

The PREACHER'S MAGAZINE

We are constantly on a stretch, if not on a strain, to devise new methods, new plans, new organizations to advance the Church and secure enlargement and efficiency for the gospel. This trend of the day has a tendency to lose sight of the man or sink the man in the plan or organization. God's plan is to make much of the man, far more of him than of anything else. Men are God's method. The Church is looking for better methods; God is looking for better men.

When God declares that "the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him," He declares the necessity of men and His dependence on them as a channel through which to exert His power upon the world—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer.

The real sermon is made in the closet. The man—God's man—is made in the closet. His life and his profoundest convictions were born in his secret communion with God. The burdened and tearful agony of his spirit, his weightiest and sweetest messages were got when alone with God. Prayer makes the man; prayer makes the preacher; prayer makes the pastor.—E. M. BOUNDS in *Preacher and Prayer*.

The Preacher's Magazine

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

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

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

D. Shelby Corlett, Managing Editor

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

The Preacher As a Builder

THE EDITOR

THERE is always a place for the pioneer. There are always places that need a church, and bold leaders are needed. Leaders who will go in where the people do not want them and stay until they feel they cannot get along without them. When it is reported that 9,000 churches in America closed their doors in 1935, this is not to be interpreted as an unmitigated calamity. Many churches have to close on account of the shifting of population. Business crowds them out. The people move to new centers. Or the location of the church was a mistake to start with. There was not a net loss of 9,000 churches. There were consolidations and then there were new churches opened. The rural church with a once a month pastor is passing, along with the one-room schoolhouse. This does not mean that rural churches are to vanish, but it does mean that they must be properly located and that they must put on an efficient program. The children who attend consolidated schools where they have equipment comparable to that furnished the children of city dwellers, cannot respect a church program where there is no equipment for Sunday school work and where the pastor ministers only one Sunday in the month. This is no particular plea for the community church. I personally believe that the denominational church is by all odds more satisfactory than any hybrid organization that has yet been invented. But the denominational church must recognize its obligation to sustain a program of religious activity that will win and hold people who have become accustomed to hard-surfaced roads, by means of which the weather contingency has been removed, and to activities in other lines up to the standard of our new day.

But it is often quite as difficult to sustain and enlarge a church which is already established as it is to found and establish a new church. Therefore we must not accuse ministers who serve established churches of seeking "feathered nests." If I were asked today to select a man to go into a new community and establish a church and to select another to lead on in a church which has been functioning for ten years or longer, the last mentioned task would give me quite as much concern as the

first. In either case, the task is one for the constructive builder, and there are three things demanded of both men and of us all.

First, we must in some measure build on another man's foundation. Second, we must plan to leave our work in such form that another can build upon what we have done. Third, we must enlarge our own caliber with the growth of the work that we may be able to co-operate and to secure co-operation at longer range.

In a Christian land there is no place where someone has not preceded us. His work may have been faulty, his material may be unrefined, but we are his successor and we must preserve what he has done. We must hold on to the half-baked until we can develop them into well-done members or until we can replace them with a better type. Clearing the ground merely that a desert may succeed a wilderness is poor labor.

Boreham tells of a Swiss village whose pride was the little mountain stream which flowed through its midst. But in time a noxious growth took possession of the stream and choked its current and converted its beauty into a veritable swamp. The roots of this noxious growth penetrated so deeply that they defied practical efforts looking toward elimination. But at last, under the advice of an expert, the villagers planted willows on the banks of the stream. The roots of the willows reached down and absorbed the substance upon which the noxious plant was wont to feed, and the unwanted was removed by the addition of the desirable. This is the process of getting rid of mossbacks in the church, and of all undesirable elements. Deliverance comes more often through addition than through subtraction. You can better save the church by means of a genuine front-door revival than you can by the destructive route of a back-door demit.

There are many kinds of "fool preachers," but I believe the preacher who knocks on his predecessor is at the top (or bottom, whichever is the position of the most foolish of fools) of the fool list. There is no question as to what any of us could do if we had a good bare spot on which to begin and then could have good, sound material brought to our hand as we call for it. The test is, what can we do with a church that is poorly located, whose members are too few in number and of inferior type, and whose former pastor followed plans that we would never adopt? Well, no doubt the proposition is difficult, but if we build we must build on the foundation another laid, and largely out of material another gathered.

But there is the second demand. We cannot stay in our present church forever. Death or age will remove us, if something else or someone else does not. Of course long pastorates are desirable, but not many pastorates are successful for a period to exceed ten years. A pastor who can stay and lead on successfully for four or five years is much more than an average man. Every preacher must "keep his hat on," and be ready to move. The church cannot move, and whenever the pastor be-

comes a bone of contention to any considerable extent, he should of his own election move on. He must not whine around his friends and divide the church into two camps. He must take counsel with himself and move on. But he must always leave the church so another can take it and go on with it. Failure to do this is failure indeed. If a preacher builds around himself in such a manner that when he leaves his work perishes he is building of hay and stubble. The best compliment a preacher can have is that his work goes on when he goes away.

But, lastly, the preacher must grow when his work grows or he will be unhappy and will come to ultimate defeat. Many a man who ran a crossroads store successfully became bankrupt when he went to the city and attempted a department store. He could do good work himself and he could personally direct the boy who came in to assist him on Saturdays, but he was lost in the mazes when he had people working with him and for him whom he could not see and personally direct. He was incapable of either giving or securing long-ranged co-operation. And many a preacher who succeeded with a church

of one hundred or less members utterly fails with a congregation of three or five hundred.

It is not easy to describe the quality we are seeking to emphasize. Some men are such incurable "eye-service" men that they do not feel bound to look after the denominational interests unless some secretary from headquarters is looking right in over their shoulders, and these same men are incapable of giving another a job and giving him a chance to do it. They are short-ranged and small calibered and—I was about to say, they cannot help it. But I will not say that. They can help it. They should help it. They must help it or die. The way? Well, if one wants to do it badly enough, he will find the way to do it. The trouble is with the will and purpose.

Anyway, the preacher is a builder and he must find a way to build on the foundation of those who have wrought before him; he must leave his task in such a form that another can come on and add to the building without the necessity of wrecking it, and he must grow as his work grows or he will perish and drag his work down with him, and nobody can make it otherwise.

Sin's Sentence

OLIVE M. WINCHESTER

But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself (Heb. 9: 26b).

