regrets that follow the choice of the second best.
  - c. Every backslider must take God's second best.
 

"Another vessel."

#### CONCLUSION

There is no road to yesterday.

## Morning Message—December 25

## WISE MEN FROM THE EAST

Where is he that is born King of the Jews? (Matthew 2:2).

## INTRODUCTION

- Two kings in one kingdom.
  - Herod—by authority of Rome.
  - Christ—by divine authority.
- Attitudes toward the true King.
  - Wicked men sought to slay Him (Herod).
  - Wise Men sought to worship Him.

## I. THE KING OF THE JEWS

- Of the lineage of David.
- By the desire of Jewry. The prayers for Messiah.
- By divine program. "The government shall rest upon his shoulders."

## II. THE KING OF THE HEART

- No room for Christ in Jewry. From birth to ascension.
- Christ seeks to reign in the heart. "Kingdom of God is within you."
- The kingdom of peace. "Righteousness, joy and peace in the Holy Ghost."

## III. THE ETERNAL KING

- Earthly kingdoms rise and fall. Caesars, Alexanders, etc.
- The setting up of the eternal kingdom. "The kingdoms of this world shall be the kingdoms of our Lord."
- The coronation of the King.
- "And of his kingdom there shall be no end."

## CONCLUSION

- Where is He?
  - In Jewry unwelcomed?
  - In the heart made glad?
- They who recognize His Kingship worship.
  - Even wicked Herod acknowledged that worship was due him (Matthew 2:8).
  - Wise Men and shepherds worshiped when they found Him.
  - In the eternal kingdom all shall worship. "Every knee shall bow." "Holy, holy, holy," declare angels.

## Evening Message—December 25

## IV. THE SHATTERED VESSEL

Even so will I break this people as one breaketh a potter's vessel, that cannot be made whole again. (Jer. 19:11).

## INTRODUCTION

- The 19th chapter incident seems to complete the story of the 18th.
- The visit of the elders with the earthen vessels to the place of rejection.

## I. THE HARDENED CLAY

- Hardened by repeated rejections.
- Repeated choices determine character.

- Character determines destiny. "Decision—oh, how small it seems. Decision—oh, how much it means."

## II. RETURN TO PLASTICITY IMPOSSIBLE

- The loss of plasticity a gradual process.
  - Constant rejection destroys the ability or capacity of repentance. Note—Esau found no place of repentance though "he sought it carefully with tears."
  - Judas "went to his own place."
- Second probation.
  - Wrong scripturally.
  - Wrong logically.
  - Impossible psychologically.

"What we are when death finds us we shall ever be."

## III. REJECTED BY THE POTTER

- Final refusal to be adapted to God's plan.
- God in turn rejects the clay. "Because they have forsaken me" (verse 4).
- Even God stands helpless before the unyielding sinner.

## IV. SHATTERED IN TOPHET

- Broken beyond recovery. "A potter's vessel that cannot be made whole again" (verse 11).
- God's valley of Hinnom. "The valley of slaughter" (verse 6).
- "Thus saith the Lord of hosts, the God of Israel" (verse 15).

The final appeal of a broken heart.

## CONCLUSION

"Whosoever shall fall upon this rock shall be broken, but upon whomsoever this rock shall fall it will grind him to powder" (Matt. 21:44).

## Sermon Suggestions and Outlines

Pleasing God  
C. A. RENEY

(1 Thessalonians 4:1-3)

St. Paul is exhorting the brethren, "As ye have received of us how ye ought to walk and to please God, so ye would abound more and more."

"For this is the will of God, your sanctification."

The justified soul pleases God; the sanctified pleases Him "more and more." Paul would "give thanks to God always for you all, remembering without ceasing your work of faith, and labour of love and patience of hope in the sight of God and our Father. Ye were ensamples to all that believe in Macedonia and Achaia."

Because he had not heard from this church and did not know the afflictions and tribulations through which they were passing, Paul was fearful lest the tempter had gotten in and his labor had been in

vain. When Paul could no longer forbear, he sent Timothy to find out how the church was getting on. As soon as Timothy came back with such a good account of their faith and love, Paul broke forth in another overflow of thanks for "all the joy wherewith we joy for your sakes before God."

On one of my charges we had an old man converted late in life. In giving his testimony he would thank God for saving him and, with face aglow, close with the words, "I want to do all that I can to please Him." Another young pilgrim who ends her prayer likewise always blessed my soul.

