

The PREACHER'S MAGAZINE

THE GAIN OF GODLINESS

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

The Preacher's Magazine

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Dr. Bresee an Apostolic Leader

THE EDITOR

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thoughts on Holiness from the Old Writers

Olive M. Winchester

Peace Within the Heart

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

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

PEACE A DOMINANT EMOTION

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

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

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

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

THE NATURE OF PEACE

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

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

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

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

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

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

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

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

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

Drop Thy still dews of quietness,

Till all our strivings cease;

Take from our souls the strain and stress,

And let our ordered lives confess

The beauty of Thy peace.

Breathe through the heats of our desire

Thy coolness and Thy balm;

Let sense be dumb, let flesh retire;

Speak through the earthquake, wind and fire,

O still small voice of calm.

Into the Presence of God

Paul S. Hill

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

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

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

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

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

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

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

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

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

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

What Type of Evangelism Will Meet the Need?*

C. W. Burpo

Article Two

MASS EVANGELISM

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

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

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

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

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

* Paper read at Western Oklahoma Preachers' Convention.

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

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

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

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

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

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

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

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

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

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

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

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

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

(Concluded on page twelve)

*The Prayer Life of the Preacher**

A. H. Perry

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

I. MAN IS A PRAYING CREATURE

1. All men pray at times.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

III. THE PREACHER MUST PRAY

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

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

2. Why do not preachers pray?

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

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

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

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

3. Why preachers should pray.

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

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

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

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

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

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

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

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

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

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

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

Message or Sermon, Which?

E. E. Wordsworth

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

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

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

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

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

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

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

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

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

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

Compensations of the Ministry

Noble J. Hamilton

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

What are the considerations of a fruitful ministry?

FINANCIAL RETURNS

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

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

FRIENDSHIPS

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

SERVICE

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

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

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

ADVANCEMENT

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

GREAT BLESSING TO HUMANITY

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

SOUL-WINNING

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

ETERNAL REWARDS

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

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

Three Things Caused Him to Live Almost a Century

E. WAYNE STAHL

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

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

Three things, he said, composed the secret.

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

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

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

A Layman Writes

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

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

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

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

What Type of Evangelism Will Meet the Need?

(Continued from page seven)

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

Open Letters to a Young Minister's Wife

By a Minister's Wife

NUMBER ELEVEN

DEAR ANN:

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

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

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

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

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

Christmas Joys

H. O. FANNING

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

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

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

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

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

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

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

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

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

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

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

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

Your sincere friend,

HOPE VINCENT.

Dr. Bresee an Apostolic Leader

(Continued from page three)

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

Pray

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

Prayer brings man close to his Maker.

Prayer is the key that unlocks God's storehouse.

Prayer turns the heart to praise God.

Prayer invigorates the Christian with spiritual strength.

Prayer of faith shall save the sick.

Prayer dispels the gloom of discouragement.

Prayer in secret brings open reward.

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

GENERAL CHURCH PROGRAM

Fads, Fakes, Freaks, Frauds and Fools

(A Timely Warning)

M. LUNN

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

STEWARDSHIP

C. Warren Jones

Stewardship According to Ability

H. B. WALLIN

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

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

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

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

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

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

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

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

N.Y.P.S.

Sylvester T. Ludwig

Looking Backward

A Word to Pastors

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

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

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

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

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

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

Church Accounting and Statistics

LEEWIN B. WILLIAMS

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

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

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

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

Ramblings from the Roving Correspondent

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

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

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

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

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

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

BOOK CHATS

P. H. Lunn



FIFTEEN of the most unusual sermons that it has been the Book Man's pleasure to read are found in a new book by Dr. Clarence E. Macartney, *THE GREATEST WORDS* (Cokesbury—1.50). Each sermon is based on one word found in the Bible. Incidents in the lives of Bible men and women are used

to illustrate and demonstrate the meaning of these fifteen words. This method permits the author to use several character studies in each chapter of the book sermon.

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

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

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

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

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

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

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

ILLUSTRATIONS

Repel Filthy Stories

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

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

A Tragic Omission

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

"If We Only Knew"

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

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

The Venomous God—Carnality

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

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

The Sure Way to Starve to Death

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

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

Vision: Mount Blanc

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

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

—Submitted by R. E. PRICE.

The Power of the Blood

My wife was a witness to the following incident:

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

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

Interfering with God's Plans

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

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

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

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

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

SERMON HEARTS

First Works

G. F. ALLEE

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Have you awakened to the fact that you are not where

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

THE PREACHER'S WORKSHOP

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

Roy E. Swim

December Sermon Seed

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

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

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

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

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

Christmas Bells

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

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

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

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

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

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

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

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

—H. W. LONGFELLOW.

The Lord Jesus Christ

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

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

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

His appearance before the public was always unostentatious.

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

He went about doing good.

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

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

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

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

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

The Incarnation

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

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

The Design of the Gospel

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

God Revealed in Human Flesh Today

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

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

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

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

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

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

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

—*Missionary Review.*

Gifts for the King

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

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

What shall I give my Lord and King
To make Him glad because of me?
My heart and mind to Him I bring
For time and all eternity.
—MARIE BARTON in *Christian Observer*.

Universal Bible Sunday

*What Great Men Have Said About
the Bible*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Four Hundred Years Ago

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

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

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

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

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

Bible Mastery

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

The Bible and Books

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

The Bible's Growing Influence

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

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

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

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

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

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

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

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

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

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

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

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

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

The Book

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

Book of Books

Thou art a lamp whose flickering light is old;

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

It shines anew, to make the certain way

Of joy and peace and glories still untold.

Thou art a flame which purifies the gold

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

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

Thou art a blazing sun whose warming light

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

The power of truth, the love that conquers fears.

O Book of books, our lamp, our flame,
our sun,
Reveal! Refine! Inspire! Till heaven is won.

—ALFRED GRANT WALTON.

Wesley on the Bible

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

In an Hour of Need

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

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

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

The World's Most Popular Book

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

For Your Weekly Bulletin

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

—O—

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

—O—

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

—O—

A glory gilds the sacred page,
Majestic like the sun.

