

The PREACHER'S MAGAZINE

THE LORD JESUS CHRIST

HE was born in a little, obscure town in Palestine, and cradled in a manger.

He was reared in poverty, and worked as a carpenter in the shop of Joseph, His fosterfather.

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

His appearance before the public was always unostentatious.

He met with popular acclaim and official opposition.

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

He went about doing good.

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

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

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

The grave could not hold Him. On the third day He arose triumphant and ascended on high. "He led captivity captive, and gave gifts unto men. His life was short, His ministry brief, but He left an ineffaceable impression upon the world unequalled by any other person who ever lived.

—AUTHOR UNKNOWN.

The Preacher's Magazine

Published monthly by the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene.

Subscription Price: \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

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

D. Shelby Corlett, Managing Editor

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

Three Indispensable Qualities

THE EDITOR

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thoughts on Holiness from the Old Writers

Olive M. Winchester

Righteous Indignation

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

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

A RIGHT TEMPER OF SUPREME IMPORTANCE

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

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

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

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

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

THE NATURE OF RIGHTEOUS INDIGNATION

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

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

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

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

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

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

A PRACTICAL RULE

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

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

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

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

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

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

Emphasizing Holiness in Our Ministry

H. B. Garvin

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Casting the Net

Article Five

The "Siege" Revival

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

PLANNING FOR THE SIEGE

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

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

—MANAGING EDITOR.

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

USING THE INDIVIDUAL

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

THE POWER HOUSE

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

A DAY OF PRAYER AND FASTING

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

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

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

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

A SATURDAY NIGHT MEETING

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

COTTAGE PRAYERMEETINGS

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

Big Revival Now Going On
at
_____ Church

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

(Signed)

LETTER WRITING DAY

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

A PRELIMINARY PRAYERMEETING

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

A VISITING BRIGADE

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

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

POSTAL CARD INVITATION

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

A SHOP MEETING

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

DAY MEETINGS

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

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

A REVIVAL IN THE SABBATH SCHOOL

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

*The Pastor in His Study**

Milton Smith

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Happy Pastor

STEPHEN C. JOHNSON

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

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

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

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

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

How to Make a Decrease

By an Observer

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

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

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

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

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

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

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

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

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

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

By a Minister's Wife

NUMBER EIGHT

DEAR ANN:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

*Yours in His blessed service,
HOPE VINCENT.*

If You Are a Christian

You will seek above all else to please your Lord.

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

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

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

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

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

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

GENERAL CHURCH PROGRAM

Stewardship

C. WARREN JONES

Storehouse Tithing

R. F. HEINLEIN

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

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

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

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

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

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

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

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

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

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

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

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

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

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

 ✠
 ✠
CHURCH PUBLICITY
 ✠
 ✠
 ✠
 U. E. Harding
 ✠
 ✠
 ✠

Best Advertisement

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

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

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

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

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

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

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

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

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

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

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

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

The Bible

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

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

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

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

In its biographies we have the deepest psychology and philosophy.

Its law is the foundation of all laws.

To it we owe our schools and universities. Wherever it is freely read, we find the greatest intelligence. It is the inspiration of clergy, parent and teacher.

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

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

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

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

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

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

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

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

Problems Peculiar to Preachers

Chas. A. Gibson

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions (no theological questions) to Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BOOK CHAT



P. H. Lunn

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

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

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

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

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

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

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

ILLUSTRATIONS

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

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

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

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

The Unclaimed Estate

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

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

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

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

Procrastination

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

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

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

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

"Choose Ye This Day . . ."

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

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

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

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

Power to Save the Hardest

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

"Be's" for Preachers

J. A. Allen

Be courteous at all times. Again I say *be* courteous.

Be void of hypocrisy.

Be prayerful.

Be a preacher of the Word. Three other things: Preach the Word; *preach the Word*; PREACH THE WORD.

Be a student of the "Word" more than books. But *be* a student of both.

Be "cheerful" without an "earful."

Be a cheerful giver before God and your people.

Be reminded; "Bodily exercise profits a little."

Be sure to keep the "God-of-the-cause" ahead of the "cause-of-God."

Be "zealous" but not "jealous."

Be careful how you *hold* your faith lest you "drop" it.

Be a student of the biographies of great characters.

Be careful about foolish jesting lest you come into condemnation.

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

Be natural so you will not "B" flat.

Be mindful of your family as well as other people's.

Be at the task of spreading good literature.

Be a man who would rather suffer a wrong than to waste time avenging it.

Be in search of your "weak points" and, lo, what a crowd you will meet who are in search of the "same thing."

Be reminded that power is not in size but that a preacher needs a "sizable bit of power."

Be on the lookout for good in others. You will *be* surprised.