The thirty-seventh Psalm illustrates mutual delight between man and his God. In the fourth verse we read, "Delight thyself also in the Lord: and he shall give thee the desires of thine heart." The twenty-third verse tells us, "The steps of a good man are ordered by the Lord, and He delighteth in his way."

We may not all be great, or gifted, or noted, but we all can be good. God has grace enough to make the vilest sinner clean.

Paul exhorts this young church at Thessalonica, "As ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For this is the will of God your sanctification."

## I. WALK IN LOVE

Jesus said to His disciples, "A new commandment I give unto you, that ye love one another: as I have loved you. He that dwelleth in love dwelleth in God and God in him" (John 13:34).

Paul prayed thus for the Thessalonians, "The Lord make you to increase and abound in love one toward another, and toward all men even as we do toward you." The apostle gives us also that wonderful thirteenth chapter of 1 Corinthians.

Alfred Cookman, the sainted man of the Nationals always used to pray, "Lord, give me more love!"

## II. TO PLEASE HIM WE MUST OBEY HIM

His choice (Eph. 1:4; 2 Thess. 2:13). His call (1 Peter 1:15). It is God's promise and God's command.

One must endure hardness as a good soldier of Jesus Christ—willing to be, to do, to suffer; and to hold steady.

There came into my hands a while ago an account of a Baptist preachers' meeting held in the Southland. An elderly minister told how he was sanctified and received the baptism of the Holy Ghost. He said the tests came to him in this manner:

1. Would you be willing to have your name published in your church paper, warning the people of you as a dangerous man?

He answered, "If that is the price, I pay it."

2. Suppose your board of deacons should come to you and say, "We have held a meeting and have come to the conclusion that it will be the best thing for the church if you hand in your resignation."

"If that is the price, I pay it," came his answer.

3. Would you be willing to take your wife and child, leave the comfortable parsonage, and go out under the stars, without money or friends?

Again he replied, "If that is the price, I pay it."

About that time there came a shock of glory. But, best of all, God did not ask him to do any of those things.

We live without condemnation, get our prayers through, and do those things "pleasing in His sight"—1 John 3:20-22.

## III. WALK BY FAITH

"Without faith it is impossible to please him" (Heb. 11:6). Faith is what pleased the Master when on earth, and, when missing, called forth his rebuke. It grieved Him when He found unbelief in His disciples, "O fools and slow of heart to believe."

Paul sums it up in Hebrews 10:38, "Now the just shall live by faith; but if any man draw back my soul shall have no pleasure in him." We draw back to what state? "Unto perdition!"

When I, as a young man, met the second crisis and God sanctified me wholly, the best man of the church of which I was a member came to see me. He said that he had heard the news that God had sanctified me. I verified the glad news. Said he, "I want to warn you . . ." This from an old man who had been in the church forty years. I looked at him in wonder. Warning me of that for which Jesus prayed, and for which He died! (John 17; Heb. 13.)

One night, after the holiness meeting, another old man said, "I want to tell you something I have never told a living person. When, at the age of forty, God graciously sanctified me wholly, my business was my idol. (He was a prosperous business man.) I would have sold my business for five cents, for the way I felt. I was class leader. I went back to my class and told them how God had sanctified me wholly. They looked black, and would not receive my testimony. I went home and told the Lord I would call it the fullness of God's love. But still the people looked black. Again I went home, and told the Lord, 'They will not receive my testimony. I'll tell you what I will do. I'll subscribe for six copies of the Guide to Holiness and send them out through the church, and withhold my testimony. When I did that the Lord dropped me.'"

I was reading in a paper of another denomination a lengthy article on the necessity of the baptism with the Spirit.

It came to the conclusion that this was the great need of the church. In summing it up, the writer said that three things stood in the way of most people:

(1) Ignorance, (2) prejudice, and (3) refusal to pay the price.

Paul was praying night and day exceedingly that he "might see their face and perfect that which is lacking in their faith." They had faith, but there was a lack.

(4) They that are in the flesh cannot please God.

The carnal mind, the old man, the sin that dwelleth in me—the flesh. It is not pleasing to God to have His children still carnal. Our old man must be crucified with him that "the body of sin might be destroyed, that henceforth we should not serve sin." "If we say we have fellowship with him and walk in darkness, we lie and do not the truth."

