

The PREACHER'S MAGAZINE

IN THESE hard days the very life of the Christian Church is bound up with the quality of spiritual leadership which it may be able to command. The gospel of Christ is fighting hard in a contest with those forces which would put a lower and less worthy interpretation upon human life.

In the face of that crisis, you ought to be ashamed to be a weakling, if by any measure of sterner effort, and larger reliance upon the grace of God, you could be strong. You ought to be ashamed to be an inefficient bungler in your presentation of the majestic truths of Christian faith and life, if by study and determination you can become as a sword of the Spirit in the hand of God. You ought to be ashamed to have the kingdom of God held back by your own ineffective methods, if by wisdom and training you might be able to see the kingdom coming in your community with power. For your own sake, then, for the sake of the people you serve, and for His sake, study to show yourselves approved unto God, workmen that need not be ashamed.—CHARLES R. BROWN, in "The Making of a Minister."

The Preacher's Magazine

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Is Your Message Adequate?

THE EDITOR

LAST Sunday morning I preached through an interpreter to an audience in India. The majority of the people were seated on the floor. Even the native pastor wore no shoes. There were a few Mohammedans and a few unconverted Hindus; the rest were Christians of varying degrees of grace. All were, measured by our western standards, desperately poor. Some could not read any language, but were attentive and seemed hungry for the Bread of Life. I preached to them on the fundamentals of our blessed faith and told them there is salvation from all sin for everybody.

Returning from the service to my place of entertainment, I took up a book and read a sermon by a popular preacher. The sermon was couched in good language and the order was faultless, but the preacher seemed to proceed on the supposition that there is nothing much the matter with men and that they need very little, if anything at all, to make them happy and ready for the present and the future. I read in the foreword that the preacher is master of a popular pulpit and popular with a well known university. I visualized him as standing before a cultured audience of well dressed, well educated, and worldly wise people who do not mind what their preacher says, just so he does not condemn their sins too ruthlessly and just so he can quote poetry and discourse on art and literature. I visualized him as a preacher who is quite unaware of how very lost the world of mankind is, and who thinks all that is demanded is a little justification of obtuse religious ideas and encouragement in appraising passing philanthropy in the highest possible terms. I may be mistaken, but this is the only conclusion I can hold and yet feel kindly toward the inadequate message he seems content to bring.

But I am by no means in a critical spirit. I am thinking more particularly of the instances in which my message has seemed inadequate to the purpose in hand. I am thinking of what a deep-reaching and incurable disease sin is, and of how insufficient even a true message is when it is given out as "word only."

Years ago I was preaching in what we called

in those days, "an inland town." That is, it was a town that was not reached by any railroad—and as yet we had not learned to think of trucks and buses and hard-surfaced highways. I was being entertained in the home of the village doctor, who was a Christian man and conscious of his responsibility as custodian of the health and lives of the people. A scourge of typhoid fever broke out. The doctor was busy almost night and day. In the midst of his cares, he said to me, "I am almost discouraged with my work. We have in this community a scourge of typhoid fever; but there is also much malaria. The symptoms of the two diseases are, in the beginning stages, very much alike. There is a way to know whether a patient has typhoid or malaria, but the method involves the use of equipment that I do not have, and time which I cannot spare. Therefore I am going by guess in much of what I am doing. Success in treatment depends quite largely upon correct diagnosis, and symptoms do not always tell the story. I have the remedies, if I could just be sure when and how to apply them."

Mistaken diagnosis! And this applies to the preacher quite as much as to the doctor. Enslavement to the "social gospel" which has become something of an obsession in our times is based upon failure to see that human sin is fundamental in the individual and not simply accidental in the organization of social accretions. The remedy is inadequate because it is offered as a cure for a symptom and cannot possibly reach the heart of the disease.

But next to mistaken and inadequate appraisal of the deep needs involved comes the temptation to become inured to the sight of incomplete cures. "Some have not the knowledge of God: I speak this to your shame!" This was the castigation of the Apostle to the Gentiles against the want of missionary zeal and passion. "Ye are yet carnal," was the same apostle's observation concerning some who were saved, but were not fully saved. It is so easy to conclude that a moderate state of spirituality is all we should demand of ourselves or expect of others. This was no doubt the sentiment of the translators of 1611 who inserted the word *even* into a text that asserted without equivocation, "This is the will of God your sanctification."

I can scarcely hope to come to a conclusion on this topic that will be universally satisfactory. Therefore I think I shall conclude with just a few questions that I would like for every preacher to take with him to his place of study and secret prayer. *First*, Is your message adequate in that it covers all classes—rich, poor, high, low, educated, unlearned, ritualistic in inclination or free in forms of worship? In simpler words, Is your church really the Church of God or is it just a cult? *Second*, Is your message adequate as to the deep needs of those to whom you minister? Does it accomplish definite deliverance and lead to instant and continuous victory in the hearts and lives of those who fully believe what you say? Will your message do for drunkards and gamblers and people who have

no basis for human hope? Will it fill up the needs of the cynical and world-weary? In a word, Is your

message adequate to meet all the needs of all the people to whom you are called to minister?

Thoughts on Holiness from the Old Writers

Olive M. Winchester

Certainty in Christian Experience

We have received, not the spirit of the world, but the Spirit which is of God; that we may know the things that are freely given to us of God (1 Cor. 2:12).

TWO questions have centered around certainty in Christian experience, the first one is whether it is possible and the second, what is its nature. Regarding the first we have never felt in our church that there should be any doubt or question, but in connection with the second at times there has been confusion of thought wherein some resultant factors connected with the witness of the Spirit have been regarded to be the witness itself. Accordingly we need to do careful and clear thinking along this line. To aid us in this we shall have reference to one of the standard writers of days gone by.

RECEIVING THE SPIRIT

The work of salvation in the heart of man is through the Holy Spirit, the executive of the Godhead. As the Spirit is a being not an influence then the incoming into the heart to carry on the transformation of the nature should on the very face of the situation be discernible to the one who is the recipient. When two human beings contact one another, unless there is some defect of a serious nature in one, they are conscious of each other's presence. Accordingly when being meets being, though one be divine and the other human, can we question the fact that the human will be conscious of the divine?

In our experiencing the work of salvation in our hearts, if our minds would center more on the personal elements rather than on the abstract, we would have less difficulty with the question of evidence. We center our thought on some mystic experience instead of a mystic fellowship. We construe with that mystic experience an ecstatic feeling and these constitute our criteria of the witness. If on the other hand we would emphasize that the Christian experience brings to us on the positive side a mystic fellowship, fellowship with Christ and the Holy Spirit, that there may be resultant feelings as is natural when being contacts being, we might more clearly understand the nature of the witness.

When we consider our highest fellowship with human beings, we find that it does not consist primarily in the realm of the senses; these may be modes of contact but not the highest; the highest is the communion of friend with friend, perhaps with not a spoken word, yet there is that insensible but distinct fellowship, the meeting of spirit with spirit.

So is it with the divine. The highest moments of fellowship come when the soul has passed the realm of sense into communion that is spiritual.

"THAT WE MAY KNOW"

The one primary end from the standpoint of assurance in the receiving of the Spirit is that we may know. There is no question about the matter, we are to have certain knowledge. That we should have certain knowledge on such an important question is not to be doubted. We desire to know in connection with matters of far less import, how much more in this case? "The mode," says Bishop Foster, "is exceedingly difficult either to understand or conceive; but the thing itself every Christian knows by experience, and upon authority of God's word. This much we may say, the method of the Spirit's witness we do not conceive to be by sensible signs: it may be accompanied by such, but is not ordinarily; not by an audible voice; not by a visible manifestation; not by a sensible touch; not anything of this kind; and yet the witness is direct and assured, as much so as though accompanied with outward manifestations. It is a consciousness wrought in the soul, that a change is effected. The soul takes knowledge of itself—its own state—and so bears witness to the change; the Spirit of God joins with ours in that manner in which spirit can impress other spirit, and asserts also the same truth; we are conscious, or by some means assured, that such an impression is made, and made by the divine Spirit; and though we cannot tell how, yet the soul knows, beyond a doubt, that the impression is from God. Thus God's Spirit, conjointly with ours, attests the change; and in their combined testimony thus rendered, without any external signs, the soul reposes with the consciousness of entire certainty."

The witness, then, is a communication to the soul, not however through voice or other means, but it is a conviction within the heart produced by the Holy Spirit that the work has been wrought.

THE THINGS FREELY GIVEN UNTO US

The witness of the Spirit accordingly is as we have described, at least we have done our best to describe it. This is one of those experiences that we understand only when we have had a like experience, and as it is a unique feature of our Christian faith, language seems to limp in giving us an explanation. With the witness there are certain attending elements that should be noted.

First among the attending elements is the stirring

of the emotional nature. The stirring of this phase of our being is not the witness, but often accompanies the witness. This is where we need to be very explicit, for many confuse this emotional manifestation with the witness. There is a difference between what accompanies and the thing itself.

Second in connection with the emotive experience there should be noted that it is various. Oftentimes we associate one kind of emotive experience with the witness of the Spirit and the one we are prone to associate is not the one that is the most general. We tend to feel that "great joy and ecstasy" are most uniformly present whereas the more likely emotion is peace. Let us listen again to Bishop Foster who says, "Ordinarily the soul at this crisis is filled with peace rather than joy; simple peace, tranquillity, a sense of complete satisfaction, attended, in some instances, almost with no impulsive emotion, in others there is great rapture." The expectation of great rapture is common; this not unfrequently leads to difficulty. It is deemed a change so glorious, that it is generally supposed to be attended with great demonstrations, and high and wonderful manifestation; hence, if mere peace be given, it is liable to leave the mind under some questionings of distrust; if the work is genuine, it soon removes all doubts, and leaves its possessor in undisturbed repose."

Besides the emotional experience there are other accompaniments which frequently, yea, very often, are present. There is an illumination of the mind

so that spiritual truth is more thoroughly understood and spiritual values more easily apprehended. Then faith is greatly increased; this faculty whereby we discern those things that are in the realm of the spiritual, which has an important part to play in all things that pertain to religion. It operates in the realm of religion as the five senses operate in the realm of the material. Although it seems to find no place in the psychologies of the day, yet it is an integral part of the spirit being of man as other functioning powers. Attending this increase of faith is the sense of purity within, that all sin has been cleansed, if it be that it is the witness to entire sanctification that we are seeking. Finally there is also the sense of the divine presence.

Thus it is that man becomes assured of his salvation. The evidence is immediate and direct and it produces certainty of knowledge. Another phase of evidence we may discuss at another time whereby there is an attestation of the direct evidence, but sufficient for this time is the consideration of the witness of the Spirit. Always we should discriminate between the witness and its accompaniments, remembering that we may have the witness without these phases, although it is likely that some of them will be present. Thus watching carefully we can "know the things freely given unto us."

*Now rest, my long-divided heart;
Fixed on this blissful center, rest;
Nor ever from thy Lord depart
With him of every good possessed.*

Taking Heaven Against the Wind*

Basil Miller

THE winds of life never daunt men of achievement. No idler ever drifts, leaning on his dripping oars, into the port of heaven. We are not wafted to accomplishments on gentle breezes. We arrive at the culmination of our goals, the heights of our ideals and ambitions only with the wind in our faces.

While the battle rages we attain our victories—in the thick of the strife we build our characters—amidst the blowing tempests on the ocean of life we are fashioned into manly soldiers. While we stand on the line of another year, one with an untried field, where dangers will match our skill, the winds will blow many an entrant out of the fray—but for us who would achieve for our Master, let us face it with the wind blowing in our faces.

As the wild bells ring out to the skies, the old year dies and the new is born, may we draw three pictures of life and watch men as the winds blow across the scenes.

THE SOLDIER IN THE BATTLE

Life is a battle field, and its victories are not won by moral cowards. However sharp the sword, or keen our endowments for conflict in our chosen career, nothing can take the place of courage. The prizes of strife are not to be plucked easily as bread-

*New Year's sermon delivered over KABC, San Antonio, Texas.

fruit is to be had for the mere taking by the lazy South Sea Islanders. Laurels in the campaign of life go only to that person whose very spirit is surcharged with a dynamo of determination, whose ideals stand out as brilliant beacons instilling principle and desire to die, if need be, to win.

As a soldier in the army of Immanuel we must never learn how to "beat a retreat" on our drums. In this battle drummers are called for who can beat a charge that will stir laggards into activity, and arouse such emotions within the breast that the enemies of the soul and of the Lord will be attacked.

Across this battle field of life winds of discouragement will blow. There will come such scorching winds of doubt and distress, and gentle zephyrs calling to ease and satiety, that manly vigor will be lacking. If we are to be crowned in this battle, during the coming year, we must face every such wind, and however strongly it may howl go right on to the coveted goal.

The soldier in life's battle takes heaven only by facing the winds.

THE SAILOR ON THE SEA

Life is pictured as a sea, a turbulent, raging ocean whipped by many a stormy wind, and dashed by howling tempests, and roughened by torrential

downpours and made dangerous by racing hurricanes and freighted with death dealing consequences. No sailor aiming at the destination of "the haven of rest" ever finds it a silent, silvery and quiet sea. Men who drift with idle oars never arrive at this port. Chance circumstances and lazy winds do not blow against the sails of one's barque and land it happily on "that golden strand of eternity."

This new year, which we face and on which we sail, will be one of trial for the sailor. But the greater the storms, the stronger the winds which the sailor of the Lord faces, the stronger will be his arms and the more wondrous his ability to carry through. Skill in manning one's vessel is attained only by actual experience. The men who sailed that noble vessel of honor, *Constitution*, were trained in the early days when windjammers were common. They learned their art by taking a sailing vessel around Cape Horn during the winds of winter. They are expert through experience.

Thus it will be with your soul, if you sail against the winds. What though the ocean is beaten into a fury, aboard the vessel of your life you carry One who is able to say, "Peace, be still," and the waves and the winds obey His voice. What though the night is dark and the stars do not come out, you cannot be lost on the stormy sea for you carry the Pilot who has safely guided others into the haven. The chart and the compass are contained in the "Log Book of the Ages."

Let the winds blow then their fiercest and the sky be overcast with fog and the night be gloomy and dark; for soon the lights from the skyline of that heavenly city will come into view and as the good Gospel Ship arrives what a reunion that will be.

THE CLIMBER ON THE MOUNTAIN

The immortal Bunyan painted the trail of the climber to that heavenly city as mountain-beset. He wrote, "And so we came to the Delectable Mountains." Christian found mountain trails which were steep, and narrow and seemingly dangerous.

The mountain of this new year lies before us to conquer. Higher than the highest of the earth it towers. More dangerous than Alpine trails are the rocky slopes up which we must ascend. There may be lowlands where one could abide, but the spirit of man immortal cannot be satisfied with low lying plains when there are peaks to be scaled and heights to be conquered. This is why Mount Everest is ever a challenge to the imagination and the strength of our greatest mountain climbers. Men risk their lives each year hoping to scale that last thousand feet of sheer rock. They start up and wait until the storms subside in hope that the snow will drift off the peak, and many of them never come down again.

The call of the heights has been heard and they attempt to answer it. This is the Christian's life—the heights allure—the peaks beckon—the towering altitudes challenge—and we long to attain them.

But the mountains of life are wind-beset. The trails of these heights are rugged and steep. Dangers

lurk around each bend, and how soon one's foot might slide, or rocks may loosen, to send one crashing to the depths of the chasm, we do not know.

Gilding the tops of the mountains of this year is the golden glow which attainment paints. Good climbers, face the winds as they sweep upon you. Do not be daunted. No storm can loose you from the peaks if your feet be shod with righteousness, and your spirit be girded with purity. The heights would not be worth attainment if they were not as a prize to be won—heaven would not be an alluring prospect could one drift easily, climb without moral and spiritual effort to its gates—eternity would hold no goal to be won by the righteous if moral cowardice could purchase it.

THE WORTHY COMPANION

Men do not travel alone—we are social creatures—the inheritance from the past and from another builds our characters—the hand of the Master wields the chisel which carves the statues of our lives. Greatly endowed men oftentimes become moral cowards when not touched by this power of Jesus. Men of small import and limited abilities, when inspired to face the winds by the Christ, astound the ages with their achieving capacities. Were one to write the story of the success of the Church it could largely be told in the delineation of characters of mediocre ability who were God-possessed so that they dared face life's difficulties as empowered by the Spirit.

However you paint the scenes of this coming year—as a battle field, and you a soldier thereon, as a turbulent sea, and you a sailor, as a rugged mountain, and you a climber—the winds will blow, and to win the goal you must face them.

The worthy Commander of the soul on this battle field is Christ. He has conducted many such a campaign, and when you face the darts of the enemy under His charge, you need not fear the outcome. The worthy Pilot on this sea is Jesus. He has sailed the ocean of life on many such barques as yours, and guided them safely through the winds that howl around them. The worthy Guide on the mountain of the coming year is the Master. He is acquainted with every steep and towering peak. He has guided others across the dangerous ravines and chasms. The trail He knows, and under His charge you, as Bunyan painted Christian, "will come to the Delectable Mountains."

FACING THE WINDS

Though the breath of the wind may cut like a razor and its voice shriek like fury, take heaven with it in your face. You will be called upon to go into winds which sound like the salvos of great guns firing over the ocean, but in facing them you are qualified to dwell with the immortals, for those who have achieved for Jehovah have been wind-facers. When God wants a man he permits life ruthlessly to perfect him with hammers of fate and with mighty blows he is converted into the royal shape which heaven demands.