Be a "winner" even if you "lose."

Be fair and "be square" are a happy pair.

Be sure to "forget" as well as to "remember."

Be on the "lookout" if you expect the proper "outlook."

Be more than just "seeming-to-be."

THE WORD "AMEN"

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

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

Ramblings of the Roving Correspondent

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

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

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

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

THE PREACHER'S WORKSHOP

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

Roy E. Swim

Sermon Seed

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

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

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

Light from Holiness Lamps

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

Sanctification Defined—"Pure love, reigning in the heart and life—this is the whole of Christian perfection. In one view, it is purity of intention, dedicating all the life to God."—WESLEY.

"By holiness is meant that participation of the divine nature which excludes all original depravity or inbred sin from the heart and fills it with perfect love to God and man. . . . Holiness begins when the principle of purity, namely, love to God, is shed abroad in

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

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

At the Place of Prayer

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

We knew His look on the leader's face
So rapt and glad and free;
We felt His touch when our heads were
bowed,

We heard His "Come to me."
Nobody saw Him lift the latch,
And none unbarred the door;
But "peace" was His token to every
heart,

And how could we ask for more?

—MARGARET SANGSTER.

The World Today

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

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

A Rural Plan

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

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

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

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

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

My Church

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

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

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

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

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

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

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

Working with God

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

How to Make the Sunday School Grow

Always go. Always be on time.

Enter heartily into the singing and reverently into all the opening services.

Be appreciative of the officers and let them know it occasionally.

Accept any place you are asked to take on the Sunday school staff.

In the class give attention to the lesson and discussion and avoid private or whispered conversation. It disturbs others.

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

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

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

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

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

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

The Fullness of the Blessing

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

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

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

—DANIEL STEELE.

Finney on Ministerial Qualifications

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

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

Epigrams by Robert Purvis

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

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

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

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

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

True Rest

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

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

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

—ANON.

HOMILETICAL

A Preaching Program

Orval J. Nease

Morning Message—September 4

THE BLESSINGS OF LABOR

(Labor Day)

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

INTRODUCTION

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

I. LABOR IS A LAW OF GOD

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

1. Labor is a divine command.
 - a. Based upon the abilities and capabilities of man.
 - b. Based upon the purpose and design of God for man.
 - c. Labor as much a command as rest.
2. Labor not a curse imposed as a result of the fall.

- a. Man was placed in the garden and told to keep or tend it.
- b. God himself labored.
"On the seventh day God ended his work which he had made" (Genesis 2: 2).
- c. Christ himself labored.
"My father worketh hitherto and I work" (John 5: 17).

3. Labor is a natural necessity and a Christian characteristic.
 - a. A natural necessity.
"If any man would not work, neither should he eat" (2 Thess. 3: 10).
 - b. A Christian characteristic.

II. LABOR IS THE LAW OF HAPPINESS

1. Labor affords a worthy outlet of the energies.
 - a. Idleness a curse.
 - (1) "Idle mind is the devil's workshop."
 - (2) "Something for nothing" a mistaken notion.
 - b. Idleness and vice have very close affinities.
 - (1) Criminals are recruited from the lazy and shiftless.
 - (2) Employment of mental and physical powers preclude crime.

- c. Constant employment is a protection against the misuse of energies.
2. Labor has a disciplinary effect upon character.
 - a. Regular employment trains and directs the energies.
 - b. It develops the habit of application and persistence.
 - c. The daily task is the foe of procrastination.
 3. Labor lessens sorrow by profitable diversion.
 - a. A sense of belonging to a real world.
 - b. A sense of accomplishing the worthy.
 - c. A mind occupied with labor dwells little upon disappointment.
 4. Labor affords spiritual values.
 - a. The satisfaction of gainful employment.
 - b. The glory of filling a place in the world.
 - c. The romance of labor for others.

III. LABOR IS ASSURED OF ITS WAGES

"Every man receiveth wages."

1. Wages are adjusted to work.
 - a. On superficial view this may not be true.
 - b. Money is not the only wage nor the best.
 - c. All life work is worthy if it is wrought for noble ends.
2. Every man chooses his own way and his own pay.
 - a. "The purse-proud materialist."
 - b. The glory-filled idealist.
 - c. Men will be paid in "coin of the realm" of their choosing (Luke 18: 30).
3. Labor may be a splendor or a drudgery according to our spirit.
 - a. Do we put simply our brawn and brain into our task?
 - b. Or do we put our ideals, aspirations, our soul into our task?
 - c. Do we work as a hireling or as a hero?

CONCLUSION

"Splendid aspirations fill even the humblest sphere with divine meaning." A labor of love!