It gives a light to every age,
It gives, but borrows none.

The hand that gave it still supplies

The gracious light and heat;
His truth upon the nations rise;
They rise but never set.

HOMILETICAL

A Preaching Program for December

Orval J. Nease

Morning Message—December 4

FISHERS OF MEN

And he saith unto them, Follow me, and I will make you fishers of men (Matthew 4:19).

INTRODUCTION

1. Evident Christianity.
 - a. A desire to follow Christ.
 - b. A desire to win others to Christ.
2. We most truly follow Christ.
 - a. When we catch men.

I. THE DIVINE COMMAND

"Follow me."

1. To follow demands separation from others.
2. To follow demands that all else be secondary (verse 20).
3. To follow demands nearness to Christ.
4. To follow demands likeness to Christ.
 - a. Obedience.
 - b. Faith.
 - c. Conformity.

II. THE DIVINE ENABLEMENT

"I will *make* you."

1. The question is not what we are naturally.
2. Following Christ transforms.
3. The Holy Spirit qualifies to win men.
4. The Holy Spirit is the Great Teacher.

III. THE DIVINE OBJECTIVE

"Fishers of men."

1. Objective.
 - a. This was Christ's objective.
 - b. This is the believer's responsibility.
2. Method.
 - a. Persevering.
 - b. Tactful.
 - c. Venturesome.
3. Success.
 - a. He is no fisherman who never catches.
 - b. Success is divinely assured. "Ye shall catch men."

CONCLUSION

"They straightway left their nets and followed him" (verse 20).

Evening Message—December 4

The first in a series of four on "Fashioning a Life."

I. THE DESIGNED VESSEL

O house of Israel, cannot I do with you as this potter (Jer. 18:6).

Lesson background: Jer. 18:1-6; 19:1, 2, 10-12.

INTRODUCTION

1. Jeremiah's visit to the potter.
2. The lesson for Israel.

I. GOD'S UNIVERSE IS ACCORDING TO DESIGN

1. Nature in the large.
 - a. Astronomy and the telescope.
 - b. Sun and planets move with precision.
2. Nature in the microscopic.
 - a. The cross section of every petal of every flower shows design.
 - b. The closer you examine God's work the more beautiful the order.

II. GOD HAS A PLAN FOR EVERY LIFE

1. God has a right to plan.

"Shall the thing formed say unto him that formed it, Why hast thou made me thus?"

 - a. God is Creator.
 - b. God is all wise.
2. God has a plan fitted to every ability and opportunity.
3. Life itself is a gift of trust.
 - a. Israel was digged from the clay pits of Egypt.
 - b. Every life unmolded plastic clay.

III. THE UNPLANNED LIFE

1. Some men live without consulting God.
 - a. Too busy about self.
 - b. Too distant for they "follow afar."
2. Some consult God.
 - a. They are unwilling to accept God's program.
 - b. They are neglectful.
3. The tragedy of unplanned living.
 - a. Live as though life here was all.
 - b. Live as though God had no thought of them.
 - c. Unplanned living is wasted living.

CONCLUSION

The remorse of a wasted life.
 "Better for that man that he had never been born."
 "He wasted his substance in riotous living."

Morning Message—December 11

CHRISTIAN AUTHORITY

Thus saith the Lord, the Holy One of Israel, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me (Isaiah 45:11).

INTRODUCTION

1. Isaiah's conception of God.
2. The importance of a right conception of God.

I. GOD AT WORK IN HIS WORLD

1. The ever present God.
 - a. The God of deism.
 - b. The God of pantheism.
 - c. The God of theism.
 - d. The God of the New Testament.
2. The work of God in creation.

"In the beginning God."

 - a. Nature.
 - b. Man.
3. The building of Christian character.
 - a. For this the world was created.
 - b. For this Christ died.
 - c. For this the program of Deity.

II. CHRISTIAN'S PLACE IN THE DIVINE TASK

- "We are labourers together with God."
1. Man the "last link" in the chain of redemption.
 - a. The place of the Godhead in redemption.
 - b. Man the converting agency (James 5:28).
 2. God has made this plan to depend upon human co-operation.

III. ACKNOWLEDGED HUMAN INSUFFICIENCY

1. Human resources insufficient.

"Not by might nor by power."
2. Substitute for divine aid.
 - a. Talent.
 - b. Organization.
 - c. Spectacular gospel.
3. The failure of the church.
 - a. A commentary on human weakness.
 - b. A reflection upon divine provision.
 - c. A tragedy in human history.

IV. DIVINE RESOURCES PLACED AT HUMAN DISPOSAL

1. God delights in His "asking children."

"Ask me."

 - a. Prayer is asking God.
 - b. Faith is appropriating.
2. God declares His children must "command" Him.

"Command ye me."

 - a. Command on the basis of human need.
 - b. Command on the basis of divine provision.
 - c. Command in keeping with the divine will.

CONCLUSION

"Concerning my sons."
 "Concerning my work."

Evening Message—December 11**II. THE GOODLY VESSEL**

He shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work (2 Timothy 2:21).

INTRODUCTION

1. The assumption of the lesson.
 - a. Man may meet God's program!
 - b. Otherwise God is unreasonable.
2. The glory of the divine approval.

I. THE POSSIBILITIES IN THE CLAY

1. The child a bundle of possibilities.
 - a. An eternity of joy or woe.
 - b. The parent and teacher responsibility unmeasurable.
 - c. "As the twig is bent so is the tree inclined."
 2. Measureless possibilities.
 - a. Beauties of character.
 - b. Lives of service.
 - c. Measures of godlikeness.
- "Vessels unto honour."

II. THE MOLDING PROCESS

1. The plastic clay.
 - a. No hidden reserve.
 - b. Seeking the Master's will.
2. The wheel of divine providences.
 - a. Shaping character.
 - b. Determining destiny.
 - c. Providences are not unfriendly.
3. The hand of the Potter.
 - a. "In the hand of the potter."
 - b. The Master Craftsman.
 - c. "It is not in the mud," declared a potter at the Century of Progress Exposition.