The mind of the writer of the Epistle to the Hebrews had been dwelling upon the types and shadows in the Mosaic ritualism, especially the most sacred ceremonialism of all, the entrance of the high priest into the Holy of Holies on the Great Day of Atonement. This occurred once a year, coming in the fall in the same month of the Feast of Tabernacles. These two events together with the fact that the month was introduced by the Feast of Trumpets made this time of the year very important. But the other two events had not the significance as did the Great Day of Atonement.

While there were atoning elements in other sacrifices, yet this was the supreme act of atonement for the sins of Israel. The high priest first made an offering for his own sins, sprinkling the blood upon the mercy seat, and then for the people as a whole. As one has said, "The Day of Atonement represents the culmination of the Jewish expiatory ceremonial, and the ideal expression of Israel's religion, and as such supplied the writer of Hebrews with some of his most striking typology."

ONCE AT THE END OF THE AGE HATH HE APPEARED

Turning from the ceremonialism of the past the author sees no longer the type but the reality which has been typified. He sees Christ. As John the Baptist stood by the River Jordan and lifting up his eyes saw a sublime figure in whom he recognized all the hopes of the ages coming to fruition,

and exclaimed, "Behold the Lamb of God!" so does the writer of our epistle see Christ.

The Christ who had been prefigured in the sacrifices of the Hebrew cultus, the Christ who had been foretold by prophet and by bard, the Christ for whom all had been looking, the Messiah, the hope of the Jews, and the "light to lighten the Gentiles," he hath appeared. Hope had passed into fruition.

We note first in speaking of the appearance of Christ that the specification is made that once, and once only, did He appear. Each year the high priest had to make atonement for sins. The effect of the expiation was temporary. It covered the sins of the past, but it had no preventive element; it could not create in the life of the people a dynamic that would motivate them in the path of religious duty; it could not destroy the element of sin within the soul; it could not annul the sense of guilt. Accordingly each year the same weary sense of sin would necessitate an offering. Christ's offering on the other hand reached out over the sins of the past, touched the sins of the present with its forgiving power and provided for sins of the future. One offering had not only sufficient amplitude to atone for all the sins of the human race, but it likewise had sufficient dynamic to do effective work within the heart, for we read in this same epistle that "by one offering he hath perfected forever them that are sanctified" (10: 14).

This thought of once and one offering seems to have been a dominate one in the mind of this writer, for he not only mentions it in the two

instances noted but we read again, "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (10: 12). Still another verse, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (10: 10).

The next point that we would notice under this section of the verse is the statement "at the end of the age." The Authorized Version reads, "in the end of the world." The Greek has two words indicating world, one denotes the world in the realm of space and the other in time. It is the second meaning that is indicated here so the reading "at the end of the age" expresses the thought more definitely. The Greek reads, "at the conclusion of the ages," and in consequence of this reading Westcott comments, "at the close of a long complex course of finite development." While similar phrases are found elsewhere in the New Testament, this exact phrase is not found. Matthew uses the phrase, "at the conclusion of the age," 13: 39, 40, 49, but in these instances it is the singular that is used and not the plural. The thought in our passage is that there had been a series of preparatory events leading up to this one great climactic event.

Another point to be noted in connection with this phrase is that it differs in meaning from that which is found in the words, "in these last days" (1: 2). As the commentator says, "This latter phrase describes the last period of 'the present age'; while the former marks a point of termination of a series (so to speak) of preparatory ages. The death of the Lord, including His resurrection and ascension, is essentially the beginning of a new development in the life of man and in the life of the world."

Still again we should consider the word for end; it is a compound of the regular word for end and thereby differs from it in that while the regular word denotes the end as a fact, the word in our text denotes the end as a consummation, "an end involving many parts." This emphasizes the fact that Christ's appearance was a great climactic event.

TO PUT AWAY SIN

The great objective of the appearance of Christ at the consummation of the preparatory ages is clearly set forth. It was to put away sin. We can judge somewhat of the magnitude of an event by the preparation preceding. When we consider the ages past in which there was long, weary looking for a Savior, in which by one method or another the people were disciplined and trained, then we feel that there was outlying an event of the highest importance.

But the appearance of Christ was not for some wondrous display of divine power, that the world might have a revelation of the might and glory of God. This had been given at Mt. Sinai. His appearance now had as its supreme objective the putting away of sin. Again at a future time the power and might of the Godhead will be manifested when Christ shall come, but not in his first coming. He came in humiliation to offer Himself a sacrifice for sin.

In analyzing the phrase "to put away sin" we note that it is not the forgiveness of sins, that is indicated. This may be given in connection with the sacrifice of Christ in other passages of Scripture and does form part of the mission of salvation, but is not the point stressed here. The same word used in this connection to put away is found in chapter 7: 18 which reads, "For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof." The thought is that the commandment is completely abrogated. So here there is the disannulling or doing away with sin, not a disannulling in that it is rendered inoperative, but its operative principles are removed. Theodoret, an early writer, makes a comment that corresponds with our belief; he reads thus: "He entirely [every end] destroys the sin [might read the sin principle] promising immortal life to us."

To understand the significance of this part of the text more fully, we need to note the expression for sin. In the first place we see that the definite article is used; it is the sin, not an act of sin, not sins in the congregate, though this thought occurs quite frequently in the epistle, but a specific form of sin and that specific form of the sin, the ultimate sin, the source sin.

The import contained in the use of the definite article is reinforced by the word for sin itself. While this word in the plural denotes acts of sin, in the singular, being an abstract noun, it carries the idea of an abstract quality, that is, it is not an entity by itself, but it is a quality that inheres and we know it in its activities, yet we form a concept by abstracting and creating a general idea from the various objects in which the quality inheres. Man becomes "conscious of principles, tendencies, dispositions which are themselves evil, and which produce evil results." The quality of sin inheres in these principles, tendencies and dispositions, and they constitute the fount of all actual sins.

The great purpose of Christ's coming then was to deal with this original fount of sin within the soul. Aristotle was accustomed to ask the question whether a man were virtuous or became virtuous because he did virtuous acts or did he do virtuous acts because he was a virtuous man. The answer always accepted the latter premise. Then if we apply this reasoning to sin we would say that a man does evil because he is a sinful man, that is, sin primarily is within the soul, a state and condition, and Christ would lay the axe at the root of the tree."

In dealing with this fountain of sin within the soul, the objective is its complete annihilation. If a remnant of evil is left, then its affection can easily spread again; if it is overpowered or stunned, its life may return; it must be thoroughly eliminated. Christ gave Himself for this one great purpose that the principle of sin might be destroyed, and then the acts of sin would cease.

