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GENERAL SECRETARY
CHURCH OF THE NAZARENE INTERNATIONAL HEADQUARTERS

6401 THE PASEO
KANSAS CITY, MO. 64131
(816) 333-7000

B. EDGAR JOHNSON
GENERAL SECRETARY

Steven D. Cooley
Director of Archives

Nazarene Archives
Ext. 437

THE NAZARENE ARCHIVES

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The collections are largely focused on the denominational rather than the district or local level of the church. However, the archives does maintain what may be the most complete collection of Nazarene district assembly journals (1908-) and a sizeable concentration of records from the American Nazarene schools. The materials related to the religious bodies which formed or later joined the Church of the Nazarene are another significant collection.



Founding General Assembly, Pilot Point, 1908



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ACCESS TO THE NAZARENE ARCHIVES

Access to the collections of the Nazarene Archives is limited to recognized scholars, published authors, church projects, graduate theses or dissertation work, and geneologists. Church projects may include projects by any institution or office within the church. Term papers for graduate or undergraduate classwork are not generally permitted; however, the archives will be happy to work with research seminars of graduate or undergraduate students when certain criteria are met. The faculty of the Nazarene colleges might especially consider conducting seminars with the Nazarene Archives during their January interims.

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Founding General Assembly, Pilot Point, 1908

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THE PREACHER'S MAGAZINE

The Preacher's Magazine was initiated by the Church of the Nazarene in 1926 under the editorship of J. B. Chapman. It was a monthly magazine "specializing in theological and sermonic material especially adapted to the requirements of the men and women who are giving their lives to the preaching of the Wesleyan doctrine of holiness." In the beginning it was stated that "the magazine will not be sectarian, and holiness preachers of all churches are invited to subscribe with the assurance that the central purpose will be to help preachers to preach holiness effectively where they are, and not to proselyte them to some other communion."

J. B. Chapman served as editor through 1947. D. Shelby Corlett, managing editor, then took the reins for several months until L. A. Reed became editor. Reed served until his death in 1952, and Corlett resumed the office and was named editor in early 1953. He served until July, 1954.

In August, 1954, Lauriston J. Du Bois took the editorship and served through 1961 when Norman R. Oke became editor for the two years 1961-63.

In 1964 Richard S. Taylor became editor. Richard Taylor changed the magazine's name from Preacher's Magazine to Nazarene Preacher and it remained so until 1972. Taylor also initiated the magazine insert called "Pastor's Supplement" which carried promotion from all the departments of the church's headquarters.

In 1972 James McGraw occupied the editor's chair, and the magazine was reassigned the name Preacher's Magazine. He also renamed the insert, calling it "Nazarene FOCUS." These changes complied with the agreement made with two other denominations of Wesleyan/Arminian doctrine to make the magazine available to their pastors and include their own promotional inserts.

In the fall, 1978, Neil B. Wiseman became editor. He gave the magazine a new look with a colorful cover in the larger 8½" x 11" size (formerly 5½" x 9"). It also went from bimonthly format to quarterly. The insert was renamed "Nazarene Update." The magazine now served pastors in The Wesleyan Church, the Evangelical Friends and the Churches of Christ in Christian Union, as well as the Church of the Nazarene.

Wesley Tracy became the editor in 1980 and serves at this writing (1984). During Tracy's tenure another denomination, Brethren in Christ Church, was added to the recipient list on the masthead.

The magazine's stated purpose is much the same as it was in 1926: "A professional journal for ministers of the Church of the Nazarene and several other Wesleyan/Arminian denominations, designed to help parish pastors carry out their ministries more effectively."

The
Preacher's
MAGAZINE

January - February, 1944



The Preacher's Magazine

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J. B. CHAPMAN, D.D., Editor

D. SHELBY CORLETT, D.D., Managing Editor

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Managing Editor's MESSAGE

1944 will be as critical a year as this world ever has seen. The demands made upon every sincere minister of Christ will be as great or greater than any demands made upon ministers in the history of the Christian Church. If ever a people needed the message of God, the people who make up our congregations in 1944 will need it.

To give the message of God to the people of our day will demand of us special spiritual preparation. Brethren, we must meet God in the place of prayer, we must have deepening and enlarging experiences of God in our own hearts, we must have God say something to us in our trysts with Him, if we are going to give His message to our people.

Before the year 1944 dawns upon us let each of us give ourselves to prayer, to fasting and prayer, to heart searching and sincere and humble confession of our need of a new touch of God upon our souls as ministers, until our own hearts are refreshed and we have something new in our relationship with God with which to start the year. Such men are needed in the pulpits of the churches of our world today.

Wanted! Sermon outlines. Good outlines—the best you have. There is a call for more and more usable sermon outlines to be printed in *The Preacher's Magazine*. Send them in to the Managing Editor at once. Also, send good prayermeeting plans, suggestions and outlines for talks. Help make your *Preacher's Magazine* all that it should be by making your contribution, especially to this sermon outline department.

D. SHELBY CORLETT,
Managing Editor.

The Preacher's Magazine

Selecting One's Own Heritage

J. B. Chapman, Editor

THERE have been both good and bad factors in every man's heritage, and it is for each one to select the factors he will count as his major. Take parents and home: perhaps there is no argument as to the superior advantage of one who has been "brought up in the lap of the gospel" as compared with another who, like Topsy, "just grew up." But even so, the child from the nonchurch homes has the advantage of a thrill in the things of religion which one accustomed to them from his earliest days does not feel, and there is a sense of independent action on the part of one who came into touch with the gospel after the time of responsibility that is denied to one who "was a Christian from his earliest recollection."

There is no doubt that the preacher who has had opportunities for formal schooling has the edge on the untrained man. But the "self-educated" man, if he has applied himself, has the advantage of the necessity of using what he learns just about as fast as he learns it. And the man who is wanting in formal education can yet be as well read and versatile as he elects to be. And if instead of moping about what he has missed, he utilizes his advantage he may yet be an effective preacher and successful soul winner. A young preacher who was married and had a family of two or three children once wrote Dr. Bresee for advice about going to school. I saw Dr. Bresee's answer to that inquiry. I cannot of course recall the exact words. But in substance he said, "You have made choice of a wife and family instead of a course in college, and it is now too late to recall that choice, and it is not possible to have both the family and the school. Stick to your choice and make that choice serve you as a preacher. Buckle down to home study and make of yourself a 'well-read man.' Learn from everybody and from everything you meet. Be a student, even though you cannot hope to be a scholar. Preach the very best you can always. Pray and trust for the unction of the Spirit and you will be 'a good minister of Jesus Christ.'"

The voice is to the preacher what the right arm is to the blacksmith—it is his

principal physical implement. Just a few preachers are gifted with voices that are ready-made to their purpose. With the great majority there is more that must be desired than that is actually possessed. Whitefield and Henry Ward Beecher could make their preaching effective just by reason of their magnificent voices. But you and I can gain nothing by sighing over our small heritage on this point. But if we make the best we can of what we have on this point we can all do better than we are now doing. If we give some attention to the proper method of breath control, seek to inject flexibility, major on enunciation, and take care always to preach loud enough and yet not too loud, we may yet be accounted as acceptable speakers. And besides this, aware that we cannot depend on delivery, we may drive ourselves to demand of ourselves that we have something worth delivering, and by force of content we may make our ministry last longer than do those who are such good preachers that they do not bother much to preach a good gospel.

The preacher is a prophet, and as such he cannot ignore the moral conditions of his times, and the Lord knows there is plenty that is bad in the conditions with which he is surrounded. But there is also much that is good. In a sense the times demand better qualities of sainthood than even more heroic times required, and there are some of the best people on the earth right now that ever lived on this planet of ours. And there are intimations of hunger for God among men quite generally. And there is a decided sense of world-weariness all about us. The preacher must choose his heritage in these things. If he turns to one phase too exclusively he will of necessity become a pessimist and may easily become a grouch. But neither the church nor the world can endure a preacher who can see no way out. What is the use of preaching if all the ways are blind alleys? Why bother to diagnose if there is no remedy? We are the apostles of *Good News*, and we must major on the factors which gender hope. Sin must be reproved, of course, and the

preacher must refuse to be muzzled. But when the light of the statesman and the soldier goes out, the light of the gospel must burn with the steadier flame. There is a hopeful note in prophecy, and this is the major key upon which the true servant of God must persist in playing. God does stand in the shadows behind the misdeeds of men and nations. God does offer salvation and strength to the lost and dying. And when the age-long war is over, victory will perch upon the banners of Christ. This is the portion of the heritage which we should choose.

The Church, speaking in the wide sense as including all professors of Christianity, has many elements of weakness, some elements of worldliness, and a few elements of wickedness in its broad panoply. And yet the most of the good people of the earth are members of some church, and all the good people make some sort of profession of their faith. And from this jumbled lot we must select our stock. Shall we make the faulty our portion and major on the things that are unlovely? Some preachers do this, of that we are sure. But are they wise in doing this? I know not. Such preachers are wont to complain that they are unwanted, and they charge that those whom they assail are too wanting in high motives to give them a consistent hearing. Well, this is just in keeping with what they have been preaching as the case. The results have seemed to justify their methods. But there are better factors, and if we like we may have these for our portion. I do not know just where the story of Achan belongs in its application to the Christian conflict, but I do know that one bad man cannot defeat the faith of a multitude of good men. I know even that "one man and God are a majority," and that a few prayers may save the city of Sodom. When the preacher assists in the looming large of the alien elements in the church he is helping to defeat the army of God, for propaganda is acknowledged to be a strong force in any conflict. One can preach the church down until defeat is assured. When a young preacher wrote his District Superintendent, J. T. Maybury of the Washington-Philadelphia District, asking for advice on how to deal with a divided and defeated church, Maybury, of sainted memory, replied, "Ignore the difficulties, preach the promises, get the glory of God down upon the people." And I think this is a panacea of almost universal application. "Hot water cures," and "Cold water cures," and "Cures by burning" are not too bad to give, but

they are hard to take and they seldom ever cure anyone. Well, they may cure the disease, but they usually kill the patient, and that just about destroys their usefulness. Of course optimism can be overdone, but from long experience and observation I have come to compute a preacher's probabilities of success pretty much on the basis of the choice he makes for his heritage out of what the church has to offer. If he majors on the faults of leaders, the weakness of members, and the wickedness of those who vote against him I find myself just instinctively scratching his name off my list of eligibles for any hard job I may have in mind. If I find him glorying in the few saints he may have in his group, expressing hope for the wavering, and reaching out with a strong arm to assist the drowning, I find myself wishing he were a dozen men so I could send him to that many places which I know need just such as he is. I know there are both the qualities mentioned in the mass, but I know also that the preacher makes his own selection as to what his heritage shall be. There are both flowers and carrion along the countryside, but the hummingbirds take the flowers and the crows take the carrion—it is the selector that counts.

Well, I must quit somewhere, so I think I will come to the text: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).

Doing the Work of An Evangelist

BY THE EDITOR

WAR casualties among evangelists have been many indeed, so that it is increasingly necessary for pastors to adjust their programs to the changed conditions and plan for more definite conversions in the regular and special services under their personal direction. But like

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most apparent calamities, this necessity makes promise of improvement among the regular ministers in the matter of soul burden and soul winning.

Yesterday's mail brought a letter from an active pastor from which I quote as follows: "There is a problem in my ministry about which I wish to write you. I seem to have difficulty in my Sunday evening services in making my messages as evangelistic as they should be. I have less difficulty in the morning service where the preaching is more definitely directed toward leading the people of God in their worship. I am more of a studious turn of mind, and it is difficult for me to preach so as to stir the people's emotions and bring them to a decision for Christ. My evening messages are too much the same type as the morning, even though I try to make them evangelistic. I even have difficulty in preparing an outline that will lend itself to the evangelistic appeal. I know there is no substitute for earnest effort in prayer, but I thought you might have some practical suggestions to offer. I have thought of leaving the pastorate for a term in the evangelistic field in the hope of developing the evangelistic side of my ministry. Would this be advisable? I have not held many evangelistic meetings, feeling that I should not leave my church for long periods at a time. I shall be thankful for any help you can give me. Yours in Christ."

It occurred to me that the subject of this letter is of enough general interest to warrant printing my answer in **THE PREACHER'S MAGAZINE**. I replied to the preacher as follows:

"**DEAR BROTHER:** The subject of your recent letter is one which is or should be of great interest to all preachers, and especially to pastors at this time when competent evangelistic help is so difficult to obtain. But it is a subject which I do not feel especially competent to discuss. I think my type is much like yours. And although I have been an evangelist much of the time that I have been a preacher, and although God has given me a measure of success in the exercise of the evangelistic appeal, I often admit to myself and sometimes confess to others that the prayer of my heart is and always has been for improvement in the gift of exhortation and for larger success in bringing people to the crisis in salvation. But, on the other hand, it may be that my fellow feeling with you may make for mutual helpfulness as we think over this matter together.

"No, I do not believe you should give up the pastorate for a round in the evangelistic work for the purpose of developing your evangelistic talent. This, as I see it, would not be a worthy reason for such a change. The regular way for a pastor to get into the evangelistic field is for him to have such good success in soul winning in his own charge that neighboring pastors call for his help. And when these calls become so numerous that the accepting of them precludes the possibility of the proper care for the pastorate, then the preacher is justified in giving up the pastorate to devote his time to the new field that has opened to him. But the pastorate is the normal place for the normal preacher, and only special providences or special impressions should take one from it. Making good in the ministry is, I judge, somewhat like making good in business, and there the advice is, 'Go right back where you lost your money and you will find it there.' So I think there is nothing for you but to break through right in the pastorate and become an evangelistic pastor. That is what you want to be, and here is the place to become it."

"It is well that you find yourself more at home with the people of God in the morning service, for this is indicative of your love for the intimate things of God's service, and this trend will serve you well in the fight against professionalism which every preacher must wage to the end of his day. Whenever one is found to be apt in the psychology of crowds so that he can seem to get results without exacting application he has the more to fight to keep always in the realm of the genuine and the real. Men who have to work hard to secure results are safeguarded in that they know as others do not that their success depends upon qualities that can be had only in a life of complete devotion to God and prayer and sincere application."

"But now more directly to the subject: A minister once told me that he attended a conference for Christian workers in Cincinnati, in the days when Wilbur Chapman was in the glory of his simultaneous revivals. Dr. Chapman's method was to have meetings going on in many co-operating churches in a given city at the same time. He would himself preach in first one church and then another and pastors and other preachers would carry on in neighboring churches at the same time. But during the day there would be a Christian

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worker's conference in which Dr. Chapman would give addresses and answer questions. On a given day a pastor arose to say, 'I do not have any evangelistic sermons. I have always served as a pastor. Could you give us some suggestions about how to find material for evangelistic sermons?' To this Dr. Chapman replied, 'There is no special difference in the content of a pastoral and an evangelistic sermon. The difference is in the purpose and the order. Tonight I plan to preach a sermon which I preached to my church on Sunday morning when I was a pastor. But tonight I plan to conclude it with an invitation to people to come to Christ for immediate salvation. I hope God will bless it to the purpose intended and I believe He will.' The preacher said he was present that night to hear the sermon and to observe the results. His testimony was that the sermon was effective and that the response was splendid.

"This, I think, puts the emphasis where it rightly belongs, on the preacher, rather than on the sermon. The fact is that building the preacher is much more fundamental than building the sermon, and preparing the preacher for a specific effort is more important than selecting the content for that specific occasion. This means that you and I are required to apply ourselves to the task of making our own hearts more evangelistic. This is easier said than done. But it can be done. We can bring ourselves to a deeper desire to win men to God by thinking upon the hopeless estate of those who leave God out, and by meditating upon the tremendous burden Jesus bore for the salvation of those for whom He gave His life. And we can lay the foundation for faith for that special melting unction which we must have to preach 'as dying men to dying men' in the spirit essential to the winning of them to Christ. I find myself the essential factor. When I am moved, people are moved too. When I am stolid, people are indifferent. Once a writer urged preachers to 'heat the iron, but keep the hammer cool.' But when I found out that his metaphor made the hammer the preacher, I immediately said it would not work. I have tried it, and when I am cool the people are cold. I must have heat if I expect to generate heat in my hearers. This is no magic method, but I believe it is the only true method. If we would win men for Christ we must be more fully won to Him ourselves.

"As to content for evangelistic sermons: I believe one's own experience is the richest mine. I know some make quite good use of stock stories and time-worn illustrations, but these are dangerous sources. Knowing that personal experience is the greatest force for a public speaker, I have observed a tendency in preachers to relate as personal experiences things which have been in 'preacher help' books for the last two generations. Of course it is possible that the current preacher has had experiences parallel with those recorded in the books, and it may be he uses the approved form unconsciously. Nevertheless, that is a dangerous practice. The preacher's own testimony is his greatest asset and his best source book, aside from the Bible itself. After this comes the experiences of others—famous Christians and Christians 'whom I have known.' All this material is moulded in the crucible of sound orthodoxy, and substantiated by true biblical scholarship.

"There remains really but one thing more, and that is the evangelistic order. The evangelistic order may and does often vary from the pastoral order. In the old books on Homiletics or 'Sacred Rhetoric' as the subject was sometimes called, the 'oratorical order' was greatly emphasized. But sometimes the oratorical order is affected by the purpose. If the climax and the conclusion are intended to be followed by an appeal for people to come immediately to the altar and to Christ, they must necessarily be amended to serve this end. So here again, the purpose is more fundamental than the material. If you can bring yourself around to the place where in your very soul you would come and give your heart to God if you had not already done so, then there is not much doubt that you will bring others to the same place.

"There are of course many books intended to be of help to the evangelistic preacher, but I think there is no better way than just to fill your mind to overflow with gospel truth, pray down grace from on high until your heart is as full of love as your mind is of truth, and then pour out what you have upon the people with the emphasis of a heaven-born passion, and throw yourself unreservedly into the task of exhortation and personal invitation. These have been the factors in the lives of soul winners in the past, and there is every reason to believe they will work today also."

• A panorama of spiritual possibilities given in

Word Pictures from Ephesians

Olive M. Winchester

Spiritual Enlightenment

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power (Ephesians 1:17-19).

THE Apostle Paul is praying. The closet door stands ajar, and we can hear the prayer. How wonderful it is to be able to listen in! Here we learn of his aspirations for the people of God, the ideal which he would have them seek for their spiritual life. Let us note the different requests that he makes.

WISDOM AND REVELATION

First he beseeches the Father that wisdom and revelation be granted unto these believers. Thus primacy is given to wisdom, an intellectual element. Other phases of our being have their value; the emotional responses are spiritually pleasurable and essentially consequential because there is not anything vital in life that does not produce emotional responses. But emotional responses should not be sought directly; they should come as resultant factors. Wisdom on the other hand is to be sought directly.

The question arises, however, what is the import of wisdom in this connection? By wisdom we generally mean intellectual acumen. Is that the meaning here? It would seem not, although intellectual acumen is not necessarily excluded. Wisdom is not possible in any phase of life without understanding. From the context we would conclude that wisdom has a specific designation in this passage.

Throughout the New Testament writings wisdom takes on its meaning from the context and in the Pauline Epistles it refers more particularly to "a knowledge of

the divine plan, previously hidden, of providing salvation for men by the expiatory death of Christ." Thus in I Cor. 1:30 we read, "But of him are ye in Christ Jesus, who was made unto us wisdom from God, and righteousness and sanctification and redemption"; and again, in Col. 2:3 we have somewhat of the same thought, "In whom are all the treasures of wisdom and knowledge hidden." Speaking of this wisdom, one writer asserts that opposed to it "is the empty conceit of wisdom which men make a parade of, a knowledge more specious than real of lofty and hidden subjects; such as the theosophy of certain Jewish Christians, Col. 2:23, the philosophy of the Greeks, I Cor. 1:21ff.

While this is the meaning of wisdom here set forth by the Apostle Paul, we feel most certainly that the most acute intellectual comprehension is necessary to understand its content, which is the glorious plan of redemption. Experientially we may know it without the intellectual phase. For this we are thankful, but the theory of the atonement has called forth some of the most profound theological thinking of the ages. Although we may experience the work of the atonement in our hearts and lives without the theoretical knowledge, yet how much more significant is the meaning when both are combined!

Closely related to wisdom in this prayer of the apostle is revelation. This word as well as its companion which we have been discussing is predominantly Pauline, occurring some nineteen times. The sense in which he uses it is given by Trench. "It sets forth," he says, "nothing less than that progressive and immediate unveiling of Himself to His Church on the part of the otherwise unknown and unknowable God which has run through all ages; the body to which this revelation is vouchsafed being thereby designated or indeed constituted as His Church, the object of His more immediate care, and the ordained diffuser

of this knowledge of Him to the rest of mankind. The world may know something of Him, of His eternal power and Godhead from the things which are seen; which things except for the darkening of men's hearts through sin would have told of Him much more clearly (Rom. 1:20); but there is no revelation save to the Church." So in this passage "what Paul prays for on behalf of these Ephesian converts is that God might continue to bestow upon them the gift of His Holy Spirit already imparted to them, and that to the effect both of making them wise to understand the things of His grace and of disclosing to them more of the mysteries of His kingdom."

IN THE KNOWLEDGE OF GOD

That the meanings we have deduced for wisdom and revelation are the designations of the terms here is further made clear by the fact that the direction of their activities is specified, it is for the fundamental purpose of the knowledge of God. It is not for the purpose of added knowledge in the material realm, it has no relativity to that; neither is it a striving for intellectual acquisition pure and simple, it is that man may know God.

In the first place in considering the aspect of knowledge under discussion we should note the particular word used. It is a compound, and appears very frequently in the Pauline epistles of the captivity. Being a compound it is intensive, having greater strength than the simple word for knowledge. "It is making one better acquainted with a thing known before, a more exact viewing of an object seen afar off. Thus one writer suggests as a translation of the term, 'full knowledge'."

To the Jews from the beginning God had been seeking to make Himself known; many of His attributes had been revealed, but the full revelation came only through Jesus Christ. Thus we read in Hebrews, "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" (Heb. 1:1, 2a).

While through Jesus Christ we have a clear understanding of the fatherhood of God, yet more particularly do we come to a knowledge of God in redemption. As Peter the Apostle said when he wrote, "Concerning which salvation the prophets sought and searched diligently who prophesied of the grace that should come unto you." The wonders of redemption though seen afar by

the prophets are made manifest in their fullness only in the person and death of Jesus Christ. The depths of divine love are not fully known until God gave His Son to die for our sins.

Thus wisdom and revelation have as their specific purpose the knowledge of God in the great plan of redemption. Such knowledge is beyond the ken of human understanding and needs the quickening of divine revelation.

THE EYES OF THE UNDERSTANDING ENLIGHTENED

Emphasizing the thought of divine illumination further the Apostle continues in his prayer with the petition that the eyes of their understanding might be enlightened. Speaking of this expression Salmond says, "The unusual figure of speech 'the eyes of your heart' is peculiarly appropriate here. The gift in question is the specific gift of knowledge or insight, hence the figure of the eyes. The knowledge is a spiritual knowledge, hence 'the eyes of the heart'."

In the Hebrew psychology the word heart varied in its connotation; it might cover the whole range of psychical life, but when it was limited to a specific function it referred to the intellectual. Quite different this is from our use of the word heart in a psychical sense, for we generally use it with reference to the affections. No doubt the Apostle trained as he was in Hebrew modes of thinking used the word in that sense, so enlightenment is of the understanding and herein would have the thought emphasized again which was dominant in the two preceding phases.

In connection with this request for spiritual enlightenment there is given the objectives to be sought. First among these is that they may know the hope of their calling. Two lines of interpretation might follow; one would dwell upon the subjective aspect and thereby the thought would be what is the nature of the certitude of Christian experience. From other writings of the Apostle Paul we know that he states this with a sense of surety dwelling upon the "full assurance of faith." The certitude of Christian experience in the soul is as real, yea, more real than other experiences of life. The Christian to be sure cannot tell you how it is made real, he cannot give the metaphysical explanation, but he knows the reality. This has been the testimony of Christian believers down through the ages when their faith has been vital.

On the other hand the phrase might be objective in its significance and indicate the scope of the plan of redemption which includes within its overtures of grace saving mercy for the life that ~~now~~ is with a true and satisfying philosophy of life and hope for the life to come. In this present age there is individual redemption, but in the great finality there will be cosmic and racial redemption.

Passing on in his desire and outreach for the enlightenment of his converts, the Apostle adds as another objective that they might know the riches of the inheritance of Christ in the saints. In these Christological epistles, of which Ephesians is one, the exaltation of the Lord Jesus Christ is set forth most explicitly. We read that all things are for Him and all things have been made by Him. The worship of angels will be transcendent; the glory of the new earth in which all of the beauty of nature will shine forth without one contrary element will be resplendent, but these cannot compare with the glory of redeemed souls with the guilt of sin removed, the life transformed, and the nature made pure and crystal white through the atoning work of Christ. Who can measure the glory of His inheritance in the saints? Bring into array all the Christian heroes of ancient times and follow them on down through even to the present time which gives us evidence that the spirit of the martyrs has not died out in men. Take all who walked in humble paths not called to face some great

crisis in church annals, but have been just as truly the exemplars of redeeming grace. How immeasurable this glory!

Then as the concluding objective Paul the Apostle would have them receive a vision of the divine efficiency. Had such thoughts been too high, too idealistic for realization, then they were to consider God's power. In doing this we have an "impressive accumulation of terms"; "and what is the exceeding greatness of his power towards us who believe according to the working of the strength of his might." Three words are used here to describe this power, the first one denotes it "as efficiency, operative, energizing power," the second is power as "force, mastery, power as shown in action" and the third is "power inherent, power as possessed, but passive." Accordingly Salmond states, "What the clause sets before us, therefore, is that the measure of that surpassing power of God which is the guaranty of our hope, is the operation of the exertion of the might that dwells in God as seen in the historical case instanced in the following sentence, viz., the resurrection and exaltation of Christ."

The Apostle has concluded his petitions, but we feel that he has drawn a panorama of spiritual possibilities before us which are sufficient to inspire us throughout the days of our Christian pilgrimage. If our vision can grasp them and we can make them the goals of our Christian living, how fruitful will our lives become!



A Heart to Heart Talk

Faithful Stewardship

In Luke 16, Christ underscores the term "steward," for He uses that word and its cognates seven times in eight verses. . . . The unjust steward was commended, not because he acted dishonestly, but because he acted wisely for himself. The Lord would have us, as stewards, act wisely and diligently in the use of all that we have. . . . In I Peter 4:10 we are urged to be good stewards of the manifold grace of God," and this passage implies that whatever gift or endowment we possess must be looked upon as the Lord's property and used for the promotion of His glory.

Faithful stewardship covers every realm. It includes what we are as well as what we have, our person before our possessions. Within the range of stewardship you have not only the surrender of money and material things, but the willingness to realize that God has a definite claim upon our life and service, for stewardship covers every relationship of life. Our goods and our gold are secondary. There must be right employment of our time and of our talents, and then the surrender of our treasures. First our soul, then our service and then our silver.—Presbyterian.