NOTE—Jacob's love for Rachel made fourteen years labor seem as nothing.

Evening Message—September 4

A STAY OF SENTENCE

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

INTRODUCTION

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

I. THE SENTENCE AGAINST SIN

1. Sin has already been judged.
 - a. The law judges sin.
 - b. Calvary judges sin.
2. The sentence has been declared by God.
It is God that is against sin.
3. The sentence pronounced upon sin is death.

II. THE SENTENCE STAYED

1. Calvary is God's authority for stay of execution.
2. The stay of execution is a time of mercy. Note: Luke 13: 8. Parable of the barren fig tree. "Lord, let it alone this year also, till I shall dig about it, and dung it."
3. The admonition is to repent.
"Return unto the Lord and he will return unto you."
"Agree with thine adversary quickly, while thou art in the way with him" (Matt. 5: 25).

III. DELAYED SENTENCE MAY LEAD TO PRESUMPTION

1. Sin is a matter of the heart. *A deceived heart hath turned him aside* (Isa. 44: 20).
2. The heart fully set.
 - a. Repeated choice crystallizes character.
 - b. Character determines destiny.
3. Death does not alter a "set" heart.
 - a. Second probation impossible.
 - (1) Illogical that it should be offered.
 - (2) Impossible to accept were it offered.
 - b. The "set heart" in eternity.

IV. THE SENTENCE EXECUTED

1. "Treasuring up wrath against the day of wrath" (Rom. 2: 5).
2. No further reprieve.
"For the great day of his wrath is come; and who shall be able to stand?" (Rev. 6: 17).

NOTE—Hauptman finally was executed.

Morning Message—September 11

BEHOLDING YOUTH

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

INTRODUCTION

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

2. Millions are potential Sunday school pupils sufficient to fill every church school in the land. Twenty-seven million under twenty-five years of age receiving no formal religious instruction. Ten million under ten years of age not being touched by the program of the church.

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

CONCLUSION

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

**Evening Message—September 11
THE FORGOTTEN MAN**

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

INTRODUCTION

The vision of the God-touched man.

- a. Unfolds not only facilities of the redeemed.
- b. But also the tragedies of the unrepentant.

I. THE WICKED IN THE HOLY PLACE

1. The place of the holy.
 - a. This does not refer to the common sinner.
 - (1) Men who never frequent the house of God.
 - (2) Men who manifest their wickedness by forgetting the house of God.
 - b. The holy place is where men consciously meet God.
 - (1) Meet God in the influences of a Christian home.
 - (2) Meet God in the ministries of Christian church.
 - (3) Meet God in the sacred experiences of providential circumstances.

2. The wickedness of indifference.

"Come and gone from the place of the holy."

 - a. Such indifference is an affront to God.
 - (1) As though there were no operation of the Spirit.
 - (2) As though there were no God.
 - b. Only a wicked heart can remain indifferent to God.
 - (1) Such wickedness passed the cross wagging its head saying, "Away with this man."
 - (2) Such wickedness crucifies Christ afresh and puts Him to an open shame.

II. THE WICKED BURIED

1. "The rich man died and was buried."
 - a. Men live as though there were no death.
 - b. This does not refer primarily to physical death.
2. The wicked buried in the field of his chosen activity.
 - a. Buried—
 - (1) In business.
 - (2) In pleasure.
 - (3) In society.

b. Buried—

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

c. Buried—

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

III. THE WICKED FORGOTTEN

1. Man's attempt at immortality.
 - a. Institutional memorials.
 - (1) Carnegie's libraries.
 - (2) Rockefeller's universities.
 - (3) Ford's museums.
 - b. Cities of memory.
 - (1) Name cities after our pioneers.
 - (2) Streets after our war heroes.
 - (3) Buildings after public benefactors.
 - c. Achievements of immortality.
 - (1) Alexander, Napoleon, Cæsar, may conquer their worlds.
 - (2) Shakespeare, Bacon, Tennyson, Milton, may with their living essays and sonnets.
 - (3) Homer, Beethoven, Bach, Listz, may compose their enduring harmonies.
 - (4) Michelangelo, Raphael, may paint and chisel their visions of glory.
 - (5) Plato, Aristotle, Kant, Berkeley, may formulate their systems of truth.
2. Soon nothing but the empty name remains.
 - a. It is human to forget.
 - b. It is the fate of all time things to decay.
 - c. Men forgotten in the very field of their activity.
3. Men who forget God will be forgotten of God.

"Whosoever hath sinned against me, him will I blot out of my book" (Ex. 25: 30).

"Cast ye the unprofitable servant into outer darkness" (Matt. 25: 30).

CONCLUSION

"He forgot all my sin
But remembers me."