Thus we see the great climactic event of the ages, the appearance of Christ, to put away once and for all this great tragic evil in the heart of man that it may no more defile the heart and divert

the desires and pervert the dispositions, that it may not be an inciting element impelling man to do evil deeds and live a life dishonorable to himself and to God who created him.

By one act this provision of grace was wrought,

but it remains for each of us to appropriate its efficacy. When we view the defilement of sin on the one hand and the glory of a redeemed life on the other, how eagerly should we reach forth for this great salvation?

The Love of God as Expressed in the Old Testament

C. B. STRANG

The idea of divine love is important because it is the basis of our religion. The concept that God is love is early evidenced in the Old Testament. Many terms are used to express this idea. The Hebrew word "ahab" is used in reference to both human and divine love. But "chesed"—lovingkindness; and "racham—loving compassion, and "emeth"—loving faithfulness, are attributed unto Jehovah.

There is, however, evidence that Israel thought that this love was showered upon their nation, but was not to be enjoyed by others. No doubt God did show lovingkindness to Israel from the beginning of its history to the close. But we must be careful that we do not make the mistake of believing that God loved Israelites better than He did Canaanites. God never was a respecter of persons. He loved individuals long before there was a nation called Israel. God did bless Israel more than He did contemporary nations, but only because they were enlightened relative to the only living God, and because they worshiped and served Him. The Israelites were God's chosen people in the sense that He chose them to be the vehicle to carry His love and prepare the kingdom for His Son. They became a chosen nation in order that there might be a chosen family and a chosen individual through whom the Messiah might come. God loved Israel individually and collectively, but He loved others just as much, but sad to say, the nations other than Israel were blind to His love.

Israel tried to corner this love. Jonah even refused to carry the message of it to others because he really thought that Israel should not share Jehovah with other nations. Hosea, the great love prophet of the Old Testament, pictures the love of God in a glorious way, but seems to indicate that God's love is only for Israel. Not until Isaiah's time does God succeed in getting His message of universal love into the understanding of men.

It was easy for Israel to get the idea that God loved them especially, for God had delivered them from bondage. Many times He preserved them from destruction. Through Abraham and Moses He entered into a covenant relationship with them, the underlying thought of which was divine grace. Through Hosea God pictured Himself as a Husband to Israel, and in many places in the Old Testament He is referred to as Father. The covenant relationship, the relationship of husband and father, are all expressions of God's love. These relationships were not expressed to other nations, but only because they were too ignorant to receive them and too sinful to

appreciate them. No other nation had a Moses to teach them of God and His great love. Thousands of years of world history rolled by before God had prepared a people to go out and tell the world of His love. For thousands of years Israel had the same attitude toward other nations as many today have toward foreign missionary work. Sometimes we act as if God were only the God of the United States and not of the millions beyond the sea.

God loved Israel, but this love did not cause Him to forbear in punishing them for their sinfulness and disobedience. Instances of judgment and wrath are noted in the Old Testament, but underlying God's entire dealing with this nation is His lovingkindness, loving compassion and loving faithfulness.

Many passages are found in the Old Testament exhorting Israel to love God, several are found expressing God's love for Israel, but aside from the Psalms, few are found expressing man's love for God. The word "love" is found frequently denoting God's feeling toward Israel, but many times where the word itself does not appear God expresses His lovingkindness and sympathy in His care and protection.

Of course the climax of God's love is found in the New Testament in the giving of His Son. The Old Testament reflects the love of God in the promise of His Son, and the New Testament reflects His love in the gift of His Son.

I Trust My Guide

He holds the key to all unknown,
And I am glad.
If other hands should hold the key,
Or if He trusted it to me,
I might be sad.
I feel His hand; I hear Him say,
"My help is sure."
I cannot read His future plan,
But this I know;
I have the smiling of His face,
And all the refuge of His grace
While here below.
Enough. This covers all my want,
And so I rest;
For what I cannot see He sees,
And in His care I sure shall be
Forever blest.—SELECTED.

The Devotional Life of the Minister

Millard R. Fitch

IN this day when the utter folly of leaning upon material things is being demonstrated very forcibly, the minister is challenged to present to the world both an example and a message of faith that will lead souls to know God. I am convinced that we have talked about an intelligent faith so much that we have almost failed to possess a trusting faith—the sort of faith suggested by our Lord when He said, “Except ye become as little children, ye cannot enter the kingdom.” There are many indications that Christian men and women are hungering today for this simple, childlike, trusting faith. The Apostle Paul rose to the height of such a challenging, victorious faith in his utter commitment of his soul to the providential care of his life in his words, “All things work together for good to them that love the Lord.” A trusting bit of verse from an old school reader has always impressed me:

*Cold winds may blow,
And snows may fall;
But well we know,
God cares for all.*

Ministers need this faith as a basis for a truly devotional life.

The minister's devotional life is at once his strong asset and his difficult problem. Because of the basic value of all that relates itself to his spiritual development no minister can regard this subject with unconcern. Neglect foreshadows weakness and failure.

Success guarantees for him, whatever his other gifts, power in the work of the Lord. A satisfactory and vital devotional life is a perennial problem. Certain habits may be formed which are of great value, but to keep free from certain formalities and abuses calls for constant purpose and persistence. To attain and retain the abandon of self, the calmness of spirit, and the receptivity of heart necessary to success in this regard calls for clear recognition of our own need and God's ability and willingness to supply our needs.

We are clear enough in our own minds about this subject of devotional life to dismiss efforts at definition. It has to do with a man's personal relationship to God and calls for earnest, honest, unhurried seasons with God. As to the content of the devotional periods of one's day, considerable latitude must be permitted. When it shall be, and where, and how we shall begin and end, and how long a time we shall spend therein, are matters which each individual must conclude for himself. We will doubtless all agree upon two elements in a wholesome devotional life, namely the use of the Word of God and of prayer. Of the latter it may be of value to remind ourselves of the need of what some have called the “two-way” prayer. We are accustomed to doing most of the talking in our prayers, and we fail oftentimes to remember that God has spoken to men in all times and certainly desires to speak to us now.

THE EXAMPLE OF CHRIST

In the matter of our devotional life we have the benefit of the example of Christ. Here, as in all regards, He possessed the perfect balance. It would have been a great experience and high privilege to have accompanied Him in the days of His ministry on earth, and to have witnessed the regularity and the reverence and vitality which characterized His devotional life. Through the records we are by no means shut off from a thorough acquaintance with the essential features of it. The profoundest reality on His horizon and the one which had influence on His every contact and judgment was God. He lived in the presence of the Father. He never was out of tune. He never permitted a spirit to creep in which inhibited the devotional atmosphere of his life.