The Paschal Supper in Israel

H. Orton Wiley

THE Passover was one of the three great annual festivals of the Jews, the other two being the Feast of Pentecost and the Feast of Tabernacles. The Passover takes its name from the Hebrew word *Pessah*, which in its verb form means "to pass by" or "to spare." The Greek word is *pascha* from which we derive the term paschal. The Passover feast was celebrated in the month of Nisan, or the month of the Exodus, the first of these celebrations being in anticipation of the judgments about to be visited upon Pharaoh and his people. The details of this rite as it was first celebrated in Egypt are summarized in what is termed the "ordinance of the Passover" found in Exodus 12:43ff. Every head of a family was commanded to choose on the tenth day of the month, a male lamb or goat, and kill it on the fourteenth between the two evenings; no bone was to be broken; the meal was to be eaten in one house; no alien could participate; the lamb was to be eaten with bitter herbs, and was partaken in haste, the participants having their loins girded, shoes on their feet and a staff in the hand (Exodus 12:11).

The Passover was not only the historical anniversary of the deliverance of the Israelites from Egyptian bondage, but it was also an agricultural festival of thanksgiving. It was a feast of the consecration of the first fruits or the beginning of the harvest. This is the viewpoint of Deuteronomy. "Seven weeks shalt thou number unto thee: begin to number the seven weeks from such time as thou beginnest to put the sickle to the corn." (Deut. 16:9). "And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering of thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee" (Deut. 16:10). The second verse of the scripture just quoted refers to the "feast of weeks" or Pentecost. This was dated from the day after the Passover, which in turn, was dated from the beginning of the harvest. The Jewish people carefully visited the fields to watch for the first signs of the harvest, and in backward years added an

It is interesting to note that one of the chief feasts of the Israelitish people was so immediately connected with the sacredness and inviolability of the home.

Intercalary month. This was always an official act on the part of the Jewish authorities. Modern critics have sometimes asserted that the Passover was originally a purely agricultural feast, and that the historical idea was added later. This however, is pure assumption. The Reformers, probably because of their antipathy to the mass, denied that the lamb was a sacrifice. But while it was not a sacrifice in the sense of the mass, it was nevertheless a sacrifice, as is shown by the statement, "It is the sacrifice of the Lord's passover" (Exodus 12:27). Due to the fact that there was no priesthood and no altar, the idea of the sacrifice could not fully be brought out in the first celebration. But at a later time the blood was sprinkled and perhaps the fatty pieces burnt on the altar, as is shown by Exodus 34:25, "Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning." This much, however, may be granted: the Passover was a feast of communion and belonged to that class of sacrifices in which the meal was the principal part. Von Orelli says, "It was a home or family offering, where the members of the family united and confessed themselves to be the Lord's people. Every family was a little congregation of worshippers by itself. The blood had an expiatory efficacy, by keeping the divine wrath away from the home. The sacrificial nature of the occasion is shown by the regulations governing the selection of the lamb (or goat); and the injunction against breaking its bones points to its consecrated character. The hurried completion of the meal brings out the importance of the moment of salvation, when the people were waiting anxiously for deliverance. The bitter herbs referred to the Egyptian oppression, and the unleavened bread also had an historical

meaning. "Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life" (Deut. 16:3)."

It is interesting to note that one of the chief feasts of the Israelitish people was so immediately connected with the sacredness and inviolability of the home. In the New Testament, however, the Passover lamb is lifted to its true prominence as a type of Christ, whose sacrificial death secures deliverance from the wrath of God. St. Paul interprets the Passover for us thus, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover was sacrificed for us: therefore let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." Here the chief emphasis is upon the necessity of Christian purity.

As time went on, and the population increased, certain changes became necessary in the administration of the Passover. In the time of our Lord, the paschal lamb, like other sacrifices, might only be slain in the forecourt of the temple. For this reason the Passover Feast drew an immense concourse of people to Jerusalem. Josephus tells us that at one time the paschal lambs were counted, and that year 256,500 were offered. Reckoning ten men to a lamb, which was usually the smallest number in any group, and taking into consideration the fact that frequently twenty persons constituted the group, the number of people would be almost 3,000,000. It was the vast throngs that gathered in Jerusalem which occasioned fear on the part of the Roman government, and led to the practice of releasing a prisoner each year in order to make a favorable impression upon the Jews.

Previous to the Passover, there was always a period of preparation in Jerusalem. The roads and bridges over which the people traveled were repaired, graves near the road were either whitewashed or fenced in so that no one would be unwittingly defiled, and the fields were searched for any unclean weeds which might be growing in them. While in earlier times the lamb was chosen on the tenth day of the month, this came to be impossible also, and consequently vast flocks of sheep were driven

into the city to supply the Passover demand. The crowds began to arrive on the thirteenth or fourteenth day of the month. The lambs must be killed "between the two evenings." This the Samaritans interpreted to mean between sunset and dark, but the Pharisees held that it must be construed to mean between three o'clock and sunset. All this necessitated great haste, for the lambs must be killed, roasted and eaten after three o'clock in the afternoon.

The ram's horn trumpets announced from the temple the beginning of the feast. At the sound, everyone took his lamb to the temple, the walls of which were gaily decorated with many-colored tapestries in honor of the occasion. The countless victims must be first examined by the priests, to see that they were without blemish, then slaughtered and prepared for roasting. As soon as the courts were filled, the doors were shut until the lambs of those within had been sacrificed. Long rows of priests with gold and silver vessels stood ready to catch the blood and pass it on from one to another until the last poured it upon the altar, from which it ran off through the pipes beneath. As soon as the lamb had been drained of blood, the head of the family to which it belonged took it to the hooks fastened on the walls and pillars where it was opened and skinned. It was now ready to be carried away and roasted, the skin being given to the host in whose house the meal was to be eaten. Utmost care was exercised in roasting the lamb. While it was supposed to be roasted in the courtyard, this became impossible, and consequently it was permitted the people to roast the lamb anywhere within the rabbinical limits of the city. Thousands of fires in special ovens were arranged for them. The lamb was trussed with spits of pomegranate wood arranged in the form of a cross. None of the flesh was allowed to remain until the morning.

THE SERVICE IN THE HOME

Since the Feast of the Passover was also the first day of unleavened bread which alone could be eaten during the week, the preparation began by removing all leaven from the homes. This was generally done on the evening of the thirteenth or the beginning of the fourteenth, and was both an actual and a ceremonial cleansing. The customary procedure is described by historians as follows: a piece of bread was placed in some prominent place, for instance on a window sill, to mark the starting point.

Then the search around the walls of the room began. A spoon and a brush, or at least three or four feathers were used in dusting the walls, shelves and floors. Every nook and crevice was examined for some form of leaven, mold, mildew or anything of that nature, liquid or solid. When the piece of bread was reached, it was taken up in the spoon and the sill carefully dusted. The spoon and the brush were then tied together and hung over the lamp or some object. If in the morning the mice had not bothered it, the task was considered complete. Having purified the home, no member was allowed to enter another home that had not been purified.

But the purification of the house was not all. The dishes or other vessels to be used must likewise be cleansed. Frequently a separate set of dishes was reserved for the Passover. These were frequently very elaborate. Vessels of any kind however, to be used at the feast were cleansed with regularly prescribed rites and in a uniform manner. Metal dishes after being scrubbed must be dipped in boiling water—in a pot used for no other purpose—and then into cold water. Iron vessels must be made red-hot and then washed in the same way. Iron mortars for crushing grain were filled with red-hot coals, till a thread tied on the outside was burned through. Wooden vessels after being dampened were rubbed with a red-hot stone. No clay dish could be used at all unless new, and it had first to be dipped in running water and consecrated by a special prayer. Personal purity was likewise enjoined. Everyone had to take a bath, cut his hair, and clean his nails. The baking of the unleavened bread was equally ceremonial, and after baking, one loaf was laid aside to be taken to the priest at the temple, and this was done with prescribed prayer.

THE RITUAL

After the lamb had been brought from the temple and roasted, the feast proper began. The lamps were lighted and the company arranged in due order on the couches around the walls, each one reclining on his left side. A cup of red wine mixed with water was filled for everyone and drunk after a touching benediction by the head man of the group. A basin of water and a towel were then brought in, that each might wash his hands, and then another blessing was pronounced. A table was then carried into the open space between the couches, and on it was the paschal lamb,

bitter herbs, unleavened bread, and a dish made of dates, raisins and other fruits, mixed with vinegar to the consistency of lime, in commemoration of the mortar with which their fathers worked in Egypt. The head man then took some of the bitter herbs, dipped them into the dish, and after giving thanks to God for creating the fruits of the earth, ate a small piece, and gave one to each of the company. A second cup of wine and water was then poured out, and the son of the house or the youngest boy present, asked the meaning of the feast, in words which had been formally and minutely fixed by the rabbis. The question thus asked, was answered in an equally formal manner in appointed words, the whole story of the deliverance from Egypt being thus repeated at each Passover table, year after year in identically the same words. The first part of the great Hallel (Psalms 113-114) were then chanted: "Praise ye the Lord. Praise, O ye servants of the Lord, praise the name of the Lord. Blessed be the name of the Lord from this time forth and for evermore." . . . "When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion. The sea saw it and fled: Jordan was driven back. The mountains skipped like rams, and the little hills like lambs." This was followed by a prayer beginning, "Blessed art Thou, O Lord our God, King of the universe, who hast redeemed us and our forefathers from Egypt." A third cup was now poured out, and then came the grace after meals. A fourth and last cup followed and then Psalms 115, 116, 117, and 118 which formed the rest of the Hallel or Hallelujah, and another prayer closed the feast.

At midnight the gates of the temple were again opened, and the people who seldom slept that night, poured through them in their holiday dress, with thank offerings in obedience to the command that none should appear before the Lord empty. Of these gifts the priests took a share, and gave back the rest to the officers who had it cooked for them in the Court of the Women, and sat down to a second feast in the temple cloisters, or in some part of the town, within the limits of which it alone was lawful to eat such food.

The whole week was full of interest. On the third day the first fruits of the harvest were brought from the valley of Kidron and waved before the Lord in solemn acknowl-

edgment of His bounty. Before this wave offering, none of the new fruits could be sold or used, but immediately following, the streets were soon filled with sellers of bread made from new barley, parched ears of the young crop and the earlier fruits of all kinds which had been kept back until the time of the wave offering.

The last day of the week was a Sabbath and consequently kept with befitting ceremonies. The morning sacrifice could not begin until the first rays of dawn, and hence a watcher was kept on the roof of the temple, watching for the first faint signs of the morning. When it was visible, the summons was given, "Priests to your ministry! Levites to your places! Israelites

take your stations!" The priests then washed their hands and feet and the service began. The lamb having been prepared was cut in nine pieces and carried by nine priests to the Great Altar, the other priests and the people repeating the morning prayer. The morning sacrifice was now over, two priests sounded their trumpets nine times, and twelve Levites standing on a raised platform in the Court of the Priests, recited the Psalms of the day to the music of their instruments. Then came the ancient priestly benediction, "The Lord bless thee, and keep thee: The Lord make His face to shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace."

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• Some essential qualifications
for a successful minister . . .

The Preacher Who Is Prepared

A. S. London

THE prepared man always has led in the work of building the Church of God. That preparation has not always been made in college halls, but the man has been prepared when the time came for a step forward. Recently I read the statement that ninety-five men out of every one hundred fail in life. Failures are to be found in every walk of life, and the ministry is not an exception.

EXAMPLES OF PREPARED MEN

When God wanted a man to go into Egypt to deliver the people out of Egyptian bondage, He laid His hands upon a prepared man, a man who was skilled in all the wisdom of the Egyptians. He was prepared in the hard knocks of life, and also in the school of learning in special preparation.

When God wanted a man who could systematize the doctrines of Jesus Christ, and write thirteen books of the New Testament, He called upon one who was prepared, Saul of Tarsus. He was a graduate of the University of Tarsus, and had taken a post-graduate course at the feet of Gamaliel.

At one time Europe, as it is today, was in a period of decay. Shameful practices

disgraced the ministry, and the Word of God was denied the people. A man was needed who could go into the lion's den and preach the gospel, and sound the great cardinal principles of *The Book* to the people of Europe. A man was needed who could look into the eyes of the pope and speak the truth. Martin Luther, a man prepared for the task, was God's chosen man for that hour.

England at one time was in the throes of a spiritual dearth, just as it is today. A man was needed who could cope with the situation, and give to the world a church that could shake two continents. God called upon a man who was prepared, and who gave to the world the greatest awakening since the days of Pentecost. John Wesley still lives on, and will as long as time shall last.

A CHALLENGE TO THE CHURCH

There probably never has been as great a challenge presented to the church world as is found today. The call for prepared men never has been so insistent. Consecrated ignorance cannot lead in this fight that the Church faces today. A minister

who is not prepared cannot cope with the situation in which we find ourselves in the church today. Only failure may be expected by the preacher who does not prepare to the best of his ability.

This is a day when old foundations are being broken up and are being reformed; age-old institutions have lost their place and power. Whole empires and thrones have been shattered and fallen; crowns have been taken off the heads of noted leaders, and old customs have been forsaken. We are in a state of unrest, and no man knows what a day may bring forth. The call for prepared men is louder and longer than ever before in your day and mine. The forces of evil never have been so rampant. The present-day situation is a challenge to the ministry of Jesus Christ, and there are great possibilities for the prepared minister to serve God and humanity. As General Superintendent Chapman says, "This is Nazarene day in America."

PREPARATION OUTSIDE OF COLLEGE

Every young minister ought to have a college education if possible; but some of the most glorious pages of church history have been written by men who were deprived of a college education in their earlier years. They were, however, prepared men. God always has used consecrated men and women to build His church regardless of their standing in scholastic circles. The late Bud Robinson was not a college-trained man, but who is it who would say that he was not a prepared man and used of God to build the Church of the living God? I have known him to get on his knees with his Bible and other books soon after eating his breakfast, and not get off his knees until time for lunch. At one time he knew almost one-fourth of the Bible from memory.

It takes hard work to prepare for the ministry. There is no easy road in making preparation for a good ministry.

PREPARATION OF HEART AN ABSOLUTE ESSENTIAL

It takes far more than head knowledge to prepare for the work of the ministry. Good preaching demands divine assistance. No man, however well he may be trained, is able to preach the gospel of Jesus Christ without supernatural aid. The presence and power of the Holy Spirit must be felt in the heart life if preaching is worthy of the name.

The old preachers back in my formative years used to talk about "unction." Well, they had it! When Peter preached on the

Day of Pentecost, men and women were "pricked in their hearts." The preaching in that day, and all other days where something has been done to bring about conviction and conversion, has come from preachers who had preparation of heart; and this is of far more value to the preacher in the pulpit than head preparation.

Preparation of the heart cannot be made in a few minutes before one enters the pulpit. There must be a holy life back in the yesterdays before unction can come in the pulpit. My mother used to tell of a young man, just fresh from the seminary, coming to fill the pulpit where she worshiped. He strutted up the aisle and put down his walking cane as if he were the king on a throne. His long coat and high-wing collar made him very noticeable as a stranger. He announced his sermon text as follows, "Behold, I stand at the door, and knock." He quoted his text three times, and said, "He does knock, He is knocking," and finally had to sit down in the midst of a deathly silence. This brought much humiliation to the young college minister who was prepared in head, as he thought, but certainly was lacking in preparation of heart.

Without a tender, sympathetic and understanding heart, one is ill-prepared to preach the gospel of Jesus Christ. An ambassador of God has the supreme work committed to his hands by our Creator. And God pity any preacher who fails to linger long in the presence of the Most High!

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The city of God. Blessed city. City of peace, and love, and song! Fit accompaniment of the new heaven, fit metropolis of the earth, wherein dwelleth righteousness! How eagerly should we look for it! It will be a joy to enter that joyous city. By this joy we beseech you now to make sure of your citizenship. The right of citizenship is to be had now. He who is its builder and Maker gives it freely. He who is its Prince, whose blood has bought and opened it, gives it freely. He waits to receive applications; nay, He entreats men to apply. He announces that whosoever will only take Him at His Word and trust Him for entrance into it shall have it. Make sure of this continuing city, for here we have none.—BONAR.

The Preacher as Shepherd

Part One

J. Glenn Gould

THE term "pastor" as applied to the work of the Christian minister is most richly suggestive. The original meaning of the word is shepherd, although such a meaning rarely attaches to it today. However, the root meaning of the term still persists in the adjective "pastoral," the first meaning of which is defined as "pertaining to shepherds" and, hence, "relating to rural life and scenes." As applied to the preacher, the significance is clear. He is the shepherd of souls, one whose greatest responsibility is the care and oversight of those who trust him for their spiritual guidance.

There are some insistent demands which the pastoral ministry makes upon men which it will be well to consider. In the first place, it demands a settled and mature personality—qualities which can be garnered only by the passing of time and the acquisition of experience. When, as a young man of twenty-two years, I was being considered for a certain pastorate, one objection raised was my youth. The reply—and the only possible reply that could be made—was that I would get over that in time. Maturity comes only by a process of finding oneself and becoming aware of one's powers and limitations. For this reason, it is rarely wise for a young man just through his formal schooling to plunge into the work of a large and difficult pastorate. The best place for a fledgling preacher to discover his wings is in a small church and preferably in a small town or rural community. Five years spent under such conditions will enable one to develop preaching ability, organize his habits of study and work, and—most important of all—ripen into some degree of maturity. After such an apprenticeship, he will have built up his nervous poise to the point where he can carry the burdens of a larger parish with a much greater degree of success.

A man who is in good health physically, mentally and spiritually, is never too old for the pastorate. There has been developing, in recent years in our church, a clamorous insistence upon young men for the

The pastor is the shepherd of souls, one whose greatest responsibility is the care and oversight of those who trust him for their spiritual guidance.

places of responsibility in the ministry. It is not a reassuring trend. Capable and splendid men in their fifties and sixties are sidetracked to make a place for inexperienced, callow youths. In my judgment it is a vast mistake, and is a mark of weakness rather than strength. The older and more mature and experienced preacher is the man supremely qualified for the office of pastor. The vital question is not "How old is he?" but rather "How youthful is his spirit?"

A second demand which the pastoral ministry makes upon a man is that he be married to a suitable wife. Most churches make this stipulation when they are casting about for a pastor. There have been men, it is true, who made a signal success in the pastorate without having fulfilled this requirement. But they are the exceptions that prove the rule.

Not every woman is qualified to be a pastor's wife; and a pastor with a wife who does not fill the bill is placed at a serious disadvantage. Socrates is quoted as having said, "Marry by all means. If you get a good wife you will become very happy; if you get a bad one you will become a philosopher—and that is good for every man!" But in the ministry it requires more than a man who is a philosopher to overcome the disadvantage of an unfortunate marital choice.

The ideal pastor's wife is a woman who knows how to run the parsonage rather than one who tries to run the church. If she is talented and able to be of positive assistance in the conduct of church and parish, it may be well and good; although the average church is "fed up" rather quickly on a pastor's wife who has not learned the limits of her province. A home

body, who is a good wife and mother, and a careful housekeeper, enjoying good religion; this, in my humble judgment, is the ideal of a pastor's wife. However, I am well aware how dangerous and futile are remarks such as these. Love is no respecter of qualifications; and it is better to marry for love than for any other earthly consideration. But be sure to marry; and, as Socrates says, may you "become very happy."

A third insistent demand on the pastoral preacher concerns the children of the manse. Among the qualifications which St. Paul laid down for those who would hold the office of bishop, or elder, is the requirement that he be "one that ruleth well his own house, having his children in subjection with all gravity." And then, in a most significant parenthesis, he asks, "For if a man know not how to rule his own house, how shall he take care of the church of God?" As a pastor I was frequently appalled by the shocking regularity with which the sons and daughters of our finest laymen take the way of the world. But even more shocking is it to see how many of the sons and daughters of the manse are not Christians; many of them, indeed, bringing shame and sorrow on manse and church alike. It is a shame for a minister's son to go to the devil. And some of the tragedies along this line are preventable, I am sure. No pastor should become so absorbed in seeking the salvation of other people's children that he fails to win his own.

It is probable that the average person who visualizes the work of a pastor does so in terms of house-to-house visitation. There is a certain routine of home contacts that must be maintained if one hopes for success in his high calling. The old saying that "a house-going preacher makes a church-going people" is still largely correct, other things being equal. There are some widely divergent ideals in this realm, however, and it may be well to appraise them.

There are some men who conceive it to be their one and only task to contact their people morning, noon and night. They allow themselves no more privacy than the proverbial bachelor in a small town, virtually living in the homes of their people. Of course, it goes without saying that such a man must be lacking in those habits of study and mental discipline which make for good, constructive preaching. But what is sacrificed in this respect may be partially made up in enhanced popularity at least for

a time. Such methods in time, however, will react unfavorably upon the man himself and his people's initial respect for him may turn to revulsion. Do not make yourself a nuisance by such ill-considered and ill-timed habits of pastoral visitation.

At the other extreme is the man who never calls except under the most extraordinary conditions. This type of preacher considers the prophetic and priestly functions of his office to be of supreme importance. Some within the circle of my acquaintance have employed, as a defense mechanism the argument that it is unethical for a gentleman who is a pastor to call in homes when he may find only ladies present. I recall a well-merited rebuke administered over twenty years ago by Dr. P. F. Bresce to a man who apologized in such a lame manner for his pastoral inactivity. Wholly aside from the unfair aspersion which such an excuse casts upon holy men of God, it has in it the elements of a most devastating personal confession. What type of person must he be, indeed, who dares not trust himself for even a few minutes without a bodyguard in the presence of ladies? It has been my privilege to call, unprotected, in thousands of homes; and never once have I seen a situation arise that was even remotely compromising. Of course, there are errands which fall to the pastor's lot upon which he may well be accompanied by his wife. Any man with even an incipient sense of propriety ought to be able to anticipate such situations and meet them wisely. But as an excuse for failure to perform the duties of pastoral visitation, such an argument, like Mephibosheth, is "lame of his feet."

These are the extremes; and here, as elsewhere, wisdom and sense would seem to dictate some mediating position as the most desirable one. But even here one encounters a certain divergence in opinion. There are pastors who recognize it to be their duty to call on the sick and distressed, and all others who stand in particular need of comfort, advice and guidance; but who make no organized effort to call regularly in all the homes of their parishes. It is true that in large churches at least, even this duty becomes a serious burden, so manifold are the demands of this character which are made on the pastor's time. Others, again, feel that their pastoral responsibility requires them to make the complete circuit of their parishioners within a specified period of time. I must confess that the lat-

ter policy appeals to me as the more commendable one. And if it be argued that there is no time for the busy pastor to hold himself closely to a projected program, it can be replied that most of our busy-ness is due, not to the vast amount of work we are required to perform, but to the fact that the average man has made very little effort to organize his responsibilities in order to employ his time in the most economical manner. A little system in your work, together with the discipline of early rising and a fairly rigorous adherence to stated hours for study, conference, pastoral visitation and relaxation, will do wonders, not only for your own mental and spiritual acumen, but for the total volume of solid accomplishment in the work of the pastorate. Any man who will yield to habits of indolence and laziness in the prosecution of his ministry will be bound to fail, and deserves to. I am always righteously resentful at the suggestion that the pastor rises later in the morning than the people of his parish; but I recognize that many of our brethren have furnished sufficient ground for such a suggestion. Shame on us for it.

Another duty which rests upon a faithful pastor is that of dealing individually with those who have turned aside out of the way, or have drifted into error and sin. It is not an easy thing to do. Indeed, many times such loyalty to the individual requires a brand of courage all its own. It is a comparatively safe and easy method for the pastor to deal with the individual situation in a public manner. I have known men who were so utterly beneath contempt as to hide behind the immunities of pulpit utterance while berating the individual offender. It is virtually an unpardonable sin for the preacher to preach at people. A much better, albeit more heroic, method is to go to the offender directly and deal with him as man to man. Such a godly ministry, discharged in the spirit of Christ, will do more to win the erring than hours of that sort of caustic pulpit utterance which in many circles passes for "straight preaching." If any man think such individual ministry is easy, let him try it. Dr. Jowett suggests, as the reason for the difficulties attending such a ministry, the fact that the fear of man is a more subtle thing than the fear of men. Men in the aggregate are impersonal. Man in his individuality is a person, keenly sensitive, and highly organized.

(Continued in next issue)

January-February, 1944

Stewardship Principles

God is the Owner in the stewardship firm—man is the steward.

Stewardship is a principle to be instilled rather than a method to be copied.

Stewardship is of the heart—the method of practicing it is of the head. When the heart is converted, the head is re-sighted to see the needs of the world.

The financial creed of the early church was, "Property is a sacred trust from the Lord."

Christianity is concerned with the whole man—his purposes, his values, his goals.

The church is on the Jericho road today where there are defrauded and robbed souls. She must pour in the oil and the wine of social betterment, brotherhood, and service.

Happiness is based upon what one can give rather than upon what one can get out of life.

There are three members in the stewardship firm: God, the individual and society. God has His rights, man has his possessions, society has its claims.

If I would help the other fellow and he would help the other fellow, every fellow would have a neighbor and this would be a neighborly world.

The faithful steward of time stores up a reserve for an emergency. Moses spent his leisure time in gainful occupation and was ready when God needed a man for a big job.

The faithful steward gets his reward; faithfulness in God's sacred trust means sure promotion. The unfaithful do not go unpunished. Jacob bargained with God and God kept his side of the bargain.

Stewardship must have practical expression. This is done by proportionate giving of money and proper use of time and talent. —H. G. MONTAGUE in *The Gospel Trumpet*.

• The all-important part of the Sunday morning service is the message of God from the pulpit

Pulpit Power

J. W. Goodwin, General Superintendent Emeritus

MUCH has been written on the subject of pulpit eloquence. There is nothing which can equal the power of the human voice. The human voice, the gift of God to man, is one of the distinguishing marks of the image of God, which lifts man above the beast and places him only a little lower than the angels. There is a strange charm in its rise and fall, in its intonation and inflection. The public speaker, by all means, should endeavor to train and develop voice power and control. It is said of that great orator of Greece, Demosthenes, that he overcame a very great impediment in his speech by constant practice in speaking with a pebble in his mouth, while talking or declaiming at the seashore against the roaring of the waves. However, the speeches of this great orator, which it is said shook all Greece, had something more than voice sounds. If the singer can afford hours of practice to gain the sweet tones of voice to make the song more effective, what should be the interest of the preacher who hopes to gain attention with a spoken message from God?

Pulpit power is something more than voice. We are at times reminded that John the Baptist said, "I am the voice of one crying in the wilderness." Yes indeed; but while the preacher must lift up his voice in order to be heard, and thus follow the example of the Old Testament prophets who tell us to "lift up thy voice like a trumpet," we must not forget that John came from the wilderness; a place where he could have separate communion with his God and gain inspiration from heaven and earth. He came loaded with his message.

Martin Luther and John Knox were men with strong and powerful voices; so it has been said; and there were some of the apostles who were called "sons of thunder," but it was the message which gave them the power which they exercised. There must be a personality back of the voice or the voice will become a sounding brass or a tinkling cymbal. The question often is

asked, what is wrong with the pulpit? and again, why do we not have the preaching of other days? And the world sometimes wonders, where are the fiery preachers and the weeping prophets who used to grace the American pulpits? Has the pulpit lost its message, or has the world no more need of the gospel of salvation? Some conclude that we no longer need the message or sermon part of the morning service, and ask, why not go to church only to worship with song and reading of the Word and quiet communion? Why be bothered with a sermon even though it be short and streamlined? And from the way the morning service is filled with from forty to fifty minutes of song and many other details, it would seem that we are all drifting into a kind of ritualistic form of service and not much place for a real message from a prophet sent of God.