III. THE ACCEPTABLE VESSEL

1. Compares favorably with design.

Note—The designer of the Brooklyn Bridge when viewing the completed structure declared, "It is just like the plan."
2. Approximating God's plan.
 - a. God's plan is in keeping with the possibilities of the clay.
 - b. The will of God may be approximated.
3. Testimonials.
 - a. "Apprehend [or lay hold of] that for which also I am apprehended of Jesus Christ" (Phil. 3:12).
 - b. "I have finished the course" (2 Tim. 4:9).

CONCLUSION

"Well done, thou good and faithful servant."

Morning Message—December 18**KNOWING JESUS CHRIST**

This is life eternal that . . . they might know . . . Jesus Christ (John 17:3).

INTRODUCTION

1. The assumption of all Scripture.
 - a. That God is a person and may be known.

- b. That man is a person and may know.
2. Living is knowing.
 - a. Knowing things.
 - b. Knowing persons.
3. Superlative living is knowing God.

I. KNOWING CHRIST DEPENDENT UPON OBEDIENCE

"We know him, if we keep his commandments" (1 John 2:3, 4).

1. Obedience as conduct.

Keeping the law.
2. Obedience as duty.

The "ought" of inner compulsion.
3. Obedience as delight.

"Behold I delight to do thy will, O God."

II. KNOWING CHRIST DEPENDENT UPON LOVE

"Everyone that loveth is born of God and knoweth God" (1 John 4:7, 8).

1. Love, the approach to God.
 - a. God wants the whole of man.

Intellect, will, emotion.
 - b. God craves the love of His children.
2. Love, the eyes of the soul.
3. Love, the unfoldment or release of personality.

"Thou wilt manifest thyself unto us, and not unto the world."

III. KNOWING CHRIST DEPENDENT UPON TRUST

"Be still and know that I am God" (Psalm 46:10).

1. Stillness a condition of knowledge.
 - a. "Stillness not the opposite of noise or tumult."—DR. JOWETT.
 - b. Stillness is the relaxed attitude in the midst of struggle, etc.
 - c. It is the meditative mood in which men discover art, science, etc.
2. The attitude of trust.
 - a. "Trust is an utter collapse in the arms of God."—DR. R. T. WILLIAMS.
 - b. "Take no thought" (Matthew 6:25-34). (R. V. has it, "Do not be worried sick.")
 - c. "Behold God [R.V.] maketh all things to work together for good" (Romans 8:28).
3. "Unto you therefore which believe he is precious" (1 Peter 2:7).

CONCLUSION

The place of divine revelation is dependent only upon relation.
See Luke 24:31-35; John 21:1-14.

Evening Message—December 18**III. THE MARRED VESSEL**

And the vessel that he made of clay was marred in the hands of the potter (Jer. 18:4).

INTRODUCTION

"A savour of death unto death . . . the savour of life unto life" (2 Cor. 2:16).

The very gospel that saves some will damn others. The attitude of the recipient is the determining factor.

"One ship sails east
And one sails west
While the selfsame breezes blow.
'Tis the set of the sail
And not the gale
Which determines the way they go."

I. MARRED IN THE MAKING

1. God does not compel men.
 - a. Mercy surrounds with providences.
 - b. Holy Spirit brings pressure to bear.
 - c. God respects man's power of choice.
2. Success demands human co-operation.
 - a. Passive co-operation insufficient.

Note—Man in service in Boston declared when approached, "Here I am, God can save me any time He chooses. I am neither yielding nor rejecting."
 - b. Active co-operation demanded.

"Why halt ye between two opinions?"
"Because thou art neither hot nor cold I will spew thee out of my mouth."
3. Marred in God's hand.

II. THE UNYIELDING CLAY

1. Unlike the potter's clay, man has a will to be taken into account.
2. Not outward circumstances which determine.
 - a. No lack on part of Potter.
 - b. Conditions, though unfavorable, not final factor.
3. The clay itself determines.
 - a. An inner unyieldedness.
 - b. Secret rebellion.
 - c. Unbelief.
 - d. Insincerity.

III. HE MADE IT AGAIN

1. Justice would discard the clay.
 - a. Impatience of believers with unbelievers.
 - b. "He made it again."
2. Mercy may offer another chance.
 - a. Presumption to assume another mercy.
 - b. God is under no obligation to call more than once.
 - c. The fathomlessness of God's mercy.
3. God's second best.
 - a. We are responsible for what we might have been.
 - b. The regrets that follow the choice of the second best.
 - c. Every backslider must take God's second best.

"Another vessel."

CONCLUSION

There is no road to yesterday.

Morning Message—December 25**WISE MEN FROM THE EAST**

Where is he that is born King of the Jews? (Matthew 2:2).

INTRODUCTION

1. Two kings in one kingdom.
 - a. Herod—by authority of Rome.
 - b. Christ—by divine authority.
2. Attitudes toward the true King.
 - a. Wicked men sought to slay Him (Herod).
 - b. Wise Men sought to worship Him.

I. THE KING OF THE JEWS

1. Of the lineage of David.
2. By the desire of Jewry. The prayers for Messiah.
3. By divine program. "The government shall rest upon his shoulders."

II. THE KING OF THE HEART

1. No room for Christ in Jewry. From birth to ascension.
2. Christ seeks to reign in the heart. "Kingdom of God is within you."
3. The kingdom of peace. "Righteousness, joy and peace in the Holy Ghost."

III. THE ETERNAL KING

1. Earthly kingdoms rise and fall. Cæsars, Alexanders, etc.
2. The setting up of the eternal kingdom. "The kingdoms of this world shall be the kingdoms of our Lord."
3. The coronation of the King.
4. "And of his kingdom there shall be no end."

CONCLUSION

1. Where is He?
 - a. In Jewry unwelcomed?
 - b. In the heart made glad?
2. They who recognize His Kingship worship.
 - a. Even wicked Herod acknowledged that worship was due him (Matthew 2:8).
 - b. Wise Men and shepherds worshiped when they found Him.
 - c. In the eternal kingdom all shall worship. "Every knee shall bow." "Holy, holy, holy," declare angels.