In addition to all this, however, He felt the need of and found the time for special seasons of devotion. I am convinced He had some habits in this regard. These habits likely included times and places. A good many hints in the Scripture would point in that direction. When His closest acquaintances missed Him and wanted to find Him they had a right accurate idea (particularly in the early morning and late evening) where to find Him. The early morning has been rendered eminently sacred to us for this purpose by His use of it (Mark 1:35). It is by no means surprising that with all that He had to do He chose the quiet and freshness of the early hours for His prayer and meditation. He was unhurried in it. “A great while before day” seemed to have been one of His favorite times.

So vital and rewarding were these times to Him that in His economy of time and strength He found it best to spend all night in prayer before an unusual day. I think it not too fanciful to recall that when He came forth from the dead it was in the early morning—and those who sought Him early found Him first. Surely in our accounts of His life we have stimulating example for our planning a genuine devotional life.

THE EXAMPLE OF THE SAINTS

Further, we have the example of the saints. The reading of Christian biography will be a convincing and stimulating tonic for us to regard. From the earliest to the latest of them, their testimony is in one direction. The greater their effectiveness and the more lasting their work the more certain one is of finding that their devotional life was properly observed. They would seem to make clear this principle that apart from a vital devotional life there can be no great Christian character and service.

To choose a few such names one would think of Luther who is said repeatedly to have found himself so busy that he felt the necessity of spending the first three hours of the day in his devotions. It has been said that the Reformation was born in Luther's prayer closet. To read the life of Robert McCheyne,

who so indelibly impressed Scotland in his brief thirty years, is to read the account of a life which was daily bolstered and empowered through a remarkable devotional life. There is one in our day who is accounted by many millions as a saint, though he is not as all of us could so earnestly wish, a professed Christian. I would remind you of Gandhi and his devotional life. He has a practice which is enough to be a rebuke to most of us who have much more in our lives and experience to warrant such a practice.

E. Stanley Jones says in his book, "The Christ of Every Road," "While I was in the West I stated publicly that the ministry was not praying. I did not mean that ministers do not pray—we all do—but I did mean that we are not praying in a way that brings self-abandonment, that self-abandonment in turn bringing a venturesome faith that appropriates divine resources and leads to our receiving the Spirit as a mighty working fact in life—we have lost the depths. Very often we are feverishly busy doing nothing but being feverishly busy. I find God fading out of my life to the degree that prayer fades out. The fading out of God consciousness is the great tragedy and loss that this generation has sustained. Prayer will rediscover it."

I like the expression of Dean Brown relative to prayer, and I quote it for your thinking: "I have crossed the continent from ocean to ocean fifty-four times. In the last thirty years I have spent more than six hundred nights on the sleeper—nearly two years of my life. I never lie down in my birth to go to sleep without praying for the engineer, the fireman, the brakeman, the conductor and the train dispatcher, that they may be alert, watchful and faithful in the discharge of their duties, so that my life and the lives of all my fellow passengers on that train may be safe within their care. When morning comes I always give thanks for the protection of the night. And in all those six hundred nights on the sleeper I have never been in a wreck. Now I would not go so far as to say that my prayers have caused that result. I am simply giving you the facts. It may be that other men who have prayed just as earnestly have been in train wrecks. But I do know that I lie down to sleep with added peace of mind, because I have prayed. And because the divine Spirit is in touch with the minds and hearts of all of those trainmen for whom I pray, I believe that my prayer may have helped." And Dean Brown suggests that he always prays in the Spirit, "Thy will not mine be done." May I say I believe this kind of faith in prayer will help any man deepen his devotional life. God knows the world needs it!

RESULTS ACCOMPLISHED

A vital devotional life accomplishes results. It is worth in actual effectiveness and happiness all it costs. Let me enumerate out of the long list of accompanying results a few such results as they come to mind.

1. It keeps alive a sense of the reality of God. The ministry is ever in need of escaping the "deadening familiarity with the sublime" and also the "deadening familiarity with the commonplace." It

is so easy to become formal and to lose the tremendous force of the reality of it all. Communion with God keeps alive that empowering sense.

2. It creates an atmosphere and a climate in which a minister can best live his life and do his work. It has been said, "When Drummond entered the room the temperature changed." Perhaps we have taken too little into account this matter of atmosphere. We have lost sight of the fact oftentimes that there is that indefinable but powerfully real climate to our lives which subtracts from all that we do or which irradiates and revives. Woodrow Wilson, in recognizing this possibility, once said, "I have been in some churches where, when the minister came into the room you somehow got the impression that you had been reminded of something. The walls of the room were no longer as solid as they were; you saw bigger spaces; the mind seemed to go back to dreams that had seemed vague before you at your mother's knee . . . I have been in other such gatherings when the entrance of the minister did not suggest anything of the kind—when only another human being had come into the room—a human being who had no more suggestion of the eternal about him than the youngest person present, a man who did not carry in his mien and attitude and speech any message whatever, whose personality was not radiant with anything." I believe a well observed and persistently developed devotional life will make for an atmosphere which will be for the minister an invaluable asset in all that he attempts.

3. A vital devotional life will give power to the minister. We have all discovered that a minister's success is not finally rated in terms of how brilliant or how eloquent he is, not in how many meetings he attends or doorbells he rings. It is finally a matter of spiritually empowered personality. That is a quality which can be had by all ministers. "Ye shall receive power," was not limited to the few. It is available for us all. It is the power which gives the impression as people know and listen that God is speaking through that life. It is not stating the matter too strongly to assert that in one's devotional life is one of the conditions of power. "I find myself growing better or worse as I pray more or less," says E. Stanley Jones. These are only a few of the rewards of a well cultivated devotional life.

DEVOTION COSTS SOMETHING

We need not overlook the fact that such a practice costs as every other worth while attainment in the realm of character costs. It requires discipline of one's self and one's time to be able to achieve this mark in one's life. We are all busy; many of us doubtless have excused ourselves by saying that we are too busy. I ran across this arresting statement some time ago, "The man who is too busy to find an unhurried period each day for prayer is too busy." He is certainly busier than God intends him to be and busier than he, himself, knows he should be.