Why take so much time for so many unimportant matters and put so little stress upon the all-important part of every Sunday morning service, which is the message of God from the pulpit? I admired the courage of one of our General Superintendents who was to hold an evangelistic campaign in one of our larger churches. The opening part of the service—songs, solos and other matters—filled the time to nearly twelve o'clock—noon hour. When introduced with the statement, announcing the solo, "after which the evangelist will bring the message," the Doctor arose and said something like this: "We have worshiped God this morning in song and prayer and the reading of His Word, with fitting worship in tithes and offerings; we will come this afternoon and worship God with the sermon; let us rise and be dismissed." It is stated that this church had no more lengthy opening or preliminary services, at least while this preacher conducted this campaign.

There can be no great pulpit power until there is greater appreciation of the sermon on the part of the people, or until there is an awakening of a deep conviction

that a God-given message is of vital importance. The cry of the times is for a short, streamlined sermon or discourse of twenty-five or not more than thirty minutes. This is not bad unless the preliminary part of the worship is stretched out to cover forty-five or more minutes of unimportant matters. If there is to be one hour and fifteen minutes for the morning worship, then my suggestion would be to give as much time for the sermon as for the opening or preliminaries.

It does not seem possible to force a literal interpretation of the language used by Paul, "By the foolishness of preaching to save them that believe" (I Cor. 1:21). It is evident that Paul used this expression to meet the criticism of the Grecian philosophers who were claiming that the gospel, or the message of the cross, or the message of salvation through the crucifixion of a man was only foolishness. Thus Paul was meeting this charge by making plain the fact that the world by wisdom never had found God to its own satisfaction, therefore this so-called wisdom of the world had been made nothing but foolishness by the wisdom of God in providing a salvation within the reach of all men. Hence the preaching of this so-called foolishness of the cross was wiser than the wisdom of men, from the fact that the wisdom of the world had miserably failed, and this simple message of salvation through the cross was a glorious success in the salvation of all who would believe. It was not foolish preaching, or preaching foolishness, for the gospel of salvation was the power of God and the wisdom of God. Preaching needs not the wise philosophies of men or the wise reasonings of the logician with ever so enticing words, but rather it is the proclamation of good news in the power of the Holy Ghost.

The human heart in its nature and needs is just the same today as in the days of Paul. All men out of Christ are lost, therefore all men need this great salvation. The conditions to obtain salvation are just the same, for there has been no change, as far as any divine revelation is concerned. The condition of the world out of God is no worse, and no more antagonistic to Christ, than in the days of Paul. In fact, the world as we know it, holds a much more favorable attitude towards the preaching of the gospel than ever in the history of the Christian Church. In reality, I might say that the world is now demanding a more outspoken voice from the pulpit.

The opportunities are very much enlarged for the proclaiming of the gospel; better church buildings in every respect; better avenues of approach in gathering the children for Sunday school attendance; better organizations for gaining and holding the young people; better salaries for the preachers, and better methods for advertising the work of God. Someone says, "Well, the spirit of the age is all against us"; and then names the picture show, the dance hall, the skating rink, the Sunday newspaper, the divorce courts, the liquor traffic—all of which are very bad of course. But what about Paul's day, when there was no Sabbath at all, when woman had no place and few laws to protect her, the amphitheater with its cruel, human combats, with men fighting with lions and wild beasts of the most ferocious description; paganism with the worship of the emperors on every side, the cross and Christianity discounted by Judaism and the educated world of heathenism, and idolatry running wild in all the great cities? With all the false teachings and the many isms and schisms in our land today, the Christian preacher has nothing to contend with as had the preachers in the early days of the Christian Church. The demands, the opportunities for preaching never were so pressing as in our day.

The opportunities for preparation were never better than now. Our schools and colleges offer young men and women every opportunity to enter their doors with reduced rates of expense and self-help. Then the book stores are filled with inspirational books on preaching of every description, scholastic and homiletical. Magazines and periodicals almost without number are being offered, covering every phase of the work of the ministry, with helps of every kind. There is only one thing which the minister cannot buy in this our day, namely, spiritual power with its piety and passion. This is a personal matter which must be worked out before the throne of God in secret communion. Nothing can take its place in pulpit effort. Piety and passion must rule the soul if there is to be power in the pulpit. True piety in the pulpit can come only from a sacrificial consecration to the work of the ministry. Then soul passion flows from intense love for and devotion to Christ and for a lost world for whom He died. True pulpit power must flow from sacrificial consecration and soul passion to win men to Christ.

While the critics of our Lord gave their report to the authorities at Jerusalem, say-

ing, "Never man spake like this man," there surely was something back of His words which went to make up that strange power which they saw in His ministry. What was this power so clearly manifest in the ministry of our Lord? Was it not in this statement, "I have compassion on the multitude." Would it not be well for us as ministers to thrash our own hearts until they are broken before a lost world? Shall we not watch our Lord in the garden of His suffering, with tears and bloody sweat, until our own hearts tremble with pity for dying men around us? Let us all place ourselves before the cross, see our Lord hanging on that middle cross, then go before our people with a burdened and broken heart. This may help us some and add to our pulpit power!

I do not emphasize eloquence, although much to be desired. Eloquence is made up of several external factors, as well as the needful soul force. It includes generally well-fitted words and language, descriptive beauty, exact reasoning, logic on fire, suitable occasion, with an awakened assembly and atmosphere. Eloquence may be possible on almost any subject, in politics as well as in religion. But what I regard as pulpit power is something more than mere eloquence. Of course descriptive beauty always is attractive, and carries with it intense interest. We do not underestimate its usefulness wherever and whenever possible. Logic and reasoning are always in danger of a cold and frigid atmosphere, unless wisely used with sufficient warmth or fervor. Every external factor may be used for the glory of God and the salvation of men.

There are however several factors of pulpit power within the reach of all. First, there must be a soul conviction of needful truth; a compromising pulpit never can become a pulpit of power. There must be a soul conviction of truth filled with courage, yet laden with humility; a fearless spirit, yet manifest with great tenderness; a spirit unmoved by opposition and yet receptive of advice. This soul conviction of truth is what has made the pulpit a force in all the ages, and is the great need today and always will be while the world stands. While the preacher never should lose the desire to please, and should feel a deep sense of regret when impossible, yet there must be always an undaunted attitude in the midst of opposition. Straight is the gate and nar-

row is the way, but it will lead to life and power with men.

Second, is the important realization of eternal realities. Things of the Spirit must be as real as the things of time and sense—and I was about to say, more real. The things of time and sense are passing, but the things of the Spirit are eternal and abiding. If spiritual things are hazy, doubtful, indefinite and obscure, the expression of truth will partake of the same uncertainty and will neutralize effective ministry. The all-essential demand of the pulpit is a personal experience of divine grace through the needed repentance and the new birth unto entire sanctification with the infilling of the Holy Spirit. Together with this there also must be a sure call to the work of the ministry. Upon these facts there must be added such communion with God that His spiritual presence becomes as real as noon-day. As the preacher comes from the presence of God after secret communion, loaded with a message of truth, the pulpit will take on a heavenly power that will radiate life and light to quicken drooping hearts. John the Baptist came from the wilderness, where he had been much alone with God. Jesus our Lord was often on the mountain side whole nights in prayer. Alone with God—here is where the soul gains spiritual force.

The third great requirement of the pulpit is the overpowering passion to win souls for Christ. We should not substitute anxious efforts to gain new church members and thus increase our church roll for this passion of soul winning. It is perfectly natural for a pastor to want to make a good report at the annual gathering, and if this inspires soul winning, it is well, but this must not take the place of a soul passion for lost men and women. This passion for souls can be increased only as we realize our own responsibility to encompass the salvation of men, and their eternal loss without Christ as their Saviour. The eternal value of souls! Lord, may a deep sense and consciousness of this be ever pressed upon us all!

As one preacher stated the need, "We are responsible for the men of our generation; heaven is expectant of their conversion; their blood will God require at our hands." In the language of Dr. Kennard we may say, "If genius may be defined as energy exalted by inspiration, then we may say that the power by which we are to win and constrain the world to prostrate itself

before the cross is the outgrowth of three things—God, solitude and the love of souls. We have God—all there is of God and His Word. We may have solitude with God, communion with the Infinite resource of all power, "Power belongeth unto God." Alone with God we also may cultivate sacrificial love of souls. Strengthened with all might, we may be able to obtain a clearer vision of the breadth, the length, the depth, and the height of God's love for man, and receive a clearer knowledge of the love of Christ in His sufferings for the Church. Thus possessed of a measure of the heavenly passion, may our own pulpits be empowered by the presence of the Holy Spirit to enable our preachers to pour forth living truth to meet the crying demands of these times!

Outstanding Things About a Successful Ministry

E. O. Chalfant

AS I see it, here are the outstanding things of a successful ministry:

First, a minister must have a reproachless reality of morality. He must be honest financially to the last red cent. He must not be covetous about money. He must not be scheming around to get collections when such would hurt God's cause and church. He must be reproachless when it comes to the sex question. The world is sex mad; you cannot turn your eyes in any direction without seeing that the sex appeal is there. Looseness of divorce, weakness of the ministry in allowing sex irregularities to go unrebuked, a trend toward inordinate affection, is sapping the ministry and many times damns preachers. Preachers must be reproachless as to personal ambitions in the ministry. Seek to be in the place and the sphere of activity where God wants you to be, regardless of everything else. God will take care of you and give all that you need. Of course, you must be pure and clean, and considerate and courteous.

Second, a minister must have well-defined objectives. A ship with no rudder is a victim of the waves and the sea. A preacher with no objectives is worse than a ship without a rudder. What is life's first

great objective in the ministry? Here it is by one of our noted leaders: Helping God to save a lost world. That was the objective of Jesus Christ, for He came to seek and to save that which was lost. But, a little more specifically; every Nazarene preacher should make up his mind that, by the help of God, he is going to have increases in his ministry. To have no conversions, no additions to the church, and to have no increases financially, numerically, or spiritually, is a tragedy to the ministry. Have your objectives well-defined, and try to accomplish them.

The ministry must be challenging, and that means that the preacher must have within him something that will challenge his congregation. All this talk about the pastor being the *key-man* is exactly right. The saying, "The pastor is the *key-man* because the superintendent is always twisting him," may be true, for someone may be constantly challenging the pastor to a greater ministry:

1. To be able to keep ever before the people the worth of an immortal soul. This is the challenging thing and always has been so, and must ever be so in the future. We must be careful in the Church of the Nazarene, that while interested in a thousand details, we will not get lost in our "stuff," and forget that Jesus came to seek and to save that which was lost.

2. A kindred thought to the above is that we must be able, in the sapping age in which we live, to keep compassion in our own hearts, and challenge the people to keep compassion in their own hearts, until we have a burden to save souls. That drives us to devotion, and to the Garden with Jesus; but unless we have a burden, and challenge our people to carry a burden, we are swamped. The secret is for the preacher to have it himself.

3. This is simply on the foundation of one and two; challenge the people to give their money to God's work, and to go out and visit the unchurched people everywhere.

Let us have the reproachless reality of morality. Let us have the challenging ministry! To go on year after year with no converts, and no increases numerically or financially is a tragedy.

I would think it a greater happiness to gain one soul to Christ than mountains of silver and gold to myself.—MATTHEW HENRY.

• Here are arrestive words portraying the preacher of the gospel of the grace of God . . .

Cameos of the Preacher

Dr. Herbert Lockyer

IT IS both interesting and profitable to go through the New Testament and gather out its various designations of those who are called to preach the reconciling Word. And each term, it would seem, presents a different aspect of those who are set aside to labor for the Master in the harvest field. Considering the descriptions as a whole, we realize that it takes them all to emphasize the privileges and responsibilities of those chosen to witness for the Lord. Here, then, are the arrestive words portraying the preacher of the gospel of the grace of God.

1. A DISCIPLE

After an all-night prayer meeting, Jesus chose twelve from among His disciples whom Luke names "The Twelve" (Luke 6:12, 13). Mark reminds us that Jesus chose the twelve that they might be with Him (Mark 3:14).

The Latin word disciple is equivalent to the Greek word for learner, and was originally used of any or all who followed and obeyed Christ as Teacher. We find the term applied to the first followers of Christ, namely Andrew, Peter, James, John, Philip, and Nathanael (John 2:11, 12, 22; 4:8, 27, 32). "Disciple" is also applied to a great number of followers (John 6:66; Luke 6:13, 17). All who confessed Christ as Messiah and Saviour were reckoned as "disciples" (Acts 6:7).

Confining ourselves, however, to the Gospels, where we find "the twelve" described as "the twelve disciples," (Matthew 10:1) we come to what our Lord had in mind when He chose them from among others. They were to be learners, with Christ as their Teacher. Called to preach, they must first sit at the feet of the world's greatest Preacher. "Learn of me" (Matthew 11:29).

A preacher, then, is a learner. If he is to instruct others, in Christ's precepts and admonitions, he himself must be taught. With the Holy Spirit as his constant Tutor, and the Bible as his daily textbook, the preacher

must seek to become expert in the knowledge of divine things. It is only thus that he can function as an "authorized guide," as John Bunyan expresses it, of those who would travel from the City of Destruction to the Celestial City.

And the preacher who is ever learning and coming to the knowledge of the truth becomes richer in influence and more powerful the older he grows. The folly with many preachers is that their student days end as they finish with college and seminary. But as a master-scholar once expressed it, "The preacher who does not keep on learning will die of dry rot. The deadline in the ministry is reached the day that a man stops learning."

As a preacher, are you a learner? Is it your passion to learn something new every day about God's Word, ways, and world?

*More about Jesus let me learn
More of His holy will discern;
Spirit of God, my Teacher be,
Showing the things of Christ to me.*

*More about Jesus in His Word,
Holding communion with my Lord;
Hearing His voice in every line,
Making each faithful saying mine.*

2. A LABORER

Sent forth by Christ to preach and heal, the twelve disciples were reminded that the harvest was plenteous, but the laborers few. Jesus also told them to pray that other laborers might enter the harvest. Thus, as they went themselves to labor for the Master from the dawn to the setting sun, they had to pray for others to be sent. Preachers, praying for all kinds of people and things, must not neglect to pray that other preachers will be raised up to help gather a glorious harvest for the Lord of the harvest.

The Anglo-Saxon word for laborer is "worker," and is somewhat suggestive. A preacher is a worker, not a shirker. He does not loaf around, but labors assiduous-

ly. Of course, all who are won by and for Christ should be workers. Some of the English churches make use of what are called "lay workers." Christian men, active all the week, spend their Sundays preaching in villages, in small churches, or in city missions. In fact, several denominations have a very efficient "Lay-Preachers' Association" made up of business and working men who are licensed to preach.

As workers, the first disciples had the example of Jesus to emulate. What an untiring Worker He was! Is it not recorded of Him that He went about continually doing good? To adopt the Rescue Mission motto, He was "everlastingly at it." Often weary in His work, He was never weary of it.

Alas, many preachers dissipate their energy! They are busy over nothing. Here is one who complained to the writer that he had so little time for prayer and study—and no wonder! He was a member of three or four business clubs and countenanced a round of social activities that robbed him of precious time.

It is somewhat significant that "laborer" is a word used of the pangs of a woman in travail (Genesis 35:16, 17). As laborers (Matthew 9:37, 38; I Corinthians 3:9) do we know what it is to travail in birth until Christ is formed in those we preach to Sunday by Sunday? "Blood, sweat, and tears" are all present in the term "laborer." And it is only such a laborer who is worthy of his hire and reward (Luke 10:7; I Timothy 5:18).

3. A MESSENGER

John the Baptist is aptly described by John as "a man sent from God" (1:6). And this is what all who feel they have been commissioned to preach ought to be. Some are sent but never go. Others go but are not divinely sent. Haggai speaks of himself as "the Lord's messenger in the Lord's message" (1:13). Is this description true of you as a preacher?

Missionary and messenger are equivalent terms, meaning "one sent." Paul gives us the original significance of missionary or messenger in II Corinthians 8:23, where those appointed by the churches to help in the collection are called "apostles (messengers) of the churches." The word "apostle," while largely confined to "the twelve," is also used of Jesus Christ, who was God's Apostle or Missionary to earth (Hebrews 3:9). It is from apostolos that we get the word "missionary." Alexander Cruden in his Concordance remarks, "Apostle signifies a messenger sent upon

any special errand" (Rom. 16:7; II Cor. 8:23).

It is applied:

1. To Christ Jesus, who was sent from heaven to assume our nature, and work out our salvation, with authority to execute His prophetic and all His offices, and to send forth His apostles to publish the gospel (Heb. 3:1).

2. To a minister immediately sent by Christ to preach the gospel (Matt. 10:2; Gal. 1:1).

Thus, whether we preach at home or abroad, we are missionaries or sent ones, bearing a divine message to the hearts of saved and unsaved alike. It is in this sense that we believe in apostolic succession. God has never ceased to have His true missionaries, eager to go where sent. Isalah prayed, "Here am I; send me!" Some there are who have another way of expressing such a decision. "Here am I, send someone else!"

It was as a Messenger that Jesus prayed, "I have given them the words thou gavest me" (John 17:8). He never gave His disciples His thoughts, theories, speculations regarding a God-imparted message, but the message in its totality as received from God. And our sacred task is to look into the face of the Eternal, and, seeking a divine message, deliver it without fear or favor. How people react to such a message is not our responsibility. We are not to concern ourselves with whether it pleases or pains. As messengers, we are under obligation of transmitting what we receive.

4. A HERALD

When Paul uses the designation, "preacher," of himself, he employs a term common in the Gospels of those who are found preaching. It is the word "herald," and was used of one "vested with public authority, who carried the official messages of kings, governors, or military commanders." The Baptist was a "herald" (Matthew 3:1). Jesus was a "Herald" of the Gospel of the Kingdom (Matthew 9:35). And it is this word Jesus used when He said, "As ye go, preach" (Matthew 10:7). Paul also speaks of himself as a herald of Christ (I Timothy 2:7; II Timothy 1:11).

Preachers, then, are heralds, and as such must be men of grace and gift, seeing there is no position on earth comparable to acting as the spokesman of Jesus Christ our Lord. With the silver trumpet of the gospel to our lips, we have the privilege of proclaiming salvation to all men. Like the Apostle Paul,

publicly and privately, we must never miss an opportunity of echoing forth the words of eternal life. Paul was ever Christ's herald. Whether in synagogue, home, prison cell, courtroom, or palace, he never forgot that he was first and foremost a preacher. And what vibrant preaching his hearers had to listen to! It made Felix tremble, and caused Agrippa to realize his need of surrender to Christ's claims.

Heralds! Why, they are among the world's greatest assets. More than ever a blood-drenched, tear-soaked earth must have preachers who, with a deep experience of Christ, are able to apply His gospel to the glaring ills of humanity. Some time ago a New York divine declared that we are hearing too many sermons and that we should have a two-year moratorium of preaching. Well, there is no doubt about it that we are having too many sermons of a kind. If all modernistic preachers could take a two-year vacation, the world would not be one whit the worse. Modernism has no positive message for a world of sin and sorrow. Those who deny the fundamentals are not heralds. They are traitors to a sacred trust. The only preachers who bring the impact of God to bear upon a guilty world are those whose lips trumpet forth in "earnest tones and blar," the truths of sin, salvation, holiness, and divine judgment. The rest who fail to "preach the Word" are not heralds, but hirelings.

5. AN AMBASSADOR

As an "ambassador" Paul believed himself to be equipped with "Christ's authority to offer men the terms of reconciliation and peace with God" (II Cor. 5:20). In these days of international movements we have come to understand the importance of such governmental officials as "ambassadors." Applied to the preacher, it becomes a most expressive figure of speech, with many parallels to enforce. For instance, an ambassador is a true representative of his country, dwells in a foreign land, honors his country's laws, flag, and language, has no trading with the enemy, and is recalled immediately if relationships are strained and war is declared; he represents the might and prestige of his own nation. When he is insulted, all personal insults are tantamount to insults heaped upon his nation.

Can we say that we are faithful ambassadors of the King, living and laboring for Him in a foreign country? Some of these days our King is to declare war on this rebellious earth. And when He does, we are going to be recalled—caught up to meet

Him in the air. The Bible gives us one or two interesting glimpses of the labors and perils of an ambassador. If faithful in the discharge of his duties, he has an invigorating influence. "A faithful ambassador is health" (Proverbs 13:17). Ambassadors must be prepared to meet with bitter disappointment. (Isaiah 33:7) In the spiritual realm, their task is one of reconciliation (II Cor. 5:20). Paul, even as a shackled prisoner, remained true to his ambassadorship (Eph. 6:20). At times, ambassadors have a most unpleasant task to perform (II Chron. 35:21).

What about ourselves? Preachers, we may be, but are we ambassadors for Christ? Have we authoritative commands from our King? Do we realize that, representing Him in a foreign clime of the world, all His resources are at our disposal? Our estimation of our calling is greatly enhanced as we recall that as He is, so are we in this world. As a country stands ready to defend its ambassadors, so all heaven waits to uphold and protect its representatives as they endeavour to communicate to earth the wishes of the "King Eternal."

6. A TEACHER

Among the gifts of the Holy Spirit to the Church are "pastors and teachers" (Eph. 4:11). It will be observed that both offices are brought together without the division of a comma, suggesting that the pastor should be a teacher. Paul could write of himself as "a teacher of the Gentiles" as well as a preacher, worker, and apostle. Hence he exhorts preachers to be "apt to teach."

Christ, the greatest Teacher of the ages, rejoiced when recognized as a Teacher (John 3:2; 13:13). The designation "rabbi" is from the original word for "teacher" (John 1:38). John the Baptist was called a "teacher" (Luke 3:12). Teaching, then, is one of the qualities in the prerequisites for the preacher. He must know how to teach transgressors their ways (Psalm 51:13). Paul uses "teacher" in a twofold way:

1. A public minister who, by wholesome doctrine, instructeth the church (Eph. 4:11).
2. Such as privately instruct others in the knowledge of spiritual things (Titus 2:3).

Teaching, then, is an essential aspect of the preacher's task. He must understand his message and be able to impart it clearly and forcibly. A pulpit known for its teaching ministry never lacks interest and influence. Of course, it is recognized that some pastors are more gifted in teaching

than others. Nevertheless, it should be the ambition of every preacher to teach as he preaches. Every sermon should "inform and inflame." Little can be accomplished with a striking text, a dozen good illustrations, and necessary padding. If our messages are to satisfy the hungry, they must contain plenty of meat, tastefully served. And the studious pastor will never lack sufficient truth to teach his flock. Living within the Word of God—a pastor-teacher's paradise—he will find himself embarrassed by riches. Constant, prayerful study of the Scriptures will give him a full basket of sermon material. Even when he deals with a popular, topical theme, exposition will not be very far away. Exhorting, he will yet endeavour to enlighten. A study of past and present pulpitiereers who have excelled as expositors, will suffice to guide one in the development of the art of teaching. The difficulty is that too many preachers use their feet more than their heads. They run around and absorb precious time over details and nonessentials and consequently suffer, to the detriment of the pulpit, from mental starvation.

(To be concluded in next issue)

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The Preacher and Books

It is distressing to see a preacher with a Model T mind riding around in an up-to-date car. If you can buy a car you can afford books, and we doubt if you have any right to buy a car until you have spent half its price on books.

The books should be carefully selected. Some of the new books are worth owning, and many of the old ones should be read and reread.

But the mere possession of books will mean little. They must be read. Too busy to read? Well, brother, you are just too busy. Spurgeon read *Pilgrim's Progress* one hundred times!—Editorial, *Moody Monthly*.

Minute Meditations in Isaiah

"Take heed, and be quiet; fear not, neither be fainthearted" (Isaiah 7:4). Despite the imminent danger that confronted Israel at this time, Isaiah was given this message to the king. The natural thing to do when an enemy is on the way is to spring to action. We need to be quiescent, to maintain a spiritual poise when the devil fights us.—SELECTED.

The Faith Which Sanctifies

BUT what is that faith whereby we are sanctified, saved from sin, and perfected in love? It is a divine evidence and conviction. 1. That God hath promised it in the Holy Scriptures. Till we are thoroughly satisfied of this, there is no moving one step farther. And one would imagine, there needed not one word more to satisfy a reasonable man of this than the ancient promise, "Then will I circumcise thy heart and the heart of thy seed, to love the Lord your God with all your heart, and with all your soul." How clearly does this express the being perfected in love! how strongly imply the being saved from all sin! For as long as love takes up the whole heart, what room is there for sin therein? 2. It is a Divine evidence and conviction, that what God has promised He is able to perform. Admitting, therefore, that "with men it is impossible" to bring "a clean thing out of an unclean," to purify the heart from all sin and to fill it with all holiness; yet this creates no difficulty in the case, seeing "with God all things are possible." 3. It is an evidence and conviction, that He is able and willing to do it now. And why not? Is not a moment to Him the same as a thousand years? He cannot want more time to accomplish whatever is His will. We may therefore boldly say at any point of time, "Now is the day of salvation. Behold, all things are now ready; come to the marriage." 4. To this confidence—that God is both able and willing to sanctify us now—there needs to be added one thing more, a Divine evidence and conviction that He doeth it. In that hour it is done. God says to the inmost soul, "According to thy faith be it unto thee." Then the soul is pure from every spot of sin; it is clean from all unrighteousness.—JOHN WESLEY.

* Revivals of religion are possible even in these dark days,
which many believe are bringing to a close the gospel age . . .

REVIVALS

W. M. Tidwell

IN Habakkuk we read, "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy" (3:2). Mr. Webster says, "To revive is to bring to life again, to reanimate, to resuscitate." As we understand, there are three theories or positions relative to revivals as the age closes. The first two are harmful and unscriptural; the last is true and helpful.

First is the unscriptural, pessimistic position, which insists that the days of revivals are over; that the world is a burned-over district. People who take this position forget that the majority of earth's inhabitants never have intelligently heard of Jesus. They insist that the Holy Spirit has left the world. The one scripture they use to prove this is, "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way" (II Thess 2:7). This they pervert, claiming it proves that the Holy Spirit will be taken out of the world, that this already has taken place. On the contrary, it seems quite clear that this refers to the rapture of the saints. Of course when the saints are raptured the work of the Holy Spirit will be hindered, but even then He will still brood over the world. This theory is fatalistic; its adherents give up, make no efforts. The Millerites took this position and put on their white robes and sat on the hillside waiting for the coming of Jesus. This is a baneful position and pleasing to the devil.

Second, is the unscriptural, optimistic position. Those who adhere to this theory insist that it is easy to have revivals now; never so easy, that a mighty revival is sweeping this way. When the glaring facts are, that the mighty apostasy of the last days is already here; and a mighty, somber pall from hell seems to be deepening as chaos fills the world. They insist that, as the age closes, there will be a general world revival. The two scriptures generally used to prove this are those referring to the "latter rain," and the one by Joel where he said,

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh." But as we look at these we find that the first is literal. The expression "latter rain" is mentioned about six or seven times, and each time it seems to refer to the "early and latter rain of Palestine." Before the captivity they had the "early and latter rain," after this they were withheld. But when Christ returns, the early and latter rain will be restored. Then as to Joel's prophecy: on the Day of Pentecost Peter said, "This is that which was spoken by the prophet Joel"; so this was then fulfilled.