Evening Message—December 25**IV. THE SHATTERED VESSEL**

Even so will I break this people as one breaketh a potter's vessel, that cannot be made whole again (Jer. 19:11).

INTRODUCTION

1. The 19th chapter incident seems to complete the story of the 18th.
2. The visit of the elders with the earthen vessels to the place of rejection.

I. THE HARDENED CLAY

1. Hardened by repeated rejections.
2. Repeated choices determine character.

3. Character determines destiny. "Decision—oh, how small it seems. Decision—oh, how much it means."

II. RETURN TO PLASTICITY IMPOSSIBLE

1. The loss of plasticity a gradual process.
2. Constant rejection destroys the ability or capacity of repentance. Note—Esau found no place of repentance though "he sought it carefully with tears." Judas "went to his own place."
3. Second probation.
 - a. Wrong scripturally.
 - b. Wrong logically.
 - c. Impossible psychologically.

"What we are when death finds us we shall ever be."

III. REJECTED BY THE POTTER

1. Final refusal to be adapted to God's plan.
2. God in turn rejects the clay. "Because they have forsaken me" (verse 4).
3. Even God stands helpless before the unyielding sinner.

IV. SHATTERED IN TOPHET

1. Broken beyond recovery. "A potter's vessel that cannot be made whole again" (verse 11).
2. God's valley of Hinnom. "The valley of slaughter" (verse 6).
3. "Thus saith the Lord of hosts, the God of Israel" (verse 15). The final appeal of a broken heart.

CONCLUSION

"Whosoever shall fall upon this rock shall be broken, but upon whomsoever this rock shall fall it will grind him to powder" (Matt. 21:44).

Sermon Suggestions and Outlines

Pleasing God C. A. RENEY

(1 Thessalonians 4:1-3)

St. Paul is exhorting the brethren, "As ye have received of us how ye ought to walk and to please God, so ye would abound more and more."

"For this is the will of God, your sanctification."

The justified soul pleases God; the sanctified pleases Him "more and more." Paul would "give thanks to God always for you all, remembering without ceasing your work of faith, and labour of love and patience of hope in the sight of God and our Father. Ye were ensamples to all that believe in Macedonia and Achaia."

Because he had not heard from this church and did not know the afflictions and tribulations through which they were passing, Paul was fearful lest the tempter had gotten in and his labor had been in

vain. When Paul could no longer forbear, he sent Timothy to find out how the church was getting on. As soon as Timothy came back with such a good account of their faith and love, Paul broke forth in another overflow of thanks for "all the joy wherewith we joy for your sakes before God."

On one of my charges we had an old man converted late in life. In giving his testimony he would thank God for saving him and, with face aglow, close with the words, "I want to do all that I can to *please Him*." Another young pilgrim who ends her prayer likewise always blessed my soul.

The thirty-seventh Psalm illustrates mutual delight between man and his God. In the fourth verse we read, "Delight thyself also in the Lord: and he shall give thee the desires of thine heart." The twenty-third verse tells us, "The steps of a good man are ordered by the Lord, and He delighteth in his way."

We may not all be great, or gifted, or noted, but we all can be good. God has grace enough to make the vilest sinner clean.

Paul exhorts this young church at Thessalonica, "As ye have received of us how ye ought to walk and to please God, so ye would abound more and more. For this is the will of God your sanctification."

I. WALK IN LOVE

Jesus said to His disciples, "A new commandment I give unto you, that ye love one another: as I have loved you. He that dwelleth in love dwelleth in God and God in him" (John 13:34).

Paul prayed thus for the Thessalonians, "The Lord make you to increase and abound in love one toward another, and toward all men even as we do toward you." The apostle gives us also that wonderful thirteenth chapter of 1 Corinthians.

Alfred Cookman, the sainted man of the Nationals always used to pray, "Lord, give me more love!"

II. TO PLEASE HIM WE MUST OBEY HIM

His choice (Eph. 1:4; 2 Thess. 2:13). His call (1 Peter 1:15). It is God's promise and God's command.

One must endure hardness as a good soldier of Jesus Christ—willing to be, to do, to suffer, and to hold steady.

There came into my hands a while ago an account of a Baptist preachers' meeting held in the Southland. An elderly minister told how he was sanctified and received the baptism of the Holy Ghost. He said the tests came to him in this manner:

1. Would you be willing to have your name published in your church paper, warning the people of you as a dangerous man?

He answered, "If that is the price, I pay it."

2. Suppose your board of deacons should come to you and say, "We have held a meeting and have come to the conclusion that it will be the best thing for the church if you hand in your resignation."

"If that is the price, I pay it," came his answer.

3. Would you be willing to take your wife and child, leave the comfortable parsonage, and go out under the stars, without money or friends?

Again he replied, "If that is the price, I pay it."

About that time there came a shock of glory. But, best of all, God did not ask him to do any of those things.

We live without condemnation, get our prayers through, and do those things "pleasing in His sight."—1 John 3:20-22.

III. WALK BY FAITH

"Without faith it is impossible to please him" (Heb. 11:6). Faith is what pleased the Master when on earth, and, when missing, called forth his rebuke. It grieved Him when He found unbelief in His disciples. "O fools and slow of heart to believe."

Paul sums it up in Hebrews 10:38, "Now the just shall live by faith: but if any man *draw back* my soul shall have no pleasure in him." We *draw back* to what state? "Unto perdition."

When I, as a young man, met the second crisis and God sanctified me wholly, the best man of the church of which I was a member came to see me. He said that he had heard the news that God had sanctified me. I verified the glad news. Said he, "I want to warn you . . ." This from an old man who had been in the church forty years. I looked at him in wonder. Warning me of that for which Jesus prayed, and for which He died! (John 17; Heb. 13.)