It is interesting to go back to the diary of such a minister as Dr. Andrew Bonar, of Scotland, and

see there the sacred references which were not written for publication but which have been allowed to us by his daughter "in the belief that the voice now silent on earth will still be heard in these pages calling down to us as from the other world to be 'followers of them who through faith and patience are inheriting the promises'." Here are a few extractions from his journal:

"By the grace of God and the strength of His Holy Spirit I desire to lay down the rule not to speak to man until I have spoken to God; not to do anything with my hands until I have been upon my knees; not to read letters or papers until I have read something of the Holy Scriptures."

"In prayer in the woods for some time, having set aside three hours for devotion; felt drawn out much to prayer for that peculiar fragrance which believers have about them, who are very much in fellowship with God."

"Yesterday got a day to myself for prayer. With me every time of prayer, or almost every time, begins with a conflict."

"It is my deepest regret that I pray so little. I should count the days not by what I have of new

instances of usefulness, but by the time I have been able to pray in faith and to take hold upon God."

"I see that unless I keep up short prayer throughout the day at intervals I lose the spirit of prayer."

"Too much work without corresponding prayer. Today setting myself to prayer. The Lord forthwith seems to send a dew upon my soul."

These are the words of a man who adorned his ministry with a saintly life and a fruitful service. A man who ever kept the channels of his soul clean for devotion.

The ministry must not be content to come to its work from low levels, from the common angle, with the ordinary points of view. All of us who have not attained to a satisfactory observance of our devotional life have conscience enough that we are constantly harassed with a sense of defeat. We come to great moments when we cry out to God for power—in the presence of a great sorrow in our parish, or a great crisis in our own lives, and then we wish we had been more faithful and possessed more power. It is not cheap—it costs—but let us remind ourselves that it is worth all it costs and more!

The Pastor As a Leader

C. P. Lanpher

THE individual pointed out in this caption is distinctly outlined by Webster. He says, "A leader is one that leads, that goes before to guide or show the way, or that precedes or directs in some action, opinion or movement, a guide, a conductor, one having authority to precede and direct, a chief, a conductor, a captain."

Possibly with little exception this definition defines the pastor in his work as the human head of the militant church of Jesus Christ. In the church of our age there is hardly an office that presents the possibilities in character development, both in the one leading and those who are lead as in the pastorate. The contrast between the office of an evangelist or general church officer is wide. In the office of a pastor he does not serve the church for ten days or a brief period of time. If there is the temptation to repeat or rehearse his message he knows that while this is allowable in evangelism or the ministry of a general church officer it cannot obtain in the office of a pastor. He must browse in new pastures of truth and thought if he would fill his place as a proper leader of God's people.

One possibility of pastoral leadership is the desire and cultivation of anointed ability as a pastor. The love for great preaching and pulpit ability may or may not be inherent and yet brethren is it outside the realm of legitimate aspiration? Dr. Jowett said, "I have but one passion and I have lived for it—the absorbingly, arduous, yet glorious work of proclaiming the grace and love of our Lord and Savior, Jesus Christ,"

Leadership preaching should be able to turn the common things of life into captivating truth. Emerson says, "I once heard a preacher who sorely tempted me to say, 'I would go to church no more.' A snowstorm was falling around us. The snowstorm was real; the preacher merely spectral. And the eye felt the sad contrast in looking at him and then out of the window behind him into the beautiful meteor of the snow. He had lived in vain. He had not one word intimating that he had laughed or wept, was married or in love, had been counseled or cheated or chagrined. If he had ever lived and acted we were none the wiser for it. The capital secret of his profession, namely to convert life into truth, he had not learned. Yes, he was a mere official, wrenched from the innermost vitalities of his office. His words were only words. He dwelt in the outermost courts of the temple near to all the other traffickers in holy things. He was not a living priest of the living God."

Masterly preaching of one of the greatest leaders in Methodism was truly exemplified in Matthew Simpson, while a bishop, presiding at the Central Pennsylvania Conference. His ministry had been handicapped by a long illness and his strength was sadly impaired and another had to preach the special sermon of the occasion but the bishop, after listening, arose from his seat with evident effort repeated from Revelation the words, "I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man. . . . His head and his hairs were white like wool, as white as snow; and his

eyes were as a flame of fire; . . . and his voice as the sound of many waters. And he had in his hand seven stars: . . . write the mystery of the seven stars which thou sawest in my right hand. The seven stars are the angels of the seven churches." The bishop's them was, "Christ Holds His Ministers in His Right Hand." As he proceeded he seemed to be taking in his survey all the trying experiences of the minister's life. As he spoke the languor of illness fell away from him. The sunken chest and bent shoulders passed from sight, the pallid face was lit up by the glow of his feelings. His eyes moistened as he seemed to look into infinite distances. While thus apparently rapt in vision the great congregation sobbed and ejaculated and their hearts seemed wholly responsive to the cadences of his voice. The bishop ceased speaking but the people sat still sobbing and ejaculating till, by slow degrees, they came to themselves again. To the writer there is something admirable about this type of preaching.

The elements of leadership are found in very marked embodiment in some of the military leaders whose names have embellished the pages of American history. During the dark days of the Civil War it was not the president of the separated states who inspired the people, but that peerless leader of the South, Robert E. Lee, who by his ability as a leader, foiled the best generals of the North and while hunger and the hopelessness of his cause reached its climax, yet the intrepid leadership of Robert E. Lee endeared him to the people of the South as perhaps no other character of his day.

Doubtless Moses will be universally acclaimed as one if not the greatest human leader to grace the pages of world history leading a people who had been slaves to a foreign nation, crippled by the bondage which had broken their spirit and at times brought forth a longing cry for a return to the old land of exile. Yet amidst their backsliding tendencies, Moses stands forth as an inspired leader ever holding back the upraised hand of God's wrath, when He would have blotted sinning Israel out of existence and started a new nation with Moses as a parent to a more worthy people. A pastoral leader must be a visioned leader. When the spies returned from searching Canaan the majority of them disfranchised themselves from leadership by their absence of vision. Right at this crisis God spotted two future leaders in Caleb and Joshua and when the bones of the other spies were returning to dust in the wilderness, these two visioned leaders were storming the walled cities of Canaan and adding fresh laurels to their ability as leaders.

I shall never forget my own father's description as an eye witness and soldier at Cedar Creek in the sixties. General Early the best cavalry leader of the South had surprised and beaten the Union troops. The leader of this surprised army was away in Washington on official business, all seemed lost when down the pike came the thundering hoof-beats of Phil. Sheridan on his foam-flecked charger. Immediately the scene changed by the inspired presence of a real leader. The soldiers of the North

immediately visioned a charge, and broke out in loud hurrahs, "Hurrah for Sheridan." From his lips came these words, "Boys we will lie in our old camps tonight," and putting a Michigan cavalry regiment to lead the charge with the 6th army corps behind it, the tide was immediately turned. My soldier-boy father slung his pup tent over the same sticks that night from which he had hurriedly detached it in the morning when surprised by the invaders. This one feat of leadership immortalized Sheridan as one of the greatest cavalry leaders of all time.