**Morning Message—September 18
SALT DEPOSITS**

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

Read also Luke 14: 34, 35.

INTRODUCTION

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

J THE REVELATIONS OF YOUTH

1. Youth conceals his real self.
 - a. Amid the pleasure lure of.
 - b. Amid the extremes of an indulgent age.
 - c. Amid the readjustments of a changing world.
2. Fundamentally youth is unchanged.
 - a. A hunger for abiding reality.
 - b. A thirst for ultimate truth.
 - c. A passion for.
3. Moments of revelation.

"Then."

- a. What was it that caught Jesus' eye that revealed the heart of the youth?
 - (1) Was it an expression of hunger?
 - (2) Was it his eagerness?
 - (3) Was it his unaffected simplicity?
 - (4) Was it his quick confession?
- b. The beholding eye is a love-touched eye.

II. BEHOLDING THE YOUNG MAN

1. A day of platoon teaching.
 - a. Not only in public school.
 - b. In Sunday school.
 - c. In home and on playground.
2. Youth misunderstood.
 - a. Youth is sensitive to misunderstanding and draws farther into concealment.
 - b. Wrong notions of youth.

"Ugly duckling."
"Going over fool's hill."
"Young and foolish."
 - c. Youth longs to be understood.

His problems are real to him.
3. Beholding eyes.
 - a. Michelangelo saw an angel in a block of discarded marble.
 - b. Who saw the world evangelist in the young shoe clerk, Moody, or in the gipsy lad, Gipsy Smith?
 - c. Who saw in the country lad, Schmelzenbach, or the ungainly lass, Esther Carson, missionary pioneers?

III. LOVING THE YOUNG MAN

1. Passive love is but empty yearning.
2. Active love seeks its object.
3. The kind of youth leaders we must have:
 - a. Leaders and teachers with an experience.
 - b. Leaders and teachers with a message.

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

I. SALT'S APPLICATION

1. Salt defined.
- a. Salt and light both used to portray the functions of divine grace.
 - (1) Light represents the outer penetration.
 - (2) Salt represents the inner preservation.
 - b. Salt is the New Testament symbol for Christian character.
 - (1) Character inwrought by divine grace.
 - (2) Character, the product of redemptive provision. "Christ in you the hope of glory."
2. Salt located.
- a. Container identified with the commodity contained. "Ye are the salt." "Have salt in yourselves."
 - b. "Salt of the earth."

NOTE—Dr. H. C. Morrison, "Salt no good until barrel is broken and the salt rubbed in."

 - (1) Not "sugar Christians."
 - (2) Virile Christians.
 - (3) The strenuous Christ.

II. SALT CHARACTERISTICS

1. A seasoning potion.
- a. Saves from insipidness.
 - b. Grace in the heart makes the individual acceptable to God.
 - c. The church in the world makes the world acceptable.
 - (1) World owes the church an unrecognized debt.
 - (2) Note: Abraham prays for the sparing of Sodom on the basis of the righteous in Sodom.
2. A penetrative virtue.
- a. Grace penetrates the entire life. Home, private, business, social, recreational, etc.
 - b. Grace penetrates all society.

Note: The mayor of a city fraught with labor disorder related that the simple prayer of a Nazarene pastor in his office for him had more to do with holding him steady in the crisis than all other influences.
3. A preservative power.
- a. Salt saves from putrefaction.
 - b. Salt cleanses existing infection.

III. SALTLESS SALT

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

- (1) No seasoning grace.
 - (2) No penetrative influence.
 - (3) No preserving grace.
2. The fate of saltless salt.
- a. "Good for nothing."

"Not fit for the land nor yet for the dunghill." Nothing so worthless as dead holiness.
 - b. "Trodden underfoot."
 - (1) Saltless salt used for paths and roadbeds.
 - (2) Saltless saints a byword to the world.

CONCLUSION

"Wherewith shall it be salted?"

Two answers suggested:

- a. God may restore the unsalted salt.
- b. If the church refuses to be re-salted God has no other way to salt the world.

Evening Message—September 18

THE VALLEY OF DECISION

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

INTRODUCTION

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

I. THE VALLEY OF DECISION

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

II. THE DAY OF THE LORD

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

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

III. WHY MEN MAKE WRONG CHOICES

1. Moments of choice.
 - a. Some men choose under stress.
 - b. Most men choose after due deliberation.
 - c. Small incidents often determine great decisions.
 - (1) A laugh has damned a man.
 - (2) A prayer has saved a man.
2. Background of choice.
 - a. An inconsistent home atmosphere.
 - b. A continued indifference toward light.
 - c. A weighing of personal desires.

Note—Aaron Burr, "If Christ will let me alone I will let Him alone."
3. Procrastination ultimates in final rejection.