One night, after the holiness meeting, another old man said, "I want to tell you something I have never told a living person. When, at the age of forty, God graciously sanctified me wholly, my business was my idol. (He was a prosperous business man.) I would have sold my business for five cents, for the way I felt. I was class leader. I went back to my class and told them how God had sanctified me wholly. They looked black, and would not receive my testimony. I went home and told the Lord I would call it the *fullness of God's love*. But still the people looked black. Again I went home, and told the Lord, "They will not receive my testimony. I'll tell you what I will do. I'll subscribe for six copies of the *Guide to Holiness* and send them out through the church, and withhold my testimony. When I did that the Lord dropped me."

I was reading in a paper of another denomination a lengthy article on the necessity of the baptism with the Spirit.

It came to the conclusion that this was the great need of the church. In summing it up, the writer said that three things stood in the way of most people:

(1) Ignorance, (2) prejudice, and (3) refusal to pay the price.

Paul was praying night and day exceedingly that he "might see their face and perfect that which is lacking in their faith." They had faith, but there was a lack.

(4) They that are in *the flesh cannot please God*.

The carnal mind, the old man, the sin that dwelleth in me—the flesh. It is not pleasing to God to have His children still carnal. Our old man must be crucified with him that "the body of sin might be destroyed, that henceforth we should not serve sin." "If we say we have fellowship with him and walk in darkness, we lie and do not the truth."

(5) *Walk in the light*—fellowship, cleansing.

Walking pleasing to God—"that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

Enoch walked with God and had the testimony that he pleased God.

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect . . . to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ, to whom be glory for ever and ever." Amen.

Guaranteed Prosperity

R. R. AKIN

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

Quote Psalm 1:1-3 (Happiness of the Godly).

INTRODUCTION

1. God has always moved from the lesser to the greater.
2. If God is in a thing, it will make progress.
3. There is no defeat for the "people of God."

Expository Outlines for December

Lewis T. Corlett

The Christian's Sacrifice

(Hebrews 13:14-21)

I. INTRODUCTION

1. The relation of the Christian to this present world (v. 14; ch. 11:14-16).
 - a. Not anchored here.
 - b. Pilgrims, strangers.
 - c. Citizens of another realm.

4. "If God be for us, who can be against us?"

5. "Speak unto *my* people that they *go forward*."

"Then forward still, 'tis Jehovah's will."

These three verses picture to us the godly man:

I. PRESCRIBED CONDITION

1. Negative.

a. "Blessed is the man that walketh *not* in the counsel of the ungodly."

But, seeketh counsel, advice, instruction from the "Advocate with the Father," Jesus Christ.

b. "Blessed is the man that standeth *not* in the way of sinners—" But seeketh happiness and pleasure within the kingdom of God.

c. "Blessed is the man that sitteth *not* in the seat of the scornful." But, seek our spirit from Christ and that of love Not to be scornful, criticizing, or judging others.

2. Positive.

a. "But his delight is *in* the law of the Lord—" Law is made for the lawless and law breakers.

"My yoke is easy and my burden is light."

b. "And in his law doth he meditate day and night—" "Whose mind is stayed on thee."

A continued and consistent living.

II. UNFAILING PROMISE

1. Compared to a well watered tree.

a. Regular in fruit-bearing—faithful.

"I am the vine, ye are the branches."

b. "His leaf also shall not wither." Always evidencing signs of spiritual life.

c. "*And whatsoever he doeth shall prosper*."

Accomplishing things for God. Reaching others for Jesus.

"We'll work till Jesus comes, and we'll be gathered home."

2. Allegiance pledged and given.

a. Like army officers, ready to move at a minute's notice.

b. Business relations with heaven kept settled all the time.

II. THE CHRISTIAN'S OBLIGATION

1. Praise (v. 15).

a. Two kinds of sacrifice—one expressed a consciousness of sin,

the other expressed the recognition of its removal.

- b. A recognition of the priesthood of believers.
- c. A fruit of the inner soul.
- 2. "Do good and to communicate forget not" (v. 16).
 - a. Active doing of good.
 - b. By obedience bring the favor of God, be well pleasing in His sight.
 - c. The use of all the talents and abilities and capacities of the nature of man in doing good to God and for God.
- 3. "Pray for us" (v. 18).
 - a. Out of gratitude for the spiritual service given.
 - b. Out of a nature that loves to commune with God.
 - c. For the well-being of God's cause and the guidance of His workers.
 - d. As a part of the sacrifice of praise.

III. GOD'S PROMISES

- 1. To make you perfect in every good work (v. 2).
 - a. The attitude of praise and the sacrifice of praise give God the proper attitude and atmosphere in which to bless and enrich the service of His children.
 - b. He will do what the individual was unable to do without Him.
 - c. He will crown the feeblest efforts with success.
- 2. "Working in you that which is well pleasing in his sight" (v. 21).
 - a. Guidance in the proper service.
 - b. Revealing the proper words to say.
 - c. The outpouring of the heavenly atmosphere to empower the soul.
 - d. All to be done through the power and sacrifice of Christ.

IV. ALL CHRISTIANS SHOULD BE CAREFUL TO OFFER THE SACRIFICE OF PRAISE

The Pre-eminence of Christ

(Col. 1:15-22)

- I. IN RELATION TO THE FATHER (vs. 15, 19)
 - 1. "The firstborn of every creature."
 - a. "The only begotten of the Father."
 - b. The personality of the Father in the Son and the Son in the Father.
 - 2. The image of the invisible God.
 - a. He is all that God the Father is.
 - b. He is the fullness of the Godhead bodily.
 - c. He enjoys equality with the Father.
 - d. He and the Father are one.
 - 3. He is above all of God's creation in His position of equality in the Father.

II. IN POWER (vs. 16, 17)

- 1. All laws were put in operation by Him.
- 2. All kingdoms and powers owe their existence to Him.
- 3. All material creation was made by Him.
- 4. All creation was made for Him as well as by Him.
- 5. He is the Great Designer behind all of creation.
- 6. His power rises to the authority of sustaining all creation. "By him all things consist," or are held together.
- 7. He was before all, is over all, and is beyond all in power, authority and majesty.

III. IN RELATION TO THE CHURCH (v. 19)

- 1. He is the Head of the Church.
- 2. The Church enjoys the vital relation of the body to the Head.
- 3. He plans for the welfare and usefulness of the Church.
- 4. He directs the activity of the Church.
- 5. Eventually He will present the Church to the Father.
- 6. From Him the Church draws wisdom, strength and glory for her sustenance and power.