The pastor as a leader must not rest on past accomplishments or seemingly adopt the notion that the pastorate is a mere place to settle down and consider his field merely as a means of support for himself and his family. He must by precept and practice inspire his church to aggressive lines. If militancy and conquest ever become back numbers with him it would be better for him to turn to other lines of work than to cumber the pastorate with indolence and inactivity. Undoubtedly various departments of our church today are suffering for lack of leadership in the pastorate. The finances of the church are uncertain because the people catch no inspiration from the pastor as a giver. He takes his salary and tells them to bring their tithes in but what about his example in the matter?

The planting of new churches will largely devolve upon our District Superintendents; and yet how effectively we may tie his hands if we are careless about his support and ignore the claims of our local church obligations at this point. The report in a recent *Herald of Holiness* of the semi-annual receipts for the General Budget from New York District is not to be ashamed of but in its reading we wondered why such a lack of per capita giving in many of the larger districts. Could it be that the failure for a larger support for our foreign fields and its kindred benevolences with its \$22,000 deficit? Could it be laid at the door of our pastors who did not lead and inspire the churches by effort and example to respond in greater measure to these God-ordered enterprises? "The pastor as a leader." If he be God-called as well as man-ordained and enthused with his calling, surely he will inspire his flock in attempting great things for God. Avenues of leadership are so varied in the pastorate. The prayer-meeting affords one and here inspiration should characterize the service. How many prayermeetings are just another service in the church schedule because of the lack of anointed leadership? The prayer-meeting should be a jubilant service of praise. Long prayers in this service should be discouraged. The pastor should not get the idea that the prayer-meeting is a preaching service. His long winded talks will promote long winded testimonies or prayer-meeting speeches. This should be a service where weary, tempted, church members may come and go home from the service with fresh inspiration to meet the battles they are sure to find. The pastor is

largely the key to an inspired prayermeeting. If he is dead and noninspirational, doubtless the meeting will be the same. A ten-minute message is usually long enough and frequent snappy choruses add to the life of the service.

Pastoral leadership without doubt presents one of the greatest opportunities of any office in the church for no worker gets so close to the hearts and

perplexing problems of individual life as does the pastor. My own heart longs with intense burning to be the leader that shall find the greenest pastures for the sheep intrusted to my care and lead them into closest fellowship with the Great Over Shepherd of men's souls.

(Paper read at New York District Preachers' Meeting in November, 1936.)

The Pastor's Attitude Toward the Evangelist

Raymond Browning

PART ONE

ROUGHLY speaking the ministry of the Church of the Nazarene is divided into two classes. The movable, or peripatetic, ones we call the evangelists, and the stationary variety we usually designate as pastors. Of course there is a smaller but very important body of wandering stars whom we refer to as District Superintendents, who are more or less amphibious and are sometimes with one crowd and sometimes with another.

I

In the years in which I was engaged in evangelistic work I used to imagine the kind of co-operation that an evangelist would get from me if ever it was my good fortune to be a pastor. It may be I have not fully followed all those good resolutions but there has at least been a general working policy in my mind which it will be my endeavor to describe.

Foremost in this co-operation between pastor and evangelist there should be a proper appreciation of the work of the evangelist. His is an honored place given him by the Holy Ghost as we are told in Ephesians 4:11, "And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers." There is the Christian phalanx with the evangelist in the center flanked on one side by the apostles and prophets and on the other by the pastors and teachers. The apostle tells us that this arrangement is "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." If we are to continue to seek the results indicated in this scripture we can expect them only as we follow the divine arrangement. Some of us have seen the sad spectacle of a once glorious and conquering church begin to magnify other departments and turn the evangelists out to graze on the commons. As a result the altars ceased to blaze with holy fire, the revivals died out, the common people ceased to attend services, congregations melted away, and preachers in pulpits had the heart-breaking experience of hearing their own voices re-echo against the empty pews. When you can run a sawmill without anyone to cut the timber or a gristmill without anyone to bring in the corn, then the church can prosper without the help of an

evangelist. God has given him his peculiar talent and task and neither can be taken away from him.

For my own part the coming of the evangelist always brings a thrill of expectation. Here is a new voice in the pulpit, a new interest in the services, a gathering of new faces, a new presentation of the old gospel, a new opportunity to reach some people long prayed for, a new series of victories about the altar, and last but not least, we hope, there will be some new members for our beloved church family. The very anticipation of backsliders returning, of sinners weeping their way to the arms of divine forgiveness, and of believers newly touched with the sanctifying coal from God's altar walking about like Roman candles scattering "Amens" and "Hallelujahs" up and down the aisles, gives me an eagerness for the next revival and a glad hand for my brother evangelist.

II

My next main division of this subject might be called "The Golden Rule" treatment of the evangelist and could easily include all details beginning with the invitation to hold the revival and closing with any remarks about his work after he has gone to the next field.

1. An evangelist will do his best work when he has a good, comfortable place to stay. His room ought to be comfortable and his surroundings agreeable. He has to be away from his own home and family and he at least ought to have a quiet room, a good bed, a table for his books and papers, and some wholesome food at regular hours. Except two or three times when we have had illness in our home wife and I have always been happy to entertain our evangelistic workers. We enjoy the fellowship with these servants of the Lord. It has brightened and enriched our lives. More than that we have a number of children and we wanted our children to be blessed by the lives and conversation of these servants of the Lord. At this point let me say that some of our people would do well to read again the story of the great woman of Shunem—how she went to the trouble and expense to arrange a prophet's room for Brother Elisha, a holiness preacher. Probably some of the neighbors advised her to send him to an inn or let him look out for his own entertainment but she cared for him just the same. It really was a

wise investment and paid wonderful dividends about the time that old preacher got on his knees in the quietude of that chamber beside the dead body of that woman's only son and prayed him back into life and health again. Perhaps it would be in order to make another observation here. It seems to me that it is no misfortune if some traveling evangelist is unable to purchase an expensive home on wheels to trail around in the wake of his automobile. His time will be so needed in evangelistic work it can be better spent than in housekeeping. Another thing is it robs some family of the blessing and the prophet's reward that might come to the folks who could have entertained him. It is true that there might be exceptions to this rule but too much independence on the part of workers is not calculated to stimulate the beautiful virtue of Bible hospitality which is already too rare.