However, we believe that the expression "last days" is quite inclusive and probably includes the entire church or Holy Ghost dispensation. Anyway, as we look into the New Testament, as a whole, we do not find any indication of a general world revival at the end of the age. What God will do we do not know, and if He saw fit to thus intervene we would be profoundly happy; but the picture is dark as the age closes. It will not be easy. Oh, we might "put on" some kind of psychological stunt and get a great stir, but that dishonors God and damns souls. The close of the age is pictured as a time of general apostasy, "And because iniquity shall abound, the love of many shall wax cold." "As the days of Noe were, so shall also the coming of the Son of man be." There was not a general revival on at that time. "When the Son of man cometh, shall he find faith on the earth?" Yes, there will be faith, but not so plentiful. The church of the Laodiceans, which unquestionably describes the ecclesiastical condition at the close of this age, gives a picture of a lukewarm church with Christ excluded; and, at the close of this description, He says, to the individual, "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." This unscriptural, optimistic view is not taught in the Bible.

Third, note the scriptural position. We can have revivals; the Bible so teaches. Jesus said, "Go ye into all the world, and preach . . ." and also, "Lo, I am with you alway, even unto the end of the world," and again, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses." These glorious promises and commands never have been reversed, revised or revoked. We—if we pay the price—can have revivals down to the very Tribulation; yes, even during this dark period of the reign of hell souls will find God. There are 144,000 who were saved and sealed and became God's witnesses. They were, until their testimony was finished, miraculously preserved from the onslaughts of the antichrist. Then there was the great multitude which no man could number who came out of "the Great Tribulation." Then, when no man can live and preach the gospel, God sends the angels across the heaven to preach the everlasting gospel to them that dwell on the earth. We know that some deny this is a gospel of salvation, only of judgment, but God says otherwise.

God is merciful and He intends that every son of Adam's race shall have a call to salvation. Those born during the Great Tribulation must have an opportunity. All will be without excuse. Yes, we can and must have revivals now; but unusual conditions demand unusual efforts. Past efforts are not sufficient. The preaching, praying, fasting and personal work of other days is insufficient now; we must do better. We heard our own Dr. R. T. Williams say, in a preachers' meeting, in regard to this, "It looks like we are in the shadows of the Great Tribulation."

Then, surely a revival is needed! Hell is certainly having one. Isaiah said; "Hell hath enlarged herself"—it must be greatly enlarged now. The world is now engaged in one business, that is, Construction for Destruction. We need to gird ourselves for the battle. The question might be asked, "Who needs reviving?" Personally, we think it should begin with the ministry. God's definition of a minister is "a flame of fire." God save us from mechanicalism, professionalism and just playing a part. Then, a mighty revival among the very best, the sanctified, would not be amiss. There is one baptism with the Holy Spirit, but many refillings and anointings. After Pentecost, we read, "And when they had prayed, the place was shaken . . . and they were all

filled with the Holy Ghost." This would not be out of order even for Nazarenes.

We need a revival that will crucify the old man. We need to die! We get hurt too easily. If we have died unto sin we seem to come to life too easily. We need a revival that will save us from the love of the world. "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned" (Hosea 7:8). Ephraim was mixed, half-done, raw on one side. Half-baked Christians will not suffice now. Lord, give us those who are baked through and through! We need to die to all that is, "Great or wise in any but our Saviour's eyes."

But revivals do not come accidentally. Rain is not accidental. Rain is condensed vapor of the atmosphere falling to the earth in drops; but, unless God intervenes, it does not rain until there is a certain atmospheric condition. The atmosphere must condense so as to form drops before it rains. So it is with a revival; a certain atmosphere is necessary. All sin, ill will, worldliness and many other things hinder. On the Day of Pentecost, "They were all with one accord in one place. God wants to come, and He will come when conditions are met. But He will not, yea, He cannot come, unless the atmosphere is conducive to His coming. Indifference will prevent His coming. "As soon as Zion travailed, she brought forth."

The angel was to pass through the city and set a mark upon all who sighed and cried for the abominations done. How many would be thus marked today! Paul said, "I could wish myself were accursed from Christ for my brethren." Does he mean that he was willing to be damned in order that others might be saved? Jesus said, "I must work . . . while it is day: the night cometh, when no man can work." What is the night spoken of here? Is it old age or death? We do not think it is either; we believe it refers to the night of the Great Tribulation. Whatever we are going to do, we believe we had better do it now. The Lord is depending upon us!

We remember the dream of Doctor Gordon, in which he saw Jesus just having come from His tour to earth where He had suffered and died. He had returned home and was conversing with Gabriel, and Gabriel said, "Master, what provisions have you made for carrying on the work you began?" And Jesus replied, "I left it in the hands of my disciples?" But to this Gabriel said, "But, Master, suppose they become

careless and fail?" To this the Lord gravely replied, "I have made no other plans." He is counting on us. Shall we fail Him? Hell is raging, the apostasy, in full swing, is on; but God is still on the throne. The Holy Ghost is in the world to do His office work.

Hell is awful; Heaven is glorious; precious souls are dying; there is no hope beyond; death settles destiny. But, God will still save and sanctify, and if we meet Bible conditions, we still can have old-fashioned revivals!

A Christian's Fourfold Test

WITNESS year in the United Presbyterian denomination lays a real responsibility upon its ministry and its membership. Witnessing, thought of generally as a matter of testimony with the lips, in reality is testimony of lives lived in accordance with the teaching and example of the Master of men. It is fitting, therefore, that every Christian, whether he stands behind the pulpit or sits in the pew, take stock of his Christianity. We submit four test questions.

I. What does he do with his leisure time?

Dr. W. H. P. Faunce, late president of Brown University, once said to his students, "The best test of a man's character is his use of his leisure time." Christians need to examine the way they employ their leisure. Is it utilized for creative purposes or for reckless gratification of passing whims? Paul lays upon the Christian the necessity of redeeming the time. "Look therefore, carefully, how ye walk . . . redeeming the time," he wrote to the Ephesians. Again, to the Colossians, he wrote, "Walk in wisdom toward them that are without, buying up the opportunity."

II. What does he do with his leisure thoughts? Dr. Holmes, one of the world's greatest psychologists, claims that "95 per cent of the people think an aimless, desultory, gossipy, flow of ideas and that only five per cent aim direct and definitely at conclusions." Church people are called upon to think creatively, not coarsely, spiritually not sparsely; to think upon things of good report—things that are true, honorable, just, pure and lovely. As a man thinketh in his heart so is he.

III. What does he do with his leisure money? Wrote Gladstone, one of the noblest and greatest statesmen the world

has ever known, "When you know what a man does with his money, how he gets it, how he keeps it, how he spends it and what he thinks about it, you can know some of the most important things about that man." Robert E. Speer states, "Scarcely anything so strongly tests a young man's character as money." Jesus had much to say about money. Contrary to the usual opinion he did not condemn wealth. He condemned the improper use of wealth and resources. A witness-bearing church must be a church whose members pass this acid test of character.

IV. What does he do with his liberty of choice? These are days in which Americans glibly talk about "four freedoms." Christians have been given a freedom of which the world knows little—freedom to choose between God and mammon, between the high road and the low road, between liberty and license, between Christ and Christianity as the world thinks of it. They well know what the world little knows that "where the Spirit of the Lord is there is liberty."

What America needs and what the world needs is an intelligent exercise of freedom of religion (not freedom from religion), a freedom that recognizes necessary restrictions on the use of time, necessary repression of improper thoughts and the necessary stewardship of possessions. "If any man would come after me," said Jesus, implying that his followers (his witnesses) exercise a freedom of choice, "let him deny himself (practice prohibitions), take up his cross daily and follow me." Witnesses do not achieve victory of a Christian life without voluntary denials. Herein is summed up the acid test of Christian character.—R. L. E. in *The United Presbyterian*.

• The successful methods of false cults may be used effectively for spreading the true message of salvation . . .

Learning from Our Adversaries

E. Wayne Stahl

JOHNSON and Charles Wesley were once walking along a street in London and neared two women who were having a violent quarrel. Savagely those females were vituperating each other, in fine old Billingsgate fashion. John said to his brother, in effect, "Study those women, and you will get a lesson in oratory." I presume he meant the abandonment of the speakers to what they were saying, their perfect pantomime, the response of their tones to their thought, were among the instructions that might be gained.

Orthodox believers can learn much from cults whose doctrines are abhorred, but whose devotees have certain ways of manifesting their tenets that are stimulating. Paul, of course, condemned prize fighting, but he gives us reason to believe that the pugilist might teach us something when, in training for a contest, he exercises control of his appetites. Weymouth in his peerless "New Testament in Modern Speech" thus renders First Corinthians 9:26:27: "I am a boxer who does not inflict blows on the air, but I hit hard and straight at my own body and lead it into slavery, lest possibly, after I have been a herald to others, I should myself be rejected" (see also preceding verse).

Let us consider the exponents of certain of these aforesaid cults, and see what lessons they may teach us, cults with which we vehemently disagree. These faddish religions are Jehovah's Witnesses, the Mormons, Christian Science, The Oxford Group Movement, the Unity School of Christianity "falsely so-called," and Roman Catholicism.

I surmise that practically every person reading these words has at one time or another answered a ring of the doorbell and found before him a representative of the "International Bible Students' Association" with some literature to sell. It is offered at an astonishingly low price. If you do not buy you are given a pamphlet enunciating some of the weird teaching of these "Jehovah's Witnesses" (it seems almost sacri-

legious to use that Holy Name in such connection).

Sometimes one of these callers is armed with a portable phonograph (I believe I used the word "armed" fittingly, when the belligerent attitude of certain "Witnesses" is remembered) and insists on coming into the house and playing a record that gives some details of their doctrines. And, at the busiest corners of cities are seen men and women peddling the official magazine of the sect.

Such a "compass (of) sea and land to make one proselyte" might well "stir up every man" orthodox folks to put forth far greater efforts to save souls from eternal death. Although we believe in the everlasting doom of the wicked, these "Rutherfordites" may well put us to shame, particularly when it is recalled that they contend rabidly that there is not an endless hell. If they, with such unbiblical views are so zealous to make converts, how much more active should we be, professing as we do, that there is no hope for the unsaved in the hereafter!

Digressing slightly, it is a somewhat ludicrous fact that while "Pastor" Russell and "Judge" Rutherford both taught that "Millions now living will never die," both of these leaders are now in their graves.

The amazing increase of believers in these two deceivers has been chiefly due, in my opinion, to the systematic, persistent, and enthusiastic scattering of the literature of their cult, including tracts. Herein is vast instruction for those who would see "the faith of our fathers" have a wider propagation.

What the Russell-Rutherford out-givings are thought to be by their followers, that is, that they are the truest true; such the Mormons believe Joseph Smith's "Book of Mormon" and the "revelations" in the Temple at Salt Lake City must be.

But these people have a lesson also for the orthodox, for tithing is one of the fundamental teachings of their faith. To be a

Mormon is to be a tither! This means that immense sums of money are paid into their church's treasuries, which results in ample funds being on hand to send out their "missionaries" to all parts of the world. In this large eastern city where I write these words, the Mormons have within recent years established a center. I presume this has been done in most of the other cities of this country. This "mission" work is made possible by the zeal of the tithers out in Utah.

One of the chief conditions of the coming of the "kingdom of our God and the power of His Christ" to the nations is that Christians must of their means furnish the funds for that advance. Dr. J. B. Chapman, with his massive and masterly common-sense, in an article I read from his pen years ago, stated that if the church is to be a going concern, money is one of the first essentials.

As the disciples of Joseph Smith hold that he was given a revelation supplemental to the Bible, so do the Christian Scientists contend that Mary Baker Eddy was singled out to be the recipient of the final word as to truth, in "Science and Health with Key to the Scriptures."

But there is no denying the tremendous progress Christian Science has made. "There's a reason," and that reason is the concentration of its adherents on "Science and Health." They are indeed "men and women of one book." Their devotion to it illustrates Ruskin's sage counsel, "Some books are to be chewed and digested." To be a "Scientist" one must be saturated with the teachings of Mrs. Eddy's book. An old Latin writer expressed himself thus, "I fear the man of one book." What has made Christian Science such a menace in various communities to true religion is the fact that the book written by "that woman . . . which calleth herself a prophetess" has become a part of the very being of those who call it heaven's ultimate word!

Would to God that all those who profess a Bible religion were as diligent in studying the Scriptures as Mrs. Eddy's followers are in devouring her book! When I was a student in or near Chicago it was not such an exceptional thing to see some one reading "Science and Health" as he or she rode on the elevated or a street car; but it was exceptional to see anyone reading the Bible then. God give us a revival of Bible reading! This would make sure the nation-wide revival for which we long.

But we learn additional lessons from this cult, and that is the zeal of its followers to spread its periodical literature. In many a public place you will find bookracks containing the *Christian Science Monitor*, *Christian Science Sentinel* and other papers. And usually in a city where there is a Christian Science organization there is a reading room where these papers and other printed matter of the cult are attractively displayed for the public's perusal. The number of converts that have been made in this way is legion. I cannot imagine a Christian Scientist destroying one of the papers of his sect, or allowing it to lie around home after it is read. Here is a stimulating example for us who have learned "the more excellent way."

Some valuable lessons may be learned from The Oxford Group Movement, which owes its origin to a man, Frank Buchman. It has for this reason been also called "Buchmanism." Since the beginning of the present World War we have not heard so much about it; but time was when it assumed formidable proportions in certain quarters. While it had certain attractive features, its disregard of the Scriptures as a necessity for spiritual life, its ignoring of the Atonement, and its catering to the rich and socially prominent, brought it into disrepute in Fundamentalist circles.

But it had one teaching which might be practiced, at least in spirit, by those who accept the Bible as the rule of faith and life. A good "Buchmanite" was supposed to sit in a quiet place at the beginning of the day, with a pad of paper on his lap, and a pen or pencil in his hand; there he should wait in silence for God's orders for him during the hours of the day. As his mind was directed to these, they would be written down on the paper, and during the subsequent portion of the day he would endeavor to be obedient to the heavenly (as he supposed) directions.

"Here is wisdom" for those of the orthodox ranks, those who believe that mighty, priceless promise, "And the Lord shall guide thee continually." If our heavenly Father numbers the hairs of our heads, then surely He computes our seconds and minutes. What joy, glory, and triumph many Christians miss because they fail, at the beginning of the day, to seek definitely the Spirit's leadings for all activities that are to follow, small as well as seemingly more important ones. For God's "providence . . . wings an angel, guides a sparrow." May the lack

of such a seeking not account for some of the absence of satisfactory results in secular and religious work of those who have named the name of Christ?

More dangerous than "Buchmanism" is the Unity School of Christianity. But, we may learn valuable lessons from these false teachers; not from their doctrines by any means, but from the stress they lay upon the importance of praying for others. At their headquarters they have a certain place set apart where day and night devoted followers of the founder of the sect do nothing but offer up petitions on behalf of those who by mail or telegraph send notice of their needs, from various parts of the world. Mistaken as we believe these "Unity" people are in their creed, we must admire their systematic, persistent, and zealous program of intercession. It was on His chosen race that God looked, and "wondered that there was no intercessor." God give us a vision of the stupendous possibilities of praying for others!

"Unity's" insistence on the necessity of daily "going into the silence," and seeking to commune with the unseen and eternal, also holds instruction for us. In the hurly-burly of these rushing, busy days there is a continual temptation to neglect taking an adequate amount of time to be alone with God. In the secret place is the "hiding of our power." I think it must astonish the angels to observe how professing Christians do not avail themselves of the privilege of the prayer closet.

And even when they get to that precious, holy place, is there not a danger of "monopolizing the conversation." True prayer is not just monologue, but dialogue. The psalmist said, "I will hear what God the Lord will speak." One of the glorious opportunities of that secret place is to heed the mandate, "Be still, and know that I am God." There is an orthodox "going into the silence," then we shall know here and now something of the wonder of Tennyson's rich line, "Where beyond these voices there is peace."

Last in the list of those opponents who can give us valuable lessons in procedure, I mention the Roman Catholics. It is the tremendous emphasis that they place on the indoctrination of their children that should stir us up. The fact that the Catholic child has had his Catechism and Bible History, a la Rome, poured into his infantile intellect from earliest years, is the chief reason why the papal church endures. If for one

generation it should fail to give the attention that it does to the religious instruction of its children, it would receive a wound severer than the one Luther gave it.

One of the woeful weaknesses of Protestantism is its failure to ground its boys and girls in the fundamentals of "the things that are most surely believed among us." Sunday school instruction has its place, nevertheless "there remaineth much land to be possessed" in the domain of Christian education of the child. I might add here my personal opinion that there is a lamentable lack today of memorizing scripture by the child. Start to repeat a prominent Bible verse, in the average Sunday school, and let the children finish it; it may be amazing, even appalling, how few can do this.

God give us grace to manifest zeal to make converts, to concentrate on the study of the Bible and to circulate religious periodicals, to practice and teach tithing, to seek always the guidance of the Holy Spirit, to wait much on our Father in secret as intercessors, and to do our part that the children shall know from their first years the Holy Scriptures, which are able to make them wise unto salvation of the ages!

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The Holy Spirit in the Life and Work of the Minister

WE WILL briefly consider what constitutes a minister of the gospel. The office work of the Holy Spirit is to enlighten, convince and reprove of sin. Jesus said, when He is come, He will reprove the world of sin and of righteousness, and of judgment (John 16:8), to show us what we are by nature, giving us a godly sorrow unto repentance, which implies a confession and forsaking of sin, and a yielding to God (Acts 2:37, 38).

The Holy Spirit reveals Christ. He alone can reveal the Saviour to a sin-sick soul. This is called the new birth (John 3:5-6). It is not by works of righteousness which we have done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost (Titus 3:5). "The Spirit itself beareth witness with our spirit; that we are the children of God" (Rom. 8:16). Having now passed from death unto life, the Holy Spirit becomes our Teacher, Guide and Comforter. He reveals to us our need and privilege of being sanctified wholly—spirit, soul and body. Jesus said, "Behold, I send the promise of my Father upon you, but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49; Acts 1:4). They obeyed and received the fulfillment of the promise (Acts 1:8; 2:4). "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost; even as he did unto us, and put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9).

"The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). He assures us of our calling, separation, and makes it real. Separated from all other callings. Having a keen sense of His calling, duty and responsibility and the greatest trust on earth committed to him. May we "walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace" (Eph. 4:1-3).

THE HOLY SPIRIT IN THE LIFE OF THE MINISTER

We read, "For as he thinketh in his heart, so is he" (Prov. 23:7). "Out of the abun-

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dance of the heart the mouth speaketh" (Matt. 12:34). Thus the Holy Spirit in the life is essential to purity and power, in mind, heart, affection and our devotion to God and man. Christ is made unto us "Wisdom, righteousness, sanctification and redemption" (I Cor. 1:30). "In whom are hid all the treasures of wisdom and knowledge" (Col. 2:3). On the eve of Christ's departure, He taught the importance of being indwelt by the Holy Spirit, as a revealer, teacher, guide and comforter—to make clear to us the things of Christ. The work of Christ was a complete work, and in Him, God has treasured up everything He has, for His creatures. Love, wisdom, power, grace and glory, and the Holy Spirit is the revealer of the whole property of God, for our benefit; who is an actual part of Jesus and an actual part of the believer, sharing His nature and combining Himself with our own. Communicates all good things to us; first for our own benefit, and for that of others. While many have no knowledge of the great storehouse God has for His children, and until the Holy Spirit reveals to them, they can no more perceive it than did Hagar the water at her feet in the wilderness or Elisha's servant see the mountain full of horses and chariots of fire. The reason some have achieved great attainments in divine knowledge, is not because of their great intellect but as it is written, "Eye hath not seen, nor ear heard; neither have entered into the heart of man the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, 'yea,' the deep things of God. Now we have received, not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual (I Cor. 2:9-13).

Let us as ministers cherish the melting, moving and revealing power of the Holy Spirit. He admits the minister into those deeper, hidden meanings which lie buried under the surface of the Word. He assists the memory and makes it retentive of holy things. He reveals to the minister the power of love, kindness, meekness, compassion, patience, longsuffering, self-forgetfulness and true humility. We need Him in our life to

quicken soul and body, to intercede for us, to aid us in the secret place of prayer, to live in communion with God. To retain His presence and power, we must be holy in character and obedient to the heavenly counsels. "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us" (II Cor. 4:7).

THE HOLY SPIRIT IN THE WORK OF THE MINISTER

The minister is called to a great work. The Apostle Paul said, "Who is sufficient for these things?" (II Cor. 2:16). Not that we are sufficient of ourselves, to think anything as of ourselves, but our sufficiency is of God. "Who also hath made us able ministers of the new testament, not of the letter, but of the spirit, for the letter killeth, but the Spirit giveth life" (II Cor. 3:5-6). "We are labourers together with God" (I Cor. 3:9). "For it is God which worketh in you, both to will and to do of His good pleasure" (Phil. 2:13). "Whereunto I also labour, striving according to his working, which worketh in me mightily" (Col. 1:29). "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. That your faith should not stand in the wisdom of men, but in the power of God" (I Cor. 2:5). The exhortation given to the elders, "Take heed therefore unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers to feed the church of God, which He hath purchased with his own blood" (Acts 20:28).

First, take heed to himself, which implies, keeping in perfect fitness for his work, physically, mentally and spiritually.

Second, all the flock, which will require His care and attention as an overseer.

Third, to feed the church of God. The urge of the Holy Spirit is on the minister, and the prayer of his heart is that he might feed the flock; and "they shall be abundant-

ly satisfied with the fatness of Thy house" (Psa. 36:8). Oh, to be a true shepherd and not a hireling. "The hireling fleeth because he is an hireling, and careth not for the sheep" (John 10:13). "Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God" (Col. 4:12). This will enable him to retain a constant, fervent spirit, filling the soul with divine love; for all phases of his ministerial work. All true prayer in a man is the prayer of the Holy Ghost, and is offered in the name of Jesus.

The Holy Spirit will direct where to preach (Acts 8:29) also instructs what to preach (Eph. 3:8; II Tim. 4:2). "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21). Not a sermon of stories gleaned from here and there. "For our gospel came not unto you in word only; but also in power, and in the Holy Ghost, and in much assurance, as ye know what manner of men we were among you for your sake" (I Thess. 1:5). The apostles were clear and definite in preaching the Word, with discretion. Indefiniteness in preaching has caused unbelief, worldliness, and a general decline in spirituality throughout the world. In our pastoral visits the Holy Spirit will aid us in making personal contact a blessing. Let us beware of placing too much importance on our ability, gifts or past achievements, knowing that the greatest things are accomplished, "not by might, nor by power, but by my Spirit, saith the Lord of hosts" (Zech. 4:6).

O Spirit of faith and love,
Come in our midst today,
And purify each waiting heart,
Baptize us with fire we pray.
—Wm. Brown, in *Gospel Banner*.
Clarksburg, Ontario.

A revival of religion is needed all through the country and all through the churches.

1. To restore some long-lost and long-neglected doctrines of grace.
2. To bring back again the age of faith.
3. To restore the Bible to its proper place.
4. To exalt the supernatural.
5. To emphasize the cross and the precious blood.
6. To honor the Holy Ghost.—*The Pentecostal Herald*.

Hints to Preachers

F. Lincicome

IT IS not often that I say anything to ministers, but when I do, it is always with a painful sense of my own limitations. When I speak to ministers I realize that I am speaking to the best living men, as a whole, on earth. For it is as one has said, "In purity of motive, they surpass the lawyer; in breadth of sympathy, they surpass the doctor; in fidelity to principle, they surpass the editor; in purity of life, they surpass the best classes of society; in self-sacrifice, they surpass the merchant; in loftiness of ideals, they surpass the teacher; and in moral courage, they surpass the soldier."

What I shall say shall be in the form of five helpful hints.

FIRST

However sacred a topic, it should not be treated perpetually. No man has a right to turn his pulpit into a hippodrome where he may ride his hobby. A hobby rider is one-half shorn of his strength; he goes to his task depleted. Monotony is distasteful, whether it be a landscape or a thought.

"In purity of motive, they surpass the lawyer; in breadth of sympathy, they surpass the doctor; in fidelity to principle, they surpass the editor; in purity of life, they surpass the best classes of society; in self-sacrifice, they surpass the merchant; in loftiness of ideals, they surpass the teacher; and in moral courage, they surpass the soldier."

Let a man have a solitary topic which he introduces on every occasion, and he is speedily voted a nuisance and shunned by thinking people. Men look with disfavor on a preacher who parrots in singing all hymns to the same tune. The Bible is a harp of a thousand strings, so do not let us play on one string too long; it becomes so tiresome.

SECOND

Always remember you are working for the immortal souls of men; for them you cannot afford to be slipshod. No matter how plain and humble may be those to whom you minister, you are under obligation to do your best by them. Do not be

afraid of throwing away your best efforts on the plainest and poorest of God's people.

THIRD

It is a popular notion that the preacher's most important task is the preparing of his head—his sermons—but not so. His most important task is the preparing of his heart. It will be too bad when we get more head than heart into our sermons. It is true that the day in which we live demands a full head but also it demands a full heart. If you must neglect either your head or your heart, let it be your head. No, do not think because I said that, that I put a premium on ignorance, for we only have to go to the Old Testament to find that the greatest man was an educated man; go to the New Testament and find that the greatest man was an educated man; to church history and find thirty men from the eleventh century until now—all were college men except one, who was Fox, the founder of Quakerism. Some of these men, so well-trained, were college presidents; Finney, president of Oberlin; Edwards, president of Princeton.

FOURTH

Do not make yourself invisible all week, and incomprehensible on Sunday. If you are to be effective, you must insist on making yourself understood; and to make yourself understood, you will have to use the language of the people. Many a preacher has come from the college so Latinized in style that he seems to the common people as a foreigner. Your vocabulary can become a serious barrier in your effort to reach the hearts of the people. Unconscious to yourself, you acquire a vocabulary, a diction wholly different from what you had when you entered the ministry.

So, you had better give the "go by" to the lengthy and involved sentences and tell the people what you want them to know in plain, simple, direct Anglo-Saxon. By so doing, you will be able to compel the attention of your audience and be a blessing to them.

FIFTH

A sermon is not much unless it is touched by emotion, and emotion is something that cannot be manufactured. Man is essentially an emotional being. This is why the preacher's final appeal must be to a man's heart and not to his head. The first appeal must be to his head for the intellect must first be convinced before the heart can be converted.

If we are to get men to move, we must make them feel, and if we make them feel, we will have to make them think.

The need of the hour is for more vital preaching. Why all this high-brow objection to a little emotion in religion? We are living in an age that aims to rob religion of its inflammatory touch; an age that looks upon signs of emotion and devotion with distaste. If you become enthusiastic over sports, they will call you a fan; but if you become enthusiastic over religion, they call you a fanatic.