IV. CHRIST'S CROWNING IS AS A SAVIOR (vs. 20-22)

- 1. Gave Himself a ransom for lost humanity.
- 2. Provided the means of reconciliation.
- 3. Transforms rebels into sons, sinners into saints.
- 4. He died to provide holiness for humanity so that He would not be ashamed to present those who follow Him to the Father.

V. ALL MEN SHOULD GIVE HIM THE PRE-EMINENT POSITION THAT HE DESIRES AND DESERVES

Divine Power

(Acts 1:1-14; 2:1-4)

I. PROVISION OF POWER (vs. 1, 2).

- 1. Centered in Christ's life and ministry.
- 2. Revealed in His daily life.
 - a. He had control over temptation.
 - b. He subdued devils.
 - c. He was victorious over enemies.
 - d. He overcame in all tests.
- 3. Manifested in His resurrection.
 - a. Victory over death, power over the grave.
 - b. Defeat of all forces of hell.
 - c. Displayed in power and glory.

II. PROMISE OF POWER (vs. 3, 4).

- 1. Direct promise of Christ.
 - a. Directed them to the place to tarry.

- b. Admonished them to wait for the Provision.
- c. Pointed them to the Agency of power—the Holy Spirit.
- d. Connected the promise to the Godhead, the power through the Spirit provided in sacrifice of Christ according to the promise of the Father.
- 2. Reiterates the message of John (Matt. 3:10, 11).
 - a. Something beyond the privileges of the past.
 - b. Something better than John's baptism.
 - c. Definite declaration of the cleansing power of the Baptism with the Holy Spirit.

III. THE SOURCE OF POWER (vs. 6-8).

- 1. Not in knowledge.
- 2. Not in understanding of prophecy.
- 3. Not in restoration of political kingdoms.
- 4. Centered in Divine Personality—the Holy Spirit.
 - a. He was to empower, endue and endow them.
 - b. They were to have the privilege of having Him abide in their hearts.

IV. THE DISCIPLES WAITED FOR THE PROMISE (vs. 12-14)

- 1. Obeyed the divine command and "tarried."
- 2. Followed the divine direction and waited until they were in the happy realization of the fullness of the Spirit.
- 3. Theirs was an active waiting as they prayed.
- 4. The waiting disciples were rewarded and the promise of God was verified (Acts 2:1-4).

Conclusions from the Past

(Philippians)

(Chapter 1:21-24).

I. PAUL REVIEWS HIS LIFE

- 1. Time of retrospection.
- 2. Paul has learned some lessons from the past.
 - a. Derived some benefit from it.
 - b. Learns some lessons to guide in the future.

II. LIFE IS A WEARISOME JOURNEY (1:23).

- 1. Life had its sorrows and troubles for Paul.
- 2. Recognized clear call of duty regarding problems and burdens.
 - a. Trust God.
 - b. To use the experience to help others.

III. ATTITUDE TOWARD THE PAST (2:1; 4:8).

- 1. Look for the good—let this regulate the attitude of life (2:1).
- 2. Think on the good—let this control the mental faculties (4:8).

3. Basis of hope and assurance toward God (3:7-10).
 - a. Not ancestral religion nor mere creed, nor just sincerity and steadfastness.
 - b. A personal knowledge of Christ.

IV. PROPER ATTITUDE TO THE PRESENT

1. Let the mind of Christ control (2:5).
2. Accept the challenge of the present in the power of Christ (4:13).

3. Take Paul's attitude to material goods (4:11).

V. OBJECTIVES FOR THE FUTURE

1. Pressing toward the mark of the high calling of God (3:14).
2. To be ready any time Christ should come (3:20, 21).

VI. EACH CHRISTIAN SHOULD ADOPT THE SAME ATTITUDE AS PAUL DID TOWARD THE PAST AND PLAN TO MAKE THE NEW YEAR A TIME OF ADVANCEMENT

done; much good will be left undone. Invaluable gains will not be made; irreparable losses will be suffered.

The Closing Scene in a Well Spent Life

I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not to me only, but also to all them that have loved his appearing (2 Timothy 4:6-8, R.V.).

One important question concerning a road is, "Where does it lead?" Where will I find myself if I travel it to its end? And this is especially applicable to the road of life. Some sort of road of life we are all traveling. It becomes us to stop and ask ourselves, Whither is this road I am traveling leading me? Where will I be at its end? I have but one life to live; but one opportunity to choose my way. What will be my gains and losses if I continue in the way in which I now am? How may I get the most out of life? How may I have the greatest gains, and the smallest losses? These are important questions. Whether we ask them or not, the reaching of the end of the road we travel is inevitable. The gains and losses will occur. Life will

Suggestions for Prayermeetings

H. O. Fanning

The Spirit for All Believers

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call (Acts 2:38, 39).

Concerning the gift of the Holy Spirit, numerous views have been held and presented. Some have insisted that He was only for the apostles. Others have included believers of the apostolic age. Some tell us the gift of the Spirit is only for: ministers of the gospel. Others that He is given only to some occasional, outstanding persons as such appear. Other views have been held by other groups. But what does God say in His Word? He is the giver of the Holy Spirit. Not only that the apostles and those of the apostolic age; not only that ministers and occasional outstanding persons should receive Him, but that all believers throughout the age should be eligible to receive the gift of the Holy Spirit. He is the Executive of the Godhead, and comes to do His work among men.

I. Without His coming, there would have been no believers, there would have been no Church. That there were believers before His outpouring on the day of Pentecost is certain. But that outpouring was dispensational. He was here before that event, as certainly as He was after it. John the Baptist was filled with the Holy Spirit; Jesus received the Spirit at His baptism and performed His public ministry in His power. How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him (Acts 10:38). His final commandments to His apostles were given through the Holy Ghost (Acts 1:1-8).