The winds of Providence will bend him, but they

never break him. The storms will try him with all their skill. The tempests will goad him and whet him. In poverty Nature begets him; often in the field he is disappointed; in the race he becomes lonely, that his struggle may be harder still. While God fires him and inspires him, yet often he is restrained, and the glow within is dimmed and not

permitted an expression. The soul is lacerated by disappointments. The tantalizing goal is placed beyond his reach. The spirit is challenged—and a desert intervenes, which he masters. Then a mountain is hurled into his pathway, which he scales.

Among such who take heaven with the wind in their faces, God finds his men of the hour.

Preaching Power

Article Two in a series on "The Preacher's Passion for Souls"

Fred M. Weatherford

IN THE twentieth century pageantry march that marks the new American history, no age has more imperatively needed the heralding of the gospel message from pulpits anointed with the power of God.

The element which gives success in preaching is termed ministerial power. It is so indescribable and spiritual in its character as to be beyond the reach of definition or explanation. The term, however, is scriptural and we have nothing so expressive in the message of the minister without which sermonical effort is drab and futile, to all salvation attempts.

The word power, as used in the English version, is represented in the Greek Testament in the two chief forms, *exousia* and *dunamis*. The first of these words indicates authority. The official exercise and miraculous endowments are in all cases expressed by the word *exousia*, though in a few instances *dunamis* is enjoined.

Ministerial power is everywhere expressed by the word *dunamis*, as in Luke's Gospel, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." And again, taken from the pentecostal scene, "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." Again, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." Another quotation states, "For the preaching of the cross is to them that perish, foolishness: but unto us which are saved, it is the power of God."

This power is a superseding, divine bestowment, to that of the original crisis in Christian experience. This was emphatically true of the apostles. They had been commissioned to preach the gospel; they had been made Christian through the forgiveness of their sins; they had bestowed upon them the gift of miracle working, yet they were specifically instructed by Christ, to wait for a second crisis in Christian experience, designated to delegate to them, and to us, a power from on high, to successfully execute the gospel commission. This power cannot then, be synonymous with conversion, but rather subsequent thereto.

This spiritual power is not beauty of presence, nor dignity of form. It is something we need more

than learning, or wisdom, or oratory, or any thought of our acceptability, or popularity. Immortal souls, come first of all to listen for the tidings of the Savior. Upon the issues of the divinely illuminated sermon, the destiny of immortal souls may be sealed for good; while upon the absence of this illumination, may hinge their doom. More persons die every week than there are pulpits in the land. Let us insist upon preaching sermons to the dying.

This power *may* demonstrate itself in the most eloquent speaker; it can also thrill in the accents of the unlettered man. It uses the medium of language, in all of its multifarious forms. It creates a tongue of fire, to preach the gospel among all nations and carry to every heart, through its own peculiar idiomatic expression, the knowledge of divine revelation. It is the clothing of an unseen power, that kindles a flashing sparkle in the eye of the speaker, by which the heart of the hearer is moved to action.

It is historically true that morality and spirituality have improved or retrogressed, in keeping with the waxing or waning power of the pulpit. The fact that the power of the pulpit is waning is chargeable to the seats of learning. Education is a flame by which the intellect is lighted, but the place where you light your intellectual and spiritual torch, is the determining factor, as to the kind of fire you will spread, when you come from the hall of learning.

The waning power of the pulpit is a challenge to modern aspirants. The pulpit need be by no means obsolete, nor obsolescent. The preacher must demand of himself to be a paramount power in human society. Let it be remembered that the church is the only foundation for moral and spiritual cleansing. It is the preacher's commission to be a living force among men. His calling is the supreme function of exercising a mystic, divinely authorized power in human leadership.

Let the pulpiter bear in mind that the royalty of the pulpit adheres in the truth of God being proclaimed without fear or favor. Woe to the preacher who does not foster the abiding of an incorruptible conscience. He must never suffer his vision of God to be clouded by the challenging fear of an intimidating audience.

May a minister has defeated both himself and his people, by cajoling and flattering them through

a process of softening the rebukes of the gospel and lessening Christ's hard sayings with broadcloth finish until the most touchy conscience in the pew can hear them without a prick of rebuke. The declaration of His truth, however, ought ever to forbid our being censorious and truculent when it becomes our duty to speak plainly. Penetrating and severe truths, to have their greatest effect, must be spoken in tears with the emotions of a sufferer.

Illustrations of pulpit power are seen in various characters. Savonarola, armed with the scepter of truth and flaming zeal for God's honor and man's salvation, led the great Florentine march to God, and inscribed over the door of the plaza honor to Christ in these words, "King of Kings and Lord of Lords." This stands as an immortal testimony, of what was once accomplished by pulpit power.

On the four hundredth anniversary of Savonarola's martyrdom, Florence celebrated with solemn ceremony the day of his ineffaceable memory. Flowers were strewn over the place where the flames had consumed his dead body. From the stage where his gallows had stood in the plaza eloquent lips eulogized him as preacher, patriot and martyr in defense of the gospel. The hope of Italy, the hope of America and the hope of humanity the world around today, is such a ministry of heroism, undaunted courage and spiritual power.

The effect of Savonarola's preaching was wonderful; he soared into ecstasies that electrified men as with a sudden bolt. He demonstrated that God's anointing counts for more than any other asset, in the school of eloquence. It was not particularly his learning nor logic, in his manner of address, but the flaming embrace of his soul, under the presence of divine illumination, that held his audiences in rapt attention, enabling him to sway them into channels of the divine objective.

Under the preaching of Luther immense multitudes were captivated and swayed by his appeal, when all of northern Europe turned Godward.

Livingstone, in Scotland, when only twenty-seven years of age, was selected by his brethren to preach after the communion at Shotts. He spent the whole night in prayer preceding his effort, then preached a sermon from which it is said there were at least five hundred seekers.

Jonathan Edwards, the great divine, preached a message under such impelling divine illumination, following a night of prayer by his church, from the topic so well known to all, "Sinners in the Hands of an Angry God," until some sinners fell screaming and others prostrate, all over the house, seeking God.

Richard Baxter was exceedingly successful as a minister. It is said of him, "He always spoke as one who saw God and felt death at his back."

John Fletcher of Madeley often so electrified his audiences, on reaching certain climaxes, that some minutes passed before he could continue his messages.

Cardinal Manning said, during a sermon in London, that had it not been for the preaching of John Wesley, no man could tell how deep in degradation England would have sunk.

Turning to the ministry of Chalmers, it is said that intense emotion, beaming from his countenance, was characteristic of his ministry. Dr. Wardlaw said, "I cannot describe the appearance of his face better than by saying it was lighted up almost into a glare. I observed the congregation on one occasion leaning forward in the pews like a forest bending under the power of a hurricane, looking steadfastly at the preacher and listening in breathless wonderment."

A Friend in Power

C. B. Strang

NERO Claudius was the friend and pupil of Lucius Seneca, one of the wisest courtiers that ever lived. When Nero became a great ruler Seneca must have remained in some shade of doubt as to what advantage he should get from the power of Nero, until as a gentleman past sixty, he received Nero's filial invitation to kill himself. What a communication from a friend! Seneca closed the vast circle of his knowledge by learning that a friend in power was a friend lost—a fact very much worth insisting upon.

Those who seek education in the paths of duty are always deceived by the illusion that power in the hands of friends is an advantage to them. On the contrary, it is an almost invariable disaster. Our friends are made from the circle in which we move. If one of this circle is advanced beyond his fellows it often means not more friendship and fellowship but less.

In the business realm employers have found that one advanced from the ranks is more demanding of his former associates who work for him than an utter stranger would be.

It is harder for our friends to see our virtues than our faults. And, while all friends in power do not take the attitude of Nero Claudius with Seneca, yet it would be well to learn early in life that we must progress on our own merits, and not through the pull of friendship. A good "push" is worth more any day than a good "pull." And all of us can develop the good "push," even though we never have the "pull." How foolish for ministers, then, to expect to get "by" because of friends in power or position. Ability and the grace of God are more desirable.

And although it is hard to say, I am inclined to believe that a friend in power is usually a friend lost. Power usually indicates position, and position brings

with it responsibility, and responsibility demands attention to duty, and duty comes before friendship. And from very necessity it becomes increasingly hard to meet powerful friends on the old basis. It seems to me that we must all make up our minds to succeed, not in and through, or because of our friends, but in spite of them.

While thinking upon this subject a blessed thought took hold of me. I have a friend in power. In fact he said of himself, "All power is given unto me in heaven and in earth." But the fact that He

has power and position has not lessened His friendship with me. I cannot succeed independently of Him. I need Him every moment of every day. But He has promised "to never leave me nor forsake me." Jesus is the friend of sinners, and the companion of saints. He has said to all of us, "Ye are my friends if ye do whatsoever I command you." And while it is sometimes true that position does subtract from earthly friendships, it is equally true that the One who holds the chief position in the universe deigns to offer us a full measure of friendship and love.

*The Intellectual Life of the Minister**

Chas. L. Henderson

IN considering the intellectual life of the preacher, to the exclusion for the moment, of the particular questions of piety and spirituality, the head is not exalted at the expense of the heart. Piety is the first and indispensable requisite of the pulpit. The man who does not have a personal knowledge of the Christ, a fixed purpose, and a daily striving to do what pleases Him, can neither be His friend nor His messenger. While thus exalting the spiritual life, it needs frequent utterance, that piety cannot be a substitute for mental power and possession. No such mistake was made in the Scriptures. The Lord chose humble men, to be sure, but they soon responded to His teaching and the young fishermen soon became profound interpreters of the life of Christ and the deep, heart-felt experiences of Christianity. The Old Testament conception of a preacher is a teacher. A prophet declares that, "the priest's lips should keep knowledge." "Give attention to reading," is the word of the Apostle Paul. He would have His ministers "workmen that need not be ashamed rightly dividing the word of truth." Add knowledge to faith. Faith is to be rational and knowledge spiritual.

Piety and spirituality are not mere emotionalism. Truth must reach the heart through the intellect. In reaching the affections, truth becomes love and purpose. Therefore feelings which are not based on a great thought are not conducive to deep spirituality.

The Spirit is the spirit of wisdom and understanding and must lead to conviction by first bringing truth to bear upon the perception and reason, the mental nature. He is the Spirit of truth and so cannot tolerate the careless, superficial and thoughtless dealing with the mighty problems of being.

Revelation is embodied in history, literature, and philosophy; and while the King's Highway is lifted up, plain even for a simple-minded wayfarer, the life to which it points transcends human experience, and starts the mind upon the tracks of infinite search. The truths of Christianity make their appeal to reason and demand the exercise of the highest reason of man. Christianity has largely been responsible

for the intellectual development of humanity. The Bible stands in an ever growing environment of meditation, criticism, and interpretation. Christianity has created the pulpit and the sermon with its educative force, with its duty of feeding the mind as well as the heart. It cannot do the latter without the first.

There are good men not marked by mental keenness and culture, even illiterate men, who have been spiritual forces. One might admit the words of Dr. Robertson Nicoll, who said, "The greatest good has been accomplished by the untutored men who have declared the gospel of Christ with passionate earnestness and intense love of souls," but the highest culture can find itself unbound in the great gospel of Jesus Christ.

The world is not going to be won by mere socialism, or emotionalism, because the mind will govern the feet. A scholarly, Spirit-filled minister will outlast a more emotional one and will build a stronger church. The influence of the Scotch clergy upon the intellectual life of the English speaking people is unmistakable and is evidenced by their supremacy in statesmanship, philosophy, literature, and religion, and can be traced unmistakably to an educated pulpit that taught men to think upon great subjects.

Mental development and intellectual achievement are much like the great piers of the bridge—largely out of sight, but on which the arches rest and the multitudes pass to and fro.

To be able to cope with the problems of today, the minister must be mentally awake and prepared for the task. It means patient hours of study, while other men rest and recreate. It means mental keenness and breadth. The words of an eminent jurist have meaning to a preacher, "No man ever comes to great eminence in law without a white face and a bent back."

We are to be pre-eminently teachers of men: this is intellectual work; this implies that we must be "learners" to use the Old Testament name for a prophet. "He who would guide the thought of this perplexed age on the highest of all themes must set himself to master his instrument by discipline, by labor, by economics, and perhaps, even by agonies."

To be well prepared for the task he should make a careful study of men, their heredity, training, ideas,

* Paper read at the Ohio District Preachers' Meeting by pastor of our church at Middletown, Ohio.

motives, and characters, and the circumstances of each individual to whom he is to minister. He should know men, not in masses, but as individuals. He is the pathologist of the soul, and whatever will throw light upon man, is within his range of study.

Then he must be an inductive student of the Scriptures, and whatever else will make the Bible a living book, and make it real to him, so he may give it to others as a living reality. He should know the habits, customs, circumstances and all other details of value to make the truth more vivid. Our work is not for truth's sake. It is to be converted into conviction, purpose and passion, that men might be brought to a personal relationship with the divine through faith. In the words of Dean Church, we believe, we find the motive that should prompt all our study and preparation for the life of the ministry as well as the individual sermon. He says, "We owe it to the Church; we owe it to the time in which God has called us to labor; we owe it to the restless and perplexed, but often honest minds, in whose presence we carry on our ministry, not to be merely a hard working but also a learned clergy." To those great questions, which both stir and disquiet men, we are bound to bring that knowledge which will give us a claim to be listened to. Know as much as you can, ought to be the rule to which an educated clergyman should hold himself forever tied. A clergyman ought to be a student, a reader, a thinker to the very end.

The developed intellect has a relationship to the character of the minister himself. It will make him sincere, humble, well-balanced, untiring, and earnest with charity. The Christian scholar desires to be true in thought and in life, and this is the natural result of a sanctified scholarship.

There are possibly three types of ministers: the one living only in the past—traditional, nothing new under the sun. Second, the one always living in the speculative future. Third, the man, who by the right conception, will not exclude any, to the pre-eminence of the other, but lives in the secret present of the Lord and has a task to perform today, that is his alone.

To be a sincere student of the Scriptures requires an accurate knowledge, a keenness of perception and a breadth of wisdom, which will result in true mental culture.

The developed mind is close kin to a sanctified heart in one respect: it is humble. Oh, for the humility that comes from the honest effort to know more of the truth, and above all, the honest effort to follow it! The humility born of his larger vision of truth and life will not have less positive convictions, but more Christlike tolerance for those who see and follow the same truth as God gives us to see the truth, for we must grow in that charity that thinketh no evil of the fellow who does not agree in every detail. It is said of Casper Hodge of Princeton, that he taught his own views of truth with the greatest clearness and force, and that sometimes he would stop in the midst of doctrinal exposition and with new light on his face, exclaim, "Young men, I hold and

cherish these views of the Scriptures, but I must tell you there are men who differ from me, my peers in knowledge, and before whose spiritual attainment I bow in humility. I cannot understand it, but I must admit the fact."

The developed intellect keeps the minister from being one-sided. Continual mental action in one direction tends to give the mind a fixedness in that direction. The study of the ministry is good food for the mind, but it would be a calamity for a minister to confine his study to the reading of sermons only, especially of just one writer or school of thought. Many times a book read on a subject bias to the thought you hold on the subject is very valuable to stimulate thought. "Culture adds power to spiritual gifts," says Dr. Hoppin. Broad mindedness helps to maintain a healthful balance of mind and character.

Scholarly culture has a relation to the work of the pulpit. It maintains a high ideal for the sermon; not thinking of it as a production alone, but preferably as a means to an end—to accomplish a great work. Many times the sermon has been made bright at the expense of thought; illustrations and anecdotes have scarcely covered the poverty of thought. Many an earnest thinking layman has found the pulpit lacking in meeting his demand for mental leadership and has turned to other sources for leadership. Preaching must command the respect of minds and must train mental power in our people. The words of Bishop Foss of the Methodist Church are appropriate here, "The preaching needed must come from men in the strenuous process of an ever increasing intellectual culture and power. It is not to be gotten by skimming newspapers, dwelling over magazines, or looking at the backs of encyclopedias. Nothing gives it but the steady hard effort to master great books."

It will keep the pulpit from mental poverty. It is the constant question of every minister: how he may keep his mind well trained and fresh for his task of teaching the people. Unless a man grows, he is on the road to mental bankruptcy. He repeats himself, and as a result, the people soon tire of his ministry, in which case he must put some machinery in motion, or hunt another field. The studious minister will always outlast the popular one. He is equal for every demand made of him, and develops into a great leader in the community he serves.

Besides making the study of general theology, the minister should have a hobby, perhaps, such as Christian Ethics, Religions of the World or a similar subject. It would act as a well of water springing up with refreshing draught and be more precious in days to come.

In choosing the sermon subject and material, there are at least three things to take in consideration: First, the line of recent preaching. Second, the present needs of the people. Third, the leadings of the Spirit. When these three seem to all lead into one passage of Scripture, it would seem to be the Lord's message for that occasion. The need of the people

and the leadings of the Spirit are the two leading factors in the preparation of the sermon, which must be a growth, rather than a manufactured product, to be effective. The minister should be ever seeking truth for truth's sake, never lacking a message for men. There is a close relationship between the developed intellect and the style of the message or sermon. In all references to the trained mind, we have taken in consideration the trained mind baptized with the Holy Spirit, and in no way make a comparison between a trained mind of the non-Christian and the untrained Christian.

The question will arise in some minds; will there not appear a gulf between the pulpit and the laity, if the message is not placed on a low level so the most illiterate may understand? Let us think, with the writings of the Apostle Paul in mind, did he write to the Romans in childish words? Or the Galatians? The masterpieces of yesteryears were products of great minds. They have been read with much profit both by minister and laity. The writings that will stand the test of criticism are those which are the product of the developed intellect.