2. Another commonplace but very practical and important matter is that of the evangelist's meals. A preacher is a working man and a hard-working man at that. He needs good, wholesome food and plenty of it minus the fancy salads and pickles and olives and a host of other indigestible messes that might be mentioned which have been the death of many a sermon that otherwise might have "budded buds and bloomed blossoms and borne almonds." Unless an evangelist wants to be listed with the Ichabods or "fold his tent like the Arabs and silently steal away" to oblivion he is going to have to develop enough will power to withstand the poor judgment of the pastor or board that wants to trot him around from Dan to Beersheba on a daily meal collecting expedition. Once a day is enough for an evangelist to take a meal out and sometimes that will be a hindrance to his efficiency. There is just a certain amount of blood in the human body and it cannot work on a heavy meal and a robust sermon at the same time. If it is occupied with digestion that sermon may be like a smooth, lovely airplane that is too heavy to make a takeoff. On the other hand if the blood rushes to the aid of the sermon and the digestion is neglected there may be a case of acute indigestion and the undertaker may be called upon to cover up a case of poor judgment. This situation is more likely to occur if the evangelist has to eat his evening meal too near to service time. That was one of the crosses I used to have to bear in the evangelistic field especially when being entertained as a matter of courtesy by some good member of the church. However, at my present age, and in the position of a pastor who is anxious for the success of a revival, it would not embarrass me in the least to call on one of my members and kindly explain to him that an evangelist must have his supper at least an hour and a half before preaching time or the revival will probably be slowed down to a danger point. Of course I am presuming that on the part of the evangelist there will be punctuality. If not, it might be well to present him with a good dollar watch and remind him that in this world time is so precious that it has more measuring devices than almost anything else that civilized people use.

3. There is another simple matter connected with the evangelist's work which only the careless or inexperienced will disregard, and that is the thing of properly advertising the meeting. In other years I have known preachers who would get up before a small congregation one or two Sundays before the revival was due to begin and say, "Brethren, we are going to have Evangelist Goodfellow here to conduct our coming revival," and then imagine that the meeting had been advertised. There is no need for me to tell you that preacher was usually the pastor of the Valley of Dry Bones. A man who has no more practical ideas than that would slow down any church in the world that was not already dead. There was a time in this country when people walked or rode horses and when they met they had time to exchange items of news. That time is past now and folks flit by one another in cars and rush by one another on the streets and there is little opportunity to tell even important things. If there is a fire or a murder or a riot in the next block nobody runs around to ask much about it. They tune in on the radio or watch for the newsboy with the special edition of the paper. There is no use to weep over the graves of dead means of communication. We simply have to learn to use some printer's ink and plenty of it. Get your meeting announced on the air even if it costs something. Give the telephones a good cleaning by shutting off the bores and gossips for a while and let some good gospel news warm the wire and brighten the faces at the other end of the line.

Recently I discovered that I could reach seventy-three different homes of my church by phone and I pasted the list on my desk and phoned every one of them reminding them of our coming revival and asking them to get the revival on their hearts. Some cards neatly printed for people to hand out will give them an opportunity to contact people and invite them to services. A banner or sign in front of the church will help if it is not too crude or too dingy. A cheap, unattractive sign in front of the church does not impress the general public. It always reminds me of some preachers I used to see who wore a kind of patent tie and a celluloid collar. Perhaps there were exceptions, but I never expected to find very, very much fire near that kind of an outfit. Fire burns up some things and refines a lot of others. The fiery baptism of the Holy Ghost which we dare to proclaim will purify and beautify the lives of our people ought to make some touches of neatness and beauty on our places of worship. "He that hath ears to hear let him hear."

4. My next suggestion may have to be prefaced by a confession of fault but nevertheless it must be made. This is the matter of letting the evangelist take the steering wheel while the meetings are on. In our anxiety for the success of the revival we have often grabbed the wheel or have tried to drive from the back seat. Some of us who have conducted revivals ought to remember our experiences in the past and profit by them. Some time ago I was the evangelist in one of our large churches. The pastor never dreamed that he was crippling my efforts, but he

just could not stay in the background. Every service he had a routine through which he must put the congregation and stir them to a shouting pitch even when there was not anything special to shout over. Maybe many of them had not yet prayed through to shouting ground but that brother meant to have a bumper crop of "Amen's" and "Hallelujah's" and the like even if he had to gather them green as grass and hard as gourds. Possibly there was a burden on my soul to preach on "Except ye repent ye shall all likewise perish," or "In hell lift up his eyes being in torments," or "Grieve not the Holy Spirit of God," but after that joyous preliminary service that left the pastor so radiant and some of the congregation so well satisfied it seemed a little sacrilegious to turn to those sterner truths even though a lot of the congregation were romping down that "primrose path that leads to the everlasting bonfire." It made me feel a little like Longfellow's description of an old New England preacher:

The village parson, a man austere

Who preached the wrath of God from year to year.

Even now as he walked adown the lane

He mowed the wayside lilies with his cane.

The pastor should make his announcements briefly, take the collection as quickly as possible, clear the track for the evangelist and then let him run the service in his way. He may be another Sharnegar with an ox goad, but if he can cover the lentil patch with dead Philistines and win a battle for the Lord, let him do it his way. The time and money spent for a revival will be a poor and disappointing investment if the evangelist should get into bondage to the pastor and fail to do his work properly. The better way is to remember that God has

given to each man his particular and peculiar gift and he ought to be allowed to exercise it without unnecessary hindrance. Years ago I was conducting a revival in a large downtown church in Virginia. The congregations were large and growing all the first week. The altar services were fruitful and we had the prospects of a splendid revival. However the pastor of the church kept prodding me continually about the length of my sermons until I became depressed and, in my endeavor to keep peace, began to cut down on my preaching. It was a little hard for me to make myself over all in a week and the endeavor did not help the revival. The crowd ceased growing, the altar services became almost fruitless, and when the meetings were over the pastor and the evangelist were both disappointed over the results.

Perhaps it would be well to say that a congregation easily reads its pastor and his attitude toward the evangelist will largely be their attitude. For this reason the pastor should welcome the evangelist to his pulpit generously and cordially. He should introduce him to the people favorably but without fulsome flattery or exaggeration. Also the introduction should be with dignity and without jesting which, the Bible says, "is not convenient." More than this, the pastor should be foremost to co-operate with plans and suggestions from the evangelist no matter how simple or commonplace they may seem. Having done these things if the evangelist shall propose, as did Jonathan, the crown prince of Israel, to attempt a daring attack against the Philistine garrison, then let the pastor say, as did that brave armor-bearer, "Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart."