"I am a broken-hearted man; not for myself, but on account of others. God has given me such a sight of the value of souls that I cannot live if they are not saved. Oh, give me souls, or else I die."—JOHN SMITH, one of John Wesley's local preachers.

Beatitudes for Pastors

1. Blessed is the pastor who is continuously dominated by a sense of divine mission to preach and teach.

2. Blessed is the pastor whose one aim is to serve "his generation by the will of God" rather than to be served.

3. Blessed is the pastor whose congregation finds help and healing and guidance in his ministry.

4. Blessed is the pastor whose congregation is always willing to meet him half way in service and sacrifice for the sake of kingdom extension.

5. Blessed is the pastor who enjoys the wholehearted respect of his congregation as a "man sent from God."

6. Blessed is the pastor whose congregation brings to him their personal spiritual problems.

7. Blessed is the pastor whose congregation shares their worldly goods to the extent that he and his family fare as well as the average of the flock with whom he labors.

8. Blessed is the pastor whose congregation love him enough to be frank in disagreeing with him.

9. Blessed is the pastor who finds deepest satisfaction in serving those who need his ministry rather than in "promotion" to more lucrative fields or in ecclesiastical preferment.

10. Blessed is the pastor who is able to see as time passes evidences of deeper spirituality and higher ideals in his congregation.—J. P. WOMACK, Jonesboro, in Arkansas Methodist.

What Tithing Means to God's Poor

A few years ago the pastor of a church in Indianapolis told me this incident. During a canvass for tithers in his church a poor widow, a washerwoman, signed the tithing pledge. Two ladies who knew her well and knew how hard she had to work to support herself and little children, volunteered in a spirit of the utmost kindness to call on her and remonstrate. They had both become tithers, but thought while they could afford it, she, out of her small income, could not. Coming direct from the washtub and wiping her hands on her apron, she admitted them, evidently pleased that they had called. After talking of other matters for a time they, as tactfully and lovingly as possible, made known their errand. As its full meaning came to her she broke down and, covering her face with her apron, sobbed through her tears. "Let me alone; you are trying to take away the greatest pleasure of my life. Let me alone, let me alone." As they left her humble home they carried with them a new vision of what tithing means to God's poor.—Gospel Banner.

• A professional workman must insist on having the proper tools with which to accomplish his task. . . .

Some Tools a Preacher Needs

Nelson G. Mink

THE task of a preacher is so high a calling that he would have to step down to do anything else. Much is expected of him. Someone has said that a preacher should have, "The strength of an ox, the tenacity of a bulldog, the daring of a lion, the industry of a beaver, the versatility of a chameleon, the vision of an eagle, the disposition of an angel, the loyalty of an apostle, the heroism of the martyr, the tenderness of a shepherd, the faithfulness of a prophet, the fervency of an evangelist, and the devotion of a mother."

If the minister is to carry out his calling of God, if he fills his place as he really should, he will of necessity need some tools in his hands with which to do the job. A professional workman must insist on having the proper tools with which to accomplish his task. The carpenter will not get in a humor to work if his saw is dull, the woodsman must have a keen edge on his ax if he achieves his purpose, and whether a man builds a skyscraper or a chicken coop, he needs certain implements in his hands.

The instrument needed by the preacher above all others is the "Sword of the Spirit" which is "The Word of God." Every active preacher needs at least four Bibles. His most valuable book is the large study Bible that he keeps on his desk. Others would consist of a smaller volume to take into the pulpit; one easy to carry which he is more willing to subject to rough usage; also an Oxford Testament and Psalms is needed for prayer meeting, hospital and funeral work, while a thin model, vest-pocket-size New Testament should be carried with him wherever he goes. A lady helping one pastor unpack was surprised to see so many different Bibles, but they were just what that preacher needed.

The second useful tool to have an essential place on the shelf of the preacher's workshop is a good concordance (Cruden's seems to be popular; Strong's and Young's are larger and more comprehensive). No pastor's study is complete without such a

helpful volume which is a great aid in searching the Scriptures, and which also furnishes some valuable "leads" for starting new sermons or series of Bible studies.

Commentaries also are of great value to the man of God. Since no one man has ever been given the full comprehension of the Bible, it is greatly to our advantage to learn from the comments of others the light God has been pleased to bestow upon their labors. The most prominent commentaries among our preachers seem to be: Adam Clarke, Matthew Henry, *The Expositor's Bible*, MacLaren's Expositions and *The Biblical Illustrator*.

Two kinds of dictionaries will be found in every up-to-date library; a good Dictionary of the Bible, and a good dictionary such as Webster's or another standard work. The dictionary is one of the greatest friends we have when it comes to preaching the beautiful doctrine of sanctification.

If a preacher is to get ahead, he will need books and a great many of them. To keep fresh and interesting, one must read and keep on reading. Before a preacher says he cannot afford books, he had better consider if he can afford not to have them. For his ability to get on, and to keep getting on in the work will depend a great deal on his willingness to study, and to be an "approved workman."

We spend certain amounts of our salary for food, clothing, automobiles, etc., and we certainly should have in our budgets the much-needed cash for an inflow of books to our libraries. These books need not all be new ones, for some of the richest volumes we have may have been purchased at a second-hand store for a surprisingly small price. A preacher should endeavor to have the classics of all the old holiness writers: Wesley, Fletcher, Asbury, Corvoso, Peck, MacDonald, Keen, Baker, Carradine, Inskip, and others. Biographies of leading men and women of past generations are a great blessing. New books should be added as often as possible, and one will find annual volumes

of the "Minister's Annual," whether new or old; greatly beneficial. They furnish valuable material for the special days of the year, as well as offer good starting points for new sermons.

Time and labor-saving devices are in demand today in the routine of modern business affairs. To the preacher his filing system is "his friend indeed, in his time of need." Such systems are many and varied, and may be purchased from ten cents up. The Wilson Index System has an arrangement that is hard to beat: it sells for about \$7.50. There are of course many others, and quite a few preachers have thought out their own filing systems, having a place for everything, from sentence sermons to lengthy addresses. One should begin early in his ministry to save up materials. Whether or not he is settled on the kind of system he is going to use, he should save up all the material possible. Much help will be found in the *Herald of Holiness*, *THE PREACHER'S MAGAZINE*, *The Young People's Journal*, and do not throw away a single copy of the *Bible School Teacher's Journal*. Valuable material is stored away in all of these, and we dare not waste it. It is a good thing to ask members of the congregation for access to the old religious papers they have stored away; a preacher might find himself rich overnight if he could gather in some of these unsuspected gold mines.

The preacher's study itself should be as carefully planned as the parlor; for if the preacher is to get out of his books what he should, he will need to be as nearly isolated as possible from the home and the outside world. In this study there should be good lights, proper ventilation, a good typewriter, a modern duplicating machine, and some method of keeping record of the texts and subjects used at each preaching place. People are quite keen in noticing whether a preacher repeats himself very much, and it is to his advantage as well as to theirs that he should come before them as new and as fresh as possible.

Oh, yes, there must be room on the rack for another very valuable tool—a good book on the correct use of English. Many otherwise good and useful men have greatly impaired their usefulness by not giving heed to the pronunciation of words, or to a better handling of the king's English. Even if one has at one time learned how to express himself correctly, there will be a tendency to become a little careless at this point. A preacher as a leader in spiritual matters would do well to lead in a correct way of expressing oneself.

Happy indeed is the man who in the midst of this high and holy calling is surrounded by all of those things so necessary for his highest success!

*Paper presented at Zone Preachers' Meeting, Washington-Philadelphia District.

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Your Altar.

H. M. von Stein

I WENT to the altar in the first holiness meeting I ever was in. I had heard, in an indefinite way, of this practice of going to an altar, but I had no idea of what it meant nor what it involved. It was an evangelistic meeting, and I walked down the aisle to a chorus of "Praise God," which disconcerted and astonished me. "Surely," I thought, "I'm not the only sinner in this crowd!" and knelt at the varnished altar rail. I was burningly conscious of the scrutiny of a congregation of people, and I wondered, "Well, now what?"

I felt that, having done all I knew to do, the rest was up to somebody else. After a few moments, during which I prayed the best I could under the circumstances, while the preacher went on exhorting, I got up and went back to my seat—to the complete astonishment of the whole crowd. I suppose. Someone said, "Did you get through?" I wondered if he meant the floor—I felt as though I might have.

I have yet to be in a holiness meeting—Nazarene or otherwise—where there is any intelligible explanation made of what the altar service is. It is a wonder to me that one-half the seekers come who do, for some of them at least never have been inside of a holiness church before and cannot know about the practices. We are so accustomed to our customs that we take it for granted that everyone else is also. And that just isn't so!

Take a few moments and explain what you mean by an altar call. No one having any definite conviction is likely to resist the reasoning of the scripture, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." That is a sound beginning for any Christian experience.

Coming to an altar is a confession, before men, of faith in the Christ. That con-

fession, if it is genuine, will lead to prayer for forgiveness, and anything short of that is, of course, no confession of faith at all, but only a doubtful willingness to believe; a raised hand in the pew will mean as much. A man cannot, conceivably, get to heaven if he is ashamed of Christ, and to come before a congregation of God's people, kneel there and allow them to add their prayers to yours is nothing extraordinary in the way of humility and reason.

You, preacher, know what that altar meant to you when you were a sinner. Make it mean something parallel in the understanding of the folks before you, and don't forget—they may never have seen an altar before; lots of people haven't.

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The Pastor, a Visitor

H. H. Wise

SOMEONE asked a leading and successful pastor about visiting, to which he replied, "Pray enough to keep the anointing of God on your soul; study enough to keep something new for your people, then spend the remaining part of your working time in visiting." This pastor preaches to approximately twelve hundred people on Sunday morning, a thousand at night and from four to five hundred people at the midweek prayer service. It has paid him to visit the people.

A new minister was sent to a charge in our city and on the first Sunday morning he made his "get-acquainted talk" and remarked, "I am no door-bell ringer nor baby kisser." Well, he didn't stay long, and others soon preached to his people. God told Joshua to go in and possess the land, for "Every place that the sole of your foot shall tread upon, that have I given unto you." That is now the task of the Nazarene minister. The others have about quit visiting, so here is an open door and a ripe field.

The pastor who will not visit will not last long and has a poor message for his people, because he does not know them and therefore does not know their needs. It is in the home that we come to know the people, and especially the children. It is in the home one learns how people live, and it is in the homes where many sermons

are born; and people in our section of the country demand a visit occasionally from their minister.

First, like everything else, the pastor must make up his mind to visit the people and let nothing interfere with this. It is difficult work. It takes the life out of one to visit all day and have to listen to the sorrows as well as the joys of the people. It would be much easier to sit in a rocker with a book in your hand.

Second, there must be a plan. Everyone doubtless will have a different plan. Find the days when you can visit hospitals, institutions and go on these days, even though you are permitted to visit at other times. In the large city you will be compelled to visit by sections. The afternoons and evenings are the best times to visit the homes. After a long pastorate, we have learned to pick the rainy and snowy days, for so many more are at home, and it has been our plan for years to average ten homes each day all the year.

Third, the rule is "brevity." People are busy. The last man parked his coat and hat and stayed an hour. It was wash day and this left a distaste in the mouth of the busy wife. Hold your hat yourself. Tell them when you enter that the visit will be short. This makes them feel at ease. Have a few words and whatever else you do or leave undone, ALWAYS PRAY; a home is never the same after that prayer. Don't have to be asked to pray. This visit can be made in from five to twenty minutes.

Fourth, get all the names, birthdays, old people and just as complete a record as possible. You'll need this in days to come.

Visit—visit—visit! As you tramp to the doors of the people day and night, when called and when not, they will feel obligated to tramp to the church door to hear you preach.

After a long pastorate, most of my funerals have come as a result of visits and most of my members come out of this visiting. When I slack up a bit, I can soon see empty seats, and when I keep right on the job, the house overflows.

May we remind you again that the others have ceased to visit. The territory is yours; "Go out and compel them (by love) to come in."

DON'TS FOR THE VISITING PASTOR

Don't be a whiner.
Don't be a gossip.
Don't be a gloom bringer.
ABOVE ALL, don't be a beggar!

● The sacred obligation, the honors and rewards of the Christian ministry are ably set forth in this challenging message—

The Minister and His Calling

Milo L. Arnold

TELL you a mystery. The world cannot understand it, I cannot explain it, angels could not comprehend it, and with awe I tell you of it. To you I whisper the sacred and wonderful secret, "God has called me into the ministry." I am not called to minister to the bodies of men where my success or failure shall sooner or later be hidden from sight in the burial of the patient; but I am called to minister to the spirits of men which shall live forever. I am called to hold destiny in my hands. I shall not make my imprint in the sand which shall be washed smooth again by the surf of time, but on the spirits of men where my marks of success shall still be success, and my marks of failure shall still be failure when ten million times ten millions of years have gone into the eternity of the past.

I am called to the ministry! I am called to be the agent of God among men, the representative of the Creator among His creatures, and the ambassador of the Savior to this world where men put Him to death. He asks for my hands that He may use them in wiping tears from someone's eyes, for my heart that through it He might love some unloved person on the earth, for my lips that through them He might be able to call the name of someone lost in the wilderness of sin and despair.

It is my place to live so close to God that I can hear His whisper, and so close to me that I can feel their pulses. With my one hand I must grip the holy hand of God, with my other hand I must grip the sinful hand of lost mankind that God through me might lift them from the pit into which they are fallen. I must grip tightly for if I lose my grip on God, then those I seek to save shall be lost, and if I lose my grip on men they may sink hopelessly into the quagmire of sin never to rise again. Oh, sublime and glorious calling! Oh, fearful and wonderful calling! God has called me into the ministry! Paul the

apostle felt the sublimity of this calling and the unexplainable trust of the Lord when he wrote, saying to Timothy, "I render thanks to Jesus Christ our Lord who has made me able for this; He considered me trustworthy and appointed me to the ministry though I had formerly been a blasphemer and a persecutor and a wanton aggressor" (1 Timothy 1: 12, Moffatt). How can it be that I, who was once a sinner, should be so honored of God? How can it be that I, a man for whom it was necessary that Jesus die, should be counted trustworthy enough to be given such a mission? Yet, it is so. God has called me into the ministry!

Think of it, I have been trusted of the Lord! I who so often have failed; I who have caused Him grief; I have been put in a most responsible position in His kingdom! God has trusted me! God believes in me! God has honored me by investing His faith in me! My very soul cries out in humility, for I feel unworthy, but since He has trusted me I have determined that I never shall make Him ashamed nor cause Him to regret that He has so trusted. When I look up into His face and know that He believes in me, I am sure I never shall cease to give Him my best efforts and my noblest endeavors, even though these may be such a pitifully poor offering to One so worthy.

But alas, as I look from the significant trust of the Lord I am again awed to find that because God has trusted me the people likewise have trusted me. Yes, wherever I look I find the eyes of people looking my way, expecting something of me. People trust me! There are bewildered eyes looking to me for guidance; there are sad eyes looking through their tears for me to wipe their tears away. There are the eyes of children looking to me for the answer to their questions, and there are the eyes of those misunderstood looking to me for understanding. The rich and the poor, the widow and the fatherless, the wise and the unwise, all are looking my way, so that

wherever I look I see a sea of eyes, not that they are curious, but they are trusting me, counting on my being able to help them in the crises of their lives, for they know that God has trusted me and they therefore feel that they, too can trust me. They expect me to be able to lead them out of the dark, and help them to find the path of peace and comfort and salvation.

Also I find that people not only have trusted me because they know that God has trusted me, but they have honored me for they feel that God has honored me. I am honored with the privilege of sharing the intimate hours of their lives. I am invited to their times of joy and of sorrow. The sacred experiences of their lives which they close to the rest of the world are opened to me, for they honor me. No other man in the community is so honored. The rich and the great, the banker and the lawyer, the politician and the doctor are less honored by them than am I. They preface my name with the title, Reverend, and they show me the kindest considerations in all that they do. My wife, because she is my wife, is given a place of honor in the community, and my children, because they are born to me, are given the highest chances of any children in the community for making outstanding successes in life. My work is in a field of privileges. My associations are among the best of the people. No man of the community hears so little cursing and so much singing. No man of the community receives so many words of commendation and so few words of condemnation as I. No man is invited into more homes and places his feet beneath so many tables laden with the best that sacrificing hands can provide. My fellow ministers with whom I work are the best men of the world, men with such high ideals, and noble unselfishness. Honored? Yes, God has honored me and men have honored me! To be unworthy of such honor and untrue to such trust would be the tragedy of tragedies. I pray God to help me lest in my hour of weakness I should fail this sublime trust. God has called me to the ministry!

I have but one opportunity at the administration of my responsibility in the world. I live but one life. If I fail I have failed. If I succeed I have succeeded. It is now or never, yes, it is now I am succeeding or failing. If I succeed in this ministry there shall be souls glorifying God, and there shall be happiness in heaven, God will be glorified and the angels shall sing for delight. If I fail there shall be souls

lost in hell through eternity, God will be grieved, and when ten million times ten million millenniums have passed there still will be tragedy in the wake of my failure. Not only will God be disappointed if I fail, but the eyes of all those around me that have been turned to me in trust, will be turned away in disappointment. The child who trusted me will turn away with a shaken faith, the widow and the fatherless, if I fail, will be robbed of their rightful heritage, and never again will they trust as they have heretofore.

If I fail this trust my family will suffer. My wife will have to face the reproachful eyes of the community, she will be marked with the stigma of my failure. My child will have to face an unkind world, handicapped with the fact that people know she is the child of one whom they trusted and who betrayed their trust. My church will have to apologize humbly for my conduct when apologies are too late to do any good, and the church will be dealt a blow which will leave it prostrate and humiliated. Oh, honored man, oh, trusted man, that I am, when I see the trusting eyes of God and men looking upon me, my soul cries out, "So help me God, they shall not be disappointed!"

God has called me to the ministry! He has called not just my lips to preach, nor my hands to do good deeds, nor my intellect to plumb the depth of the Christian truth, but He has called my whole self, all the man that I am, into the ministry. I am not alone a preacher, nor a doer of good deeds, nor a philosopher, but a minister. I am one sent to help others, to minister to their souls and minds and bodies. I am a servant of servants, a helper of those who need help. The bounds of my field are not restricted by race or position or money, but wherever there is an individual who needs someone to serve him and wherever God needs an agent of His grace, there is my parish. I never shall be without work to do, for there are hosts all around me who need the help which God has called me to give. I am not sent to be ministered unto, but to minister and to follow my Lord in giving my life for the sake of many.

I owe it to them to give to God the very best of my capacities. I owe it to Him to give Him a good mind, to train my intellect to the best of my ability so that I may render a better service. I shall consider it an absolute obligation that I buy books and read them, that I study all sources of learning which I can find that I

may the better understand the needs of men and the supply of God.

I feel it a debt I owe to God to give Him the best personality I can give. Therefore I shall study my own ways and habits, my words and my attitudes, my reactions and responses, my appearance and my amiability, that I may give to God a man whom He can use, and give to men a man whom it will be easy for them to love. I shall strive to be pleasant, to be cheerful and smiling. I shall convey to the people the idea that God has made me happy. I shall strive always to be thoughtful so that men shall not be wounded and driven from the Lord who seeks to help them. I shall seek to be kind so that people will not fear me, and so that God can trust me with the care of the wounded hearts and the comforting of the grieved hearts of men.

I must be a better preacher than I now am, a better sermonizer, a better friend and a better man of prayer. I shall strive to be the kind of man who will cause the people to raise their estimate of all the ministers of the community.

My life, of necessity, is short, so I shall give to God all the time I have. I shall not take from life any portion to hold for myself, but it shall all be His. If it is necessary for me to spend some time in material pursuits that I may be able to stay in the ministry I shall look on it only as a means toward an end, and shall determine that my time is the Lord's and that I shall devote it as fully as possible to the work of the Lord in the ministry to which I am called. My calling shall always be the paramount thing in my life. In the acceptance of this call to the ministry I must not only consecrate my own life, but also I must somewhat arbitrarily consecrate on the altar of my ministry the lives and interests of those whose lives are entwined with mine. The wife who walks at my side must go where I go, and any consecration I make inevitably involves her. It is up to me either to make her life or to ruin it. She has entrusted it to me. So help me, God, she shall not have less than my best effort to bring honor to her consecration. God forbid that she should ever have cause to be ashamed of the investment I make of her affectionate trust.

My child's interests are tied up with mine, and anything I do, any stand I may take in the community and any honor or reproach that is mine to bear are essentially hers to bear likewise. Often it has been my prayer as I have looked upon her inno-

cent and sweet face, that the time never would come that she would have cause to be ashamed of the fact that her father was a preacher. My last drop of blood shall be consumed before I shall become such that she would have to apologize to her friends for the ministry of her father; and even if it is mine to espouse an unpopular cause I shall always strive to do it in a way for which she shall not be ashamed.

The members of my church likewise have entwined their lives with mine so that my success or failure is likewise theirs. They either will be proud of me or ashamed of me. If they are forced to apologize to their friends for my appearance or for my ministry, they have been robbed by me. The reputation I have in the community will become their reputation. They cannot help it. I owe it to them to give myself so completely to God and to them that they never shall have reason to be ashamed of me or of my ministry.

If I were called to consecrate only myself I would have reason to be cautious of my investment, but also I hold the most vital and precious things of my wife, my child and my church to invest. O God, help me, help me! Help me! for I am unworthy of such a trust!

God has called me to the ministry! God will direct me in the ministry! I shall not choose my own course, nor shall men choose it for me; for I shall be led of the Lord. It may be that the Lord will use His servants in official capacity as His agents in directing me, but in the end it shall be God who shall determine where I shall serve and what I shall preach. Neither dictators nor democracies, neither church nor state shall have authority over this gospel, but as God who has called me to preach a full salvation is the Author and Guide of my life, I shall preach that full salvation whether men applaud or scorn, whether they support me or imprison me, whether they love me or hate me. I shall always strive to preach it in such a manner and spirit that they shall love me, but if I fail to make them love me I am determined I shall even then not fail to declare the whole counsel of God.

God has called me to the ministry! God has called me to leave the lucrative pursuits of men, and the paths of commerce and industry, and to devote myself to the peculiar task of ministering in holy things. As the tribe of Levi of old, I have no inheritance among the land-owners and the builders of estates. I shall live by the

ministry. God has called men to work in those other fields and to pay of their tithes to support me in this task that I may devote my time and my life to it. These laymen are men of God even as I, and God has trusted them with my care. I shall be kind to them, shall think of them and treat them as my brethren in the work of the Lord. Their kindness always shall be appreciated, and their consecration shall not be in vain, for I shall seek earnestly to give to them and to God service for all that they shall invest in my life. However, if they should fail in their support, and as a result I should be brought to inconvenience, and material loss, I still shall not be absolved of my responsibility as one called to the ministry. No one else's failure shall justify me in failure for I am called of God. God will find a way if I will trust and not be afraid. God shall supply my need, and I shall be cared for by the hand which feeds the sparrows and the fingers which adorn the lilies of the field.

However, my reward shall not be all in material things, not in gold and silver nor in bread and water, but I shall be rewarded with a more noble and satisfying remuneration. I shall see souls lifted from the gutter and made into saints; I shall see children brought out of darkness into lights; I shall see youth directed into ways of happiness and holiness; I shall see homes enriched by the presence of God, and shall see smiles come where tears once were, and I shall be rewarded, for my heart shall feel the eternal riches, and I shall know a satisfaction which cannot be brought by the possession of gold and silver nor houses and lands.

Yes, God will reward me, for He has called me, and He who is the owner and Creator of all things will not let His workmen be poorly paid, but when gold and silver all become worthless, when fine apparel is moth-eaten and decayed, when the commerce and industry of an economic world are no more, when the rich have all become poor, and the great men have become small and the twilight of departing day shall lie upon the hills of time; then through the gathering shadows which curtain time from eternity I shall hear the voice of Him who has called me to the ministry, ringing clearly and melodiously through the smoke of a burning world and saying, "Thou hast been faithful over a few things . . . enter thou into the joy of thy lord." Then if the ministry ever has entailed sacrifice, it shall be forgotten; if it ever has meant hardship, it shall be re-

membered no more forever, and the reward shall be abundant.

Yes, I am called into the ministry! God himself has called me; I am glad it is so!

To serve the present age, my calling to fulfill,
O may it all my powers engage, to do my Master's will.

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The Church Bulletin Board Speaks

Fred W. Gibson

I AM just the small voice of the church bulletin board that stands in front of your church. In all the years that I have stood here, I never have had a new coat of paint. Never a week goes by but what a thousand people see me, and often more than that. How I wish that I could bring a few of them into the church, but my beauty is gone, my voice is gone, my strength is gone, and I will not be able to stand much longer.

I am not the kind to complain very often, but when that new family that moved in across the street, said, "I wonder what church that is; I wish I could read the bulletin board," I determined to have a word with you.

The name "Church of the Nazarene" is blurred and illegible. Very plainly I say, "Prayer Meeting, Thursday, 7:30," when for two years prayer meeting had been held on Wednesday evening. I was greatly embarrassed when those new people from out in the country came by last Thursday; although the church was dark and cold, I told them they were welcome for prayer meeting. The name of the pastor is on here, but why did you fail to change the address when you moved two months ago? The District Superintendent stopped the other afternoon, and I was embarrassed to stand there and tell him that I did not even know where the pastor lived, but what else could I do?

Something strange happened the other day that might interest the pastor. A young couple who were Nazarenes from a neighboring town stopped and wanted to get married. I told them your former address but they could not locate you in your new location, so they left. By the way, I saw the

Methodist minister wearing a pair of new shoes; and heard him say that he received ten dollars out of thin air!

Now, I don't want to find fault or complain for lack of attention. In fact, for the good of the church, I wish that you would let me retire and in my place put up an attractive sign that the members will be proud of, and that strangers will notice favorably. I would like to have a word with you about my successor, and suggest that these rules are followed for getting people to notice our church:

1. Keep it young and beautiful; paint it occasionally.
2. Tell the world that this is the "Church of the Nazarene."
3. Tell this town that we have a wide-awake pastor, who can be reached quickly to help anyone.
4. Let them know that the Sunday school, worship services, N.Y.P.S. and W.F.M.S. and the prayer meeting are all interesting times of inspiration planned especially to satisfy their every spiritual need, and above all—
5. Let them know that a welcome awaits them.

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Failure in Crises

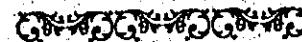
AT SOME time in his life every man falls. When God permits temptation to come to a believer he supplies grace and strength to meet it. Even with this possibility we are not always able to meet the tempter. Every Christian must be on guard. We are children of the Light. And ringing through the centuries comes the warning of the Master, "Watch and pray." Peter and James and John received special favors from the Lord. They received this because they were better able to receive

the truth. They were with Jesus when the daughter of Jairus was raised and on the Mount of Transfiguration.

After that wonderful meeting in the Upper Room Jesus and the eleven disciples go to Gethsemane. Eight of them were left at the outer gate, while Peter, James and John went a little farther. The three disciples were permitted to go farther than the others, but even they could not go all the way with Jesus. They were to watch and pray while He was at prayer. He must tread the winepress alone. He must go to Calvary alone. Man could have no fellowship with him in His atonement. We may make sacrifices for our fellowmen, but the propitiatory sacrifice can be made only by the Son of God.