I do not think it is possible to be too well furnished. It is true, we can afford to—we must—let many things go in order to be the master of the one Book. But never let the plea be the sanctimonious one to hide our indifference to culture or poverty of attainment. It is better to have the right spirit without the culture, than to have the culture without the Spirit of God.

It is not less preparation that our ministry needs. Ignorance is a remedy for nothing. The lack of preparation is a handicap to anyone and a misfortune.

An American woman of the finest training, taste and manners, who would have graced any society, spent her life as a missionary in Africa. Yet she testifies that there was no wasted gift, no unused talents. All the culture of her beautiful youth—music, letters, and art—found their place in the Christianizing of a savage people. So I believe it to be with God's servants everywhere. Whatever is true and beautiful, whatever can quicken the mind and feed the heart, is acceptable to Christ and blessed of men.

Our Concern for the Lost

John W. Ackley*

MY HEART was touched by reading a few months ago in a copy of the *Herald of Holiness* of Professor London's concern for the spiritual welfare of Jack Dempsey and of the thousands of boys and girls who look up to him as a hero. Once more I am reminded of Dr. Bresee's motto that "We are debtors to every man to give him the gospel" and of the urgency of the Great Commission to "preach the gospel to every creature." It has been a growing conviction with me for years that there are two classes of people whom the Church of the Nazarene has never made an honest effort to reach. These are our own unsaved young people who attended the public schools or the state university, and the great body of cultured, refined people in the community who are not religious.

There are two reasons for my belief that we have never attempted to reach these classes. In the first place, our messages are all directed at the "down and outers." Our sermon illustrations have to do with adultery, murder, theft and lying. We have covered up our unwillingness to exert the effort necessary to reach the educated man by saying that every man who is not saved is potentially a murderer, thief or liar. Whether or not this is true, the fact remains that any educated man resents the implication that his mind is closed to the gospel by his resentment.

In the second place our messages imply that we do not value the things which educated people value. I have observed over a number of years the references which our ministers make to education. In many instances the reference can be summed up

in the statement, "You can have all the culture and refinement in the world and still go to hell." The truth of this statement does not keep the intelligent unsaved man from interpreting it in one way: That the Church of the Nazarene is interested only in saving people from hell. It does not consider as relatively important the experiences in art, literature, and music which educated people have always sought. Consequently the educated man, whose hungry soul might have been reached with the gospel, is so filled with resentment because of the reference to education that the gospel falls on "stony ground."

Similarly, I wonder whether or not there may be a connection between the fact that our unsaved young people in college and in the public schools seem to lack respect for our ministry, and yet show a proper respect for their school instructors. Can it be that there is too obvious a comparison between teachers who, as a result of their training, present material in a scholarly way and some of our ministers whose sermons contain grammatical errors, inaccurate statements regarding science, a lack of knowledge of world affairs, and stories which test the credulity of the most simple? Is it too much to pray for a Church of the Nazarene so filled with a passion for the souls of the young people whom God has entrusted to our care that we will willingly exert the effort necessary to correct our grammar, to quote science accurately, to keep informed on world affairs, and to be more careful in relating stories? It is unlikely that any young person who is prejudiced against us as individuals will ever be reached by us with the gospel.

All that I ask is that we change the emphasis in our sermons from "You can have all the culture and refinement in the world and still go to hell," to, "In addition to being educated and refined, remember that your soul will never find rest until it finds its peace in God." Saint Paul said that he was "all things to all men that he might win some." God grant that we may catch a vision of what is necessary to reach our own young people and the great body of the educated and the refined whom we have never made an effort to reach, and for whom Christ died.

My experience with young people in what we call a "worldly college" has convinced me that they have a heart hunger. I believe with all my heart that the message of full salvation is the only thing that will satisfy that hunger. My earnest prayer is that we may try to understand their reactions so that the way to their hearts for the gospel message will not be blocked by prejudice and resentment. Can it be that we have been too willing to believe that an education hardens men's hearts to the gospel?

Some Perils of Preachers

RALPH C. GRISWOLD

While riding across the country the other day at the rate of seventy miles an hour, four Nazarene preachers and one Methodist returning from a visit to a District Assembly became occupied with the solemn fact of the need of a better way of impressing an unbelieving world through our general demeanor that we have something it needs, the need of constant, radiant piety. We were able to point out a few who were living epistles upon the theme under discussion.

There were discussed some of the peculiar temptations and perils besetting preachers, especially those in executive relations, that tend to sear the soul. This article is the outgrowth of that discussion.

I. There is the ever present peril of *professionalism*. The preacher is supposed to do and expected to do certain things, and hence the danger of becoming perfunctory or matter of fact in the exercise of his most sacred services. The preacher must not allow himself to lose the feeling of romance in his preaching and conduct of God's service to his fellowmen. The professional is self-conscious and self-centered. He knows how the revival ought to be conducted. He understands perfectly just *how* the church must be *managed* in order to "put it over." The man of God must ever keep in mind that there are so many angles of approach to human nature, corresponding with just so many changes in mood and attitude of men that only the wisdom and guidance of the Holy Spirit is sufficient at all times.

II. There is the danger of familiarity. The preacher is constantly handling the sacred and divine truths that places him on holy ground. "Our God is a consuming fire." Contact with God and holy things either purifies or sears and consumes. The young in Christian experience will constantly delight in spiritual conversation, discussing the Bi-

ble, and talking about the Lord. How often as one advances (?) in the Christian life he loses this ardent fervor of those first elementary things! Must we permit these elementary truths and facts to lose their freshness through familiarity? While our intellectual grasp on truth should be ever increasing, let us make sure that our emotional reaction through deeper fellowship with the Spirit keeps pace, not through dramatics, but by the dynamic of the Holy Ghost.

III. The peril of stagnation. A few months ago the writer was somewhat abruptly approached by an entire stranger in the following manner. Recognizing the writer as a minister he said, "Preacher, let me preach to you a minute. The greatest thing in the world is sentiment." We responded, "That may be a very good name for it. Go on." Said he (relating a little human interest incident that had concerned him), "There was a time that I could appreciate a sentiment like that, but now I don't care; my heart is as hard and unfeeling as that stone over there. What is the reason for that?" The writer responded, "I do not know the exact cause of a situation like that with you, but I think I can tell you the reason a good many people are like you say, hard and feelingless. They are off center; their devotional life does not keep pace with their advance in knowledge and light, and the result is spiritual stagnation and hardness of heart." The man replied, "Preacher, go on, for you have certainly got my number."

Of all men the preacher is especially in danger of spiritual and intellectual stagnation. There is a sense in which he gets to where he knows too much, because of a need of the exercise of a filtering system that renews his accumulated knowledge and assimilates his increase of knowledge so as to bring "out of his treasure things new and old."

IV. Selfish motives. Perhaps of all the many perils of preachers the greatest is the danger of wrong and mixed motives. The temptation of desire for position and recognition of ability; for the favor of his brethren and so many other things furnish excellent soil for the sprouting and growth of wrong motives. How many of us today are willing to face and examine our motives and analyze them in the light of Christ? Whatsoever we do, do we always "do it as unto the Lord, and not unto men"? Are we in dead earnest always for the salvation of men for Christ's sake, or are we trying to "put it over big" and appear successful? May God in His infinite mercy and kindness guard and guide us and make us "good ministers of Jesus Christ."

A man was talking to John Wesley, and saying that he did not know what he could do with his perplexities. The two were passing a meadow bounded by a stone fence, over which a cow was looking. "Do you know," asked Wesley, "why that cow looks over that wall?" "No." "I will tell you; it is because she cannot look through it. And that is just what you must do with your troubles; look over and above them."

Listen

F. W. Higginson

“WHAT a charming woman,” remarked a man to his friend as they walked down the street after a call.

“Yes, she is indeed, and I was trying to discover wherein her charm lies. She did not talk much, yet followed the thread of the conversation with such interest, adding a timely word now and then. I believe her charm is in her ability to listen.”

A pastor had just left a home where he had been making a sick call, while looks of vague dissatisfaction remained on the faces of those visited. At length one burst out with unrestrained relief, “Oh, now I know what it is.”

“What is it you know, Ruth; explain yourself,” said her mother.

“I know what makes us all feel so dumb after Mr. Silverstream leaves. I just feel that way every time, but I never knew what the reason was before. It is because of his unwillingness to listen. He seems to have a program of conversation arranged—good enough in itself, but the way he goes about it reminds one of a lesson in concentration and salesmanship. He succeeds all right, but he gave neither Father nor yourself a chance to talk.”

“Ruth has said it, Mother,” the young son of the house put in. “I feel like an idiot while Mr. Silverstream is flowing like Tennyson’s ‘Brook,’ and all because he will not allow me to add my bit. He monopolizes the conversation, for our good as he thinks, but each of us would be glad to really make his acquaintance. One never gets to know a person that way. Dad being the sick one should naturally have the preference, instead of being read to and talked at so much.”

“Now children, you must not criticize your pastor. He is counted one of the ablest men in our conference, with a wonderful memory and executive ability. It would be hard to please all his flock, and we must not be too exacting.”

But while she would not admit it to Ruth and John, she knew that their valuation was correct. Their pastor’s fault was that he preferred monologues to dialogues in conversation, and while he had a touch of pride in thus holding the floor, it resulted in others being ill at ease in his presence, and unsatisfied after his departure. He failed to give them a chance to share their burdens, and little knew the problems they would have liked to have talked over with him; how many oppressed but timid souls that hoped for advice and sympathy in vain. Even the bolder ones, after a trial or two, gave over the attempt to break the disk of conversation their human phonograph had prepared.

It has been said that “there is one Bible teacher to every five hundred preachers, one thinker to every thousand speakers,” and it might be added, one good listener to one hundred voluble conversationalists. A good listener is complimentary to the speaker. He provides the interest and inspiration without which no sensitive person may con-

verse. A good listener contributes additional items without disrupting the stream of thought, but enlarging and enriching it. A good listener sends one away with the pleasing feeling of having been able to interest and entertain another, and when the topic is of mutual interest, great pleasure is derived by each.

Every congregation should realize that they have a real share in the giving forth of a sermon. The radio may pour forth its stream to an unseen audience successfully, but to give forth truth to the best advantage to an inattentive audience is very difficult. The intellectual and spiritual capacity of the listeners largely determines the speaker’s compass, for truth unreceived comes back upon the author of it. A trifling audience lays no constraint for the deep things upon the pulpit. A pastor once remarked how the booming of a big fly upon the ceiling seemed of greater interest to the people than the sermon upon which he had spent much of the week in preparation. The averted face, closed eyes, or blank stare freeze the words upon the lips and the inspiration of the heart.

Paul Rader was invited to give some addresses in a certain place, and was admonished to “preach just as you do at home,” in Chicago.

“Oh, that is impossible,” he replied. “Here I am surrounded by a praying people. Each class and band, even to the ushers, are organized and active as soul winners. These are my inspiration and prayer helpers who make the warm atmosphere in which souls get saved. I cannot preach anywhere as I do here.”

Yet churches are so blind as to think that a certain brand of preacher can change everything, if they can only get him; not realizing that if the people themselves are not men and women of prayer the warm church nest will never be provided in which sinners will be converted.

Selfishness is revealed in inattention to the burdens and claims of others. A loving heart, weaned from the clamor of its own self-life and at rest in God, is free to listen to others’ burdens with the ear of sympathy. We may never be gifted or great, but the humblest may cultivate the grace of listening.

E. R. Sill says, “The very essence of culture is shaking off the nightmare of self-consciousness and attaining a sort of Christian Nirvana—lost in the great whole of humanity, thinking of others, caring for others, admiring and loving others.”

One has said, “The Bible does not need to be defended; it needs to be taught.” Joseph Parker was asked for the best reply to attacks upon the Bible. “Circulation!” was the answer. C. H. Spurgeon, upon being asked if he could defend the Bible, replied, “Defend it! I would as soon defend a lion. Let it out—it can defend itself.”

GENERAL CHURCH PROGRAM

The Pastor's Leadership in Erecting New Church Buildings

(Continued from December issue)

During the past year we have received many requests for information and literature relative to planning and financing new building projects. To meet this demand we publish, by the courtesy of the American Sunday School Board, a series of articles as an aid to the pastor in this all important task.—
M. LUNN, General Treasurer.

PLANS FOR FINANCING

We present as being possibly suggestive some plans which have, under test, been found helpful.

A Plan Successfully Used:

A certain pastor raised large sums for the erection of a church, by a system of regular free-will offerings. At certain intervals, perhaps once a month, the people were asked to come forward in the Sunday morning service and lay their offerings, silver, gold, paper money and checks, on the table.

A Popular Old Testament Plan:

Jehoiada, the high priest of the days of King Jehoash, originated a plan for financing building campaigns which because it has great practical merit continues in favor until the present day. The temple sorely needed repairs. The good high priest placed a chest beside the altar of sacrifice and asked the

cessfully tried in Old Testament times. It has, with many adaptations, been used successfully in all the ages since.

Like any other plan this idea of a sinking fund would, of course, require to be presented in a way to inspire general interest and to elicit a ready response.

The Circle Plan:

Dr. Sylvanus Stall tells in "Methods of Church Work" the interesting and suggestive story of a pastor who secured the co-operation of his people in remodeling and beautifying his church by a division of labor.

He asked his young men and women to become responsible for the frescoing, since they would naturally be most interested in beautifying the building.

The boys and girls and youth were asked to raise funds for the plastering. The women were to be responsible for the new carpets and other floor coverings, while the men were to finance the painting and build the new fence.

Thus four circles were formed, each with its own executive committee and treasurer. In order to assure the needed harmony, the pastor secured the appointment of a general committee on which each of the circles had representation.

It is not difficult to imagine the results. Everyone in the church was assigned a definite part.

No. 1, Due July 5, 1915	No. 2, Due Aug. 5, 1915	No. 3, Due Sept. 5, 1915	No. 4, Due Oct. 5, 1915	No. 5, Due Nov. 5, 1915	No. 6, Due Dec. 5, 1915
No. 7, Due Jan. 5, 1916	<p><i>In consideration of the contributions of others,</i></p> <p><i>I (Signature)</i></p> <p><i>Date hereby agree to give to the</i></p> <p><i>Building Fund of the </i></p> <p><i>thirty monthly instalments of</i></p> <p><i>..... \$ each,</i></p> <p><i>as per attached dated coupons.</i></p> <p><i>Payments are received when punch-marked by</i></p> <p><i>the Treasurer of the Church.</i></p>				No. 8, Due Feb. 5, 1916
No. 9, Due Mar. 5, 1916					No. 10, Due Apr. 5, 1916
No. 11, Due May 5, 1916					No. 12, Due June 5, 1916
No. 13, Due July 5, 1916					No. 14, Due Aug. 5, 1916
No. 15, Due Sept. 5, 1916					No. 16, Due Oct. 5, 1916
No. 17, Due Nov. 5, 1916	No. 18, Due Dec. 5, 1916	No. 19, Due Jan. 5, 1917	No. 20, Due Feb. 5, 1917	No. 21, Due Mar. 5, 1917	No. 22, Due Apr. 5, 1917
No. 23, Due May 5, 1917	No. 24, Due June 5, 1917	No. 25, Due July 5, 1917	No. 26, Due Aug. 5, 1917	No. 27, Due Sept. 5, 1917	No. 28, Due Oct. 5, 1917
No. 29, Due Nov. 5, 1917	No. 30, Due Dec. 5, 1917				

people to make freewill offerings in order that the desired repairs might be made. At intervals the chest was opened and such funds as had accumulated were used for further developments. This simple yet practical plan was later followed by Joash and still later by Josiah. The plan was thus three times suc-

The desired repairs were quickly secured and a spirit of happy co-operation was engendered in the congregation.

A pastor used the circle plan by dividing his membership alphabetically. He called the circles or groups "The Active A's," "The Busy B's," "The

are willing to lend money to churches, usually on the basis of a bond issue. Generally the churches seem able to secure loans on a more satisfactory basis from insurance companies.

HOW A CHURCH MANAGED IT

The church needed \$95,000 to complete its building. The estimated value of the building when completed is \$130,000. The church could not hope on such a building to borrow the \$95,000 which was needed.

An insurance company lent the church the desired \$95,000. The church took 100 twenty-pay endowment policies insuring the lives of 100 of its young members, ranging in age from eleven to thirty years. These policies cost \$43 each a year. The insurance company accepted as security for the \$95,000 borrowed a mortgage on the church property and the 100 policies. No personal security was asked.

The church pays annually 6 per cent on \$95,000
 or \$5,700
 One-hundred policies at \$43.00 each 4,300
 Total annually \$10,000

When this amount has been paid for twenty years the church will receive \$100,000 which will pay the \$95,000 indebtedness and leave \$5,000 in the treasury. These payments will of course be reduced by any deaths among the insured and by any additional payments which the church may find itself able to make from time to time.

By this arrangement the church comes quickly into possession and use of a great complete plant with Sunday school. Upon this enlarged church life will rest the burden of paying for the new building. It is the plan of the church to put the \$10,000 needed annually into the regular budget so as to avoid special offerings and special campaigns for the building fund.

HOW TO BUILD CHURCHES THOUGH POOR

J. GRANT HINKLE

Secretary of State and Chairman of Building Committee, Olympia, Wash.

Many of the states have enacted laws permitting insurance companies to write group insurance, and that without examination, provided the insured falls within certain age limits. This opens up possibilities in those states having such laws, which all do not understand. I want to give it to those smaller congregations that are situated as we are with little property, few wealthy members, but with a yearning desire to have a good church building. The Church Extension Board must lend on business lines, when it has the funds available. A savings and loan company applies first mortgage rules, and that will not raise enough money. A bond issue fails because of the property valuation. The members can raise only a limited amount by subscription. Now, what shall we do?