Note—"Almost thou persuadest me to be a Christian."

CONCLUSION—Choice holds within it eternal consequences.

Morning Message—September 25

BURNING HEARTS

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

INTRODUCTION

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

I. THE RELIGION OF THE BURNING HEART

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

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

II. THE RELIGION OF THE BURNING HEART JOURNEYS WITH CHRIST

1. The journey to Emmaus began without Christ.
 - a. A journey of heavy hearts and disappointment.
 - b. All life's journeys without Christ are travels of the lonely heart.
2. The burning heart is one that companions Christ:

"And He walks with me
And He talks with me
And He tells me I am His own."
3. The burning heart is one that hears and receives the words of Christ.

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

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

CONCLUSION

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

**Evening Message—September 25
THE ARK OF SAFETY**

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

INTRODUCTION

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

I. THE MOST TYPICAL GOSPEL APPEAL

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

II. A PERSONAL APPEAL

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

III. THE SCOPE OF THE APPEAL

1. "Thou and—"

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

IV. THE GOAL OF THE APPEAL

- "Into the ark."
1. There is but one place of security from the storm.
 - a. In Jesus Christ.
 - b. "Neither is there salvation in any other" (Acts 4: 12).
 2. There is but one door of admittance.

"I am the door, by me if any man enter in he shall be saved" (John 10: 9).
 3. There is ample room for all.

V. THE URGENCY OF THE APPEAL

1. The language of the gospel is ever in the present tense. "Come, now!"
2. The language of the gospel is ever in the imperative mood, "Come!"

CONCLUSION—The cloud of deluge wrath is impending.

SERMON OUTLINES

Some Perils of the Christian

PAUL COLEMAN

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

The Common and the Uncommon

R. R. AKIN

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

INTRODUCTION

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

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

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

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

To illustrate:

- a. Let a spectacular show come to town and it will draw an unusually large crowd.
- b. The catch of a large or unusual species of fish.
- c. One of the United States' largest submarines came to Port Brownsville for the first time and people flocked there by the multiplied hundreds to see that which is uncommon to them.

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

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

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

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

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

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

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

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

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

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

will not get it," was the reply. Relating how his thirty years of work was now in ruins, he then requested to attend the wounded men of the general's who was the missionary's enemy. The general was astounded and told his wife. She said, "Oh, that is nothing. He is only putting into practice the doctrines of his religion." The general said that if that is what the foreign devil's religion really is, he, too, would become a Christian. This he did and is one today.

III. PROPER RECOGNITION OF WHAT GOD DOES

1. The sanctified are uncommon and dangerous and different.

2. Do we have the proper respect, reverence and esteem of the workings of God? Are we true to the charge entrusted to our care?

3. Do we truly represent Jesus Christ?

The Two Ways

S. HENDRIX

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

INTRODUCTION

We are all on the journey of life. We start life in innocence, free from responsibility. When we come to the age of moral responsibility, the road of life forks. One road leads to destruction, and the other leads to life everlasting.

Let us notice:

I. THE BROAD WAY

1. Has a wide gate (anyone can travel it).
2. Many travel this road.
3. It is an easy way to travel.
 - a. Free to do as one pleases.

- b. No strenuous effort. No responsibility.
- c. No opposition.
4. It is a hard way to retrace.
 - a. Restitutions to make.
 - b. Habits to break.

II. THE NARROW WAY

1. Has a narrow gate (repentance).
2. Few travel this road.
3. It is not an easy way to travel.
 - a. Restrictions (narrow).
 - b. Requires strength.
 - c. Requires perseverance.
4. Is also a hard way to retrace.

III. THE TWO DESTINATIONS

Illustration—Water falling on Continental Divide. Destination brings water thousands of miles apart.

1. Broadway—destruction.

- a. In this life.
- b. In life to come—"everlasting destruction."

2. Narrow way—life.

- a. In this world.
- b. In world to come.
 - (1) Enraptured saint finds Christ even more wonderful in eternity.
 - (2) Finds life, eternally with the saints of all ages.

Expository Outlines for September

Lewis T. Corlett

God Is Our Keeper

(Psalm 121)

I. THE LORD IS THE SOURCE OF HELP (v. 2)

1. God is well able to help man for "He made the heavens and earth."
2. The name "Lord" implies the idea of sustainer and preserver, "the bread-keeper of the universe."
3. The Lord wants to be a personal keeper. "The Lord is *thy* keeper."

II. GOD MAKES THIS HELP AVAILABLE TO MAN

1. Man does not need to beg for it. "My help *cometh* from the Lord."
2. The Lord watches man continually to assist him.
 - a. "He will not slumber nor sleep" (v. 4).
 - b. He never becomes weary in watching.
 - c. Man has the assurance of future sustenance (v. 8).