A Gethsemane experience may require us to wait or to watch or to suffer. Faithfulness is required. It is true that many Christians who are given high privileges fail Jesus. Three times Jesus came to the disciples and found them sleeping. They had failed their Lord in His hour of great need. The boasting of Peter sounds like a mockery. It is easy to find fault, but the words of Jesus are pertinent, "Let him who is without sin cast the first stone." Oftentimes we fail to prepare ourselves to meet temptation. We do not feed on the Word of God or pray unceasingly.

When the soldiers came to take Jesus the disciples recognized the serious situation. Then we hear them saying, "Lord, shall we smite with the sword?" without waiting for a reply impetuous Peter drew his sword and injured Malchus who was probably the leader of the band. Jesus rebukes him and heals the injured man. The impetuous nature of Peter often led him into rash speaking and action. His impetuosity came from a passionate love for Jesus. We later hear Jesus saying to him, "Lovest thou me more than these?" and knowing that Jesus was able to read his



A Cancellation Exercise

Can I find refuge in Jesus?—Question
I find refuge in Jesus —Affirmation
Find refuge in Jesus —Exhortation
Refuge in Jesus —Consolation
In Jesus —Exaltation
Jesus —Satisfaction

—From Kitchener-Waterloo Bulletin.

thoughts, Peter could honestly reply, "Thou knowest all things; thou knowest that I love thee."

What should Peter and John have done in this trying hour? Try to put yourself in their place. The suddenness and unexpectedness of the event must be considered. Eight of the disciples ran away; one betrayed Him. James and John are not mentioned as being active in the garden. Peter alone would help the Master. We find fault with Peter, but perhaps the Church and the cause of Christ in the world are suffering for lack of a faith that has passion in it.

The disciples slept when they should have been praying. Sometimes we get drowsy and find it almost impossible to remain awake in the church. We should think of these things before we criticize the disciples whose eyes were heavy with sleep. Their spirits were willing, but their flesh was weak. Jesus seemed to sympathize with their weariness for He later tells them to take their rest while He is on watch.

A Chinese woman who has startled many Americans with her insight into spiritual truths has suggested the secret of this incident. She tells that as a man starts on the narrow road that leads to life there is just room enough for two to walk side by side—Christ and the disciple. Continuing her story she says that as they go their way the road gets very narrow and there is no room for two. Then self must go and Christ alone remains. In this way she describes the deep secret of Christ dwelling within. It is not Christ as a Companion, but Christ as the Life.—R. L. LANNING, in *Christian Union Herald*.

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It is a marvel to me how men continue at ease in preaching year after year without conversions. Have they no bowels of compassion for others? No sense of responsibility upon themselves? Dare they, by a vain misrepresentation of divine sovereignty, cast the blame on their Master? Or is it their belief that Paul plants and Apollos waters, and that God gives no increase? Vain are their talents, their philosophy, their rhetoric, and even their orthodoxy without the signs following. How are they sent of God who bring no men to God? Prophets whose words are powerless, sowers whose seed all withers, fishers who take no fish, soldiers who give no wound.—SPURGEON.

The Pastor And His Prayer Life

THERE is hope for the most abundant success for anyone whom God calls into the ministry. He may not be able ever to become a great thinker, or scholar, or orator, but by prevailing prayer and the help of the Holy Spirit, he may have a success that will astonish angels, and change three worlds; yet it is possible to fall in the ministry through prayerlessness. A person of much power must be a person of much prayer. If we are going to advance and revolutionize the people of our charges, it must be done on our knees. We cannot preach unless we pray. We can talk; we can say nice things; we can be popular; but in the true sense of the term we cannot preach. There must be a fervency of heart and soul that comes alone from living in the presence of God.

The slogan of Dr. Bresee, our founder, was "Get the glory down." Without this, our case is lost. We cannot compete with the older and wealthier churches, in elaborate programs and stately forms. This is not our job. Organization, preaching, singing, promotional activities never won men to the Lord; but prayer has. The glory, and not culture, or doctrine, brings backsliders and sinners to the services of the church and to the altar. Knee work is required if we are to have divine glory upon our services. We must hide away in the mountain for fasting and prayer if the people are to see a shining face. We can have it, and this will arrest the attention of this thoughtless, pleasure-mad, commercial-crazed age. The people forgot their golden calf when they saw the shining face of Moses. The people of backslidden Israel stopped to consider when they took notice that the disciples "had been with Jesus." Hours of waiting before God, nights of vigil, days of fasting and prayer will bring the shekinah upon us, and when it comes upon us, the thoughtless masses will stop to behold. Many things are done or not done, just as people pray or neglect to pray. We need to dwell much in the secret chamber shut in from man, shut up with God. Secret prayer cannot be fruitless; its results will be manifested openly. Men who have given themselves to prayer have made larger contributions to humanity than those

*Paper submitted at the Alberta District Preacher's Retreat, by THOMAS JAMES CRAWFORD, pastor, Claresholm, Alberta.

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who have given the most princely presents of gold and silver. Bud Robinson said, "A man can lift a larger load on his knees than he can on his feet, carry it farther, and hold out longer." Let us pray without ceasing that we may walk without fainting.

Prayer is the most essential link in the chain of causes that lead to a revival. The travelling prayer-life is the means by which the living God, through the instrumentality of a living human soul, brings a spiritually dead soul into spiritual life. The intercessory groanings in the heart of a Christian so affect him that the soul of the sinner for whom he prays becomes as his own soul. No very great mountain of sin is cast into the sea of God's forgetfulness without intense feelings, and strong cries to God by some interceding person. It cannot be denied that prayer has been and ever will be, a great living reality among the working forces of Christian leadership. I may as well talk of a wise fool, a wicked saint, a sober drunkard, or an honest thief as an effective, prayerless preacher.

Intensified prayer through faith in Jesus Christ has done more to revivify the Church after years of spiritual declension than any other force on earth. In answer to the intensified prayers of Martin Luther, God raised up a standard of truth against the flood of error, and restored to the Church the doctrine of justification by faith which had so long been buried beneath the corruption of superstition and priestcraft.

In answer to the intensified prayers of Wesley and his devoted followers, the Lord restored to the Church the power and message of Apostolic Christianity. The doctrines of the Reformation, which through loss of spiritual unction had become little more than mere theory with many, soon became a glorious reality in the experience of multitudes, the tidings of which rang out to the ends of the earth; and this at a time when, as we have been reminded by the historian, religion was at the very lowest ebb. The whole temper of English society was changed, spiritual life and activity was restored to the Church.

I have read the statement somewhere that the average preacher spends no more than five minutes a day in prayer. Can it be? How can a prayerless preacher face his

congregation? How can he preach the gospel with a cold, empty heart? How dare he exhort others to pray? How can he ever hope to have a praying and a powerful church if he is a prayerless preacher and leader? How can he be a soul winner without entering into the pangs of intercession in the secret closet? How does he ever hope to keep harmony and peace among his people if secret, prevailing prayer is neglected? How can he expect his church to keep him more than the first year if he is too lazy and indifferent to pray? Can the prayerless preacher hope to pass muster at the judgment bar of God? Prayer! The preacher's greatest source of power! Neglect it? He cannot afford to! Book learning and psychology can never take the place of prayer in the life and ministry of the preacher. He that has not prayed well will not preach well. The preacher who will pray and read will always have something fresh to pass on to his hearers. The preacher who will move men by his ministry must first move God and be moved by God. John was alone on an island when he had a vision of heaven, Bunyan was alone in secret yonder in Bedford jail, when he caught a vision of a book that has had a sale next to that of the Bible, Martin Luther was alone when he had a vision of God that set tyrants to trembling and thrones to tottering. A preacher who will pray will have results. I would rather have a praying church than a wealthy church. To have it I must pray myself until others catch the spirit and glow of it. Do we wonder why we lack soul winning power and at the same time we seldom, if ever, stay more than ten minutes alone with God in private devotion?

Christian brothers in the ministry today, in view of the dire need, in view of the dearth of vital Christianity, in view of the fact that the prayer of faith is mightier than dynamite, for it has the almightiness of God linked to it, let us give ourselves to prayer—intense, heartfelt, fervent, importunate prayer—that it might be said of us, as it was of Robert McCheyene, the Scottish preacher, at his death, that perhaps the heaviest blow to his brethren, his people and his land, was the loss of his intercession.

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GEORGE WHITEFIELD frequently spoke from the text "Ye must be born again." When someone asked him why he used that text so often, he replied, "Because ye must be born again."—SELECTED.

January-February, 1944

QUOTABLE POETRY

A New Start

I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear.

I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze.
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.

I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;
I'll lovingly preach your duty, but be more concerned with mine.

—AUTHOR UNKNOWN.

Love's Demand

O Lord, thou sayest, lose thyself to Me,
Let not thy heart, divided, run its course.
Lose all thy petty charms of time alone—
"Take up thy cross," and thus My follower be.

Can self bear fruit? Can self know aught of love?
Be crucified—be slain—the Lord hath said;
Then, fellowship of Christ becomes indeed Reality, and hope of heaven above.

Hast thou some idol, unobserved to thee,
Which bars the channel of a blessed life?
It may be only such a little thing,
But thou must lay it down, to walk with Me.

—FLORENCE MOTT.

Stewardship

I have a stewardship in God's domains,
A sacred trust to be employed with care;
The world is His and all that it sustains,
But He has loaned to me a golden share,
And if with wisdom I use it aright
And as He will instruct me if I ask,
Then I shall be a faithful steward in His sight
And find my work has been a glad some, pleasant task.

—ELIZABETH MAE CROSBY in *The Watchman-Examiner*.

"I Am Debtor"

When this passing world is done,
When has sunk yon glaring sun,
When we stand with Christ in Glory,
Looking o'er life's finished story,
Then, Lord, shall I fully know—
Not till then—how much I owe.

When I stand before the throne,
Dressed in beauty not my own,
When I see Thee as Thou art,
Love Thee with ungrinning heart,
Then, Lord, shall I fully know—
Not till then—how much I owe.

Oft I walk beneath the cloud,
Dark as midnight's gloomy shroud;
But when fear is at its height,
Jesus comes, and all is light;
Blessed Jesus! bid me show
Doubting saints how much I owe.

Oft the nights of sorrow reign—
Weeping, sickness, sighing, pain;
But a night Thine anger burns—
Morning comes, and joy returns;
God of comforts! bid me show
To Thy poor, how much I owe!

—ROBT. MURRAY MCCHEYNE.

In that Which Is Least

When the Master of all the workmen sent me into the field,
I went forth elate and happy, the tools of His service to wield,
Expectant of high position, as suited my lofty taste,
When lo! He set me to weeding and watering down in the waste.

Such pottering down in the hedges! A task so thankless and small!
Yet I stifled my vain ambition, and worked for the Lord of all,
Till, meeker grown, as nightly I sank to my hard-won rest,
I cared but to hear in my dreaming, "This one has done his best."

The years have leveled distinctions. There is no more great or small;
It is only faithful service that counts with the Lord of all.
And I know that tilled with patience, the veriest waste of clod,
Shall bring forth the perfect harvest, planned in the heart of God.

—RUBY WEYBURN TOBIAS, in *Sunday School Times*.

Be Still and Know

"Be still and know that I am God"—
The world is rushing on;
In quietness and confidence
The victory is won.

"Be still and know"—though billows roll
And seas are rough and wild;
When darkness deepens all around,
Thy God will keep His child.

"Be still and know that I am God"—
No foe can harm thy soul,
If thou wilt trust in Christ thy Lord,
And give Him full control.

"Be still and know"—He is thy Rest,
"Mid strife, thy perfect Peace;
From anxious fears He'll set thee free,
And bid all doubtings cease."
—BESSIE PATTEN GILMORE.

"He answered prayer:
Not in the way I sought,
Not in the way I thought He ought,
But in His own good way, and I can see,
He answered in the fashion best for me."
—SELECTED.

Giving

God might have used His sunset gold
So sparingly;
He might have doled His blossoms out
Quite grudgingly;
He might have put but one wee star
In all the sky—
But since He gave so lavishly,
Why should not I? —SELECTED.

A Builder

A builder builded a temple,
He wrought it with grace and skill
Pillars and groins and arches—
All fashioned to work his will,
And men said as they saw his beauty,
"It never shall know decay;
Great is thy skill, O Builder!
Thy fame shall endure for aye."

A teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised the unceasing efforts,
None knew of the wondrous plan,
For the temple the teacher builded
Was unseen by the eye of man.

Gone is the builder's temple,
Crumbled into dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the teacher builded
Will last while the ages roll;
For the beautiful unseen temple
Was a child's immortal soul.
—Author Unknown.

My Faith

I want the faith
That envies not
The passing of the days;
That sees all times and ways
More endless than the stars;
That looks at life,
Not as a little day
Of heat and strife,
But one eternal revel of delight
With God, the friend, adventurer, and light.
What matter if one chapter nears the end?
What matter if the silver decks the brow?
Chanting I go,
Past crimson flaming
From the autumn hills,
Past winter's snow,
To find that glad new chapter
Where God's spring
Shall lift its everlasting voice to sing.
This is the faith I seek;
It shall be mine,
A faith that strides across the peaks of time!

—BISHOP RALPH CUSHMAN.

Face to Face

I am longing for that moment
When I'll stand before His throne
Face to face with Christ my Saviour,
There to know as I am known.

But when I behold the nail-prints,
See the scars He bears for me,
Must I bow in shame before Him,
Shall I empty-handed be?

While I'm waiting for His summons,
Lo! the harvest fields are white;
I must labor for the Master
From the dawn of day till night.

Then I'll not go empty-handed,
When I kneel before my King,
But when harvest time is ended,
Many sheaves to Him I'll bring.

As I lay those sheaves before Him,
Precious souls that I have won,
'Twill be joy to hear the Master
Say to me, "My child, well done."
—EMMA BRECK MORGENSEN.

"I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. While I was asleep, I dreamed of these things; and when I waked, the first thing I thought of was this great work. All my desire was for the conversion of the heathen (unsaved at home or abroad), and all my hope was in God."—WILLIAM BRAMWELL,

THE PREACHER'S SCRAPBOOK

Getting the Church to Work

How can a pastor succeed in getting his congregation to work more?

Get members' hearts into the church. Put pressure on the officers of the church. Give recognition and encouragement to young people who show a talent for any kind of service.

Place responsibility on the members. Get every member to tithe and put his money in the church work and then he will be interested in the place where he has put his money.

Give members work to do, such as visiting the sick and getting other people to come to church.

Have every member take upon himself responsibility for the success of each meeting.

Appoint persons to conduct cottage prayer meetings in their homes and neighborhoods.

Give each member a definite work to do according to his ability.

Make members feel it is well worth while to put effort into the church.—JOSEPH STAUFFER, in *The Gospel Minister*.

Answered Prayer

The firmament of the Bible blazes with answers to prayer, from the days when Elijah unlocked the heavens on to the days when the petitions in the house of John Mark unlocked the dungeon, and brought liberated Peter into their presence. The whole field of providential history is covered with answered prayers, as thickly as bright-eyed daisies cover our western prairies. Find thy happiness in pleasing God, and sooner or later He will surely grant thee the desire of thy heart.

—THEODORE CUYLER.

The Worth of Time

To show us the worth of time, God, most liberal in all other things, is exceedingly frugal in that; for He never gives us two seconds together, nor grants us a second till He has withdrawn the first, still keeping the third in His own hands, so that we are in perfect uncertainty whether we shall have it or not. The true manner of preparing for the last moment is to spend all the others well, and ever to expect that. We dote upon this world as if it were never to have an end, and neglect the next as if it were never to have a beginning.—FENELON.

Vitamins in Religion

Have you checked your vitamins? The following, if taken regularly, someone has said, will positively restore anyone to a normal and healthy condition: Vitamin F—Faith, "Faith even as a mustard seed"; vitamin G—Giving, "Give, and it shall be given unto you"; vitamin T—Tolerance, "Unto the least of these"; vitamin W—Work, "Do the work of him that sent me"; vitamin P—Prayer, "Pray without ceasing."—Arkansas Methodist.

Thought Starters

Privilege of prayer. The privilege of prayer to me is one of the most cherished possessions, because faith and experience alike convince me that God Himself sees and answers, and His answers I never venture to criticize. It is only my part to ask. It is entirely His to give or to withhold, as He knows is best. If it were otherwise, I would not dare to pray at all. In the quiet of home, in the heat of life and strife, in the face of death, the privilege of speech with God is inestimable. I value it more because it calls for nothing that the wayfaring man, though a fool, cannot give—that is, the simplest expression to his simplest desire. When I can neither see, nor hear, nor speak, still I can pray so that God can hear. When I finally pass through the valley of the shadow of death, I expect to pass through it in the conversation with Him.—DR. WILFRED T. GRENFELL.

Seven Mistakes

- The delusion that individual advancement is made by crushing others down.
- The tendency to worry about things that cannot be changed or converted.
- Insisting that a thing is impossible because we ourselves cannot accomplish it.
- Refusing to set aside trivial preference in order that important things may be accomplished.
- Neglecting development and refreshment of the mind by not acquiring the habit of reading.
- Attempting to compel other people to believe and live as we do.
- The failure to establish the habit of saving money.
- But the greatest mistake of Christian people is the neglect of witnessing, and honoring the name of our Lord Jesus Christ.—Exchange.

Illustrations

1. Don't string a list of illustrations together and call that a sermon.
2. Don't use illustrations that do not fit.
3. Don't fail to clinch the point your illustration is supposed to illustrate.
4. Don't use humorous illustrations simply because they afford opportunity to tell amusing stories you heard. Your task is serious. Keep it so. Jokes usually belong elsewhere than in sermons.
5. Don't use an illustration to show your knowledge or your wide reading.
6. Don't use an illustration with a distant and unfamiliar setting, when a homely one, near at hand, will serve the same purpose. An illustration must be understood.
7. Don't over-illustrate.
8. Don't under-illustrate.
9. Don't form the habit of relying altogether upon books of illustrations. Draw your illustrations from your own reading, observation, and contacts.
10. Don't forget that an illustration drawn from the Scriptures is the best kind. Such illustrations are sound. They teach the hearers to think in terms of scripture. They lay the proper foundations for sound doctrine. They are true to life. They are true to God.—SELECTED.

Nobody can lead unless he has the gift of wisdom and desires to leave things better than he found them. He will strive for something which may appear unattainable, but which he believes can one day be reached, if not by himself, by his successors.—KING GEORGE VI of England.

Worldliness

Worldliness, in the religious use of the term, is not the being occupied with secular things. It is rather a spirit, a temper, a way of looking at things and judging things. The worldliness is not in the work, but in the spirit of the worker, and it may be manifested in connection with any kind of work. Worldliness can penetrate even into prayer and preaching, and the most sacred work can be done in a worldly spirit. In like manner the Christian life does not consist in doing formally religious things, though these have their place, but in the filial spirit which should pervade all doing and all days in all life in all its interests. Whatsoever the Christian does, he is to do it heartily, as to the Lord and not to man. And this living in all things unto the Lord is his religion.—BORDON P. BOWNE.

Efficiency Our Aim

- E—arnest in Purpose
- F—aithful in Service
- F—ervent in Spirit
- I—nterested in Others
- C—onstant in Attendance
- I—mportunate in Prayer
- E—ager in Knowledge
- N—oble in Aims
- C—ourageous in Undertakings
- V—ielding to Guidance
- "Ink-Links," in *New York District Bulletin*.

"To accomplish what needs to be accomplished, evangelism will certainly become pastoral rather than professional. The trusted pastor is the man to lead. If he cannot help, then may God help him to help. It is his highest privilege to attend to such matters. He has no right to call in foreign aid to enable him to do his own business in the proper way. It is a confession of failure. And as soon as winning of souls becomes professional it is degraded."—AUSTIN KENNEDY DE BLOIS ("Evangelism in The New Age").

First Things First

We may rest fully assured of this—a man's influence in the world can be gauged not by his eloquence, or his zeal, or his energy, or his orthodoxy, but by his prayers.

We may work for Christ from morn till night; we may spend much time in Bible study; we may be earnest and faithful in our preaching and in our individual dealing, but none of these can be truly effective unless we are much in prayer. We shall only be full of good works, and not "bearing fruit in every good work" (Col. 1:10). To be little with God in prayer is to be little for God in service. Much secret prayer means much public power. Yet, is it not a fact, that while our organizing is well-nigh perfect, our agonizing in prayer is well-nigh lost?—*The Kneeling Christian*.

Christ Is the Way

We must impart to little groups and through them to the world a new and burning vision. And, finally, with God's help we must turn back to Christ . . . to the flaming Master-Realist who actually lived and lives in love with life and with humanity. Through living with Him and learning of Him alone will come understanding and mastery of life.—FRANCIS B. SAYRE.

PROBLEMS PECULIAR TO PREACHERS . . .

Charles A. Gibson

Q. How long should a pastor remain in one city?

A. So long as he can keep an advancing program going. It should be remembered that it takes time to get acquainted in a city and no pastor can do his best work in his first or even his second year. Taking all things into consideration, if the town is not too large, and we have but one church in the same, the pastor who can stay a long while will do the best work. If it is a large city and there are more churches of our denomination in the city, the same can be said where the location is sufficiently removed from the others and where there is a good working spirit among our preachers. One thing I do not want to seem to do, namely to encourage short pastorates. Time will make greater demands on the preacher and bring out his better qualities.

Q. How can I keep the prayer meeting free from formality and drag?

A. Pray much about it yourself. Keep in your heart the feeling that as the prayer meeting goes, so goes the church. With that in mind, plan the whole service. Study your scripture lesson so you can read it well; speak very briefly and to the point. Make ample space for fervent prayer in which you participate; but watch lest you take too much of the time. Encourage the timid, the young, and the newly-converted to take part and lead out in prayer. Remember that praise is a part of prayer, and without barber-shop tactics of "Who is next," get each one to take part. Plan well, and close on time.

Q. I am a licensed minister and a member of a local church. I attend most of the time and have appreciated the pastor, but of late feel that he has not preached as he should. A few days ago the opportunity came for me to talk with him and I told him my views. This seems to have hurt. Did I do wrong, and what can I do to correct same?

A. I think you likely did wrong; perhaps not intentionally, but your viewpoint was wrong. To start with, you must remember that before we lead we must learn to be led. Again, keep in mind that it is always easier to find fault in the grandstand than it is to play ball on the diamond. Also, a licensed minister is supposed to come into the rank of the ministry and should have a minister's viewpoint. With this in mind, you will see how easy it is for a minister, in the making, to be misunderstood when he attempts to give his critical view of any minister in charge and in the

thick of the fight. Again, it is a bit presumptuous on your part as a licensed preacher to think you have either the right or ability thus to express criticism. I think you should feel this keenly, and doing so, state same to the pastor and pledge to him your unqualified support on all issues unless morals are involved. I would think that the habit of regularity in attendance at the services of your own church, except in cases where you are preaching elsewhere, would be the order you should follow. I do not accept the argument that you should stay home from services to get your studies. This will not be necessary if you properly outline your work and use your time.

Q. I do not like the people of the community I serve, and yet I seem to be getting on fairly well. Should I seek a change of pastorate?

A. You should do one of two things; either seek a change of pastorate or a change of attitude. It will not be long before the people will sense your feeling and they in turn will return the same feelings. I remember hearing D. R. T. Williams say that folks not only hear a preacher, but they feel him as well. That is, there is a peculiar way whereby human beings sense the lack of appreciation on the part of those who do not have it. On the other hand, it is possible to weigh your present field in the light of its need and the people as material to mold, and realizing the grace of God, work with them until you learn to love them so well that you could not be persuaded to leave even if a flattering offer came. I advise the latter as your first choice.

Q. I have an acquaintance, a fine preacher friend, who would join our church if I urge him, and I wish you would advise me whether or not I should.

A. I would advise you not to urge this brother. He should be wise enough to see the wisdom of such a choice, and if not, the whole church may likely be better off if he does not come. You should treat him with every kindness and he could be advised as to our methods and progress, our doctrines and ideals, but to do more may cause him concern after he comes. He will find problems to be solved in our connection and if he comes at your insistence, he will likely blame you when he is tempted. If he makes a prayerful decision and casts his lot with us by conviction, he can meet every problem on the basis that the very best judgment he had was used, and that he was clear in his leading of the Lord.

SERMON OUTLINES

Tithing, God's Financial Plan for His Church

Read Malachi 3:8-12.

Since the birth of the New Testament Church on the Day of Pentecost, several plans have been used to finance the nominal organizations with more or less degree of success. Four of these plans are listed as follows:

(1) By the charging of fees for certain services; by the selling of tokens and charms, etc. This has been used by the Catholic Church.

(2) Begging. This has been used in various countries by friars, and priests traveling on foot and begging as they go for gifts and donations to their work.

(3) A third plan of church support has been that of holding fairs, suppers, bazaars, lawn parties, etc., and using the proceeds to carry on the work of the church.

(4) Direct assessments. The church has a budget to meet of a certain amount of money, so they divide the amount of money they need by the number of members they have and assess each one for his share. This is perhaps the most satisfactory method, next to that of tithes and offerings, which we believe is God's financial plan for His church.

First: Tithing is the oldest and most successful plan of financing religious work. Abraham used this plan more than two thousand years before Christ (Gen. 14:20), and some three hundred years later Jacob became a wealthy man in performing his Bethel vow of tithing to the Lord (Gen. 28:22).

For fifteen hundred years the faithful observance of the law of tithing made the Jewish nation one of the most wealthy of the entire world. They were able to build a magnificent temple of worship with their tithes and offerings and on their ninetieths became one of the most remarkable of all peoples.

Second: Tithing gives us a plan of regular giving.

It answers the following questions in regard to Christian giving. (1) How much shall I give? A minimum of one-tenth of our earnings. (2) Is God satisfied with what I am giving? Yes, this system originated in the law of God. The same law that reserves one-seventh of our time to the Lord tells us to present one-tenth of our earnings to Him. (3) Where shall I give it? In the storehouse or church treasury. (4) When shall I give it? Upon the first day of the week. (5) How shall I give it? It is revealed that we should give it cheerfully,

willingly and promptly. This is the only plan that treats everyone fairly. The person who has only a dollar and puts in his tithe of ten cents is just as much a tither as the one who earns \$100 and hands \$10 into the church.

Third: Tithing makes the church independent of the world in finances.

The church ought to be supported by Christians. Much reproach has been brought on the church because she has gone begging to the world for her financial support. Tithing keeps the church from being dependent on the unsaved for her needs. God's plan would bring in enough money to meet all the needs of the church. For instance, a church of one hundred and fifty members with forty men tithers, who make on the average of \$100 a month, would each be able to support a yearly budget of \$4800.

Fourth: Tithing will enrich the person who practices it.

(1) It will make him humble, for by the act of tithing he acknowledges God's ownership of all he has.

(2) Only the tither knows how true the Scripture is which states, "It is more blessed to give than to receive." It is easier to get tithers to give offerings to any worthy cause than nontithers.

(3) Tithing blesses one spiritually and enlarges the vision.

(4) God blesses and prospers the tither. The eternal, unchangeable God promises a sufficiency in all things (physical, financial and spiritual) to the person who gives in the right way. Not only will this person have a sufficiency for himself but he will abound in every good work, thus enriching and blessing the lives of all with whom he has contact. May the Lord help us as a church to live up to this revelation so that His blessings may abound in our services and lives.—JULIAN HOWARD in *Holiness Advocate*.