Many of the old line insurance companies will lend at once money at six per cent, providing the congregation will take out endowment insurance for twice the amount of the loan and make the church the beneficiary.

We have a property that could not be valued at

more than \$12,000 at the outside. We own the lot clear of encumbrance. We have some money in the building fund. We are borrowing \$50,000 at 6 per cent to build on our lot. We take out \$100,000 of 15-year endowment insurance. Get the member in your church who is an insurance man to read the mortuary tables he has at his command. He will tell you some facts that are most unpleasant but true. Our loan will be paid off in less than 13 years, and unless our insured are possessed of more expectancy than the average it will not be more than 11 years.

I am not an insurance man, but I have been shown figures by insurance people which any who will may verify. If none of our membership dies in the 15-year period and no one lapses we will have paid \$105,000 in premiums as they will average around \$70 a thousand. We will also have paid \$45,000 interest on our \$50,000 borrowed now to build our church. This makes a total of \$150,000 paid over a spread of 15 years. In return we get our church building now, and the help of new members who will come in to help us carry the load, and at the end of 15 years we will get \$100,000 in paid up endowment insurance plus the earnings. This will pay off the principal and leave us with more than \$50,000 in our treasury. We do not plan to follow this procedure of course, but only show that we pay \$50,000 to get now what we need and will use for more than the next 15 years in the way of church facilities.

Our plan is to reduce the principal as fast as possible. No one likes to pay interest longer than necessary. Each death places a credit on our \$50,000 note and each lapse after a certain number of years has a cash surrender value, which will further reduce the note. A better way is to have a new member take up the lapse, when a member moves away, and carry on with it.—*Christian Evangelist.*

SUGGESTED SUBSCRIPTION RECORDS

Subscriptions should of course be written and should be carefully preserved. No particular statement or verbiage is required to make a subscription legal. We give below two suggestive forms:

Address

Date

I hereby subscribe \$. for the erection of a new church building for the Church. One-third of the above amount is to be paid on the call of the treasurer of the building fund; one-third when the corner stone is laid; and one-third when the building is closed in.

(Signed)

Address

Date

For the erection of a new and commodious building for the Church, I subscribe for shares, each share being \$5 per month for sixty months, payments to being with above date.

(Signed)

CHURCH SCHOOLS

E. P. Ellyson

ANY pastors who feel the need of Leadership Training classes in their churches write and ask if they can teach such a class. Of course they can. It may be they have not had personal credit in the course themselves. But the Department of Church Schools has arrangements already made to take care of that. By doing a little extra written work they will be allowed personal credit and be formally accredited as teachers of that course.

And who is there in the church that ought to be more anxious to have a training class than the pastor? "We need leaders. We need persons who can go ahead." Well, train them. That is the only way you can get them. They are not coming to us very rapidly from other churches. Conversion and sanctification, as important as they are, are not sufficient to make a good teacher, or superintendent, or young people's president. Our crying need today is saved and sanctified workers in our churches who have that vital experience coupled with a mind trained in the teachings of the Bible and the methods of the church. And the only way to get them is to train them.

Pastor, write to the Department of Church Schools today and ask how you may start a Leadership Training class in your church. There should be one thousand classes organized in the next thirty days. Will yours be one of them?

Stewardship

THE NEW STEWARDSHIP POSTERS

Edwin E. Hale

At a recent meeting of the General Stewardship Committee arrangements were made to distribute to each local church a new Stewardship Poster for each quarter. This means that in addition to the Easter and Thanksgiving posters, there will be two others each year. At all times there will be a new, fresh poster on the walls of the church, teaching and inspiring the worshippers.

All of us enjoy a good poster. Few folks can avoid giving attention to a nice, neat, well placed poster, even if it deals with a subject in which they have little interest. The hope is that these new posters will help create new interest in the great cause of stewardship, which has to do with every phase of our Christian living.

There is no doubt about the quality of the posters to be distributed. As in the case of the Easter and Thanksgiving posters, the new ones will not be pretentious but will meet the requirements of the larger and smaller churches alike. The chief concern of the committee is that the proper use be made of the posters. Therefore we offer the follow-

ing suggestions which we trust may help some pastors to make their posters more effective.

1. See that your poster is put on display and taken down at the proper time. Little need be said about the Easter and Thanksgiving posters, since they are sent out at about the time they should be put on display and since the Easter and Thanksgiving seasons, when past, make the posters for those occasions so much out of date. While the Easter poster should be taken down immediately after Easter, the Thanksgiving poster may be left on display, even until Christmas, and yet not appear out of place. In either instance circumstances may alter the case; however, we have been in a few churches to see posters still hanging on the wall, months out of date. Only recently we saw an Easter poster that was distributed three years ago, on the wall behind the pulpit. This antique relic was faded and circled from rain that had evidently blown in during a storm a few years back. Any faded and dust covered poster or motto has outlived its usefulness. At no time should there be more than one poster on display at a time. Only one other point of caution here and that is that since these posters come in mailing tubes, they are liable to be set aside and forgotten or neglected. This can be avoided by leaving them where they are often seen, until they are put on display.

2. Put your poster where it will be easily seen, not in a corner or shadow or where the glare of the light will prevent the folks from seeing it clearly. Advertising agencies are careful about their signboards. In most churches the vestibule is a poor place for anything that is expected to be read since persons are either coming or going and usually visiting. To the right or left of the pulpit is best in most churches. Place it where the folks will read it while in their pews.

3. Make your poster look attractive and artistic. Be sure it is straight with the building. Do not crowd it up against other things. Flags, banners, mottoes, etc., have their place, but even too many of anything of the kind will hinder and not help.

4. By a well planned remark or two the pastor can make his poster have more influence. The poster is the pastor's silent assistant.

Prayer a Mind Cure

I regard prayer as a master and mind cure, and personal religious experience as the highest and truest form of psychotherapy. There can be no question that the religion of Jesus, when properly understood and truly experienced, possesses power both to prevent and cure numerous mental maladies, moral difficulties, and personality disorders. It must be evident that fear and doubt are disease-producing, while faith and hope are health-giving; and in my opinion the highest possibilities of faith and the greatest power of hope are expressed in the sublime beliefs of religious experience. The teachings of Christ are the greatest known destroyers of doubt and despair.—DR. WILLIAM S. SADLER, *Director of the Chicago Institute of Research and Diagnosis.*

Personal Evangelism

Need of Personal Evangelism

BILLY SUNDAY said before his death, "We should have brought this old, God-forsaken, Sabbath-breaking, whisky-soaked, gambling-ridden, blaspheming world to Jesus Christ long ago, but we've been playing with religion and you can't do as you please."

Lincoln's words were, "With malice toward none, with charity for all." But today the lives of men are filled with everything but charity. I stood on a street corner and saw a crowd coming toward me. It seemed that I could see written on one man "Human Greed," on another "Rascality," on another "Human Brutality," on the next one, "Human Cruelty" and still on another "Human Avarice." I do not think my fancy overdrew the real picture.

About the same time I imagined I saw an insurance agent walking up to a preacher to sell him life insurance. Not knowing the preacher's work the agent asked his occupation. Upon being told that he was a minister, the insurance agent remarked, "You don't need to repeat but our company likes ministers for risks because they usually live a long time." Then I associated the two pictures. A world full of the fruits of hell and a preacher living long. Then it dawned on me. The whole picture taught me the lesson. The reason the preacher lived long was because he did not sacrifice his life. The reason the crowd was full of the fruits of hell was because the preacher "lived long."

The hearts of men both young and old are turning to vice and wickedness on a scale never heard of before. A certain Mr. Will Irwin writing in one of our secular magazines gave the following: "In the heights of the Rockies of Colorado, where I was reared, a posse caught four men who had been robbing by arms, with murder on the side. We were still living in frontier conditions; the smaller camps knew only one way of dealing with flagrant crime. Promptly the indignant citizens lynched three of them but concerning the fourth, a boy not yet turned seventeen, they paused and debated. He was only a kid said one faction—too young to die. He still had a chance to reform. "Better string him up before he goes the whole way," said the more ruthless faction. The mob put it to a vote and they hanged him. In our camp one and all showed a horrified wonder at the youth of his major crime. Even in that rough environment such a thing was almost unheard of. It would have attracted more attention in the cities of the East and Middle West.

But now sixteen is not too young for modern criminals. Police, social workers and wardens of prisons regard the criminal of this age as commonplace. Recently the G-men of the federal government have compiled and analyzed statistics on all persons arrested for crimes and serious misdemeanors during 1934. The peak age was nineteen years, with 18, 17, and 16 not far behind. More men are now arrested for burglary at 18 than at any other period of life. As for automobile theft, the peak age is 16 years. Steadily, since the World War, the age of first offenders in states' prisons has dropped. Every week the main character in an execution has, as he walks the last mile, the appearance of a high school senior going to the principal's office for correction.

Something has happened to youth. True, college presidents and school authorities report almost universally that the better students are taking life and study more soberly and seriously than the similar class a generation ago. These admittedly represent the majority. But the others who are increasing in number, seem to these interested observers as

hard-boiled and impenetrable a set of young citizens as ever plagued a teacher. "It's like trying to bite into a billiard ball," said one distressed teacher. Conventional morals and idealism of any kind they dismiss with a laugh. The successful man is the one who got away with it, no matter how. And the lesser minds and characters among them show an interest in crime which an older and more sober age would have called morbid.

Youth in process of education has always included an element which vented its excess energies in a manner not approved by faculties. I stand in a poor position to criticize this tendency, since I myself was "graduated by request." but the behavior of the hard-boiled collegians in this generation has a new and perturbing quality of callousness. I need not recite their performances with that potential assassin, the high-powered automobile. Among this element an arrest for speeding seems to pass a declaration, a badge of merit, notwithstanding the fact that every such case brushes the edge of grisly tragedy. And, even as I write, the faculty of Harvard, our oldest and most civilized university, is dealing with a barbarous episode. A college janitor, 67 years old, and weighing little more than a hundred pounds, lies in the hospital with a fractured skull, a broken nose, possibly a blinded eye. Who beat him up? The courts must decide but the assailants were almost certainly students. Such an affair would have disgraced the old Hell's Kitchen.

A few years ago Hollywood found almost accidentally that motion pictures of the underworld had enormous drawing power. Reformers of our manners and morals noted that young people were trooping to see them and eventually forced Hollywood to stop making or to dress them out with a moral. But even without the movies the interest in crime, hectic and morbid already existed.

The shifted class of population is not the only class yielding up her cut throats. They are coming from the rural districts and from the better educated group. Leopold and Loeb, young men with high learning, prove this.

It is estimated by good authorities that over 1,000,000 men are now in institutions other than penitentiaries. They have estimated that one out of every one hundred citizens are criminals. Also one out of every one hundred are now either in a county, state or federal prison.

A year or so ago France spent \$432,000,000 for war. Italy now spends more than one-fourth of her yearly budget for war. Great Britain's army and navy cost 14% of her budget. Millions are being expended yearly for the preparation for more crime. Meanwhile, science adds to the horrors of the next conflict. A German inventor, developing a new powder, has increased the speed of a bullet fired from an ordinary gun from approximately 2,000 feet (present average) to 5,650 feet per second. At 150 feet, bullets, sped by the new powder, penetrated half inch armor plate. With a special spin imparted to them, they deviated only slightly over a distance of 3,000 feet, guaranteeing deadlier marksmanship.

The annual theater and moving picture bill in the United States, according to the Federal taxes report for 1921, was \$800,000,000.

William Taylor of Methodism once said, "I have walked a narrow path in Africa, 150 miles in length, which had been traveled previously by over 200,000 black faced men, women and children on their way to the slave markets of the world. It was literally a graveyard 150 miles long, for the bleached bones of the poor victims lay on each side of the trail and gave silent testimony to the cruelty of the white man to his less favored brethren. As I walked along that path, strewn with bones of the dead on either side, in my imagination it seemed they lifted up their ghostly hands, and said 'Oh, why did you not come and tell us before about Jesus Christ so we might have at least had some peace in our tragic death.'"

That is the picture of today as we look at the needs of this age. The path of sin is strewn with despairing souls wanting some peace in their soon-to-be tragic deaths.

Suppose you parents should see an assassin crawling up to the bed where your baby lies asleep, with a knife upraised, ready to stab the babe to the heart. If you could save that child by taking off your shoes and stockings and walking on red-hot coals of fire, do you not believe you would do it? Well, almost literally true is the picture. Satan is the assassin. He is ready to stab the heart of millions. Your children and mine as well as the wicked ones.

Remember the allegory of the devils on the thought of procrastination. You remember how the devils had their meeting trying to decide how they were to defeat a certain revival meeting then in progress. Remember how one devil said, "The way to defeat that meeting is to tell the people there is no hell." But they agreed that hardly anyone would believe that. Then one devil suggested that they tell the people at the revival that there was no God. But all said that the people would hardly believe that. Finally one devil, shrewder than all the rest, suggested a plan. Said he, "Tell the people there is a God, that there is a devil, that there is a hell, but just remind them there is no hurry. Tomorrow will be a good day to repent." They all agreed on that suggestion and used it to the defeat of the revival. I do not believe that was so much an allegory as we might think. Only I am not sure that Satan has the wicked as the only procrastinators. I think he has many Christians procrastinating in this great work of soul saving and that is the reason the need is so great at this time.

Hints to Christian Workers

H. B. GARVIN

IV. PREPARATION CONCEPTS

THE first important step in preparation for Christian service is in *being*, not *doing*. To be an ambassador of Christ one must become Christlike in character and disposition. Paul expresses it, "For to me to live is Christ," and "Follow me as I follow Christ."

Every endeavor in Christian service is a further preparation for the work to which God has called one. Therefore:

"If a task is once begun
Never leave it till it's done;
Be the labor great or small,
Do it well or not at all."

I believe that much of the unplanned struggle of the Christian's life is but God's appointed preparation for some future task in His vineyard. Therefore be "patient in tribulation."

Do well the task which God and the church have assigned you. It is far better to succeed at that which is near at hand than to be forever struggling for something beyond reach. Even though your goal may not be reached so soon, no time will be lost, for in serving you prepare to serve.

If you know that you are right in your chosen task for life you should earnestly set to work and refuse to be discouraged, for you are sure to succeed if you will make of your opposition mere stepping stones to further effort. "The race is not to the swift, nor the battle to the strong" (Ecclesiastes 9:11).

It may take years of teaching and disciple training to properly equip you to do well the work to which God is calling you. But above and beyond such training remember

that Christ's essential preparation for those whom He calls and commissions to special service is the cleansing and filling by the baptism of the Holy Ghost (Luke 24:49).

Understanding the Scriptures

A genius, a spirit, an atmosphere exhales from the Bible, and one does not know the Book until his own inner life responds to and appropriates this subtle influence. It is vain to seek to understand the Scriptures by studying selected verses or chapters. This would be like seeking to comprehend the Sistine Madonna by examining a single feature of the mother's face, or the pose of her arms as she clasps the child. You need to survey the whole canvas, and realize that there is no detail in it without significance. We may go even farther than that. Everyone who has visited the Dresden gallery remembers that there is a certain point in the room from which you can see the picture to the best advantage. Too near or too far you miss the best impression.—
Editorial in *The Watchman-Examiner*.

Ramblings from the Roving Correspondent

CONTINUING our discussion of last month on the importance of having every part of the service contribute something to the atmosphere and spirit of worship—

In the list of major offenders against all laws of reverence, propriety and dignity in the church service stand *offerings* and *singing*. We paid our respects previously to thoughtless methods of taking offerings; now we make bold to say what we think of some singing to which we have been exposed.

Congregational singing is a means of grace and inspiration, if properly carried on. But the competitive, ear-splitting exhibitions of one section pitted against another, or women against men are anything but worshipful.

And then the gymnastics and contortions and buffoonery of some song leaders seems to your R. C. to be entirely out of place in a service of divine worship. Should there not be some discrimination between a Sunday morning service of worship and an evening evangelistic service? It seems to us that the scripture lesson, the announcements, the kind of hymns and the manner of song leading on Sunday morning should have a dignity, a worshipfulness that may not be so necessary or advisable for a more informal, evening evangelistic service.

Verbose exhortation to join in the singing, repeatedly announcing the number and the verse, undue flailing of arms and stamping of feet seem out of place in a morning service.

I know that a worshipful, dignified, reverent atmosphere is fully as conducive to liberty and freedom in the Spirit as is a careless, boisterous free-and-easy, happy-go-lucky method.

BOOK CHATS

P. H. Lunn



THIS month we have the parade of Sunday School Lesson Commentaries. There are three or four of these that have won national recognition. Of these PELOUBET'S NOTES and TARBELL'S LESSON HELPS are outstanding. Our folks seem to prefer the former. It seems to be more reliable and satisfactory, especially from the stand-

point of orthodoxy. The arrangement of SNOWDEN'S COMMENTARY is ideal for a teacher of an adult class and for that reason it is valuable supplementary work. Dr. Kaye's THE LESSON GUIDE is a comparative newcomer in the field which we do not even include in our advertising. This is because of an objectionable statement that occurred in a late edition as the author unduly stressed his theories of eternal security.

One of the most acceptable lesson commentaries in the entire field is another newcomer, HIGLEY'S LESSON COMMENTARY, founded by a layman, L. H. Higley, now passed on to his reward and who in his later years was a member of the Church of the Nazarene. This lesson annual now is edited by Robert D. Higley, assisted by Dr. John Paul, whose name is familiar to thousands of our people, and Dr. J. A. Huffman. This volume gives a general discussion of the lesson and has no particular helps for the Elementary Division teacher. It has our unqualified endorsement (Price \$1.00).