II. The making of believers, and the perpetuity and power of the Church are as dependent upon the presence and power of the Holy Spirit today, as they were in the beginning. The weakness of the Church is due to the weakness of

its members. This weakness is incident to the meagerness of our experiences with the Holy Spirit and our lack of co-operation with Him in the accomplishment of His work. There are richer experiences, and more of the power of the Holy Spirit than most of us are enjoying today.

III. For everyone who has been born of the Spirit there is in the divine provision and purpose the baptism with the Spirit. This is not a goal, but a gateway experience. His sanctifying act, which is instantaneous and complete, is in order to His lifetime work in and through the believer, which is gradual and progressive. What we allow Him to do subsequent to His sanctifying act has much to do in determining the measure of His power that will be manifested through us.

IV. Believers are incomplete in their experiences without the gift of the Holy Spirit as a second definite work of grace, subsequent to regeneration. This is as true in our experience as it is in the Word of God. Without this work the believer is incomplete in the matter of deliverance from indwelling sin. He is incomplete in the matter of endowment with power from on high. He is incomplete in the matter of what the Holy Spirit has come to do in and through him, subsequent to his initial sanctification.

V. The Holy Spirit works through us as He works in us. Our lack of co-operation with Him in His working in us limits Him in His working through us. Humanly speaking, in the matter of our value to God and men in the work of the Church, the key to the situation is in our own hands. We need constantly to remind ourselves of the place God has given to the Holy Spirit in His work, in our lives, and of our need of Him in the work we are here to do. Without the Holy Spirit and without our co-operation with Him in His doing of His work in and through us, that work will not be done. God will not be glorified, men will not be saved, we will not be used and blessed. Much harm will be

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be what it ought to be, only as we choose to have it so, and co-operate with God in the making of it so.

I. This man met Jesus on the Damascus road, and yielded his life to Him. His one question was, "Lord, what wilt thou have me to do?" Three days later the Lord sent Ananias to him that he might receive his sight, and be filled with the Holy Spirit. Not only was Saul traveling the Damascus road that day, but he was traveling a road of life. He did not change from the Damascus road, but he changed from his road of life. He there began what became a well-spent life. And this is the way to begin such a life. Somewhere this decision must be made, somewhere this change must occur in every life that is to be well spent.

II. *I have fought the good fight.* A well spent life is vastly more than the crisis changes of regeneration and entire sanctification. These changes make possible the living of such a life. But the changes are one thing, the living of the life is another. It is what we do after these crises changes come that determines whether or not the life we live will be well spent. Paul had a place to fill in the epochal changes. He had his place to fill in the living of the life that followed. It was not what someone else did, but what Paul did by the grace of God that made his a well spent life. Life is a battle field, an arena of conflict. Some sort of fight all must make. For God and with Him, or against God, and without Him.

III. *I have finished the course.* God has a course for every life to run. Blessed indeed is the man who can say with Paul

of old, *I have finished the course.* This means a life lived as God designed it to be lived. The fulfillment of the divine purposes in and through that life. It is more than a life free from wrong doing. It is a life filled with the right doing God wills for it. A life well used; a life well spent. Who can compute the loss that God's cause and the world of mankind would have suffered if Paul's life had not been well spent? Who can compute the gain that has come to the cause of God and the world of men because his life was so spent? God alone. Vastly more than our getting to heaven is involved in the matter of how we spend our lives. Getting to heaven is one thing. How we get there and what our getting there means is another matter.

IV. *I have kept the faith.* Paul had kept true to the faith of the gospel; to the revealed plan of human redemption, to the entire faith of God as presented in His Word. This had been no small matter. It had meant controversies with Judaistic teachers and minds, within and without the church. Controversies with heathenism in its various forms. It had meant hardship, want, deprivation, perils in many forms, alienations, and a multitude of the evils that attended his life. He knew nothing of compromise. Keeping the faith was no easy matter then. It is no easy matter now. In the hands of God he was the instrument used in laying a foundation that has stood the test of the age and will forever stand. His life, well spent, has meant glory to God and good to multiplied millions of men. He still lives in the hearts and minds of men.

V. His desire for the future of the work as expressed in his address to Timothy.

VI. He is at the end of his earthly journey. He is at the end of life's road here. His are the words of a man with a well spent life in retrospect. There is just one way to have such an experience, and that is to live such a life. Such a life is worth living.

VII. The outlook ahead. *Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.* Not for him only, but also for many who were the fruit of his ministry. Paul's love for His appearing had been manifested in vastly more than words. His entire life had declared it. Life does not end at the tomb. What it has been here has its place in determining what it will be hereafter. What we want our lives to be in the future, we must make them be now by the grace and power of God. There are vast differences in the people here. There are vast differences in the people there. The change of worlds is one thing. Change of character is another. What men are here, they will be there. Heaven is not an equalizer of men. Life is a stewardship. What we want it to be, we must make it by co-operating with God in the working out of His purposes for it.

Appreciation of Human Worth

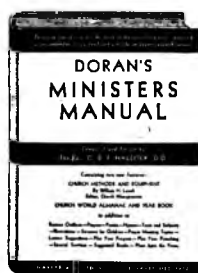
I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him (1 Kings 19:18).

Elijah had just witnessed in Israel, one of its mightiest turnings to God. He had seen the people on their faces, and heard them cry, "The Lord, he is the God; the Lord, he is the God." He had been God's chosen instrument in bringing Israel to this acknowledgment of Himself. He had prayed, and God answered by fire. He had prayed again, and God sent rain upon the drouth-parched earth. But Jezebel had sent a messenger to him, saying that she would have his life, and Elijah had fled to the wilderness, a discouraged and disheartened man. In answer to the Lord's "What doest thou here, Elijah?" he had replied, "I have been very jealous for the Lord God of hosts: because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away" (1 Kings 19:13, 14). In his discouragement he seems to have forgotten the scenes of Carmel, and the mighty movings of the Spirit upon the hearts of the people there. Like other discouraged men, he concentrates his thoughts

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upon himself. He sees the discouraging things of life, rather than the encouraging. Never had he had more to encourage him. Never had he been more discouraged.