"Alone with God"

(Gen. 32:24, Heb. 9:7, Matt. 26:39)

I. JACOB ALONE OR THE SINNER.

1. His Predicament.
2. His Agony.
3. His Victory.

II. THE HIGH PRIEST ALONE OR THE SAINT.

1. He was shut in—the world shut out.
2. He was there for himself and Israel.
3. He met God by faith and with blood.

III. JESUS ALONE OR THE SAVIOUR.

1. He was alone for the world.
2. He being alone provided victory for every man.—D. C. KOFF in *The Alliance Weekly*.

Holiness and Evangelism

SCRIPTURE—Acts 13:1-3.

TEXT—*So they, being sent forth by the Holy Ghost, departed . . .* (Acts 13:4).

INTRODUCTION

1. Text gives account of first Spirit-called and church-recognized missionaries.
2. Church was taking organic form.
 - a. Deacons consecrated.
 - b. Churches organized.
 - c. Evangelists began itineraries.
 - d. Definite plans made by church for fulfillment of the Great Commission. Compare text with Acts 2:4, "They were all filled with the Holy Ghost, and began. . . .": Disciples began to speak, multitude began to tremble, world began to scoff, signs and wonders began to appear, etc.
 - e. Jesus went up—the Holy Ghost came down—the Church went out.
 - f. The Church received executive direction from the Holy Ghost. In the text, we see Him exercising this right.

NOTE—Three facts to be noted in the development of the sermon:

I. THE CALIBER OF THE MEN CALLED

- A. Spirit-filled men (Acts 9:17; 11:24). That of Barnabas is one of the most elaborate appraisals of human virtue in the Bible.
- B. Fullness of the Spirit generates world-vision and world passion. Glorious record of missionary achievement is an ample commentary upon their qualifications.

II. THE MANNER IN WHICH THEY WERE CALLED

- A. The work of the Holy Spirit was prominent in this church. Attitude toward the Holy Spirit is test of a progressive or decadent church—note Jewish church of first century and the twentieth century church in contrast with the Antioch church.
- B. The Holy Ghost produces a holy restlessness and a wholesome excitement: Holiness and Missions inseparable.
 1. The promise, "Lo, I am with you" is predicated upon our attitude toward His "Go, ye."
 2. No claim upon the one without obedience to the other.
 3. The tarrying is always followed by a departing.
 4. Fire always occasions motion, commotion and excitement.
Illustration: Fire engines move, sirens scream, dogs bark, people run. In a prairie foxes, coyotes, rabbits, mice, rats, weasels, snakes, all move.
Note—The Holy Ghost is the Church's greatest means of defense.

III. THE CHURCH FROM WHICH THEY WERE CALLED

- A. Antioch, the farthest recorded point to which disciples were scattered upon persecution arising about Stephen; largely a Gentile church.
- B. It was a revival church. "The hand of the Lord was with them, and a great number believed."
 1. Barnabas encouraged them to "cleave unto the Lord."
 2. Paul joined him and taught there for one year.
- C. It was a church blessed with prophets; Agabus, who prophesied dearth.
- D. It was a benevolent church; sent relief unto the brethren who dwelt in Judea.
- E. It was a spiritual church; they ministered (worshiped), fasted and prayed.—E. E. GROSSE.

Seeing the Unseen

TEXT—*Lord, I pray thee, open his eyes, that he may see* (II Kings 6:17).

INTRODUCTION

Elijah meets and denounces Ahab in taking Naboth's life for his vineyard. His calling down fire from heaven; his meeting with Elisha; Elisha leaving his work to become the follower of the great man, Elijah. Their separation and Elisha's request, its being given (double portion of Elijah's spirit).

Elisha walks with God; Jordan parted, son restored to life, one hundred men fed with twenty loaves of bread, Naaman cured of leprosy.

I. KING OF SYRIA SEEKS TO TAKE ELISHA'S LIFE

- A. Why? (for revealing his war plans).
- B. Elisha surrounded at Dothan. Unknown to him (apply to the stealth of Satan).
- C. Discovery made by his servant. Rushes to tell Elisha.

II. ELISHA'S REACTION

- A. Did not tremble, fear, despair nor weaken. Said, "Fear not. . . ." (II Kings 6:16).
- B. Elisha saw more than the servant. Servant's eyes were good (too good), but he saw only the world (the enemy close at hand).
- C. Too often we see only the enemy close at hand—our eyesight limited (always true of the unconverted).

ILLUSTRATE: Father says to son, "Man cannot know that he is saved." Son agrees; later is saved, then finds out for himself that his own and his father's eyes could not see the things pertaining to God.

III. ELISHA'S PRAYER

- A. Queer to the servant.

1. Servant was younger (stronger in eyesight of the two).
2. Yet Elisha prayed that it might be the young man's eyes opened that he might see.

B. Prayer answered.

Young man sees with the old prophet the hosts of the Lord. The Unseen today is Jesus! Today God still loves and protects His own and is near to fight their battles against the enemy. May we elevate our eyesight and look up to Jesus!

CLOSING

What we are has much to do with what we see.

Elisha saw because of his godly walk. May our appetites be for eternal and higher things.—GLENN M. BUTLER.

God-touched Lives

TEXT: *And there went with him a band of men, whose hearts God had touched* (I Samuel 10:26).

INTRODUCTION

Samuel had just anointed Saul, the son of Kish, to be the first king of God's people. Study the changes which took place in the life of this humble, retiring son of Israel.

1. As he turned his back to go from Samuel "God gave him another heart." God's call is contingent upon heart preparation (v. 9).
 2. The "Spirit of God came upon him" (v. 10).
God not only provides heart preparation, but gives his spirit of power to His anointed and chosen. Of Samson it was said, "The Spirit of the Lord came mightily upon him." The old king testified of Daniel, "In whom is the spirit of the holy gods."
 3. Saul found his place among the prophets and prophesied as one of them (v. 10).
 - a. God not only calls, He sends.
 - b. He not only prepares the heart, He endues with power to perform.
 - c. Saul—broke forth in the unrestrained spirit of God-inspired prophecy.
 4. The people of the Lord acknowledged the change. "All that knew him . . . saw that . . . he (was) . . . among the prophets."
- I. A BAND OF GOD-TOUCHED MEN—ASSOCIATED WITH GOD'S ANOINTED LEADER
- A. Inspiration to a leader; not only joiners, not merely admirers, not spongers, not doubters; but men with a divine touch.
 - B. Vital and deep; men whose hearts had been moved. Vision, courage and loyalty from their hearts, "truehearted, wholehearted."

C. They followed the leadership of Saul, God's anointed. They were touched by the influence of God's truly ordained.

1. Others went back home (v. 25).
 2. Still others, "children of Belial," despised and derided him (v. 27).
 3. These men were different.
- D. Touched by the great need and vision of faith in the possibility of achievement.

1. David was touched and moved to build the temple; calling the prophet Nathan, he said, "See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains."
 2. Gideon saw the bondage of Israel. God touched him and with his three hundred faithful men of vision, he routed the enemies of God.
 3. Moses observed the slavery of his own people. His heart responded to the divine touch and a call that made him the great deliverer and lawgiver.
 4. Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest."
- E. Direct touch of the supernatural manifestation of God's Spirit on the individual life of God's people.
1. Isaiah saw the Lord "high and lifted up" (Isa. 6:1).
 2. Day of Pentecost; single-minded group in the Upper Room. Suddenly there came the Baptism with the Holy Ghost and they were all filled.
 3. Saul on the highway; light and voice.
 4. The discouraged disciples on the road to Emmaus.

II. RESULTS OF GOD'S TOUCH

- A. Tenderness—I will take away the heart of stone.
- B. Courage—Peter became the fearless speaker at Pentecost; John the Baptist had courage to speak the truth, although it cost him his life.
- C. Vision and faith. The old prophet prayed for his servant, "Lord, I pray thee, open his eyes, that he may see" (II Kings 6:17).
- D. Quickening power, "You hath he quickened." Ezekiel saw the quickening power of God upon the valley of dry bones; they became a mighty army, filled with power.
- E. Unity of purpose, and co-operative effort, "And the multitude . . . were of one heart and of one soul." Nothing is so unifying as God's Spirit coming in power into the lives of His people. "And there went with him a band. . . ." Why? Because God had touched their hearts.

CONCLUSION

Appalling, the utter futility of human efforts today. The need of a new touch of God upon the Church is so obvious. If only the pastor's heart will be made new, and the band around him might be fired as with hearts which God hath touched, then victory would be assured.—WEAVER W. HESS.

God's Financial Plan

I. WHO?

A. Malachi 3:10—"Ye."

B. I Corinthians 16:2—"Every one of you"—from the youngest to the oldest.

II. WHAT?

A. Malachi 3:8, 10—"Tithes and offerings."

B. I Corinthians 16:2—"As God hath prospered you."
This will determine the amount of your tithes and offerings.

III. WHEN?

A. Malachi 3:8-10—When the storehouse is open to receive the tithes and offerings.

B. I Corinthians 16:2—"Upon the first day of the week."

IV. HOW?

A. Malachi 3:10—"Bring."

B. I Corinthians 16:2—"Lay by."

V. WHERE?

A. Malachi 3:10—"Into the storehouse"—God's house.

B. I Corinthians 16:2—"In store."

VI. WHY?

A. Malachi 3:10.

1. "That there may be meat in my house"—sufficient means.

2. That we may receive God's blessings.

B. I Corinthians 16:2.

"That there be no gatherings"—no special pulling for money to hinder the preaching services, but all collections in.—SELECTED.

The Great Deliverance

TEXT—Surely he shall deliver thee from the snare of the fowler (Psalm 91:3).

INTRODUCTION—The ninety-first Psalm is one of the most familiar Psalms in the Bible. The safety of those who put their trust in God is represented in a variety of ways. In verses 3 and 4 the figure is that of a helpless chicken under the wings of the mother hen. We see the same symbolism where Jesus said of Jerusalem: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings." The picture is of the fowler setting a snare for the helpless little chickens, but the chicken is hiding in the feathers of the mother hen, and safe under her wings.

I. THE DANGER—The picture is one of danger. The fowler is laying a snare for the chicken, typical of the Christian. As

the little chicken has no power of itself to protect against the wiles of the fowler, so the Christian cannot rely on his own strength to defeat the enemy of his soul. The enemy is stronger than we and his wiles beyond our ability to discern. All around the Christian in this world are dangers seen and unseen. The one who deceived Adam and Eve in the garden of Eden is just as wily now as then, and if we lean unto our own understanding, as they did, we will fall a victim to his snares. We must rely on one who is wiser than we are.

II. THE DECEIVER—The enemy of souls is a deceiver. The fowler is pictured as setting a snare. A snare never accomplishes its purpose if it looks like a snare. No bird or animal will walk into what they know is a trap. We may therefore beware of those things in which we see no harm. It is a common excuse on the part of the young, and sometimes older person, when a wise Christian cautions them against a certain course in which there is hidden danger, to respond that they "see no harm in it." Beware of such a line of reasoning. Where the wise, Bible-instructed Christian sounds a warning based on Bible truth, the younger and inexperienced Christian better receive the caution and abstain from the seductive path that has in it a hidden snare. The Bible tells of dangers where the eyes of man sees none. The Spirit warns of dangers when reason sees nothing dangerous.

III. THE DELIVERER—The hen protecting the little chicken is only a figure of God taking care of the weak Christian. The hen oftentimes is destroyed protecting her young, but never forsakes them. God never forsakes, and He is strong enough to protect against every enemy. The believer may well sing:

"The soul that on Jesus doth lean for repose,
I will not, I will not, desert to his foes;
That soul, though all hell should endeavor
to shake,
I'll never, no never, no never forsake."

IV. PERSONAL RESPONSIBILITY—It is a mistake to think because God is so careful of His children that there is no responsibility on our part. Man by nature are not related to God as Father in the Scriptural sense. If we would have that relationship pictured by the mother hen and chicken, we must be partakers of the Divine nature by the new birth. The evidence of this new birth is that we love the things that God loves. A chicken has a nature that causes it to follow the mother hen everywhere she goes. The chicken understands every note the mother hen gives—whether it be calling to a special morsel, clucking to follow her as she walks, warning of danger, or otherwise. In like manner Jesus says "My sheep know my voice." Just as the chicken re-

sponds to every call of the hen, so the newborn Christian has a nature in him that responds to the call of God.

CONCLUSION—Furthermore, the knowledge of having once been under the hen's wings does not make the chicken safe ever after. There must be, as stated in the first verse of this Psalm, "dwelling" and "abiding." Any disposition to think that, because we were once dwelling and abiding, we are therefore still abiding and safe in spite of anything we do is a grave error. The chicken is under its mother's wing or it is not. So every Christian is abiding in the Lord or is not abiding.—WM. M. SMITH in *The Gospel*.

Christ, the Door

I am the door.—John 10:9.

An elementary and foundational text, revealing the simplicity of the gospel. Every home has at least one door!

Notice the four words of the text, monosyllabic, and each progressing with one letter, two letters, etc.

Stress the main points in some such manner as this:

1. "I am the Door."

Who makes this claim?

What is His right to speak thus?

2. "I am the Door."

It is a fact.

Millions can testify to the certainty of this truth.

3. "I am the Door."

The God-appointed one.

The unique and sufficient means of entrance into the Christian life.

4. "I am the Door."

The gateway to all the worth-while blessings in this life and the life to come.

The door is now open for all to enter who will.—*Gospel Banner*.

Heavenly Seekers

From Earthly Environments

But now they desire a better country, that is, a heavenly; wherefore God is not ashamed to be called their God: for he hath prepared for them a city (Heb. 11:16).
Read the entire chapter.

Many of us are wont to think of life in terms of our present experiences of it here below. Through God and the use of the eye of faith, the men and women of this chapter have caught glimpses of a better, a heavenly country, and of the life that is possible there. They see life in its manifestations here in the light of life as a whole; they see it in time in the light of eternity. The things of time and sense have their places and their uses. They are to be so controlled that their use will con-

tribute to the best there is in life, both for time and for eternity. In all our use of these things we are as strangers and pilgrims here below. Our citizenship here is temporary; it is abiding in the heavenly country. The life here and life hereafter were not distinct and separate to these saints, but one and the same. The God who was preparing a place for them there was preparing them for that place here. They would have God with them here; they would soon be with Him there. Among the promises they saw afar off were the promises of Christ's coming in humiliation, to make possible this heavenly life and this heavenly country for fallen mankind, and that of His coming again in glory to reign in Person as King over all the earth. We are now living in the fulfillment of the promise of His coming in humiliation; and with these of old, we look forward to the fulfillment of the promise of His coming in glory.

I. Abel, grasping the promises, and seeing something of their significance by faith, offered a more acceptable sacrifice to God than Cain, "by which he obtained witness that he was righteous." Cain, setting his affections on things of the earth, presumptuously offered the work of his hands for the sins of his soul. In anger he slew his brother whose works were righteous, while his own were evil. Abel, being dead, yet speaketh.

II. Enoch, enraptured with the things of the glory world, walked with God for three hundred years, and was not, for God took him. He was envied by the godless men of his day. He cried out against their wickedness, and prophesied of the doom they were determining for themselves, declaring to them the coming of the Christ. And Enoch, "before his translation . . . had this testimony, that he pleased God."

III. By faith, Noah, convinced of the certainties of eternal verities, being warned of God of things not seen, prepared an ark to the saving of his house; "by the which he condemned the world, and became heir of the righteousness which is by faith." A mighty work of co-operation with God in the accomplishment of a great purpose in His dealings with mankind. These men had a faith that moved them to action.

IV. By faith, Abraham, convinced of the certainties of the purpose of God's call of him, "went out, not knowing whither he went." God and His will were more to Abraham than the things of time and sense; and this he manifested by his obedience of faith. Much that God promised to accomplish through Abraham has been accomplished during the four thousand years that have passed since his call; and all will be fulfilled in God's foreknown time. By faith, Abraham made a glorious investment of his life. By faith he lived a life of co-oper-

ation with God in the accomplishment of His purposes. He was called "the friend of God."

V. "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Whatever Egypt had to offer was temporary and fleeting; its rewards would be but a passing show, and would perish with the using at the best. The things of God were enduring and eternal. Having declined earthly honors and emoluments, God honored Moses by using him as the instrument in His hands for the founding of the Theocracy at Sinai. As a nation, Egypt was mighty compared with other nations of the earth; but God was Almighty, the Creator and Upholder of all things. God put to shame the powers of Egypt in the signs wrought in the deliverance of the Children of Israel out of Egyptian bondage.

This chapter begins with a definition of faith in its far-sighted aspects, its activities and achievements. The eye of faith saw the substances that were back of the promises of God, and acted rationally and understandingly. Many of the promises might be long in their fulfillment, but they were certain in that, and in all respects. These men acted sanely in the light of the certainties recognized by faith. In this record, God is showing us some of the possibilities of faith, and challenging us to follow in the footsteps of these effective believers. Here we see faith in action, achieving in the accomplishment of the divine purposes; and, under God, history-making in its activities. These men of faith were the mountain-peak men of the ages. The world was enriched through them, and would have been impoverished without them. Here we have evidence of the place of human instrumentality in the divine activities. God is seeking for such men today!—H. O. FANNING.

Expository Messages on Holiness

Holiness and Victorious Living

(Acts 1:8)

I. Holiness is the fundamental basis and source of victorious living.

A. God is not interested in saving or sanctifying people simply to say there were so many at the altar, or to take them to heaven.

B. God is interested in bringing as many as possible of His creation into a vital living relationship with Himself so that in Him they may find the strength and

grace to make them victors in all situations of life.

C. Holiness, as a state, is a living relationship of His children with God, brought about by the necessary steps in the crises of salvation.

D. Holiness, being the life of God, implies that there is no life situation that is superior in strength or strategy to His life.

II. The biblical references to holiness of life indicate a life of victory.

A. Spiritual establishment.

1. Holiness as standing grace (Romans 5:1, 2).

2. Inner strength (Col. 1:9-23).

3. Establishment in holiness. (I Thess. 3:13).

B. Intensity of love perfected assures the believer of victory.

1. Removes carnal fears and gives stamina of character (I John 4:16-18).

2. Brings a devotion which makes one more than an overcomer (Rom. 8:33-39).

3. The believer is rooted and grounded in love (Eph. 3:16, 17).

C. Paul calls it the whole armor (Eph. 6).

1. Preparation to enable one to stand.

2. Also to withstand—wage an offensive war as well as a defensive one.

III. Holiness is a partnership of life.

A. Life of holiness is derived from Christ (Gal. 2:20).

B. A life that is co-operative in all its phases.

1. A vision of the possibilities in partnership (Eph. 1:17-19).

2. According to the power that worketh in us (Eph. 3:20).

C. The Spirit is the guide and counselor.

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

D. The Spirit will help in the hour of crisis and emergency (Matt. 10:19, 20).

E. These promises verified in Acts.

1. Comforted in time of persecution and testing.

2. Given the words to speak (Peter).

3. Given boldness to speak and strength for their duties (Acts 4).

4. They received hope in the hour of seeming defeat and discouragement.

a) Stephen.

b) Paul and Silas.

c) Paul in a storm at sea.

F. Prayer is a co-operative life (Romans 8:26, 27).

G. Full partnership is based on consecration and death to self.

1. God becomes the Sovereign.

2. He is the director.

3. It is a life of fellowship, communion and service.

God uses His children.

His children use Him.

4. Holy people can have victory all the time. A life of faith and living union.

"Not my feeling but my faith.

Not my weakness but His strength.

Not my ignorance but His wisdom.

Not my efforts but His endowment.

Not my poverty but His enrichment.

Not my personality but His Presence.

—LEWIS T. CORLETT.

Holiness and the Second Coming

(I Thess. 4)

I. Holiness is the only remedy for earth's ailments and the only passport to the glory land.

A. The Second Coming of Jesus Christ is a reality.

1. The certainty of it is assured.

2. Prophecy has given us many things that shall characterize His coming.

3. The time of the coming is uncertain.

B. The theme of the morning is not the Second Coming but holiness in its relation to the Second Coming.

1. During the series we have made a progressive study of holiness.

2. Its source is in God and its purpose is to so fix man that he can spend eternity with God.

3. We are not concerned with the different phases of the coming as many would divide it.

II. The Purpose of the Second Coming.

A. To complete redemption (Hebrews 9:28).

1. Salvation has been provided.

2. Christ's victory over sin is potentially complete (Romans 8:22, 23).

3. It will take the final consummation of affairs to complete redemption in all its phases.

B. To fulfill prophecy and to show that Christ is the conquering Servant as well as the suffering Servant.

1. First time He came in humiliation.

2. Second time He is coming in exaltation (Rev. 1:7; Matt. 25:31).

3. Angels said that He is coming back (Acts 1:11).

C. To claim His own (John 14:1-3).

D. To reward His children and punish the wicked (Matt. 25:36-46).

III. The place Christ is coming from and going to take His children to is a place of holiness.

A. It is the place where God dwells. He, being the source of holiness, has a holy place to live in.

B. The past time of the inhabitants is proclaiming His holiness (Isa. 6:3).

C. The description given of heaven pictures it as a holy place (Rev. 22:2-5).

D. Prepared for the enjoyment of those who have special delight in that kind of atmosphere and character of place.

IV. Christ is coming for a certain class of people.

A. Taught in the Parable of Ten Virgins (Matt. 25:1-10).

B. Also Parable of Wedding Feast. Wedding garment used to place guests on a plane of equality (Matt. 22:10-14).

C. Paul writes specifically to the Thessalonians of holiness as a preparation for the Second Coming (I Thessalonians).

1. Regeneration has set their heart and eyes to look for His coming.

2. Paul's rejoicing will be their fitness at the coming of the Lord (2:19).



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3. His prayer, admonition and warning are to the effect that they should take advantage of the will of God, sanctification, for God hath not called them unto uncleanness but unto holiness.
4. His exhortation was for them to walk so that God could sanctify them and preserve them blameless unto the coming of our Lord Jesus Christ (5:23).
- D. Only those who have their affections and interests severed from the things of this world will be ready when He comes for them.
- E. Peter admonishes the Christian to be holy (II Peter 3:10-14).
- V. *Holiness and the Second Coming are closely related for Christ is coming in His holiness to take a holy people to a holy place.*—LEWIS T. CORLETT.

Heart Holiness or Holiness Completed

(Matt. 5:48; 1 John 4:16-21)

- I. EVERY MAN'S PRIVILEGE IS TO HAVE HIS ENTIRE MORAL NATURE SO FILLED WITH GOD THAT HIS ENTIRE LIFE WILL BE HARMONIZED AND MOTIVATED BY GOD'S THINKING AND STANDARDS.
1. God's ideal is for every one of His children to be pure in heart.
2. Term, "Heart Holiness."
- a. Holiness has been considered in the general sense of the term in reference:
- (1) To the moral life of God.
- (2) To the transmission of that moral nature to man in steps of salvation.
- b. Holiness begins in regeneration and is completed in man's moral nature in sanctification.
- II. NEED OF HEART HOLINESS
1. Nature of the sin problem.
- a. Man is both sinful and a sinner.
- b. Regeneration changes man from a sinner to a child of God but merely brings the sinful nature into subjection.
- c. All churches agree on this.
- d. A further work is needed.
- e. Definition of carnality—not an entity, but a corruption of the moral life; the depravity of the self life.
2. To fully satisfy man.
- a. Man was created holy so all of his capacities and abilities were made to function in a life of holiness.
- b. When sin entered, holiness was lost and inner friction set in.
- c. Man's inner nature must be holy for his organisms and faculties to function properly.
3. God requires it—Matt. 5:48; Hebrews 12:14.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37).

III. HEART HOLINESS

1. An inward work.
- a. Regeneration separates the individual from actual sinning and the condemnation of actual transgressions.
- b. Heart Holiness removes the sin nature from the inner life.
- c. Regeneration removes the love of the world; sanctification removes the fear of the world.
2. Heart Holiness is the perfecting of man's moral nature in the divine nature.
- a. Perfection is a relative term.
- (1) We say anything is perfect when it fulfills the purpose for which it was made.
- (2) We also say a person is perfect when he or she conforms to a set of standards or ideals for a person at a particular age, perfect baby, perfect foot, etc.
- b. Perfection in any realm does not exclude imperfection in another realm.
- (1) Perfect physical body does not imply perfect mentality.
- (2) A car may have a perfect carburetor and yet perform imperfectly.
- c. Heart Holiness deals with the perfecting of the motive life, the moral nature.
- (1) To enable man to do what he is supposed to do. Show forth the glory of God—Isalah 43:21.
- (2) The complete possession of the moral nature of man by God.
- (3) He may be imperfect in the other realms of his nature but holiness controls and permeates the whole moral nature.
- d. Heart Holiness is:
- (1) Inward rest of soul—harmony of soul.
- (2) Constant peace.
- (3) Stability of joy.
- (4) Sense of inward cleanness.
- (5) Perfected in love.
- (6) New freedom in service.
- (7) More vital relation with God.

IV. HEART HOLINESS WROUGHT IN MAN.

1. Man's part.
- a. Recognition of need.
- b. Cultivation of desire.
- c. Consecration.
- Giving of assets—dying out to self—losing oneself in God.
- d. Trust.

*O that in me the sacred fire
Might now begin to glow;
Burn up the dross of base desire,
And make the mountains flow.*

*O that it now from heaven might fall
And all my sins consume:
Come, Holy Ghost, for thee I call;
Spirit of burning, come.*

*Refining fire, go through my heart,
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole.*

*My steadfast soul, from falling free,
Shall then no longer move;
While Christ is all the world to me,
And all my heart is love.*

—C. WESLEY.

2. God's part.
- a. Accepts the assets.
- b. Cleanses the heart—Matt. 3:10, 11; 1 John 1:7; Acts 15:8, 9.
- c. Fills the whole nature—love perfected simultaneous with the cleansing.
- d. Witnesses to the work—Hebrews 10:14.
- V. THIS IS A LIFE RELATIONSHIP
1. God's life permeating and controlling.
2. Man's life yielding and obeying.
3. This is the method of keeping holy.—LEWIS T. CORLETT.

Closes Sermon Series On Book of Revelation

BLOOMVILLE, N. Y.—The Book of Revelation provided Rev. B. F. Myers, pastor of the Gilchrist Memorial church, with themes for a series of sermons which came to a close at Easter time. Themes and references were as follows:

"The Deciding Factor in All Things" (Rev. 1:8 and James 4:13-17).

"The Successes of the World Church" (Rev. 2:2, 3).

"The Failures of the World Church" (Rev. 2:4).

"God's Warnings to the World Church" (Rev. 2:16).

"God's Commands to the World Church" (Rev. 2:5—Remember, Repent, Hold Fast, Hear).

"God's Knowledge of the World Church" (Rev. 2:2).

"God's Teachings to the World Church" (Rev. 3:20 and Rev. 1:1-4—Humility, Faith, Love, Obedience).

"God's Promises to the World Church" (Rev. 2:7).

"God's Love of the World Church" (Rev. 1:5 and John 3:16).

"God's Surprise to the World Church" (Rev. 1:5 and Rev. 1:18).