Another popular priced Sunday School Lesson Commentary that has been a favorite with our people for many years is ARNOLD'S PRACTICAL COMMENTARY of which Dr. B. L. Olmstead is the present editor. It is published by our Free Methodist friends, the Light and Life Press. This commentary is dependable and true to the Bible in every respect. It has special suggestions for the various departments of the Sunday school from the Primary to the Adult classes. It also has the blackboard illustrations which have become a rare feature. We recommend this lesson help without reservation (Price \$1.00).

Among the vest-pocket lesson helps is THE GIST OF THE LESSON, founded by Dr. R. A. Torrey, now in its 39th year. This handy-size volume gives the lesson text and a brief exposition (Price 35c).

The small volume of Sunday school lesson information that we particularly recommend is POINTS FOR EMPHASIS. It has enough abbreviated and outlined material to enable one to make a hurried yet adequate preparation for lesson teaching. It is especially suited to the busy pastor who wants to keep in touch with the lessons from week to week and yet has not time to wade through one of the more detailed commentaries (Price 35c).

Most of our readers are familiar with that big book of diversified material for preachers: DORAN'S MINISTERS MANUAL (\$2.00 Harper). With its complete sermons for Sunday morning and evening, sermon outlines, suggested subjects and texts, prayermeeting talks, children's sermons, bulletin board suggestions and what not, it is a lot of book for the money. Considerable of the material, of course, must be passed by as not appealing or suited to the reader.

There is also in the same field THE MINISTER'S ANNUAL FOR 1938 (Revell—\$2.00). The material is very similar to that found in the volume previously mentioned.

"The tithe does produce revenue, but that is not its chief glory, nor even that it produces larger revenue than the old absence of method. The tithe's chief glory is that it is absolutely in accord with the program of our faith."—ROBERT QUILLEN.

ILLUSTRATIONS

Illustrations are the windows of the sermon. This department may serve as an exchange to which all preachers may send illustrations, incidents and anecdotes suitable for other preachers to use. Give proper credit to source from which the illustration is obtained. Do not copy copyrighted books or magazines without first securing permission from the copyright owner. An allowance of 50c in trade will be given to the sender for each illustration printed. Address all communications for this department to Illustration Department, THE PREACHER'S MAGAZINE, Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo.

Waiting for the Power

One summer evening years ago I was riding in an inter-urban electric car from Des Moines, Iowa, to one of the small towns not a great distance away from the Hawkeye capital. For some time we had been traveling along smoothly and rapidly. Suddenly the car stopped. There we were, marooned out in the country, pastures and cornfields to the right or left of us.

For some minutes our vehicle remained motionless in the scented twilight of that June night. What could be the trouble? Then I heard a man say, "They're waiting for the power."

And that "waiting" was not in vain. Soon we were again speeding to our "desired haven."

After my fellow passenger made his remark there flashed into my memory some words I had read in Luke's Gospel (24:49), something Jesus spoke, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."

And I realized that if it was necessary that there be a "waiting" for the electric energy in order to get anywhere on that car, how much more imperative it is that a church "tarry" to obtain the celestial impelling that will enable it to arrive at a worth while objective.

When connections were made with the dynamos of the power house that electric car moved ahead. In Acts 1:8 the Greek word for "power" (*dynamis*) is the one from which we get our word "dynamo."

The Holy Ghost specializes in power. But there are laws in the spiritual world, as well as in the natural. One of these laws is that seekers for power must be untilers, to coin a word. "Until ye be endued."

How supergloriously a church or an individual will triumph that concentrates on this waiting! Then will be known the superbness of the words, "Power, power, wonder-working power!"—E. WAYNE STAHL.

The Church and the Advertising Sign

A certain church in the New England city where I live has for its nearest neighbor a filling station. At this place of business is sold a widely advertised gasoline. Just beside the church is a huge signboard on which in gigantic letters is read the name of this automobile fuel.

One Sunday I was to preach at this church, in the absence of the pastor. Having alighted from the bus, I walked down the street toward the building. Looking in its direction I noted that one of the large pillars in front of the filling station intervened between me and the big signboard that ran parallel to the church. I was at such an angle to his advertising that the pillar completely shut off the sight of the first letter of the name of that gasoline.

And there I read, in the light of the late afternoon sun, in glaring red letters, the word HELL. The tall upright post had amputated the initial S. It did seem fantastic,

those immense crimson letters so close to the white house of God.

What was the Bible verse that came into my mind in that connection? It is the thirteenth verse of the second chapter of Revelation, where Jesus says to the church in Pergamos, "I know thy works, and *where thou dwellest, even where Satan's seat is.*"

Relating that evening from the pulpit of that church my peculiar experience I declared that I was not disparaging that particular brand of gasoline, that there seemed to be much spiritual significance in what I had observed. For it is a congregation that stands for "the whole counsel of God," including "a topless heaven and a bottomless hell." Hell is all around that church in the wicked metropolis in which it is located, literally almost at its very doors in the liquor-selling places near it. Yet that church proceeds from victory to victory under the white banners of holiness. Hell's hosts may press it hard, but its eyes of faith are opened and it sees that the mountains are full of the charioted legions of the Lord. From those celestial hills comes its strength; and "the gates of hell do not prevail against it."—E. WAYNE STAHL.

Substitution

In one of the back courts of Paris a fire broke out in the dead of the night. The houses were built so that the higher stories overhung the foundation. A father, who was sleeping with his children in the top garret, was suddenly awakened by the flames and smoke. The man sprang from his bed and vaulted to the window of the opposite house. Then placing his feet firmly against the window sill, he launched his body forward and grasped the window of the burning house, and shouting to his eldest son he said, "Now, my boy, make haste; crawl over my body." This was done. The second and third followed. The fourth a little fellow, would only do so after much persuasion; but as he was passing over his body, he heard his father say, "Quick, quick, quick. I cannot hold out much longer." Just as the son made the landing safely, the hold of the man relaxed and with a heavy crash fell a lifeless corpse into the court below. So Jesus in His own sacred body provides a bridge whereby we may cross the chasm between God and us.—Submitted by W. W. GLENN.

Passion for the Lost

A little girl in the Southland was converted. She was of a very poor family. She was deformed at birth and had to be carried around in a chair. She felt she must do something for Jesus. One day as she sat near a window she wrote on a piece of paper the words, "Where will you spend eternity?" and threw it out the window. The wind swept it out into the street. A man was passing by. It struck him in the face. He read it and was brought under deep conviction. He was a very rich man, the president of the largest bank in his city. He sought out the one who wrote the note and was powerfully converted. He adopted the little girl as his own and bought her a wheel chair and let her go downtown at her pleasure and talk to the people about their souls. Many were won to Jesus by her tireless efforts.—Submitted by W. W. GLENN.

Don't Forget Who You Are!

In slavery days, a visitor at a plantation was watching a group of slaves slouching and shuffling off to their work in the field. He noticed in the midst of the group one tall, broad-shouldered fellow marching with head erect and with the bearing and gait of a man. "How is that?" the visitor asked one standing by. "Oh, he's the son of an African king," was the reply, "and *he never forgets that.*" Let us never forget that we are children of the King. When temptation comes to engage in something doubtful, we may

reply, "No, I can't do that—I'm a child of the King." When tempted to say something unkind, or utter an unloving criticism, or complain when things go wrong—"No, I mustn't say or do that—I'm a child of the King." There are some things beneath me, that I cannot do and say, simply because I am His child. I must never forget that.—Submitted by VERNON L. WILCOX.

A Consecrated Young Couple

At a District Assembly my wife and I were assigned to the home of a young couple, who lived just outside the city limits of the little western county seat, where the assembly was convening. This young man was the superintendent of the Sunday school. Upon our arrival at their home we found that it was a new house, with almost every modern convenience, affording sufficient room for their needs and large enough to take care of several guests.

After our luggage was all placed in our room, he took me for a little walk over his ten acre irrigated farm. It had the most perfect truck farm crop I ever saw. He turned his pump on at his well and showed me how it produced about an 8 inch stream of pure, sparkling water, adequate to provide all that he needed to water his crop. Then we went through his fine potato drying plant; looked over his big, nice, red barn; looked at his fine, healthy hogs; his Jersey cows, and his good team of mules. Yet it seemed that all the while this young man was wanting to say something, and hardly knew how to get at it. So after we had finished our tour of inspection, we sat down at the barn and spoke about as follows: "Brother Gaines, we don't owe a dollar on this whole place. We have paid a tithe of all that we have put into it. God has blessed us, and we appreciate what He has done for us. You know we are needing a new church mighty bad. It seems like some of our folks don't realize how badly we do need it. My wife and I have talked about it, and have figured out what it would cost to build the kind of a church we need. We can sell our whole place for just about what it would cost to build the kind of a church we need. We are both young yet, and our children are young, and we have been considering seriously selling our place, putting it into a church and starting over again. And now Brother Gaines, I want your advice on the matter."—Submitted by L. LEE GAINES.

A few years ago we were conducting a tent meeting here in Chattanooga on the corner of Main and Central. The Lord was greatly blessing and many were finding the Lord. On Saturday afternoon we were speaking to a young man, who was under conviction, about settling it with the Lord. After a brief conversation with him I said, "I will see you at the tent tonight." "No," said he, "I cannot be there tonight or Sunday, as I have an engagement to go to the show tonight, and will be out of the city tomorrow, but will be back and will *certainly* be there Monday night."

I pleaded with him earnestly to leave off the show and come to the service that night but all in vain. He kept his engagement and went to the show. Was out of the city Sunday but returned early Monday and went to work. He was a painter. His business was to paint towers, smokestacks, etc. Monday morning he was at work painting a smokestack near one hundred feet high. Somehow he slipped and came crashing down falling on a pile of stones. He was horribly bruised and mangled and died immediately. On Tuesday morning I was called to conduct his funeral, and as I beheld his pale face and lifeless form I could but feel that he kept his engagement at the show but lost his poor soul. He preferred the show to Christ and the salvation of his soul. It pays to give *Him* the pre-eminence.

Problems Peculiar to Preachers

Chas. A. Gibson

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

Q.—There are three or four Nazarenes living near the church I pastor but they retain their membership in one of our churches many miles removed. I feel they should work here and we certainly need them, but they claim their pastor has advised them not to take their membership from his church. As a result they do not attend either his or our church, and I know they help very little in support at the church where they keep their membership, and none at our place. What should I do?

*A.—*I hardly know what to advise you in a case like this, as the pastor of the church from which these folks have moved and where they have membership seems to be unethical, and if I understand the Manual, not very loyal to the laws to which he has subscribed. I refer to the Manual, page 52, article 50. It does not state that he shall encourage members upon moving to another locality to join our church in that place; I think that is inferred, however. And finally, I am sure that if he wants to practice the Golden Rule he would do so. It must of course be understood that the member who has moved into your locality has taken up pretty permanent residence there and will not be going back in two or three months. I think since these folks are Nazarenes and live in your community, you should visit them and make them feel the warmth of a church on fire for God, and since every pastor is a pastor to a larger group than his membership, I would be pastor to them whether they came into the local church or not.

Q.—Is it wise to allow the Sunday school classes to nominate or elect their own teachers?

*A.—*It is neither wise nor legal to do so. It might be all right for them to express their desire by a straw vote, but it will always be found to be best to follow the Manual in these matters. You may have a number of cases where it works out all right, even if you do not follow the Manual, but when you come to a case where action needs to be taken, you will find it difficult. I advise following our regular course.

Q.—In coming to my present pastorate I find that my predecessor has made many wrong moves, and has planned a new year that is almost impossible for me to carry out. What can I do?

*A.—*First, you have met with the temptation of nearly every preacher, namely, that of feeling that what his predecessor has done has largely been done wrong. I believe this to be a trick of the enemy and I know he uses it on many preachers. We are workers together with God and all our work and workers are necessary. I advise you not to be too hasty in trying to undo all that the man before you has tried to do. First, because it will prove that much that he undertook was well executed. Second, you will need his plans a little later in order to get your own across. Third, his enemies cannot very well fight you or your plans, and his friends will help you put yours over. If you turn on him and his plans you will find that in the larger sense you will have to work with a portion of the church, while another group will be wounded by your attitude. Now your question brings up another phase of the work. How much of a new year's program should the outgoing pastor outline?

I am sure he should be brotherly, and if he is, and knows he is leaving he will do as little as possible regarding the new year, and will do what he does with a thought always before him of the new pastor. In many instances it would be wise for the outgoing pastor to contact the new pastor and get his views before action affecting the new year is taken.

Q.—Can a church keep spiritual and have programs and plays where they charge admission?

*A.—*I do not feel that I am the one to answer this question since I have never contacted any folks who claimed much spirituality and attempted this plan of entertainment. I will add that it is easy to condemn that with which we do not agree, and it is possible that those who might oppose this plan the most, might themselves do other things that would look much worse to many.

Q.—I have a Sunday school superintendent who was not re-elected for this year. This person seems to feel it very keenly and is apparently very much grieved. What can I do to help in this case?

*A.—*The most you can do is to show proper appreciation for this person without in any way making the mistake of giving the impression that you think the church has done wrong by its action. The facts are, the actions of the former superintendent as stated by this question, would seem to point to the wisdom of the church in their action. The lesson will prove a valuable one to this person if he manifests the right spirit.

Q.—Is it proper for a preacher's wife to chew gum during the services?

*A.—*That depends. If she attends the services it surely is not. If she is too nervous to be in attendance and finds that chewing gum helps to quiet her nerves, then I suppose it would be permissible. Preachers and their families teach by example as well as by text and book, and neither the preacher nor his wife should indulge in practices that cannot be permitted by the members of the flock.

Q.—The pastor is a good man, above the average when it comes to preaching, but he has no financial plan for the church. What can be done to correct him at this point?

*A.—*Not a great deal can be done if he has been long in the work. A young man can be talked to and advised, but a man fixed in his plans must almost always be accepted for the good there is in him, and not for that which can yet be made by correction. Investigation, however, sometimes reveals that a man such as mentioned in this question has a plan. Sometimes the problem is that his plan does not happen to be the plan of someone else. To be fair in the matter one would have to know whether he finances the church or not. If he gets his support, pays the budgets, has a reasonable offering for the evangelists whom he engages and keeps the local expenses up, it is likely that he has a plan that works even if it is not along the lines of the latest teaching of a business college.

Q.—Our W.F.M.S. president seems to be interested in that particular line of our work but shows little interest in the Sunday school, and but little in the revivals of the church. What can be done in such a case?

*A.—*You might try a little talk on *Co-operation*. I knew of a Sunday school superintendent who was pleading for co-operation in the Sunday school, and finally he came to the pastor to resign and stated his case. The pastor listened until he had finished and then said, "I am not surprised that your Sunday school is not progressing. You are getting the same kind of co-operation you are giving." The superintendent looked astonished and said, "What do you mean?"

The pastor replied, "For weeks when I have presented the claims of the church and the cause of missions, you have looked at the floor and leafed your song book and never once have you responded with a dollar, although it is known that you make more than anyone else in the church. When I spoke to you personally about it you said we were in debt and should not have to pay any budget." The superintendent saw a great light, and said, "I see, and from now on I will be there with my share and I will be ready to boost on every occasion." The Sunday school soon began to climb. I suspect an investigation would reveal a sick, small, uninteresting W.F.M.S. in your church, and it is but the result of a half-hearted leader being at the head. In our work no one can be whole-hearted by simply pushing his department with all his might. He must co-operate with every department to make his own what it should be. If the little talk does not work then a conference in the church board may help. If all these fail, then a resignation at the head of this department will clear the way for co-operative action that a church may progress.

Q.—Someone writes to ask what I think of the advisability of sending our students to other than Nazarene schools.

A.—I have no fight with other schools, and I know of no Nazarenes who have, but I cannot think of one single reason why any Nazarenes should not support their own schools. First, by sending their children to them; second, by giving to them every dollar they can afford for the education of the youth of our day; and third, Nazarenes would do well to remember that they shall not live always and provision should be made in their wills for our schools that the work may be enlarged.

Q.—Is it wise for a pastor and his family to make bosom friends of one family in the church? If there is talk concerning this should it be ignored, or treated as jealousy or gossip? Finally, how can a situation like this be handled without hard feelings?

A.—It is not wise for a pastor or his family to make special favorites of one family in the church. The pastor especially, and his family as his helpers, should keep in mind that his job is to pastor the whole flock. If this favor is shown and there does arise from it criticism, it certainly cannot be passed off as either jealousy or gossip. Facts cannot be so loosely handled. Lastly, it is hard to say how this kind of situation can be handled without hard feelings. If it has come to pass gradually, and the pastor has not observed it, he may appreciate a word from someone as to the real feeling of the people. If it has been knowingly done, then a word is necessary that he may be at least forewarned of oncoming danger. Prayer and advice from superiors may point a way to solve it.

Q. I am a local preacher and supply one of our smaller churches in the country. They would have called me to be the regular pastor for next year, but I have an opportunity to go to one of our colleges and finish my education. I have turned down the call and plan to go to school. Have I done right?

A. You have done right. I wish many of our good men would use the same wisdom you have used. Do not allow any temptation to turn you away from school until you have finished your course, I hope a college degree. The times demand as much, and if you will persist you can make it and then you will thank any of us who have urged you on.

THE PREACHER'S WORKSHOP

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

Roy E. Swim

Sermon Seed for January

FACING THE UNKNOWN—"Ye have not passed this way heretofore, . . . sanctify yourselves" (Joshua 3:4, 5).