(5) Walk in the light—fellowship, cleansing.

Walking pleasing to God—"that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

Enoch walked with God and had the testimony that he pleased God.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect . . . to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ, to whom be glory for ever and ever." Amen.

## Guaranteed Prosperity

R. R. AKIN

And whatsoever he doeth shall prosper (Psalm 1:3).

Quote Psalm 1:1-3 (Happiness of the Godly).

## INTRODUCTION

- God has always moved from the lesser to the greater.
- If God is in a thing, it will make progress.
- There is no defeat for the "people of God."

## Expository Outlines for December

Lewis T. Corlett

## The Christian's Sacrifice

(Hebrews 13:14-21)

## I. INTRODUCTION

1. The relation of the Christian to this present world (v. 14; ch. 11:14-16).

- Not anchored here.
- Pilgrims, strangers.
- Citizens of another realm.

- "If God be for us, who can be against us?"
- "Speak unto my people that they go forward."

"Then forward still, 'tis Jehovah's will."

These three verses picture to us the godly man:

## J. PRESCRIBED CONDITION

## 1. Negative.

- "Blessed is the man that walketh not in the counsel of the ungodly." But, seeketh counsel, advice, instruction from the "Advocate with the Father," Jesus Christ.
- "Blessed is the man that standeth not in the way of sinners—" But seeketh happiness and pleasure within the kingdom of God.
- "Blessed is the man that sitteth not in the seat of the scornful." But, seek our spirit from Christ and that of love. Not to be scornful, criticizing, or judging others.

## 2. Positive.

- "But his delight is in the law of the Lord—" Law is made for the lawless and law breakers. "My yoke is easy and my burden is light."
- "And in his law doth he meditate day and night—" "Whose mind is stayed on thee." A continued and consistent living.

## II. UNFAILING PROMISE

- Compared to a well watered tree.
  - Regular in fruit-bearing—faithful. "I am the vine, ye are the branches."
  - "His leaf also shall not wither." Always evidencing signs of spiritual life.
  - "And whatsoever he doeth shall prosper." Accomplishing things for God. Reaching others for Jesus. "We'll work till Jesus comes, and we'll be gathered home."

## 2. Allegiance pledged and given.

- Like army officers, ready to move at a minute's notice.
- Business relations with heaven kept settled all the time.

## II. THE CHRISTIAN'S OBLIGATION

## 1. Praise (v. 15).

- Two kinds of sacrifice—one expressed a consciousness of sin,

- the other expressed the recognition of its removal.
- A recognition of the priesthood of believers.
  - A fruit of the inner soul.
- "Do good and to communicate forget not" (v. 16).
    - Active doing of good.
    - By obedience bring the favor of God, be well pleasing in His sight.
    - The use of all the talents and abilities and capacities of the nature of man in doing good to God and for God.
  - "Pray for us" (v. 18).
    - Out of gratitude for the spiritual service given.
    - Out of a nature that loves to commune with God.
    - For the well-being of God's cause and the guidance of His workers.
    - As a part of the sacrifice of praise.
- ### III. GOD'S PROMISES
- To make you perfect in every good work (v. 2).
    - The attitude of praise and the sacrifice of praise give God the proper attitude and atmosphere in which to bless and enrich the service of His children.
    - He will do what the individual was unable to do without Him.
    - He will crown the feeblest efforts with success.
  - "Working in you that which is well pleasing in his sight" (v. 21).
    - Guidance in the proper service.
    - Revealing the proper words to say.
    - The outpouring of the heavenly atmosphere to empower the soul.
    - All to be done through the power and sacrifice of Christ.
- ### IV. ALL CHRISTIANS SHOULD BE CAREFUL TO OFFER THE SACRIFICE OF PRAISE

#### The Pre-eminence of Christ (Col. 1:15-22)

- ### I. IN RELATION TO THE FATHER (vs. 15, 19)
- "The firstborn of every creature."
    - "The only begotten of the Father."
    - The personality of the Father in the Son and the Son in the Father.
  - The image of the Invisible God.
    - He is all that God the Father is.
    - He is the fullness of the Godhead bodily.
    - He enjoys equality with the Father.
    - He and the Father are one.
  - He is above all of God's creation in His position of equality in the Father.