III. THE VARIOUS WAYS GOD PROMISES TO KEEP

1. To stabilize. "He will not suffer thy foot to be moved" (v. 3).
2. To protect from all manner of onslaughts.
 - a. From the fiery darts of the wicked. "The sun shall not smite thee by day (v. 6).
 - b. From the subtle temptations of a milder nature. "Nor the moon by night" (v. 6).
3. To sustain continually. "The Lord shall prepare thy going out and thy coming in from this time forth" (v. 8).
4. To preserve the soul from all evil (v. 7).
 - a. Inward foes.
 - b. Outward enemies.

IV. GOD CAN HELP ONLY AS MAN LOOKS TO HIM

1. Acknowledge Him as the source of help (v. 2).
2. Look to Him for personal deliverance (v. 1).

The Unchanging Priesthood

(Hebrews 7: 16-28)

I. THE CHARACTER OF THE PRIEST (v. 26).

1. "Holy" in fellowship and harmony with God.
2. "Guileless" in the purity of His disposition.
3. "Unfiled" in His having conquered all temptations from sin and the world.
4. "Separate from sinners," a true man among men, and yet one who had kept Himself free from sin.
5. "Made higher than the heavens," exalted in the glory of God.

II. AN ETERNAL PRIESTHOOD

1. "Made after the power of an endless life" (v. 16).
2. "A priest forever after the order of Melchisedec" (v. 17).
 - a. Antedated the Levitical priesthood.
 - b. Typical of the priest made after the power of an endless life.
3. "Offered up himself once for all" (v. 27).
4. "Consecrated for evermore" (v. 28).

III. PURPOSE OF THE UNCHANGEABLE PRIESTHOOD

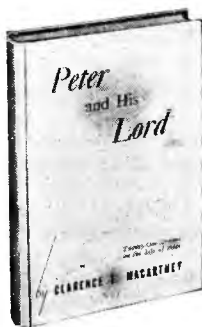
1. Brought in the better hope (v. 19).
2. Provided the means for men to draw nigh unto God (v. 19).
3. The surety of a better testament (v. 22).
 - a. The assurance of God's better covenant.
 - b. The confidence of men in God.
4. To provide salvation for all men (v. 25).
5. "To make intercession for them" (v. 25).

IV. THE UNCHANGING PRIESTHOOD IS THE HOPE OF HUMANITY

1. All other priests have failed.
2. The Levitical law and priesthood came short of the goal.

Peter and His Lord

By Clarence E. Macartney



Twenty-one sermons on the life of Peter—one of the most interesting characters in all religious history—treating his call to discipleship, his intimate association with Jesus, and his amazing apostolic career. Vivid; interesting! \$1.75

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

3. Christ goes beyond and remains constant in character and work.

A Better Revelation

(Hebrews 1: 1-4)

I. THE NEED OF THE BETTER REVELATION

1. The revelation then existing was not sufficient.
2. Man needed a greater conception of God.
3. Man needed a clearer comprehension of God's will and plan.

II. GOD'S REVELATION HAS BEEN PROGRESSIVE. "God who at sundry times and in divers manners spake in time past unto the fathers."

1. Through conscience—the first which proved insufficient.
2. Through the law—a better statement of God's standard for His people.
3. By the prophets—truth clarified by God-called personalities.
 - a. Used the law to denounce.
 - b. Pointed the people to the spirit of the law.
 - c. Called the people to meet the demands of God.
4. By the Son—the clearest possible.
 - a. This complete—the first three partial.
 - b. This direct—those going before indirect.
 - c. This one in power—the others in weakness.
 - d. This in the brightness of the glory of God—the others in the shadows.
 - e. The last effective, vicarious and efficacious—the others pointing toward the last.

III. THE REVELATION IN THE SON IS GOD'S GRAND CLIMAX IN REVELATION

1. God going farther toward man.
 - a. Dwelling with humanity.
 - b. In His message.
 - c. In His ministry.
 - d. In His death.
 - e. In His resurrection.
2. The Son was even greater and a better revelation of God than the angels were (v. 4).

IV. GOD'S PURPOSE IN THE BETTER REVELATION

1. To give a clearer picture of Himself.
2. To make Himself accessible to humanity.
3. To point man to the proper way.
4. To sanctify the people (Heb. 13: 12).
5. To leave man without excuse.
6. To bring man unto glory.