THE OPEN DOORWAY—"For a great door and effectual is opened unto me, and there are many adversaries" (1 Corinthians 16:9).

MOMENT BY MOMENT—"And God is able to make all grace abound toward you; that ye, *always* having all sufficiency in all things, may abound to every good work" (2 Corinthians 9:8).

GOD'S FINISHING TOUCHES—"The Lord will perfect that which concerneth me" (Psalm 138:8).

THE HIGH COST OF HOLINESS—"Be ye holy . . . forasmuch as ye were not redeemed with corruptible things as silver and gold, . . . but with the precious blood of Christ" (1 Peter 1:15-21).

SNOWFLAKES PREACHING HOLINESS—"Purge me with hyssop, and I shall be clean: wash me and I shall be whiter than snow" (Psalm 51:7).

Facing the New Year

Say—

First: He brought me here—it is by His will I am in this strait place; in that I will rest.

Next: He will here keep me in His love, and give me grace in this trial to act as His child.

Then: He will make the trial a blessing—teaching me the lessons He means me to learn, and working in me the grace He intends for me.

Last: In His good time He will bring me out again—how and when He knows.

Say—I am here:

1. By God's appointment.
2. In His keeping.
3. Under His training.
4. For His time. —ANDREW MURRAY.

A New Year's Resolution

If Jesus was a carpenter,

All work is holy now,

To do my work as best I can

Will be my New Year's vow.

—The British Weekly.

SOME CLASSIC DEFINITIONS

Time—"The stuff life is made of."—BENJAMIN FRANKLIN.

Love—"A door through which humanity passes from selfishness to service."

Death—"A ship on a stormy sea, and after a hard voyage a peaceful harbor."

For Eternity

God never works only for today. His plans run on and on. The web He weaves is from everlasting to everlasting, and if I can fill part of that web, be it ever so insignificant, it will abide forever. And this is one of the most comforting thoughts to us. While on earth we may do something for eternity—BISHOP MATTHEW SIMPSON.

Lord, Make Me Big

"Lovest me more than these, my son?" And I saw through the blinding tears The world things and the precious friends

I have loved through all the years.

"Lovest me more than these, my son?" And the storehouse of my mind Seemed filled with the thoughts of other things

With Christ in a room behind.

"Lovest me more than these, my son?" And I saw my stubborn will That had chosen ways that locked the doors

Where His burning love could fill,

"Lovest me more than these, my son?"
 "O Lord, forgive!" I cried;
 And He cleansed me with the fiery flame
 When my love for "these" had died.

And now, though friends are dear to me,
 My once-blind spirit sees,
 He must come first in everything.

I must love Him more than these.

—KENNETH ROBINSON,
 in *The Memnonite*.

Religion and Health

"The body has a superwisdom that is biased in favor of life, rather than death. What is this powerful force? It is God—the healing power on which all of us depend in order to be here today. I earnestly commend the medical profession to let the patient know of this great force that is working within him, working on the patient's side, on the doctor's side. It adds to the patient's confidence in his own life, in the doctor, in the drugs and therapeutics. It does the profession no good to avoid the word 'God.'"—DR. RICHARD C. CABOT quoted in the *Methodist Protestant Recorder*.

The Fire Dies Out

A certain pastor mourned over a backslider in his congregation, once a regular attendant. He went straight to the man's home and found him sitting before the open fire. The absentee placed another chair for his visitor. The minister said not a word, but took the tongs and lifted a glowing coal from the midst of its fellows and laid it aside on the hearthstone. He watched the blaze die out. Then the man opened his mouth. "You needn't say a single word, sir. I'll be there next Sunday."—*The Christian Register by The Presbyterian*.

Turn Ye!

Beneath our feet, and o'er our head,
 Is equal warning given;
 Beneath us lie the countless dead,
 Above us is the heaven.

Death rides on every passing breeze,
 And lurks in every flower;
 Each season has its own disease,
 Its peril every hour.

Our eyes have seen the rosy light
 Of youth's soft cheek decay,
 And fate descend in sudden night
 On manhood's middle day.

Our eyes have seen the steps of age
 Halt feebly to the tomb;
 And shall earth still our hearts engage,
 And dreams of days to come?

Turn, mortal, turn; thy soul apply
 To truths divinely given;
 The dead, who underneath thee lie,
 Shall live for hell or heaven.

—REGINALD HEBER.

Isaiah Forty:Thirty-one

Supreme in wisdom as in power
 The Rock of Ages stands,
 Through Him thou canst not see, nor
 trace

The working of His hand.
 Mere human power shall fast decay,
 And youthful vigor cease.

But they who wait upon the Lord,
 In strength shall still increase.

They with unwearied feet shall tread
 The path of life divine,

With growing ardor onward move,
 With growing brightness shine.
 On eagles' wings they mount, they soar,

Their wings are faith and love,
 Till, past the cloudy regions here.

They rise to heaven above.

—*Old Scottish Paraphrase*.

Selling the Gospel to the Public

Dr. James Black, of Edinburgh, Scotland, heard an expert in the science of advertising deliver a lecture. Taking the points of the lecturer he wrote an article for ministers with the title, *An Advertiser's Tips*, insisting that the strong points in advertising are the strong points in sermon making. These are the five points: (1) "Do not write something which pleases people in your own business; it is the public you are after." (2) Write intelligent, plain English; do not use technical terms. (3) Do not cram the space with matter; leave plenty of white. (4) Be truthful; catch-penny distortion of the facts always comes to grief in the end. (5) Boost your own commodity; do not attack your competitors and thus give them free advertising." What great teacher ever used wiser words on preaching than Dr. Black quotes from this lecture on advertising? All really great preachers carry out these various suggestions.—*The Watchman Examiner*.

A Skeptic's View of Modernism

"It is my belief, as a friendly neutral in all such high and ghostly matters, that the body of doctrine known as Modernism is completely incompatible, not only with anything rationally describable as Christianity, but also with anything deserving to pass as religion in general. Religion, if it is to retain any genuine significance, can never be reduced to a series of sweet attitudes, possible to anyone not actually in jail for felony. It is, on the contrary, a corpus of powerful and profound convictions, many of them not open to logical analysis. Its inherent improbabilities are not sources of weakness to it, but of strength. It is potent in a man in proportion as he is willing to reject all overt evidences, and accept its fundamentals, however unprovable they may be by secular means, as massive and incontrovertible facts."—H. L. MENCKEN, quoted in *Christian Beacon*.

The True Preacher

He was humble, kind, forgiving, meek;
 Easy to be entreated, gracious, mild;
 And, with all patience and affection,
 taught,

Rebuked, persuaded, solaced, counseled,
 warned

In fervent style and manner. All
 Saw in his face contentment, in his life
 The path to glory and perpetual joy.

A skillful workman he
 In God's great moral vineyard: what to
 prune

With cautious hands he knew, what to
 uproot;

What were mere weeds, and what celest-
 tial plants;

Which had unfading vigor in them, knew;
 And reared and nourished them, till
 fit to be

Transplanted to the Paradise above.

—POLLOK, furnished by
 REV. G. W. BERGLAND.

A Good Rule of Life

A man cannot afford to have an enemy, even a humble enemy. The shabby fellow who storms your office today may be a power in the community next year. Therefore speak to him gently, send him away with a smile. Never affect a contemptuous manner. That is the way of the fool. In the day of small things plan patiently for the day of great things. A polite word costs nothing. It may turn out to be a good investment. As a spark of fire may turn a city into ashes, so an impatient gesture or irritable word may kindle a hatred great enough to destroy a career.—SELECTED.

When death, the great reconciler, has come, it is never our tenderness that we repent of, but our severity.—GEORGE ELIOT.

Wayside Sermonettes

The metal of man's soul was made to ring, not whine.

He who would have nothing to do with thorns must never attempt to gather flowers.

If you want to be loved, be lovely.

Anything that God cannot use we can well do without.

Parasites do not fight, they crawl.

Character is not made in a vacuum.

Success is spelled with four letters, W-O-R-K. Failure is spelled with five, S-H-I-R-K.

A Little Prayer for All

"O Master, save us from the deadly sin of neglecting things divine, lest we unconsciously come to be 'strangers to God and aliens from the commonwealth of Israel,' in Thy name we pray. Amen."—C. LYON in *Dallas Central Church Bulletin*.

HOMILETICAL

A Preaching Program for January

Orval J. Nease

Morning Message—January 2

FORWARD WITH GOD

(New Year's Sermon)

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

INTRODUCTION

- The awkward position of Moses. Mountains on either side. Red Sea before them. Pharaoh's army in the rear.
- The three voices heard. Israel cried out in fear (Ex. 14:10, 12). Moses said, "Stand still and see God" (Ex. 14:13, 14). Jehovah said, "Go forward" (v. 15).

I. THE COMMAND IS FIRST DIRECTED TO LEADERS

- Moses must command the people forward. "Speak unto Israel that they go forward."
 - The place of Christian leadership.
 - Christian leadership divinely appointed.
 - Christian leadership should be respected.
 - The message of Christian leadership must be forward.
- Moses must lead the people forward.
 - The leader must be "first partaker."
 - This is leadership by example as well as precept.

II. THE COMMAND FORWARD MEANS FORSAKE

- Some things to be left behind.
- Taskmasters of Egypt.
 - Bondage of sin.
 - Servitude of sin.
 - Plagues of Egypt.
 - Wrath of God ever upon sin.
 - Cringing sense of sin's consequences.
 - Pleasures of Egypt (Heb. 11:26).
 - Sin has its pleasures.
 - Some would hold to its pleasures and hopes to escape its plagues and taskmasters.
 - Danger lurks in holding too closely the joys of yesterday.

III. THE COMMAND FORWARD EMBRACES ALL THINGS BEFORE

- Forward, included a long and hazardous journey.
 - Shortage of provisions.
 - Enemies of the march.

- Discomforts of no certain abiding place.
- Forward, embraced God's miraculous dealings.
 - Deliverance from enemies.
 - Provision of manna and rock water.
 - Mt. Sinai and the law.
 - Forward, provides Canaan, the land of promise.
 - Canaan was the true destination.
 - Hardships, etc., were but incidents.
 - The things forsaken, the things encountered to be bridged.
 - Forward, views Israel as an established kingdom.
 - Forward the safe way, with God.
 - Forward is the plan of God.

CONCLUSION

- The battle cry for the New Year. "Forward with God!"
- Leaders and people must together move forward.
 - The past of victory or failure forgotten.
 - The future of conquest and victory faced.

Evening Message—January 2

THE HANDS OF GOD

It is a fearful thing to fall into the hands of . . . God (Heb. 10:31).

INTRODUCTION

- Paul has presented Christ as the sufficient sacrifice for sin (Heb. 10:10).
- Paul warns that Christ refused there is no other sacrifice for sin (Heb. 10:26).

I. THE FALL ETERNAL

- The fall of Satan.
 - "I saw Satan as lightning fall from heaven" (Luke 10:18).
 - "God spared not the angels that sinned but cast them down to hell" (2 Pet. 2:4).
- The fall of man.
 - "Hid themselves from the presence of the Lord" (Gen. 3:8).
 - "Where art thou?" (Gen. 3:9).
 - "If any man draw back my soul shall have no pleasure in him" (Heb. 10:38).
- The fatal fall.
 - The tendency of the age. "For that day shall not come except there be a falling away first" (2 Thess. 2:3).

- The apostate.

"For it is impossible . . . if they shall fall away to renew them again unto repentance" (Rom. 6:6).

Wandering stars (Jude 13).

II. THE HANDS OF GOD

- The hands of mercy.
 - David chose the hands of mercy. "Let me fall into the hands of God for great are his mercies" (1 Chron. 21:13).
 - They are nail-pierced hands.
 - Mercy hands are refused. "I have stretched out my hand and no man regarded" (Prov. 1:24).
- The hands of wrath.
 - They are hands of power. "Cast ye the unprofitable servant into outer darkness" (Matt. 25:30).
 - They are hands of vengeance. "Vengeance belongeth unto me, I will recompense, saith the Lord" (Heb. 10:30). "Whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

III. A FEARFUL THING

- Because the sinner has despised mercy.
- Because the sinner is guilty.
- Because God has absolute power.
- Because the Judge is eternal.

CONCLUSION

"Cast not away therefore your confidence" (Heb. 10:35).

Morning Message—January 9

THE PURGE OF FIRE

Lo this hath touched thy lips: and thine iniquity is taken away and thy sin is purged (Isa. 6:1-8).

INTRODUCTION

- Uzziah, the king (2 Chron. 26).
 - The greatest king since Solomon.
 - Stricken by leprosy for desecrating the temple.
- Isaiah, the prophet.
 - Son of Amoz, a family of rank and wealth.
 - Tradition says a cousin of Uzziah.
 - Uzziah was Isaiah's friend and hero.

I. THE REVELATION OF THE KING

- The year of sorrow.
 - This not only designates "when."
 - This designates "why."
 - It is "then" that men see God.
- The revelation of God.
 - A revelation of God's majesty.
 - A revelation of God's eternalness.
 - A revelation of God's holiness.

Note—The essential point of the vision is the revelation that God, "not Uzziah, is king of Judah."

3. The vision of self.
 - a. Judging ourselves by ourselves.
 - b. No man knows his own heart until God reveals it.
 - c. The depths of an iniquitous heart.

II. THE LANGUAGE OF A LEPER

Note—Uzziah, Isaiah's friend, died a leper. Isaiah recognizes his soul condition in terms of Uzziah's physical state.

1. A sense of uncleanness.
 - a. A sense of God produces a sense of sin.
 - b. Where there is no sense of sin there is no sense of God.
 - c. Iniquity is soul leprosy.
2. A confession of uncleanness.
 - a. An acknowledgment that sin is personal.
 - b. A cry of a leper, "Unclean, unclean!"
3. A cry for cleansing.
 - a. A cry of helplessness.
 - b. A cry of desperation.
 - c. A cry of faith.

Blind Bartimæus cried, "Thou son of David have mercy on me!"

III. THE PURGE OF FIRE

1. Cleansing rather than forgiveness is here emphasized.
 - a. Guilt needs forgiveness.
 - b. Forgiveness implied but not emphasized.
 - c. Impurity needs cleansing.
 - d. Lepers were cleansed when healed.
2. Cleansing effected by a live coal.
 - a. A coal from the altar (v. 6). Fire from the atoning altar.
 - b. Fire is a purifying agent.
 - c. New Testament uses fire as a symbol of the Holy Ghost.
 - d. This is Holy Ghost fire cleansing!
3. The cleansed heart (v. 8).
 - a. Ears to hear God's voice.
 - b. Eyes to see a world's need.
 - c. Heart to obey God's command. "Here am I; send me."

CONCLUSION

1. A cleansed heart is a commissioned heart.
2. For fifty years Isaiah was God's messenger to Judah.

Evening Message—January 9

A VOICE FROM ETERNITY

Thus saith the Lord of hosts; Consider your way (Haggai 1:7).

INTRODUCTION

1. God speaks to men.
 - a. Throughout history God has spoken.
 - b. Men recognize God's voice.
2. The importance of the person determines the importance of the message.

I. A CALL TO COUNCIL

1. The council tables of men.
 - a. When the early patriots conferred, in the Cradle of Liberty in

Philadelphia 300 years ago, a new nation was launched.

- b. When Lloyd George, Clemenceau and President Wilson gathered in France at the close of the World War, nations were in the balance.
 - c. When Green, Lewis, Chrysler, Knudsen, Ford, etc., conferred, the destiny of industry was at stake.
2. The council tables of God.
 - a. The council chambers of God.
 - (1) "Let us make man."
 - (2) "The Lamb slain before the foundation of the world."
 - b. Man called to counsel with God.
 - (1) "Come now, let us reason together, saith the Lord" (Isaiah 1:18).
 - (2) "Thus saith the Lord of hosts, consider your ways."

II. THE SUBJECT UNDER DISCUSSION

1. It is a personal matter.
 - a. "Your."
 - a. A matter many men would evade.
 - (1) The call of God.
 - (2) The call to personal relation to God.
 - b. Many are ready to discuss "the ways of others."
 - (1) Some would criticize God's way.
 - (2) Some would discuss the way of their fellowmen.
 - c. A matter for which there is no substitution.
 - (1) The prayers of loved ones cannot be substituted.
 - (2) The death of Christ does not obviate personal responsibility.
 - (3) Individual co-operation fundamental.
 2. The subject for consideration is your way."
 - a. "Way" is a mode of conduct.
 - (1) Acts beget habits.
 - (2) Habits beget character.
 - b. "Way" is tendency or inclination of life.
 - (1) What is the tendency of my thought life?
 - (2) What is the inclination of my love life?
 - c. "Way" is a path for travelers.
 - (1) Accommodations by the way must be considered.
 - (2) Destination must be considered.

III. CHOOSING THE RIGHT WAY

1. There is the way of life.
 - a. "A new and living way" (Heb. 10:20).
 - b. "A way of escape" (1 Cor. 10:13).
 - c. "The way everlasting" (Psa. 139:24).
 - d. "A more excellent way" (1 Cor. 12:31).
 - e. "The way of holiness" (Isa. 35:8).
 - f. "The way of Christ" (John 14:6).

2. There is the way of death.
 - a. A way of indecision.
 - "Wander where there is no way" (Psa. 107:40).
 - b. "A way that is not good" (Psa. 36:4).
 - c. A way of deception.
 - "Way which seemeth right" (Prov. 14:12).
 - d. The way of thieves (John 10:1).
 - e. "The way of a fool" (Prov. 12:15).
 - f. "The broad way" (Matt. 7:13).
3. Destination is determined by way.
 - a. The way of life is the way to heaven.
 - b. The way of death is the way to hell.