- ### II. IN POWER (vs. 16, 17)
- All laws were put in operation by Him.
  - All kingdoms and powers owe their existence to Him.
  - All material creation was made by Him.
  - All creation was made for Him as well as by Him.
  - He is the Great Designer behind all of creation.
  - His power rises to the authority of sustaining all creation. "By him all things consist," or are held together.
  - He was before all, is over all, and is beyond all in power, authority and majesty.
- ### III. IN RELATION TO THE CHURCH (v. 19)
- He is the Head of the Church.
  - The Church enjoys the vital relation of the body to the Head.
  - He plans for the welfare and usefulness of the Church.
  - He directs the activity of the Church.
  - Eventually He will present the Church to the Father.
  - From Him the Church draws wisdom, strength and glory for her sustenance and power.
- ### IV. CHRIST'S CROWNING IS AS A SAVIOR (vs. 20-22)
- Gave Himself a ransom for lost humanity.
  - Provided the means of reconciliation.
  - Transforms rebels into sons, sinners into saints.
  - He died to provide holiness for humanity so that He would not be ashamed to present those who follow Him to the Father.
- ### V. ALL MEN SHOULD GIVE HIM THE PRE-EMINENT POSITION THAT HE DESIRES AND DESERVES

#### Divine Power

(Acts 1:1-14; 2:1-4)

- ### I. PROVISION OF POWER (vs. 1, 2)
- Centered in Christ's life and ministry.
  - Revealed in His daily life.
    - He had control over temptation.
    - He subdued devils.
    - He was victorious over enemies.
    - He overcame in all tests.
  - Manifested in His resurrection.
    - Victory over death, power over the grave.
    - Defeat of all forces of hell.
    - Displayed in power and glory.
- ### II. PROMISE OF POWER (vs. 3, 4)
- Direct promise of Christ.
    - Directed them to the place to tarry.

- Admonished them to wait for the Provision.
  - Pointed them to the Agency of power—the Holy Spirit.
  - Connected the promise to the Godhead, the power through the Spirit provided in sacrifice of Christ according to the promise of the Father.
- Reiterates the message of John (Matt. 3:10, 11).
    - Something beyond the privileges of the past.
    - Something better than John's baptism.
    - Definite declaration of the cleansing power of the Baptism with the Holy Spirit.
- ### III. THE SOURCE OF POWER (vs. 6-8)
- Not in knowledge.
  - Not in understanding of prophecy.
  - Not in restoration of political kingdoms.
  - Centered in Divine Personality—the Holy Spirit.
    - He was to empower, endue and endow them.
    - They were to have the privilege of having Him abide in their hearts.
- ### IV. THE DISCIPLES WAITED FOR THE PROMISE (vs. 12-14)
- Obedied the divine command and "tarry."
  - Followed the divine direction and waited until they were in the happy realization of the fullness of the Spirit.
  - Theirs was an active waiting as they prayed.
  - The waiting disciples were rewarded and the promise of God was verified (Acts 2:1-4).

#### Conclusions from the Past

(Philippians)

(Chapter 1:21-24)

- ### I. PAUL REVIEWS HIS LIFE
- Time of retrospection.
  - Paul has learned some lessons from the past.
    - Derived some benefit from it.
    - Learns some lessons to guide in the future.
- ### II. LIFE IS A WEARISOME JOURNEY (1:23)
- Life had its sorrows and troubles for Paul.
  - Recognized clear call of duty regarding problems and burdens.
    - Trust God.
    - To use the experience to help others.
- ### III. ATTITUDE TOWARD THE PAST (2:1, 4:8)
- Look for the good—let this regulate the attitude of life (2:1).
  - Think on the good—let this control the mental faculties (4:8).

- Basis of hope and assurance toward God (3:7-10).
  - Not ancestral religion nor mere creed, nor just sincerity and steadfastness.
  - A personal knowledge of Christ.

- ### IV. PROPER ATTITUDE TO THE PRESENT
- Let the mind of Christ control (2:5).
  - Accept the challenge of the present in the power of Christ (4:13).

- Take Paul's attitude to material goods (4:11).

#### V. OBJECTIVES FOR THE FUTURE

- Pressing toward the mark of the high calling of God (3:14).
- To be ready any time Christ should come (3:20, 21).