I. Elijah was victorious as long as his life was in the hands of God, and he was co-operating with Him. Here was the place of victory for him, as it is for all others. A brief review of it may be helpful here.

II. He had experienced one of the greatest victories known among men, as he steadily moved on with God. Discouraging scenes and circumstances were everywhere about him, but he was not discouraged by them. The Lord was ever before him, and this meant encouragement. His presence enabled him to rise above every discouraging condition and thing. He had moved steadily on until he saw the climax of God's dealings with Israel.

III. In keeping the Lord ever before him, Elijah kept himself in the way of encouragement. He saw the encouraging things of life. In an evil moment he put himself in the way of discouragement, and was overwhelmed by it. And so may you, and so may I, so do and be. While Elijah kept his eyes on the Lord he feared nothing. When he allowed his eyes, and his attention to be fixed on Jezebel, he feared everything. Eyes on the Lord is the way of encouragement and victory. Eyes on others is the way to discouragement and defeat.

IV. When Elijah saw normally, he saw the good as well as the evil, and properly estimated their value and significance. When his vision became distorted he saw only the evil and magnified its significance. Many see things with distorted vision. They see only the evil. They neither see nor appreciate the encouraging, the good things. Elijah seems to have lost sight of things that were good, and of appreciation of them.

V. Not so with our Lord. He saw things as they were. Because some were Baal worshipers, all seemed to be Baal worshipers to Elijah. Because some were bad, all seemed to be bad to him. Many are like discouraged Elijah today. Because a few young people are indiscreet, to them, all are indiscreet. Because some have gone wrong, all have gone wrong to them. It would not be easy to find a church or community in which nothing commendable could be found. See the good. Recognize it. Appreciate it. There are few ways in which more harm can be done than that of classifying everything and everybody as bad. Making such statements tends to undermine the confidence of many, and to discourage many who are seeking to please God and live right. It may sound heroic to some to hear the utterance of wholesale denunciations. Such denunciations are not

marks of heroism, but of the lack of it. Elijah is not displaying much heroism here.

VI. This attitude brought Elijah to the place where nothing looked right, and nothing seemed worth doing. Even life to him did not seem worth living. He even wanted to die. In his then state he was helpless and useless. The Lord reminded him that He had seven thousand in Israel who had not bowed the knee to Baal, or kissed his image. That things were not as he imagined them to be. That life was still worth living, and things were still worth doing. That there was still much to be done, and that God needed him in some of the doing. That there was still valuable service to perform, and that he was going to have a part in the performance of it.

VII. The way people and things look to us may be a pretty good indication of our own condition and a poor indication of their condition. Such a condition in ourselves should be alarming to us. Normality is a necessity in the matter of rightly and properly serving God and men.

Some Effects of Moral Depression

And he requested for himself that he might die; and said, It is enough; now, O Lord, take away my life; for I am not better than my fathers (1 Kings 19:4).

Among the mighty men of the ages, Elijah stands among the most intrepid while normal; and among the opposite class, when abnormal. He is one man at the brook Cherith, at Zarephath, on Carmel; and another under the juniper tree where this request was made. One man in the enjoyment of liberty in the Lord; another man under discouragement and depression.

I. The Elijah of the earlier part of his history is a man in the hands of God, with his life under His direction. He ranks among the giants in faith, and is a man of mark in prayer. The man under the juniper tree is one with his life in his own hands, seeking to take its direction to himself.

II. He asks that he may die. This request is inconsistent with the facts in the case. He is not seeking death. He is running away from it. It is Jezebel's

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threat against his life that is the occasion of his being here.

III. It is enough. Elijah is taking matters into his own hands, or seeking to. He forgets that he is God's servant, and not God his servant. It is not for him to say, It is enough. That is God's prerogative. It is not for Elijah to say when he will die.

IV. Take away my life. It is not the taking away of Elijah's life that is needed, but the restoration of that life to normal, and to its proper ordering. Life in the hands of God, properly directed by Him, is most desirable. It would not be easy to imagine a man more appreciative of life, and more desirous of it, than was Elijah when rightly related to God and to His will for him. When life is not worth living it is because we make it so. And this we may do if we will.

V. *For I am not better than my fathers.* It is a sad day in the life of any man, when he so speaks. Here is the point of breaking down of many a promising life. To live worthily, there is much that one must rise above in this world. When a man gets to the point that he is willing to surrender his ideals, and live on lower levels, such as many others occupy, he is in great peril. The wise man aims at living the lives of those who are above him, not of those who are below him. Under no circumstances should noble ideals be surrendered. The way to the heights is not easy. It is the one way worth traveling. The surrender of noble ideals is a climax of wrong thinking.

The Cure for Spiritual Despondency

Return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria: and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat of Abel-meholah to be prophet in thy room (1 Kings 19:16, 17).

There is a way into spiritual depression. There is a way out of it. This we should never forget. The one thing to do when one gets into such a depression is to get out of it, not as Elijah tried to get out of his, but to let God bring us out of it, as He brought Elijah out of his.

I. Elijah was not only running away from Jezebel, but he was running away from his post of duty; from God. But God had not forsaken him. It was not Elijah that sought God under the juniper tree, but God that sought Elijah.

II. Elijah had lost confidence in himself. He had lost confidence in everything and everybody. But God had not lost confidence in him. God had not lost confidence in Israel, in men and nations.

III. In his discouragement Elijah had left his post of duty. He could see nothing

more for him to do there. God was going on with His work with Israel, with the nations.

IV. Not only was God going on with the work, but He needed Elijah in its doing. We may come to the place where we think there is nothing more to be done, nothing more for us to do. Hold steady. See what God is going to do. See if He is as discouraged as are you. You are ready to quit. Is He? You are despondent. Is He?

V. The cure for spiritual despondency is getting into the presence of the God

who knows no despondency; who knows the end from the beginning; who knows many ways of which you know nothing. The cause of spiritual despondency is getting things out of God's hands into ours. The cure for it, is getting them out of our hands, into the hands of God where they belong. Life was never more worth living to Elijah than during the years that followed these events. The training of Elisha, and much of his most important work was done during this period. There is no discharge in this war.



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