CONCLUSION

"Choose ye this day!"

Morning Message—January 16

THE MIRROR OF TRUTH

He is like unto a man beholding his natural face in a glass: But whose looketh into the perfect law of liberty, and continueth therein, . . . this man shall be blessed in his deed (James 1:22-25).

INTRODUCTION

1. A temple in Japan has a large room in which nothing is found but a large mirror. No statutes, no pictures, no decorations, no altars. "What is the significance of the mirror?" was asked. "The mirror is the eye of divinity, the token of his presence."
2. The Word of God is the true "eye of divinity."

I. THE SIGNIFICANCE OF A MIRROR

1. Different from a photograph.
 - a. An acceptable photograph must be the subject at its best.
 - b. Only retouched photos are desired.
 - c. Note: The small town photographer advertised: "Pictures took Better than you look."
2. Mirrors that distort.
 - a. Life has its "laughing galleries." Makes the long, short and the short, long, etc.
 - b. Mirrors of man's philosophy distort the facts.
 - c. Judging ourselves by ourselves.
3. The true mirror.
 - "The perfect law of liberty."
 - a. Shows the subject as he is.
 - b. Indicates every blemish.
 - c. Enables one to see oneself as others see him.

II. GAZING INTO THE MIRROR

1. Takes time to behold.
 - a. A habitual reading of God's Word.
 - b. A prayerful reading.
 - c. An obedient reading.
2. The discoveries of the mirror.
 - a. It will make sin known.
 - b. It will discover lack of faith.

- c. It will reveal faults and failures.
 - d. It will disclose the man as God sees him.
3. Seeing God in the mirror.
 - a. God looks over our shoulder.
 - b. God can always be seen in the Word.
 - c. God in the Book is the promise of hope.
- III. THE LOOK TRANSLATED INTO ACTION
1. "Forgetful hearers."
 - a. Easy to forget the things we want to forget.
 - b. The good seed upon shallow ground (Mark 4:3-7; Luke 8:5, 6).
 - c. Satan taketh it away (Mark 4:15).
 2. "Doers of the Word."
 - a. Continueth therein."
 - b. A love for the law of God.
 - c. An obedience that transforms.
 3. "The blessed man."
 - a. Real beauty is soul (or inward) beauty.
 - b. A joy in making the heart to conform to God's law.
 - c. Such brings the favor of God.

CONCLUSION

1. The test of religion as measured by fruit of lips (v. 26).
2. The test of religion as indicated by deeds of love (v. 27).

Evening Message—January 16

THE REINS OF DESTINY

And Pilate gave sentence that it should be as they required (Luke 23:24).

INTRODUCTION

1. The lesson story (Luke 23:1-5; 13-26).
2. The lesson from the story.

I. THE BESTOWMENT OF CHOICE

1. Pilate empowered the people with choice.
 - a. The power of life and death belonged to Pilate.
 - b. This bestowment was a surrender of royal authority.
 - c. In the choice of the people rested the fate of Jesus.
2. God has endowed man with power of choice.
 - a. Deity has surrendered to man a prerogative.
 - b. Deity has stepped aside for humanity.
 - c. Every man determines his own destiny.

II. THE PROMPTING TO A RIGHT DECISION

1. Pilate made plain the proper verdict.
 - a. By careful examination. "I have examined him before you" (Matt. 23:14).
 - b. By public declaration. "I find in him no fault at all" (John 18:38).
 - c. By unforgettable illustration.

"He took water and washed his hands" (Matt. 27:24).

- d. By striking comparison. "Whom will ye that I release unto you? Barabbas or Jesus?" (Matt. 27:17).
 - e. By earnest exhortation. "Pilate therefore, willing to release Jesus, spake again to them" (Luke 23:20).
2. God makes clear to every man the proper choice.
 - a. The clear statements of God's Word.
 - b. The promptings of an undeniable conscience.
 - c. The surrounding influence and example of good men.
 - d. The undeniable dealings of the Holy Spirit.

III. CHOICE INVOLVES INESCAPABLE CONSEQUENCES

1. The consequences of the Jews' wrong decision.
 - a. Judas reaped blood for betrayal. (1) "Betrayed the innocent blood" (Matt. 27:4).
 - (2) Unwonted silver, "the price of blood" (Matt. 27:6).
 - (3) The suicide's grave, "the field of blood" (Matt. 27:8).
- b. Jews chose the blood of the innocent.
 - (1) "The blood of this just person" (Matt. 27:24).
 - (2) The choice of blood (Matt. 27:25). "His blood be on us and on our children."
 - (3) The page of blood in Jewish history. Note—Titus and his Roman legions.
2. The consequences of every man's decision.
 - a. Personal responsibility accompanies choice.
 - b. The law of cause and effect is operative in human choice.
 - c. Consequences are determined by man's decision concerning Christ.

CONCLUSION

The ultimate question. "What shall I do then with Jesus?" (Matt. 27:22).

Morning Message—January 23

RELIGIOUS PLAY-ACTORS

Take heed that ye do not your alms before men; to be seen of them; otherwise ye have no reward of your Father which is in heaven (Matt. 6:1).

INTRODUCTION

1. The Sermon on the Mount.
2. The condemnation of mere externalism.

I. WITH REGARD TO BENEVOLENCE

"When thou doest alms" (vs. 1-4).

1. Giving to be seen.
 - a. Making a show of giving (v. 1).

b. Giving as hypocrites (play-actors) (v. 2).

- c. Giving without worthy motive.
2. Giving to God.
 - a. Without regard to man.
 - b. With utmost regard for God.
 - c. Giving from the heart.
 3. All giving rewarded.
 - a. The reward or glory of men.
 - b. The reward of the heavenly father.
 - c. If the motive be right; public or private, giving is commended of God. Note—The widow's mite and the generosity of the rich giver (Luke 21:1-4). Mary's gift of the precious ointment to be known throughout the world (Mark 14:9).

II. WITH REGARD TO WORSHIP

"When thou prayest" (vs. 5-15).

1. Pray genuinely (v. 5).
 - a. Not as "play-actors." (1) To be seen and heard. (2) "Holy tones," "affected tears."
 - b. Character prayers. Prayer is talking to God.
2. Pray secretly (v. 6).
 - a. All prayer must be private. In the sense that the soul is alone with its God.
 - b. The closet with the closed door. The secret treasure chamber of the soul.
3. Pray definitely (v. 7).
 - a. Vain repetitions. (1) Greek says "to stammer." (2) Repetition for repetition's sake. (3) Scribes for a pretense make long prayers (Mark 12:40). (4) The self-centered prayer.
 - b. Not all repetitions are vain. (1) Jesus in the garden prayed three times. (2) Paul prayed three times for thorn to be removed.
 - c. The pattern prayer (vs. 8-15).

III. WITH REGARD TO PIETY

"When thou fastest" (vs. 16-18).

1. Fasts of the Bible.
 - a. The Old Testament. (1) Day of Atonement (Lev. 16:29-34). (2) Fasts of special occasions (1 Sam. 7:6; Jer. 36:9; 2 Sam. 12:16; Dan. 10:3).
 - b. The New Testament. (1) Jesus fasted 40 days and nights (Matt. 4:2). (2) The fast at Antioch preceded appointment of first missionaries (Acts 13:2).
2. Jesus does not command it but seems to expect it of His disciples.
 - a. A transaction between God and the soul.
 - b. A measure for self-discipline.
 - c. An expression of seriousness and earnestness.
3. Fasting on parade.
 - a. Parading one's piety (v. 16).

- b. True fasting is unto God (v. 18).
 - (1) Therefore appear joyful (v. 17).
 - (2) Therefore maintain the soul's secret.

CONCLUSION

- 1. Keep the heavenly Father in view. In giving, in praying, in fasting.
- 2. It is the quality of the motive that determines the worthiness of the act. "Seeth in secret."
- 3. Rewards always follow.
 - a. Reward from men.
 - b. Reward from God.

Evening Message—January 23

A BACKSLIDER'S RESTORATION

And when he thought thereon; he wept (Mark 24:72).

INTRODUCTION

The question of Peter's conversion.

- 1. Was Peter ever really converted?
 - a. If not how do we reconcile Jesus' testimony of the divine revelation? "Flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:17).
 - b. If not how do we reconcile Jesus' statements in the 17th of St. John?
- 2. Did Peter ever really backslide?
 - a. If not how do we reconcile his open denial of Jesus? (Mark 14:66-72).
 - b. In essence there can be no difference between the sin of Judas and the sin of Peter.

The logical and scriptural interpretation recognizes Peter's conversion, backsliding and restoration.

I. PETER'S BACKSLIDING

- 1. Steps in Peter's backsliding.
 - a. Failed to watch and pray (Matt. 26:41).
 - b. Employed the carnal sword (Matt. 26:51, 52).
 - c. Followed Jesus afar (Matt. 26:58).
 - d. Warmed himself by the enemies' fire (Mark 15:54; John 18:18).
 - e. He identified himself with the enemies of Jesus (Luke 22:55).
- 2. Peter's open denial (Matt. 26:69-75).
 - a. "I know not what thou sayest" (v. 70).
 - b. "I know not the man" (v. 74).
 - c. The divine revelation had been effaced.

II. PETER'S AWAKENING

- 1. The look of the Master (Luke 22:61). "And the Lord turned and looked upon Peter."
- a. Once before Peter nearly perished when he took his eyes off the Christ.

- (1) "When he saw the wind boisterous he was afraid; and beginning to sink cried . . ." (Matt. 14:30).
- (2) Doubt was his peril. "Wherefore didst thou doubt?" (Matt. 14:31).

- b. "The Lord turned and looked upon Peter" (Luke 22:61).
 - (1) No doubt a look of rebuke.
 - (2) No doubt a look of disappointment.
 - (3) But certainly a look of compassion.
- 2. A backslider's memory. "Peter remembered the word of the Lord" (Luke 22:61).
 - a. The rich man in hell remembered too late.
 - b. Peter remembered in time.
 - (1) No doubt remembered the divine revelation.
 - (2) No doubt remembered his walk with the Lord.
 - (3) Certainly remembered the warning of Jesus. "Before the cock crow, thou shalt deny me thrice."
 - 3. The troubled thoughts of a backslider.
 - a. Belshazzar's thoughts troubled him too late (Dan. 5:9, 10).
 - b. Peter's troubled thoughts were his salvation.
 - (1) Backsliding begins with thoughtlessness.
 - (2) The first step back is thoughtfulness.
 - c. Peter thought of what he had lost.
 - (1) Lost the divine revelation.
 - (2) Lost the peace of a disciple.
 - (3) Lost his own self-respect.

III. PETER'S RESTORATION

- 1. "He wept bitterly."
 - a. Repentance is "godly sorrow for sin."
 - b. Judas wept, but despaired.
 - c. Peter wept, and repented.
- 2. Jesus recognizes Peter's return.
 - a. Peter did not desert the apostles' fellowship.
 - b. After the resurrection Jesus sent special recognition to Peter. "Tell his disciples, and Peter" (Mark 16:7).
 - c. The admonition is, "Don't forget Peter."
 - (1) God never forgets the backslider.
 - (2) Declares he is married to the backslider.
- 3. Pentecost cured this backslider (Acts 2:4-23; Acts 4:8).

CONCLUSION

Christian, beware of a backslider's fall. Backslider, follow Peter back to Christ.

Morning Message—January 30

A DOORKEEPER BY CHOICE

I would rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness (Psa. 84:10).

INTRODUCTION

The psalmist presents a study in contrasts.

I. A CHOICE BETWEEN WORK AND IDLENESS

- 1. "Let not thy heart envy sinners" (Psa. 23:17).
 - a. Their contentment is false security.
 - b. Their freedom from labor is only apparent.
 - c. Their riches are but for the moment.
- 2. The labor of a doorkeeper is to be preferred.
 - a. Activity is the normal life.
 - b. Service through toil is the worthy life.
 - c. Faithful toil is the contented life.
- 3. Humble service is not despised, for a noble lord.
 - a. Reward is not based upon position filled.
 - b. Reward is based upon faithfulness.
 - c. Satisfaction with position is measured in the light of the one served.

II. A CHOICE BETWEEN DWELLING PLACES

- 1. The tent is a symbol of instability.
 - a. Men employ tent only as temporary.
 - b. A tent is uncertain protection from beast and storm.
 - c. A tent is poor protection to a man's goods.
- 2. The house is a symbol of permanency.
 - a. Deep foundations are laid.
 - b. Carries a true sense of protection.
 - c. Its permanence holds family memories that are sacred.
- 3. David remembered the traditions of the fathers.
 - a. The moving tent life of Israel.
 - b. The unabiding of his own nomadic life.
 - c. He confesses he sought for "a city which hath foundations" (Heb. 11:9, 10).

III. A CHOICE BETWEEN GOOD AND EVIL

- 1. "The tents of wickedness."
 - a. Gaudily bedecking does not constitute right.
 - b. A sound of gay carefreeness does not guarantee right.
 - c. Plenteousness does not indicate righteousness.
- 2. "The house of my God."
 - a. David was king. He points to the humblest servant as favored in the house of God.
 - b. The stage scenery of the world will soon pass.

- c. The pleasures of divine service abide.
- 3. All moral creatures base their destiny upon choice.

CONCLUSION

- 1. A doorkeeper is entrusted with the protection of the household.
- 2. A doorkeeper must make welcome the guests.
- 3. A doorkeeper must make the house attractive.
- 4. David chose to be God's door-keeper.

Evening Message—January 30**WHY SIN DOES NOT PAY**

But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin (Heb. 3:13).

INTRODUCTION

- 1. Canaan was the goal of those who left Egypt.
 - a. By divine promise.
 - b. By human desire.
- 2. "They did not enter in because of unbelief" (v. 19).

I. THE DECEPTION OF SIN

- 1. Sin is the wilful transgression of the divine law.
 - a. Angels transgressed and fell (2 Peter 2:4; Jude 6; John 8:44).
 - b. Man transgressed and fell (Rom. 5:12; Gen. 3).
 - c. Sin brings condemnation upon all.
 - "The soul that sinneth it shall die."
 - "The wages of sin is death."
- 2. The chief characteristic of sin.
 - "The deceitfulness of sin."
 - a. It assumes false names.
 - b. Pride is called decency.
 - c. Prodigality is called sportsmanship.
 - d. Slander is called frankness of speech.
 - e. Covetousness is called thrift.
 - f. Drunkenness and revelings are signs of sociability.
 - g. Malice and revenge are hidden under the cloak of standing for one's rights.
- 3. It prefers false claims.
 - a. Lays claim to strength of will.
 - b. Boasts of its freedom from care.
 - c. Proclaims it has no fears.
- 4. It offers false excuses.
 - a. Impossible to do otherwise under circumstances.
 - b. This is my weakness.
 - c. I am waiting for others.
- 5. It makes false resolutions.
 - a. It pleads for the present.
 - b. Promises repentance tomorrow.

II. THE EFFECTS OF DECEPTION

"Hardened through the deceitfulness of sin."

- 1. It hardens the soul against the statements of God's Word.

- a. Commands.
 - b. Examples.
 - c. Warnings.
 - d. Promises.
- 2. It hardens against the admonitions of conscience.
 - 3. It hardens against the providences of life.
 - Deliverances, escapes, sickness, bereavement, reverses, etc.
 - 4. It hardens against all the strivings of the Spirit.

III. A REMEDY OFFERED

"Exhort one another daily, while it is called today."

- 1. An awakening necessitated.
 - a. The heedlessness of sin.
 - "Take heed."
 - b. The danger of this deception.
 - "Departing from the living God."
 - c. The sounding of the alarm.
 - "Exhort one another."
- 2. A constant watch care urged.
 - a. The lost sense of present danger.
 - b. The tendency to procrastination.
- 3. The urgency of present salvation.
 - c. The urgency of present salvation.
- 3. The divine call assured.
 - "While it is called, Today."
 - a. A call of mercy.
 - b. A call heard by all.
 - c. A call yet extended.
 - d. A call that may be withdrawn.

CONCLUSION

- 1. The terrible example of the fathers in the wilderness (vs. 8-11).
- 2. God will not deal less justly with this generation.

SERMON OUTLINES

The Glory of the Ministry

H. C. HATHCOAT

Ministers do not have the respect from the world they used to have—why?

I. SOME REASONS FOR THESE CONDITIONS

- 1. Rise of atheism and evolution.
- 2. Scandals caused by ministers.
- 3. Lack of respect for each other.
- 4. Lack of respect by the laity.
- 5. Lack of self-respect.

II. GLORY OF THE CALL (Isa. 6:1-8).

- 1. King's advice to his son, "Don't stoop to be a king if God calls you to the ministry."
- 2. We are ambassadors (2 Cor. 5:20).
- 3. We should magnify our office (See Rom. 11:13; 2 Tim. 1:9).

III. GLORY OF THE WORK (Acts 26:16-18; 1 Tim. 4:15).

- 1. Best people to work with.
- 2. Joy of preaching and getting people saved from sin—riches.
- 3. Seeing a church grow and people measuring up to the Word.
- 4. More important than banker, lawyer or doctor.

IV. GLORY OF THE REWARD (Psa. 126:5, 6).

- 1. Save a soul from death (Jas. 5:20).
- 2. Souls saved in glory (1 Thess. 2:19).
- 3. Shine as the stars (Dan. 12:3).

CONCLUSION

If there are ministers who have been feeling that their work is of little importance, I hope that this message will send you away with more courage and ambition for souls.