"God's Leadership and Care of the World Church" (Rev. 1:13, 20).

"God's Gifts to the World Church" (Rev. 21:7 and John 3:16).

"God's Miracles in the World Church" (Rev. 18:21 and 13:7-10).

"God's Task Assigned to the World Church" (Rev. 22:17 and Matthew 28:19, 20).—The United Presbyterian.

Communion Sermon Themes

"Why Jesus Died" (II Cor. 5:15) and "Glorying in the Cross" (Gal. 6:14), by Dr. Thomas H. Newcomb.

"The Art of Communion," by Rev. Floyd Withrow.

"The Unanswered Prayer" (Mark 14:36), by Rev. J. E. Caughey.

"Are We Able?" (Matt. 26:26-28) by Rev. Paul F. Sharpe.

"Communion of the Saints," by Rev. Walter J. Teeuwissen.

"Enoch—No Death, No Tomb," by Rev. A. H. Griffiths.

"He Took a Towel," by Rev. J. C. Nevin.

"A Vision of Christ and His Cross" (I Cor. 1:23, 24), by Rev. G. W. Hutton.—The United Presbyterian.

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MISSIONARY DEPARTMENT

The Story of a Hymn

"Alas! and Did My Saviour Bleed?"

EDWARD RAYSON SCOTT was a missionary who labored in India some years ago. At one time he became convinced that the Lord wanted him to preach the good tidings to a hill tribe known as the Naga. He had never visited them, but managed to master their language in some small measure before setting out on his great venture. They were a fierce tribe, and hostile toward strangers, and his friends did their utmost to dissuade him from going among them, but relying on the promise, "Go ye therefore, and, lo, I am with you always," he set out, refusing the military escort which he had been offered, fearing lest his mission of peace might be misunderstood.

He set out by himself, taking with him his violin, for he was a great lover of music. After three or four days' journey he found himself at the foot of the hills which led to the Naga country. The tribesmen had heard of his approach and had planned an ambush. Suddenly, as he ascended a hillside, Scott found himself surrounded by savage men, armed with spears which were leveled at his heart. Any moment might be his last, but the mighty power of Christ was his strong-hold in that hour of his need. Had He not sent him saying, "Lo, I am with you?"

At the prompting of the Holy Spirit he unsung his violin from his shoulder, tucked it under his chin, and began to play a hymn, singing to it some words he had translated into their language:

"Alas and did my Saviour bleed?
And did my Sov'reign die?
Would He devote that sacred head
For such a worm as I?"

The men stood spellbound as he continued:

"Was it for crimes that I have done
He groaned upon the Tree?
Amazing pity! Grace unknown!
And love beyond degree.

"But drops of grief can ne'er repay
The debt of love I owe:
Here, Lord, I give myself away—
'Tis all that I can do."

When he had finished singing he looked up, and saw, to his amazement, that tears were flowing down the cheeks of some of those wild tribesmen, and all trace of hostility had disappeared. In that extremity

Scott had proved beyond doubt the mighty power of Christ to deliver and protect all who put their trust in Him! The missionary settled down among the Naga, and had the joy of leading many of them to Christ before his death, for he spent the rest of his life among them.—*Bright Words in the Missionary Women's Herald.*

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One Thing I Know

THEY called him "The Bhagat" (saint); but he had not always been a Bhagat. Far from it! In his vigorous youth, he had been "Atra the Highwayman." With his six feet three and brawny arms and ruthless ways he was a terror far and near. He supported in easy comfort a wife and three children who occupied the one human spot in his heart—to them he was very devoted. Besides the wide popularity given him by his physical prowess, he was a good singer and knew all the folk songs and heathen worship songs of his parts. Also he was quite a good magician, read incantations over the sick, pretending to make them well by his black arts, and this added still more to his income.

God's WAYS OF SEED-SOWING

Somehow one of his nephews had become a Christian—and one brave and conscientious enough to reprove his uncle for his wild ways and exhort to better things. So far as could be seen the seed thus sown was wasted. However, God has more than one way of sowing. One winter in an epidemic, his three dear children all died within a few days of one another. This was followed shortly by the death of his wife and both grandchildren. To add to these troubles, and partly as a result of them, he lost his eyesight also, and with that, of course, his income. He sat and brooded much, and said in his fear, "This is what God is doing to me." His nephew, who now had become an evangelist, felt very sorry for him and urged him to accept the hospitality of his home. Others of the Christians of his neighborhood offered him help. He refused all.

Poor houses and orphan asylums have never been a feature of oriental countries. Perhaps one should say, "Praise God for that." The history of those institutions in western Christian countries has never been too good, and even yet leaves much to be desired. The family system in India takes care of most of the poor. This is supplemented by rest rooms attached to all mosques and temples, where those persons who have no one to look to can have

free food and lodging with no stigma attached. That seemed to him the more natural place, so to the "Gurdwara" went Atra where his social gifts soon made him rather a favorite.

THE SEED SPRINGS UP

However, he brooded more and more and his songs took on those sweet minor tones so noticeable in the songs of the suffering. Also they became more infrequent. Something was really happening to Atra though he talked to no one about it, until suddenly he appeared one day before the Indian Padre asking for baptism! "The kingdom of God is as if a man should cast a seed upon the earth and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how." Some seed unheeded in the past now found its bit of good ground.

A BLIND MAN'S TESTIMONY

After his baptism Atra became a different man. He left off singing the non-Christian songs, left off his magic and incantations and took up the singing of Christian hymns, those charming lyric hymns telling all the life of Christ—these are quite common to the East—learning to accompany himself on the "seven strings," the Indian guitar. He took up Bible story telling—all the sweet stories of Jesus. Friend of the poor and sinners. His favorite was from John 9, the story of that other blind man and his testimony to the power of Jesus.

One day at the Gurdwara one of his companions said to him, "When you eat your food why do you say, 'Praise to the Name of Jesus'? You should say, 'Praise to Guru Nanak' instead. It is through Guru Nanak you are getting everything free."

"Oh, is that so? Well, that's what you think. Jesus is my Creator, my Sustainer, and my Saviour. It is Jesus I love, and Jesus I follow. It is He I am thanking. So, things being thus, I'll say good-by."

"Oh, come, come. Do not take it so seriously. Stay on. We do not mind. We like your songs and your company. Stay on."

"Jesus, my Guru, is amply able to supply all my needs," and with that he left, seeming to feel he was compromising Christ by living on the charity of a rival Guru. He went back to his own empty house. They who had received blessings through him, however, continued to visit him with their gifts, and he never seemed to want. They came to him with their sorrows and troubles as well as with their sick. Many

mothers brought to him their little children, just to have him lay his hands upon them and bless them—and then, they began calling him, as they ever did afterward, "Bhagat," the saint.

Religious controversy is one of the chief indoor sports of India. Among Moslems the "Blind Hafiz" (one who has committed the whole of the Quran to heart) is the one who can argue longest and the most acrimoniously. Controversialists used to come from far and near to argue with the Bhagat. He would never argue, only say, "I'm not literate, I'm not brilliant; but one thing I know." Then he would pour out such a volume of rich, loving testimony to the power of Jesus in his own life as could not be gainsaid.

To one zealous bigot who harassed him continually, he one day said, "I cannot argue. I make this statement, however, Jesus is stronger than Mohammed." This so angered his opposer that he poured upon him a stream of vile abuse and struck him a heavy blow in the face. All the mixed crowd of by-standers, men of many faiths, cried shame on one who would strike a blind man.

An angry tumult might have arisen but Bhagat, without the least show of heat, rose to his full stature, and stretching out his long arms toward heaven, said, "Yisu Masih ki jail (Victory to Jesus Christ!) One thing I know, Jesus, you are stronger. You kept your servant from anger. Mohammed did not. Yisu Mashi ki jail!" This cry being echoed by some in the crowd, the opposer slunk away.—*Mrs. W. T. Anderson in The United Presbyterian.*

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Equipment

Hudson Taylor thus sums up the missionary equipment. Every minister of the Gospel needs such:

A life yielded to God and controlled by His Spirit;

A restful trust in God for the supply of all needs;

A sympathetic spirit, and a willingness to take a lowly place;

Tact in dealing with men and adaptability to circumstances;

Zeal in service, and steadfastness in discouragement;

Love for communion with God, and for the study of His Word;

A healthy body and a vigorous mind.

—Selected.



"ALL are not gifted preachers or evangelists, but all saved ones can tell someone else of the Lord Jesus and the way of life."—SELECTED.

ILLUSTRATIONS

Basil W. Miller

The Tragedy of Sin

"He was a great preacher," said Mrs. Bertha Schwab, my assistant pastor at Central Church, Pasadena. "He had written many books, edited a religious paper for years and a monthly magazine. He had sent several missionaries to the foreign field, and his churches throughout Indiana had been old-fashioned, prosperous ones in the Holy Spirit—"

And then came the tragedy.

Says U. E. Harding, "That man spent thirty days in court. He beat the denomination out of its property, stole a million and a half dollars from it. Then his wife died. He married his secretary with whom he had had illicit relations."

When Harding was a blind boy in the blind institute of Indianapolis, with a group of other blind boys, U. E. walked down the street one day and heard a preacher on the corner delivering a street message.

"There were fifteen hundred people on that corner who had stopped to hear him, so eloquent and dynamic was he," said the blind boy many years later. "But sin got hold of his life and wrecked him completely."

Last year the story came to its end. Said Mrs. Schwab, "Brother Miller, I received word from a friend in Indiana that this backslidden preacher had been run over by an automobile in Florida and had been killed."

The right way is the best way. One may be accidentally killed when walking the right way, but he goes out with the blood covering his sins, rather than with blood on his conscience.

Cobwebs on the Box

Sez the janitor, "There wuz an old stewardship box fur missionary offerings that hung in our vestibule until it finally got cobwebs strung over hit and then I tuck it down. Too little used!"

"I Volunteered"

"Were you drafted?" I asked the young man as the *Californian* sped on toward El Paso, Texas.

"No, I volunteered," he answered.

We had been in conversation for some time and he told me that he was a Mormon missionary to Texas. He had been in school and when time came for him to spend time as a missionary, rather than being drafted he gladly volunteered.

"I count it the greatest privilege that can come to me to carry Mormonism to others,"

he said. "My ancestors did so much to establish this belief that this is the smallest thing I can do in return."

He was a junior in college when his time came to go, and he turned from his college work to spend two and a half years without pay in the interest of Mormonism.

"Who supports you?" I inquired.

"My family," he answered, "and they are glad to render this service to our cause. I travel from house to house among the Mexicans of the Southwest, telling them about Mormonism, and giving them Spanish tracts that they might be led into our belief."

Then he told me of how the nation is divided into divisions with superintendents over each division, something like districts and district superintendents, and under each leader are hundreds of missionaries. In fact around the world there are more than two thousand self-supported missionaries scattering the doctrine of Joseph Smith and Brigham Young.

"America is missionary territory," he said as he parted.

I thought, "Wouldn't it be wonderful for the cause of Christ if the Church could persuade her young men to go forth house-to-house as missionaries to carry the gospel story to the lost and dying?"

Can it be laid at the door of the Christian Church that Mormon youth love their doctrines more than Christian youth love their Bibles?

These missionaries are not Mormon elders or preachers, they are lay workers in most cases, going forth on a mission—to tell of Joe Smith's visions and the Book of Mormon.

Let us arise, youth of the Church, and go forth with Christ's message and banner to conquer the nation for Him.

Crackers and Cheese Christians

"Did you ever meet any cracker-and-cheese Christians?" asked Will H. Houghton of a Pasadena audience.

Years ago, this Moody Institute president explained, before his conversion he was an actor, and met a fellow showman who had just returned from England. Being in poor circumstances, the actor had bought a ticket on the boat and was assigned a berth in the third class section.

For three days he did not appear at the table until finally a steward accosted him. "And why haven't you been eating?" asked the steward.

"But I have," returned the actor.

"I haven't seen you at the table," said the steward.

"Well, you see it was like this. I didn't have enough money to pay for the meals so I bought a box of crackers and five pounds of cheese to eat on my way over."

"But man, didn't you know the meals went with the ticket?"

Houghton said, "My actor friend fainted from the shock of thinking that for three days it had been crackers and cheese when all the time he had paid for his meals at the dining room. And many Christians are just cracker-and-cheese Christians, trying to prepare their own religious fare when it is included in the ticket to heaven."

Then pull up your chairs to Father's table and eat a full meal of this heavenly manna. It is included in the blood price of redemption. Eat and be satisfied with Christ instead of being spiritually hungry all the while.

Gabriel Mows the Lawn

"So you're Gabriel?" asked Dr. U. E. Harding of a large colored man who was mowing the lawn at one of the supposed heavens of Father Divine.

"Yes, sir, Ise Gabriel shore nuff," mopping his brow with a red bandanna, and shifting his weight from his right to his left foot, where the airholes for his corns were bigger and more abundant.

"That's not the way I heard it," said the witty Harding. "This is the first time I ever heard of Gabriel mowing the lawn. I always thought he was the horn-tooter." And left the black man standing in a befuddled attitude.

This religion of Father Divine and similar items show the gullibility of the American nation. And as long as there are substitutes for real religion which are pawned off on the nation from pulpit and press, and as long as Christians are religious on Sunday when in the house of God and not on Monday in the business world, you will find gullible Gabriels mowing the lawn in colored gods' heavens.

Make religion real. Put power in salvation. Live the righteous way. Blood-stain your daily path with the close-presence of Christ. This is the only hope for eradicating false religions from the world.

Turned God Down

"Seven years ago, I turned God down," said a woman who had sold herself on the altar of passion to the highest bidder.

Holland London was holding a revival in Chicago First Church during the ministry of the sainted Rev. W. G. Schurman. Word came to the parsonage that a woman was dying in a nearby house of ill fame, and the preacher was needed. Schurman and London, along with Mrs. Schurman, rushed to the place and found a once-beautiful girl dying of an unnamable disease. At once the preachers urged upon her the claims of Christ.

Said Mrs. Schurman, "Call upon God."

"I can't, for I've turned God down. It was seven years ago in a Baptist meeting that I said no to God and since that time" she hesitated.

"Yes?"

INTO MY STOREHOUSE

An Important Book on Stewardship

By John E. Simpson, D.D. Here is a cyclopedia work on the subject of Stewardship which might well be called "all you need to know" on the subject. It is filled with illustrative examples of the obligations which possessions entail, and of the returns men have received in spiritual happiness. Dr. Simpson has made a special study of the problems and duties of stewardship, having written two previous books on this important theme. 192 pages.

The price is \$1.50, and we pay the postage.

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2923 Troost Ave., Box 527, Kansas City 10, Mo.

"Since that time I've been living in hell." Schurman tried to pray. Then London took his turn at it. But the heavens were closed to any prayer from that room.

With her last strokes of breath, the dying girl said, "In a blue book over there are four \$100 bills. Bring 'em—"

When the money was secured the girl fingered the bills for a moment and gasped, "They're what I've saved for this last moment. They'll buy a grave in a cheap cemetery, but they will not buy me a place in the kingdom of God. It's dark here—" and was gone.

Turning down God is an unsafe business whatever the conditions of one's life. Little did this then-respectable girl dream what the ending would be when she turned down God and walked away from that Baptist meeting.

The I-Ain't-Movement

"Take this I-Am-Movement that's the rage out here in California," said a national speaker recently. "Right now thirteen of them are on trial for a fraudulent use of the mails."

Then he paused and finally added, "Now it's the I-Ain't-Movement."

And many of these popular religious fads that the unanchored folks run after should be classed in a similar category. For instance the Anglo-Israel substitute for true biblical prophecy; Christian Science; the Watch Tower movement, more popularly called Jehovah's Witnesses, formerly known as Russelism, or No-Hellism; Father Divine's heavens and the like are in reality members of the spiritually I-ain't-movement of religions.

Righteousness Conference

"We talk about coming peace conferences, planning for the postwar world, laying schemes of an economic and politic nature that will uplift the world," said Will H. Houghton, President of the Moody Bible Institute: "What the world needs is a righteousness conference. For there will be no peace without righteousness."

This is our only hope of changing the world. Peace conferences such as the Hague saw before the first World War were in the ascendancy but they only paved the way for evil men and evil nations to lay plans for world aggression as the kaiser did before the first World War. And now peace talk files, and peace conferences were held, but Hitler planned world aggression and conquest all the same.

Let us make our bid for a conference on righteousness, and by saving enough indi-

viduals we will save the social order and bring lasting peace.

Said Dr. Houghton speaking at the Lake Avenue Congregational Church in Pasadena, "Thus only through right living and not right talk about peace will peace come to this world that has been marred by sin and defaced by iniquity."

Perspective Measured by Altitude

"When I was pastor of the Baptist church in New York City, I thought the traffic was terrific," said Dr. Will H. Houghton in a recent address.

Down there as I have seen it are thousands of automobiles racing at each other. Pedestrians jam the sidewalks. The "el" is thronged at working hours and to ride the subways is a sure way of being pushed into a gelatinous mass especially when the working people are going to and from their daily tasks. Fire sirens whirl and the traffic flows on in an uninterrupted stream.

This and more makes the pedestrian feel that here is a place where life is endangered.

"But recently when I went back to New York City," said the speaker, "and went to the top of the Empire State building and looked down from that 101-story height, how insignificant traffic seemed. So in life. When we are living low the things of the world seem significant and worth striving for. But when we are living high above the world in the altitudes of God's graciousness, then worldly activities and earthly possessions lose their grandeur and greatness. They merely become jumboism without significance."

The Christian should fly high and not walk in the lowlands if he would view life in its right perspective.

The Bricks versus Jesus

"They have the bricks," said the pastor's wife in Windsor, Ontario, when the Catholics had just finished a massive edifice of bricks. "But we have Jesus."

The building may be humble, the edifice on a side street, the church in a basement or, as was the case in London, Ontario, on the third floor of a building; still if Jesus is there in His glory and the grandeur of His presence, that is the all-important item.

Too many cathedrals . . . massive and modern . . . that tower to the heavens without Jesus in the world already. What the world needs is Jesus in the church, Jesus in the mission, Jesus in the pulpit, Jesus bursting with beauty through the windows, Jesus breaking through the strains of the melody that grandma lips and the tiny Sunday school tot shouts.

Let the world have its bricks . . . but give us Jesus!

BOOK REVIEWS

FOOTPRINTS OF GOD, by Arthur I. Brown. Fundamental Truth Publishers, \$1.50.

Being no novice in the realm of scientific investigation, Doctor Brown has added another fine volume to the seven others he has written, substantiating the Scriptures as being scientific and not hypothetical. The title is rather suggestive. His claims that Divinity has left His impress on nature, is supported by authentic information in the realm of astronomy, paleontology, geology and even in the realm of philosophy. His biological considerations are more than original, they are unique, as he relates them as evidences. Furthermore, his volume is so prolific with references that it constitutes a valuable bibliography for the student and preacher.

Chapter two on "The Folly of Atheism" is worth the price of the book. He supports his thesis that "behind the Law must be a Lawgiver" by the statements of outstanding scientists, such as Dr. Robert A. Millikan; Professor Sheparson, a noted engineer; Sir James Jeans, British astronomer, and many others, which constitute such a formidable array of testimony that one hardly dares to disagree. He seeks the footprints of God in many realms, such as the ninety-two elements of matter, the processes of life, the genes and their place in heredity; from a study of ichthyology up to the primates showing the need for such structures which the evolutionist claims are relics of his theory; and finally climaxes with one of the most interesting considerations of abounding evidence of the presence of plan and foresight in the structure and operations of the human mechanism. Dr. Brown's technique is that of a chemical analyst. He thoroughly examines into the very nature of the case, and the content of the material. His logic is indisputable and hence his conclusions are acceptable.

This is the type of a book which any upper classman in high school or underclassman in college should digest, especially if he desires a Christian's defense of this great modern problem of evolution. The pastor can safely place this book in the hands of his student members, giving them a bird's eye view of the various avenues of approach, supporting the fact of God in nature. The most commendable item about this volume is that the author uses the Scriptures profusely in clarifying his concepts. This will please every Christian, and also give the youthful reader a new appreciation of the value of the Word of God as a sourcebook and as a book of truth.

January-February, 1944

The purpose of the book is found in the opening paragraph of his last chapter, "Seeing God." We quote, "The preceding chapters have been written with but one end in view—that the reader may come in his thinking to a sure conviction in regard to the existence of a personal and loving Creator. That conception which makes of God a hazy, indefinite, blindly-operating, omnipotent Force is supported neither by the Bible nor by the innumerable facts available to us in every realm of nature." We most heartily commend this book for inspirational study supporting our Christian ideal.—L. A. REED.

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THE CHURCH AND PSYCHOTHERAPY, by Karl Ruf Stolz. Abingdon-Cokesbury Press, \$2.50.

The author Dr. Karl Ruf Stolz, minister, college professor, educational administrator, counselor in personality problems and writer was born in Michigan in the year of 1884. At the time of his death in March, 1943 he had given sixteen years of leadership as dean of Hartford School of Religious Education. He is well known in the field of religious writings, having written such works as, "The Psychology of Prayer," "Pastoral Psychology," "The Psychology of Religious Living," and the present work, "The Church and Psychotherapy."

The book is a rather exhaustive study of the subject expressed in the title. The author contends that much of the ministry of Jesus was directed to the ministry of healing. He asserts that the Church must not only have compassion on the afflicted in body or mind but exercise a practical healing function through all the various means it can summon.

It is not overstating to say that here Dr. Stolz presents a work of a much higher caliber than the average in the field of religious psychology. This statement should not be interpreted by any means as an endorsement, for there is much in the book that is unorthodox in word and spirit. While it does provide a rather practical manual to guide pastors in the dealing with psychological problems it must be read with careful discrimination.

By his implications regarding the healing ministry and miracles of Jesus the author denies readily the inspiration of the Bible repeatedly. Christ is presented too many times as what would appear to be a master modern "pastor psychiatrist."

The contents are: "Fellowship and Freedom in the Church." "The Healing Ministry

of Jesus." "The Ministry of Jesus to Others," "How Jesus Helped and Healed," "How the Church Anticipated Psychiatry," "Medical Psychology and Pastoral Psychology," "Representative Therapies of the Church," "The Church and Emotional Maturity," "The Therapeutic Function of Preaching," "Christian Education and Personality Development," "Vocational Neuroses of the Minister," and "The Higher Ecumenicity and Personality."—J. G. TAYLORSON.

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MAN OF LIKE PASSIONS, by Richard Ellsworth Day. Zondervan, \$1.50.

For more than twenty years a Baptist pastor the author has since 1940 devoted his time to Bible conferences, evangelistic meetings and the like. Among his other written works are "The Borrowed Glow" (Filled with the Spirit), "Bush Aglow," and a biography of Spurgeon, "The Shadow of the Broad Brim." The present volume is a popularly written biography of Charles G. Finney. He "takes the very modern form used by the writers of fiction to give it readability," says an advertisement. The author states at the start that "this book is a steel engraving rather than a full length portrait." Before writing these two hundred pages Mr. Day followed the "Finney Trail" "from Warren to Oberlin" for a whole year, besides which research his chief sources were Finney's Autobiography and his "Revival Lectures."

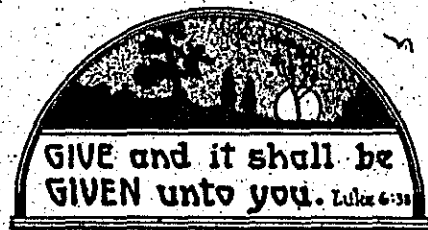
The title of the book springs from one of Finney's favorite texts, "Elias was a man subject to like passions as we are"; also from the unfolding of a single thesis in his life: "A conventional man, using conventional means is God's conventional method for bringing a fresh impulse toward heaven." However, the main thesis of the book is, as was that of Finney's life, revivals. "The Mount Whitney of his life was revivals. Everything else clustered about, and stood related as lesser summits." The revival started in his own heart on that day when he said, "I will accept it (salvation) today or die in the attempt." And the author seems in full sympathy as he relates how a few days later the young

lawyer spent a period of deep searching and heart longing for God's best, after which "the Holy Ghost descended on him like a wave of electricity"—"like waves of liquid love." "In the years that followed he was continuously affirming that his enablement to preach did not come from man, but from God himself. And furthermore, he discovered this enablement was given to mind and heart, immediately, when he was baptized with the Holy Ghost."

Three distinct periods in Finney's life are dealt with, representing three great contributions to the cause of revivals. There were the nine great years of active evangelism beginning in 1822; then roughly three years of ill health and at times deep depression, during which he was led to deliver his revival lectures in New York; and finally the remaining years of his life spent at Oberlin College teaching and training others in the great art of revivals. He is not pictured as standing alone in this great work, but as a leading contributor to the awakening in the churches of America during the nineteenth century.

The sketchiness of this biography may be disappointing to some, and its "very modern form" may hinder its companionship with the great biographies, but it is certainly readable, and should fill a need for a fresh emphasis on revivals in our own day. It is rather startling to find Finney lacking in sympathy for those who would advocate "praying down" a revival. While he would say that prayer is the "very atmosphere of revivals" he would also say that revivals must be worked up. God is always ready when Christians are. Dead people cannot be revived; but when God's people are revived, then God's Spirit can work to resurrect those who are "dead in trespasses and in sins." A revival is produced "by Christians obeying the will of God, and rightly using God's laws."

Well, whether we agree or not, Finney seems to have had something there, for he did know how to have revivals. Three of his lectures are summarized in the book: "The Power of Revivals, The Nature of Revivals, and The Price of Revivals. They will stir you and make you want to read the complete "Revival Lecture."—HARVEY J. S. BLANEY.



February 1s

Stewardship Month

Here are four inexpensive booklets, our own publications, that emphasize this important theme.

The usual discount is given to pastors who wish to order in quantities for resale or distribution.

A B C'S of Stewardship

By D. SHELBY CORLETT. Questions and answers on Christian Stewardship. Every conceivable phase of Stewardship is covered in this book. It is vest-pocket size, 3 x 5 inches.

Single copy .05 ; 12 copies, .50; 100 or more at .03 each.

Christ at the Controls of Life

By N. B. HERRELL. A presentation of the stewardship of life, in its entirety—our love, our devotion, our service, our testimony, our loyalty, our possessions, our desires, our tithes. This booklet should be widely used for personal reading and study, also for discussion groups in local churches and institutes. .10

God's Financial Plan for His Church

By H. H. HOOKER. In this thirty-two page booklet are truths that need to be proclaimed constantly and forcibly both from the pulpit and, through the printed page. .10

Tithing the Touchstone of Stewardship

By J. W. GOODWIN, D.D. A forceful message on Storehouse tithing. Every church member should read this convincing presentation of the claims of the law of the tithe. .10

The following are books of other publishers that we recommend. These are not subject to discounts unless ordered in quantities.

OTHER BOOKS ON STEWARDSHIP

Christian Ownership. Charles E. Maddy65
Faithful Also in Much. John E. Simpson	1.00
Grace of Giving. The. P. E. Burroughs60
I Have a Stewardship. Ralph S. Cushman	1.25
Into My Storehouse. John E. Simpson	1.00
More Than Money. John D. Freeman60
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Save Money. John M. Versteeg	1.00
This World's Goods. John E. Simpson	1.00
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