#### VI. EACH CHRISTIAN SHOULD ADOPT THE SAME ATTITUDE AS PAUL DID TOWARD THE PAST AND PLAN TO MAKE THE NEW YEAR A TIME OF ADVANCEMENT

## Suggestions for Prayermeetings

H. O. Fanning

#### The Spirit for All Believers

*Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. (Acts 2:38, 39).*

Concerning the gift of the Holy Spirit, numerous views have been held and presented. Some have insisted that He was only for the apostles. Others have included believers of the apostolic age. Some tell us the gift of the Spirit is only for ministers of the gospel. Others that He is given only to some occasional, outstanding persons as such appear. Other views have been held by other groups. But what does God say in His Word? He is the giver of the Holy Spirit. Not only that the apostles and those of the apostolic age; not only that ministers and occasional outstanding persons should receive Him, but that all believers throughout the age should be eligible to receive the gift of the Holy Spirit. He is the Executive of the Godhead, and comes to do His work among men.

I. Without His coming, there would have been no believers, there would have been no Church. That there were believers before His outpouring on the day of Pentecost is certain. But that outpouring was dispensational. He was here before that event, as certainly as He was after it. John the Baptist was filled with the Holy Spirit; Jesus received the Spirit at His baptism and performed His public ministry in His power. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him (Acts 10:38). His final commandments to His apostles were given through the Holy Ghost (Acts 1:1-8).

II. The making of believers, and the perpetuity and power of the Church are as dependent upon the presence and power of the Holy Spirit today, as they were in the beginning. The weakness of the Church is due to the weakness of

its members. This weakness is incident to the meagerness of our experiences with the Holy Spirit and our lack of co-operation with Him in the accomplishment of His work. There are richer experiences, and more of the power of the Holy Spirit than most of us are enjoying today.

III. For everyone who has been born of the Spirit there is in the divine provision and purpose the baptism with the Spirit. This is not a goal, but a gateway experience. His sanctifying act, which is instantaneous and complete, is in order to His lifetime work in and through the believer, which is gradual and progressive. What we allow Him to do subsequent to His sanctifying act has much to do in determining the measure of His power that will be manifested through us.

IV. Believers are incomplete in their experiences without the gift of the Holy Spirit as a second definite work of grace, subsequent to regeneration. This is as true in our experience as it is in the Word of God. Without this work the believer is incomplete in the matter of deliverance from indwelling sin. He is incomplete in the matter of endowment with power from on high. He is incomplete in the matter of what the Holy Spirit has come to do in and through him; subsequent to his initial sanctification.

V. The Holy Spirit works through us as He works in us. Our lack of co-operation with Him in His working in us limits Him in His working through us. Humanly speaking, in the matter of our value to God and men in the work of the Church, the key to the situation is in our own hands. We need constantly to remind ourselves of the place God has given to the Holy Spirit in His work, in our lives, and of our need of Him in the work we are here to do. Without the Holy Spirit and without our co-operation with Him in His doing of His work in and through us, that work will not be done. God will not be glorified, men will not be saved, we will not be used and blessed. Much harm will be

done; much good will be left undone. Invaluable gains will not be made; irreparable losses will be suffered.

#### The Closing Scene in a Well Spent Life

*I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not to me only, but also to all them that have loved his appearing (2 Timothy 4:6-8, R.V.).*

One important question concerning a road is, "Where does it lead?" Where will I find myself if I travel it to its end? And this is especially applicable to the road of life. Some sort of road of life we are all traveling. It becomes us to stop and ask ourselves, Whither is this road I am traveling leading me? Where will I be at its end? I have but one life to live; but one opportunity to choose my way. What will be my gains and losses if I continue in the way in which I now am? How may I get the most out of life? How may I have the greatest gains, and the smallest losses? These are important questions. Whether we ask them or not, the reaching of the end of the road we travel is inevitable. The gains and losses will occur. Life will

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be what it ought to be, only as we choose to have it so, and co-operate with God in the making of it so.

I. This man met Jesus on the Damascus road, and yielded his life to Him. His one question was, "Lord, what wilt thou have me to do?" Three days later the Lord sent Ananias to him that he might receive his sight, and be filled with the Holy Spirit. Not only was Saul traveling the Damascus road that day, but he was traveling a road of life. He did not change from the Damascus road, but he changed from his road of life. He there began what became a well-spent life. And this is the way to begin such a life. Somewhere this decision must be made, somewhere this change must occur in every life that is to be well spent.