Hezekiah

(2 Kings 18:1-7)

INTRODUCTION

- 1. Hezekiah was the son of a wicked heathen king (Ahaz), who was an idolater. He made his sons to pass through the fire.
- 2. After the death of Ahaz, Hezekiah reigned in his stead.
- 3. He did not follow the wicked example of his father. This is commendable. Some get very little encouragement at home and still make good.
- 4. Notice some things about Hezekiah:

I. HE ACCEPTED THE TRUE GOD

- 1. Destroyed idols (v. 4).
 - a. A noble act.
 - b. People today need to do the same.
- 2. He took a definite stand for God.
 - a. The necessity of taking a stand.
 - b. So many want to be saved and keep it secret.
- 3. He trusted in the Lord.

II. HE DID THAT WHICH WAS RIGHT

- 1. It is one thing to get saved and another to keep saved.
- 2. Doctrine of eternal security is false. We are secure only as we walk in obedience to God and do the right.
- 3. Hezekiah departed not.
- 4. He kept commandments.
- 5. He clave unto the Lord.

III. AND THE LORD WAS WITH HIM

- 1. One may be uneducated, and may be limited in talents, etc., but if God is with him he can be a blessing. However it is better to have both.
- 2. God has promised to be with us. Jesus said, "Lo I am with you always."

IV. AND HE PROSPERED WHITHERSOEVER HE WENT FORTH

- 1. He might have had earthly riches.
- 2. We know he did have spiritual prosperity.
- 3. He was not lean in soul as many professing Christians.
- 4. Spiritual prosperity is better than the material.
- 5. All can prosper spiritually.

CONCLUSION

Have you forsaken your idols? Have you taken a stand for God? Are you enjoying spiritual prosperity?

—WRITER UNKNOWN.

Expository Outlines

Lewis T. Corlett

God's Expectation

Lesson—1 Peter 1:1-21.

Text—1 Peter 1:15, 16.

I. GOD EXPECTS SOMETHING OF HIS CHILDREN

1. God does His best to help His children to make progress.
2. Children of God should expect something of themselves.

II. BASIS OF GOD'S EXPECTATION

1. A nature imparted. "Partakers of his divine nature" (2 Peter 1:4).
 - a. A new birth.
 - b. A new creation.
 - c. Desires for the same things as God desires.
2. An imparted hope. "Begotten us again unto a lively hope" (v. 3).
 - a. An anticipation of a realization.
 - b. An expectation of receiving something already desired.
3. A prize set before man. "To an inheritance" (v. 4).

III. THE REASON FOR GOD'S EXPECTATION

1. His own character. "For I am holy" (v. 16).
 - a. God's primary reason for expecting holiness of His children is that He is satisfied with His own character.
 - b. Like a true parent He desires His children to be like Him.
 - c. Same basic character and emotion to control.
2. Preparation for a day of revelation. "Ready to be revealed in the last times" (v. 5).
 - a. Day of revelation is coming.
 - b. Motives and intents will be uncovered.
 - c. Carnality makes the heart impure and unclean.
 - d. God desires His children to be clean and pure and holy when the day of revelation comes.

IV. MEANS OF RECEIVING GOD'S EXPECTATION

1. Recognition of the source and provision (vs. 18, 19).
2. Recognition of the proper standard.
 - a. "Not fashioning yourselves according to your former lusts" (v. 14).
 - b. According to His standard (v. 15).
3. Obedience. "As obedient children" (v. 14).

V. DO YOU HAVE GOD'S EXPECTATION?

The King's Highway

Lesson—Isaiah 35.

Text—Isaiah 35:8.

I. LOCATION OF THE HIGHWAY

1. In the wilderness, among sand dunes, cactus, weary land, loneliness (v. 1).

2. Something happens before the highway is built (v. 2).

- a. Water breaks forth.
- b. Desert blossoms as the rose.
- c. Abundant vegetation.

3. Description after the change (v. 2).

- a. Glory of Lebanon.
- b. Excellency of Carmel and Sharon, fruitfulness and flowers.

II. THE KING'S HIGHWAY

1. The Master builds it.

- a. Above the sand, vegetation and foliage (v. 8).
- b. So plain that wayfaring men, though fools, can't miss it (v. 8).

2. The gospel has brought new life to the people so they can travel on it (vs. 3-6).

- a. Restoration of powers of knowledge (v. 5).
- b. Restoration of powers of action (v. 6).
- c. Restoration of powers of utterance (v. 6).

3. The travelers.

- a. Ransomed of the Lord (v. 10).
- b. Redeemed (v. 9).
- c. The restored (v. 8).

4. Traveling conditions.

- a. Springs of water abound (v. 7).
- b. No unclean things or ravenous beasts (v. 9).
- c. Everlasting joy and gladness (v. 10).

5. Terminus of the highway.

- a. Zion. Type of heaven (v. 10).
- b. Place where no sorrow and sighing or sin will be.

6. Name of the highway (v. 8).

- a. Way of holiness.
- b. Built by the King for the King's subjects and leads to the King.

III. ALL ARE INVITED TO TRAVEL THIS HIGHWAY

The Spirit Giveth Light

Lesson—2 Corinthians 3.

Text—2 Cor. 3:17.

I. THE SPIRIT IS THE BASIS OF ALL CHRISTIAN LIVING

1. Contrasted with the conditions under the law.

2. The superiority of the gospel illustrated.

II. THE SPIRIT LIFE IS SUFFICIENT

1. Given through God (v. 4).

2. The Christian's sufficiency is through and of God (v. 5).

- a. He is the Source of life.
- b. He is the objective of the Christian's life.

- c. He is the power of the apostle's life. "Who hath made us able ministers of the new covenant" (v. 6).

3. Results contrasted with the law (v. 6).

- a. The letter worketh death.
- b. The Spirit giveth life.

III. THIS LIFE IS GLORIOUS

1. Exceeding the former (vs. 7-16).

- a. Former incited fear.
- b. Glory seen principally in countenance of Moses.

2. Glory of the new.

- a. Glory of persons (v. 17).
 - (1) The Spirit of God.
 - (2) Christ giving Himself.

- b. Glory of continuance (v. 11).
 - (1) Former temporary.
 - (2) New eternal.

- c. Glory of Freedom (v. 17).

- (1) Freedom from sin and its consequences.
- (2) Source of freedom and liberty.

3. This glory changes the one who has it (v. 18).

IV. SPIRIT LIFE IS FOR ALL WHO FOLLOW CHRIST

The Light of God

Lesson—2 Corinthians 4.

Text—2 Cor. 4:6.

I. A BEAUTIFUL PICTURE OF MAN'S RELATIONSHIP TO GOD

1. God wants the life to be brighter each day.

2. God has given light (v. 6).

- a. Given by the same power which wrought creation.
- b. The same God works in the heart.

II. MAN'S RELATIONSHIP TO THE LIGHT

1. Light demands that he take a stand against harmful things.

- a. "We faint not" (we are not cowards) (v. 1).

- b. "We have renounced the hidden things of dishonesty." (We have renounced the secrecy which is of shame (v. 2).

2. Positive conviction of being an example.

- a. By manifestation of truth (v. 2).
- b. Before those blinded by sin (vs. 3, 4).

3. The message of the light bearers.

- a. The Word of God (v. 2).
 - (1) Not handled deceitfully.
 - (2) Neither for selfish interests.

- b. Christ Jesus the Lord (v. 5).

4. Man has this light now in earthen vessels (v. 7).

- a. In perishing vessels of clay—bodies of man.
- b. That the glory may be of God.

III. THE LIGHT IS BENEFICIAL

1. Brings deliverance (vs. 8, 9).

2. Gives hope and courage (v. 16).

3. Gives proper vision of present problems (vs. 17, 18).

4. Leads to proper consideration of heaven (2 Cor. 5:1).

The Freshness of the Gospel

LESSON—2 Corinthians 5.

TEXT—*All things are become new* (2 Cor. 5:17).**I. PAUL RECEIVED SOMETHING NEW ON THE ROAD TO DAMASCUS**

1. Its freshness never wilted.
2. Maintained its glory of revelation.
3. People of that day recognized the Christians had a secret of real living.

II. FRESHNESS OF THE GOSPEL

1. New view of self. "We know no man after the flesh" (v. 16).
 - a. Different from ecclesiastical conceptions.
 - (1) Shrouded in the letter of the law.
 - (2) An immortal soul on the way to eternal destiny.
 - b. A life that never dies.
 - c. Possibility of fellowship with God (v. 5).
2. New knowledge of God. "All things are of God" (v. 18).
 - a. God is not a detached abstract principle but a living personality, near, having contact with all things.
 - b. A God of reconciliation.
 - c. A God co-operating.
 - (1) "Given unto us the ministry of reconciliation."
 - (2) Now then we are ambassadors for Christ" (v. 20).
3. A new attitude in service.
 - a. Labor to be accepted of God (v. 9).
 - b. Must give an account of service (v. 10).
 - c. Service of persuading men (v. 11).
 - d. Service beyond what others may expect.
 - (1) "Besides ourselves, it is to God" (v. 13).
 - (2) Motivated by the love of Christ (v. 14).

4. A new conception of heaven (v. 1).
 - a. Specially prepared place for each Christian.
 - b. A clear consciousness "For we know."
 - c. A building to suit the needs of His children.
 - d. Eternal in the heavens.

- e. Children of God sigh for it (v. 2).
- III. CHRISTIANS SHOULD SO LIVE AS TO MAINTAIN THIS FRESHNESS**
1. Labor to be accepted of Him (v. 9).
 2. Go beyond for Christ's sake (v. 13).
 3. Do Christ's work while waiting.

"We pray you in Christ's stead."

An Outline Study of the Book of Hebrews

Paul S. Hill

CHAPTER THIRTEEN

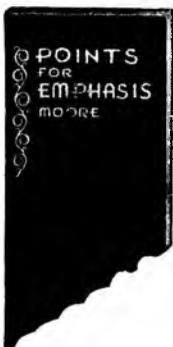
THE last chapter of Hebrews is a continuation of the exhortation which began in chapter 12, however it has this difference: the exhortation of chapter 12 is mostly in reference to the attitude of Christians toward the world, while chapter 13 is concerned with the attitude of Christians toward each other. "Let brotherly love continue," "Be not forgetful to entertain strangers," "Remember them that are in bonds, as bound with them," etc. There is advice and commandment concerning the spiritual and religious leaders, there is warning against strange doctrines. One verse in this chapter contains in small compass the teaching of the New Testament. It is verse 12, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." This verse placed as it is in the closing of the epistle, brings once more to the mind of the Hebrew people the great fact of Christ, and the teaching of the Old and New Testaments concerning Him. The entire sanctification of the people is contained in the atonement that Christ has made through His blood.

Another portion of this chapter demands attention, that is the benediction in verses 20, 21. "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 in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen." This is the apostolic benediction, and is bestowed on the New Testament Christians. It is from the God of *Peace*. Not law nor Sinai, but a reconciled God, reconciled through the blood of the everlasting covenant. He has brought again from the dead our Lord, that great Shepherd of the sheep. Christ was raised from the dead on the merit of the blood of the everlasting covenant, and was made the great Shepherd of the sheep on the merit of the blood of the everlasting covenant, and He will perfect His people in every good work through the blood of the everlasting covenant.

Surely the case for Jesus Christ the Son of God has been well presented in the Book of Hebrews. It is no idle note that concludes the benediction of this epistle with "glory" to "Jesus Christ for ever and ever." To Him the "author and finisher of our faith" we add our praise, and offer our prayers that we may be counted worthy through the blood of the everlasting covenant to be partakers in that kingdom that cannot be shaken, even the kingdom of Christ in the holy conquest of this world's dominions, and in the subjection of the world to come.

It would seem unfair to conclude these brief and feeble notes without exhorting the Christian brethren to stand to the fight of faith. Many seem bewildered and confused. They are afraid of coming events. The student of prophecy has brought a dark picture for the future. Many men are frightened for fear of those things which are coming on the earth. They are afraid of the "man of sin" or the "battle of Armageddon" or "the perilous times" or some other coming event or condition. These may come, but God will be on His throne and His children will be in His care. Let us carry on the New Testament battle for God. Never give way to the thought that the Old Testament was better than the New, or that there is no progression in the New Testament program. Let us go on to perfection. Let us engage ourselves in

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the perfecting of the New Testament program. Just as those Old Testament worthies fought the fight of faith in order that they might bring on the day of Christ so let us fight that the New Testament program may accomplish under God the things it is in the purposes of God designed to do. Amen.

APPENDIX

Since the Epistle to the Hebrews was written many things of a religious character have taken place in the world. There have been periods when it would seem that the existence of transformed lives could not have been forcibly presented as a proof of the genuineness of New Testament Christianity. The wonderful sweep of the New Testament Church during the first three centuries was halted and the backward tide began. The period known as the "dark ages" took the place of the victorious advancement of the light of truth as it is in Jesus. The kingdom of God, and the conquest of righteousness seemed almost defeated. The development of the New Testament program seemed sidetracked and salvation by faith stunted and retarded. However a little study of the situation reveals that the cause of all the loss was due to about two things, one, the loss or misuse of the pentecostal power and purity on the part of the Church, and two, the capture of the New Testament faith by the combined religious and political powers of the pagan world. Failure to remember the "things spoken" was the cause of spiritual decay. The mighty support afforded by the Old Testament to the New Testament faith in Christ was obscured by tradition and in some cases mythology. Such a program of religion is worthless to save men or nations. The New Testament faith is an extreme faith. No lukewarm gospel will satisfy. Only the cleansing and power of Pentecost can enable the New Testament Church to carry out the program of the kingdom as outlined in the Epistle to the Hebrews.

With the Reformation under the human leadership of Luther the contents of Pentecost began to reappear. Faith in Christ was revived. The Old and New Testaments were translated. The true Church sought and received again the purity and power of Pentecost. Spiritual life took the place of dead forms and meaningless worship. During the last four hundred years there has been a general reviving of that New Testament faith for which the Epistle to the Hebrews so stoutly battles.

True, since that day that Church has divided into many denominations, but who can say that in the long run these will not be more able separately to carry out the program of the gospel than otherwise they could have done? The Bible Societies and the missionary movements of the several denominations are making a vast impression on

the world and the end is not yet manifest.

Some large portions of those professing Christianity are neglecting the things spoken, some have denied the deity of Christ, some scoff at all the supernatural in religion, but the Old and New Testaments are still with us. The position of the Scriptures is daily being strengthened by the testimony of the rocks and sands of the earth's surface. These are truly great days for those who desire to advance the "faith of our fathers." The skies of Pentecost are open. The blood of the everlasting covenant is just now able to cleanse from all sin. Every redeemed faculty may just now be endowed with the power of the Holy Ghost. We can still build for that kingdom that cannot be moved. We can still by faith join ourselves to that Christ who has for us brought in subjection the world to come.

Let us then be afraid of nothing except failure. The road is open to victory for the New Testament Church. The bugle has called for an advance all along the line. Let us go on unto perfection. Even the perfection of the New Testament program.

There are some things that God has in His own prerogative. Some things neither men nor devils can change. All the abilities of God are concerned in the carrying forward of some divine purposes. That the world to come is to be brought under subjection is a statement of the Scriptures. It shall come to pass. He who lost none of His position in the Godhead while He stooped to the level of the incarnation has conquered death, sin and hell. He has subdued the world to come, and we may be partakers with Him in that kingdom that cannot be shaken. For God hath spoken.

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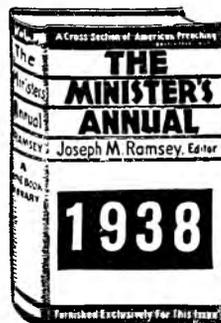
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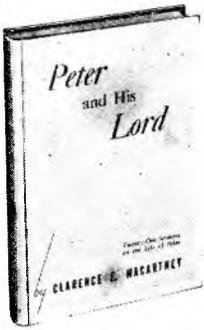


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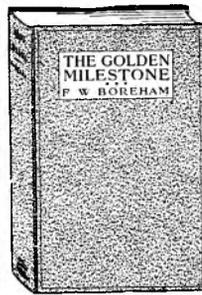
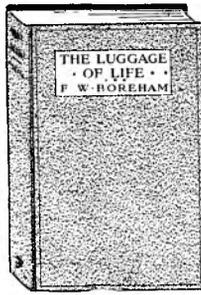
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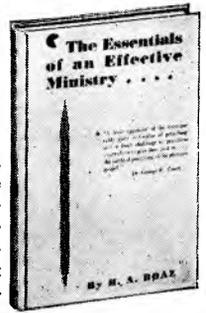
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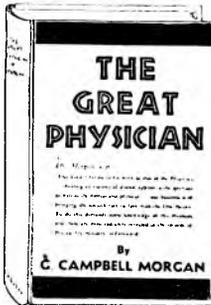
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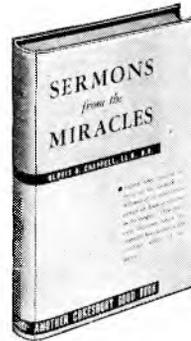


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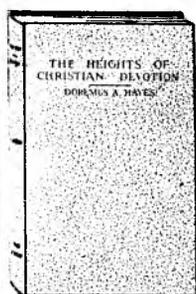
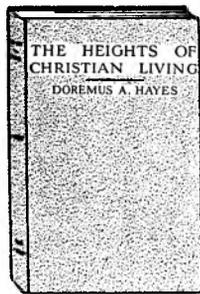
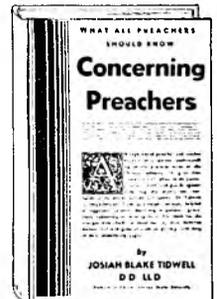
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