Pleasing God

(Romans 8: 1-17)

I. THE NATURAL REACTION OF THE CHILDREN OF GOD

1. The normal child delights to please his father.

2. The children of God delight to please their heavenly Father.

II. THE POWER TO PLEASE GOD COMES THROUGH THE GOSPEL BY THE WORK OF THE HOLY SPIRIT

1. The law of Moses was not able to impart strength to the worshiper (v. 3).
 - a. A code of standards to regulate life.
 - b. A list of prohibitions.
 - c. No power to impart life.
2. Freedom from condemnation given to the believer in Christ (v. 1).
 - a. Through the power of the living Christ.
 - b. Lifts the load of sin.
 - c. Gives assurance toward God.
3. The believer possesses a hunger and desire for the things of God (v. 5).
 - a. A hunger for more of God.
 - b. A desire for a closer walk.
 - c. A longing for a more intimate fellowship.
4. The Spirit is able to cleanse man from the carnal nature so that he can please God more implicitly (vs. 3, 6).

III. THE SPIRIT BEARS WITNESS TO THE BELIEVER OF THE PROGRESS IN GRACE

1. Of the acceptance by the Father (vs. 9-11).

2. By His definite testimony of adoption (v. 16).

3. By His continual guidance (v. 14).
4. By the assurance of the intimate relationship to Christ (v. 17).

IV. MAN IS OBLIGATED TO DO HIS BEST TO PLEASE GOD

1. On the basis of the gifts bestowed.
2. From the fact of being a debtor to God (v. 12).
3. Because of the confidence God places in His children.

The Greatness of God

(Isaiah 12)

For great is the Holy One of Israel in the midst of thee (v. 6).

I. GOD'S GREATNESS SHOWN IN HIS MERCY AND COMFORT IN SALVATION (v. 1)

1. Removes His anger.
2. Brings comfort to the distressed.

II. GOD'S GREATNESS SHOWN IN HIS SUSTAINING POWER (v. 2).

1. He gives strength.
2. He gives faith.
3. He gives a song.

III. HIS GREATNESS MERITS THE HIGHEST PRAISE (vs. 5, 6).

1. "He has done excellent things."
2. For the nearness of the Lord.
3. All people should join in praise to Him.

Suggestions for Prayermeetings

H. O. Fanning

Becoming Spiritually Minded

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace (Rom. 8: 5, 6).

Here the Spirit presents to us two opposite states of mind in their relation to our meeting the issues of life. The one we have by nature; the other by grace. One follows our natural birth; the other our spiritual birth. The one is death, because it is enmity against God, and tends to a life inimical to His will, and unsuited to beings created in His image. The other is of the spirit, and tends to a life in harmony with God's will, and agreeable to beings made in His likeness. This mind is life and peace. Life from God; for God; with God. Peace with Him; with self; with others like-minded. The one earthly, sensual and devilish. The other heavenly, spiritual and Godlike. There are degrees of worldly mindedness. There are degrees of spiritually mindedness. How to increase the depth, power and intensity of our spiritual minds is one of our major problems. Shallowness here tends to shallowness of spiritual life. Depth and intensity here tends to corresponding depth and intensity of

spiritual life, influence and usefulness. Reaching the worth while goals of life is not the result of accident, but of steadily driving toward them until they are reached.

I. What is it to be spiritually minded? It is to have a mind kindly disposed to spiritual things; capable of knowing them and appreciative of their importance and value. A mind capable of knowing the voice of the Spirit and disposed to yield obedience to Him when He speaks. A mind capacitated

MISSIONARY ILLUSTRATIONS

By Alva C. Bowers. For the use of ministers, teachers and missionary leaders among young people and others. The author who was for twenty-six years a missionary has compiled these stories of his own experiences and those of other world-famous missionaries for the use of all interested in the work of missions throughout the world. A volume of thrilling stories which may be used to illustrate missionary sermons or junior story sermons, and to illustrate all addresses seeking to teach courage, faith, the abundant life, and other inspirational truths. **1.50**

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

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

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

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

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

ed. We are spiritual beings as well as natural.

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

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

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

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

Glorying in Knowing God

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

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

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

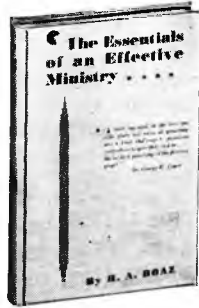
I. Wisdom has its place; might has its place; riches have their place. But all these are subordinate places and they must be kept in them. To glory in them is to put them in places they cannot fill. They may be the gifts of God and should be thankfully received and duly appreciated. They may be things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

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

The Essentials of an Effective Ministry

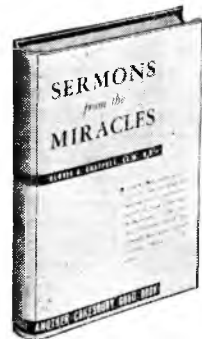
By H. A. Boaz

Inspiring, straightforward, intimate addresses on the work of the Christian ministry. Every page sheds some light, old or new, upon the quality of the work of the minister or the technique of his profession. The most important affirmations of Christian thought and ministerial practice are well stated.