II. *I have fought the good fight.* A well spent life is vastly more than the crisis changes of regeneration and entire sanctification. These changes make possible the living of such a life. But the changes are one thing, the living of the life is another. It is what we do after these crises changes come that determines whether or not the life we live will be well spent. Paul had a place to fill in the epochal changes. He had his place to fill in the living of the life that followed. It was not what someone else did, but what Paul did by the grace of God that made his a well spent life. Life is a battle field, an arena of conflict. Some sort of fight all must make. For God and with Him, or against God, and without Him.

III. *I have finished the course.* God has a course for every life to run. Blessed indeed is the man who can say with Paul

of old, *I have finished the course.* This means a life lived as God designed it to be lived. The fulfillment of the divine purposes in and through that life. It is more than a life free from wrong doing. It is a life filled with the right doing God wills for it. A life well used; a life well spent. Who can compute the less that God's cause and the world of mankind would have suffered if Paul's life had not been well spent? Who can compute the gain that has come to the cause of God and the world of men because his life was so spent? God alone. Vastly more than our getting to heaven is involved in the matter of how we spend our lives. Getting to heaven is one thing. How we get there and what our getting there means is another matter.

IV. *I have kept the faith.* Paul had kept true to the faith of the gospel; to the revealed plan of human redemption, to the entire faith of God as presented in His Word. This had been no small matter. It had meant controversies with Judaistic teachers and minds, within and without the church. Controversies with heathenism in its various forms. It had meant hardship, want, deprivation, perils in many forms, alienations, and a multitude of the evils that attended his life. He knew nothing of compromise. Keeping the faith was no easy matter then. It is no easy matter now. In the hands of God he was the instrument used in laying a foundation that has stood the test of the age and will forever stand. His life, well spent, has meant glory to God and good to multiplied millions of men. He still lives in the hearts and minds of men.

V. His desire for the future of the work as expressed in his address to Timothy.

VI. He is at the end of his earthly journey. He is at the end of life's road here. His are the words of a man with a well spent life in retrospect. There is just one way to have such an experience, and that is to live such a life. Such a life is worth living.

VII. The outlook ahead. *Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.* Not for him only, but also for many who were the fruit of his ministry. Paul's love for His appearing had been manifested in vastly more than words. His entire life had declared it. Life does not end at the tomb. What it has been here has its place in determining what it will be hereafter. What we want our lives to be in the future, we must make them be now by the grace and power of God. There are vast differences in the people here. There are vast differences in the people there. The change of worlds is one thing. Change of character is another. What men are here, they will be there. Heaven is not an equalizer of men. Life is a stewardship. What we want it to be, we must make it by co-operating with God in the working out of His purposes for it.

#### Appreciation of Human Worth

*I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him (1 Kings 19:18).*

Elijah had just witnessed in Israel, one of its mightiest turnings to God. He had seen the people on their faces, and heard them cry, "The Lord, he is the God; the Lord, he is the God." He had been God's chosen instrument in bringing Israel to this acknowledgment of Himself. He had prayed, and God answered by fire. He had prayed again, and God sent rain upon the drouth-parched earth. But Jezebel had sent a messenger to him, saying that she would have his life, and Elijah had fled to the wilderness, a discouraged and disheartened man. In answer to the Lord's "What doest thou here, Elijah?" he had replied, "I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away" (1 Kings 19:13, 14). In his discouragement he seems to have forgotten the scenes of Carmel, and the mighty movings of the Spirit upon the hearts of the people there. Like other discouraged men, he concentrates his thoughts

upon himself. He sees the discouraging things of life, rather than the encouraging. Never had he had more to encourage him. Never had he been more discouraged.

I. Elijah was victorious as long as his life was in the hands of God, and he was co-operating with Him. Here was the place of victory for him, as it is for all others. A brief review of it may be helpful here.

II. He had experienced one of the greatest victories known among men, as he steadily moved on with God. Discouraging scenes and circumstances were everywhere about him, but he was not discouraged by them. The Lord was ever before him, and this meant encouragement. His presence enabled him to rise above every discouraging condition and thing. He had moved steadily on until he saw the climax of God's dealings with Israel.