\$1.00

Sermons From the Miracles



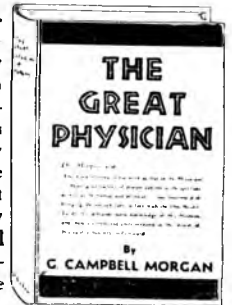
A new book by Clovis G. Chappell. Sixteen pictorial sermons on the spiritual significance of the supernatural powers of Jesus as recorded in the Gospels. These messages reflect the unusually fine expository and homiletic ability of this popular author.

\$1.50

The Great Physician

By Dr. G. Campbell Morgan

This new book in which Dr. Morgan's expository gifts are at their very best may be bought "sight unseen" by any minister. All preachers acknowledge the difficulty of preparing expository sermons. Here are not only examples but much background material for such messages. This volume is different from any previous Morgan book. Here he deals with the methods of Jesus with individuals. There are 50 sermons each one dealing with a different person. 400 pages.



\$2.50

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

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

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

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

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

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

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

The Old Paths

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

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

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

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

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

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

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

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

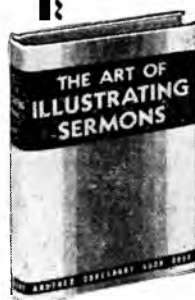
V. The promise. And ye shall find rest for your souls. There is no rest for the soul in sin. This they had proved by their evil ways of living. They had walked in paths that did not lead to soul rest. Man is made for God and finds no rest until he finds it in Him; for holiness and finds soul rest only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

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

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

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

The Art of Illustrating Sermons



By Dawson C. Bryan. This practical book studies the art by which the most successful preachers illustrate their sermons. It shows where they find their illustrations; how they collect and classify them; how they make their illustrations essential parts of the sermon structure; and how they use story preaching to increase the substance and the remembrance values of their sermons. It includes some of the finest illustrations found in contemporary preaching and sets forth the effective technique employed by the Master Preacher of all time. THE ART OF ILLUSTRATING SERMONS is well designed to stimulate variety and increase the effectiveness of homiletic presentation.

Price \$2.00

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

Christian Gratitude

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

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

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

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

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

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

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

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

Hearing God When He Speaks

I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints; but let them not turn again to folly (Isa. 85: 8).

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

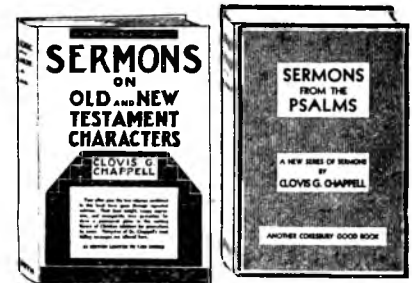
I. It is fitting that this man of God should express his deep appreciation of the goodness of the Lord for the deliverance He has given them. Men cry to God in times of need, but sad to say, are often negligent in their expressions of thanksgiving to Him for His goodness.

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

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

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

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



Books by Clovis G. Chappell

SERMONS FROM THE MIRACLES

Sixteen fresh, practical, pictorial sermons dealing with the spiritual significance of the supernatural powers of Jesus as recorded in the gospels. The writer needs no introduction. 1.50

MEN THAT COUNT

A shrewd analysis and friendly portrayal of Bible characters whose deeds and words challenge us today. 1.00

MORE SERMONS ON BIBLICAL CHARACTERS

This is a second series of Doctor Chappell's masterpieces on the great men and women of the Bible, widely appreciated by ministers and laymen alike. 200 pages. 1.00

SERMONS FROM THE PARABLES

These seventeen sermons lead strikingly to the central truths of Jesus' teaching in the parables. 1.00

SERMONS FROM THE PSALMS

Sympathetic, vigorous, pictorial preaching—seventeen sermons relating the messages of the Psalms to the needs of our day. Originally \$1.75. 1.00

SERMONS ON BIBLICAL CHARACTERS

These sermons on the great men and women of the Bible are notable for their originality and insight. 1.00

SERMONS ON OLD AND NEW TESTAMENT CHARACTERS

Year after year the two volumes combined in this book have gone through repeated editions. Thirty-two most telling messages are offered here. 1.00

THE VILLAGE TRAGEDY

Fourteen sermons, all character sketches, each one as interesting as its title. One of Doctor Chappell's earlier volumes. 1.00

THE SERMON ON THE MOUNT

By Clovis G. Chappell. Seventeen apt and appropriate messages based on the greatest sermon ever preached. 1.00

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.