III. In keeping the Lord ever before him, Elijah kept himself in the way of encouragement. He saw the encouraging things of life. In an evil moment he put himself in the way of discouragement, and was overwhelmed by it. And so may you, and so may I, so do and be. While Elijah kept his eyes on the Lord he feared nothing. When he allowed his eyes, and his attention to be fixed on Jezebel, he feared everything. Eyes on the Lord is the way of encouragement and victory. Eyes on others is the way to discouragement and defeat.

IV. When Elijah saw normally, he saw the good as well as the evil, and properly estimated their value and significance. When his vision became distorted he saw only the evil and magnified its significance. Many see things with distorted vision. They see only the evil. They neither see nor appreciate the encouraging, the good things. Elijah seems to have lost sight of things that were good, and of appreciation of them.

V. Not so with our Lord. He saw things as they were. Because some were Baal worshipers, all seemed to be Baal worshipers to Elijah. Because some were bad, all seemed to be bad to him. Many are like discouraged Elijah today. Because a few young people are indiscreet, to them, all are indiscreet. Because some have gone wrong, all have gone wrong to them. It would not be easy to find a church or community in which nothing commendable could be found. See the good. Recognize it. Appreciate it. There are few ways in which more harm can be done than that of classifying everything and everybody as bad. Making such statements tends to undermine the confidence of many, and to discourage many who are seeking to please God and live right. It may sound heroic to some to hear the utterance of wholesale denunciations. Such denunciations are not

marks of heroism, but of the lack of it. Elijah is not displaying much heroism here.

VI. This attitude brought Elijah to the place where nothing looked right, and nothing seemed worth doing. Even life to him did not seem worth living. He even wanted to die. In his then state he was helpless and useless. The Lord reminded him that He had seven thousand in Israel who had not bowed the knee to Baal, or kissed his image. That things were not as he imagined them to be. That life was still worth living, and things were still worth doing. That there was still much to be done, and that God needed him in some of the doing. That there was still valuable service to perform, and that he was going to have a part in the performance of it.

VII. The way people and things look to us may be a pretty good indication of our own condition and a poor indication of their condition. Such a condition in ourselves should be alarming to us. Normality is a necessity in the matter of rightly and properly serving God and men.

#### Some Effects of Moral Depression

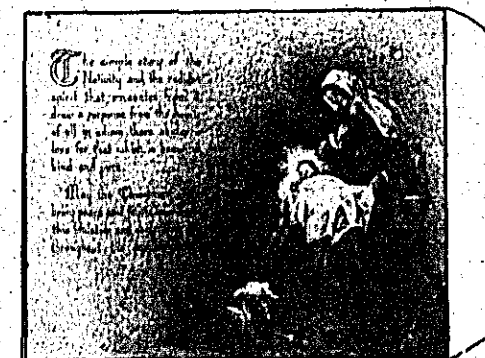
*And he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers (1 Kings 19:4).*

Among the mighty men of the ages, Elijah stands among the most intrepid while normal; and among the opposite class, when abnormal. He is one man at the brook Cherith, at Zarephath, on Carmel; and another under the juniper tree where this request was made. One man in the enjoyment of liberty in the Lord; another man under discouragement and depression.

I. The Elijah of the earlier part of his history is a man in the hands of God, with his life under His direction. He ranks among the giants in faith, and is a man of mark in prayer. The man under the juniper tree is one with his life in his own hands, seeking to take its direction to himself.

II. He asks that he may die. This request is inconsistent with the facts in the case. He is not seeking death. He is running away from it. It is Jezebel's

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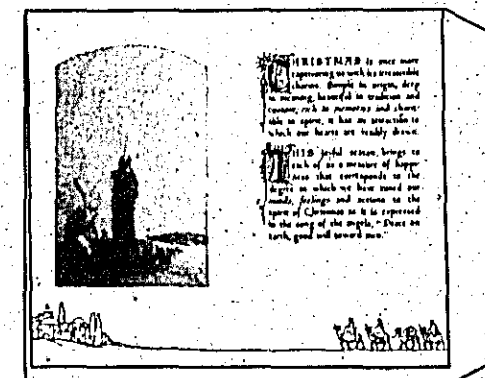
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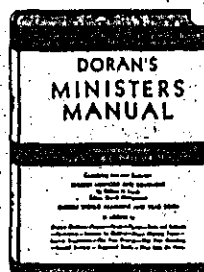
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