(To be concluded in next issue)

A Pessimistic Preacher

A. S. London

THE old colored preacher said that pessimism comes from the Greek word, *persimmon*. He also added that the word means, one who is always frowning. He went on to say that the word optimism comes from the Greek word, *opossum*, and carries the meaning of one who is always grinning. This old colored brother lived in the neighborhood of my old home, and was a good man, with some ideas all his own relative to the meaning of words and terms.

I do not know that our brother was so far wrong in his interpretation of his own Greek words. At least there are those who are always a frowning, and others who make life easier and happier by the very fact of their continued smile and gentle look. They lift by the atmosphere created by their presence. Others leave you depressed and disheartened by their hard look, pessimistic atmosphere and downcast disposition. I have known a few preachers that it was worth my time and effort to go to their meet-

ings if I did not get to do more than see them walk onto the platform.

But of all the people on earth who ought not to be pessimistic in his attitude and outlook on life it is the preacher of the gospel of Jesus Christ. He is an ambassador sent from God to warn men of a coming judgment and help get them prepared to live right in this life and in the life to come. He is to be an example in words, deeds, looks and attitudes. He is to lift by what he is, by what he says and by his very presence and far look. For one called of God to get in the dumps, lament over incidental happenings, groan when everything does not go right, and live in a gloomy sphere, is to bring reproach upon the highest and greatest of all callings.

It is true that the health of a preacher has much to do with his outlook upon life. But for a minister to permit himself to always look on the dark side of things and see nothing good in anything or anybody is to defeat the very thing he is trying to do.

I have met such a preacher. He is a good man, but defeated. I was with him once, and glad to say that he seems now to be about out of the ministry. The miracle is that he has stayed in the pulpit as long as he has. He certainly lives in a frowning mood and like the persimmon, he puckers, draws his face in an unpleasant manner and closes up.

This pessimistic preacher feels that about all of his members are backslidden, and especially members of his board do not have any interest in the church. He is compelled to do all the work, make all arrangements for carrying forward the work of the church and take the initiative in all departments of the church. Some members volunteered to teach some Sunday school classes, but this pastor knew that they could not succeed, because some who had volunteered once before did not make a success of their classes.

As to finances, he was always behind in his bills because the church board did not pay him enough salary. He was paid quite well for a time, but he knew some of the people growled over it, and as far as he could see there were but few in the church that had his vision of life and how one should live. There were many at the altar for prayer, but he knew some of them had been there before, and after all what was the use? I happen to know that this preacher was backslidden once over a period of several years, and of all those who should have been lenient with a poor backslider, he ought to have been that one, but he was not. If they professed, they would not hold out, and if his members did not come to the altar, they should have come. He lived constantly in a cross condition with himself, and made his life and those about him, unpleasant.

The Young People's Society president, even though there was sickness in the home, did not attend services as he thought she should. The W. F. M. S. president, though recognized as one of the best women in the church, did not come to meeting every night, over a period of several weeks, and this brought comment from the pulpit by the pessimistic preacher. He was like the board member who said he was not going to the board meeting that night, but a friend could tell them that whatever they brought up in the meeting he was against it. It seemed that he was born in the objective mood.

This preacher had a good wife, according to his own testimony, but she bought too many clothes, lived above their income and was too easy with her houseful of children. Although her health was poor, she took too much time in the afternoons to rest her body. If she corrected the children she needed more grace, if she did not correct them according to his whims she was a poor wife for a pastor trying to save others while his own went astray. He was a calamity howler from early morning until late at night. We felt for his poor wife who had to undergo his torture over a period of years while we could hardly bear it over a period of a few weeks.

This pastor undertook to introduce some new features to his church, but he knew right from the beginning that many of his members would be against it. He said so publicly. If a child whispered during

the service it was because the parents did not know how to deal with them at home. If his members did not agree with all his program it was because they did not want the truth redhot. He has lost practically every child now from his home and church. He is coming down to declining years and feels that nobody wants his ministry, which is the type, according to his feelings, that must be if the church is to carry on. He is wanted in scarcely any pulpit. He could have been a useful preacher. He is a pessimist. He will soon die feeling that he was not appreciated.

This preacher has mental ability, but he has forgotten that a merry heart doeth good like a medicine. He is redhot for the law, but is sour in his disposition. Every move the church makes is a sign in the direction of worldliness as he sees it. To get a big crowd to hear gospel preaching is evidence that one has let down in rugged preaching. To have just a few is positive proof that nobody now wants his type of old-fashioned preaching. And in this respect I think he is about right. If he has won a person to Christ in years, I have not heard of it. He has been "standing" all these years for the real thing. He is bitter, disgruntled, pessimistic, sour and tries to keep things in a turmoil. He thrives best in a spirit of discord. *A pessimistic preacher.*

Sixty Years of Preaching

Looking back over the sixty years, there are one or two convictions which master me. They are concerned with the people and with the preacher.

As to the people. It is quite true that in one sense no two congregations are alike, but they are alike in an underlying moral sense and spiritual necessity. I find, therefore, that humanity is ready to listen provided there be a definite conviction in the delivery of a message. When a preacher is able, if not in so many words, at least in fact, to preface his message with the words, "Thus saith the Lord, before whom I stand," the people will listen.

As to the preacher. The true preacher always preaches for results. There are differing orders in the Christian ministry. "He gave some apostles, some prophets, some evangelists, some pastors and teachers." The business of all is that of preaching, but always looking for response of a practical kind. I fear there are too many preachers today, who, after dealing with some theme, are inclined to say to their congregations, "But, brethren, we are persuaded better things of you." It would be far more in keeping with the purpose of preaching to end with the definite declaration, "Thou art the man."

I heard a preacher in England some years ago say that preaching used to be a conflict between the preacher and his hearers, and he declared that that day was gone. In the measure in which that is true, we have a reason for failure.

Let the preacher, however, be free from anxiety as to statistical results. Let him declare the trust, expect results and leave the rest.—G. CAMPBELL MORGAN in an address delivered at the Tabernacle Presbyterian Church of Philadelphia celebrating his sixtieth anniversary as a preacher.

Proper Ethics in Pastoral Changes

Erwin C. Benson

A PASTORAL change is a time when readjustments must be made by a large number of people. Several months prior to the actual change the progress of the church is practically at a standstill. The old pastor has either resigned or has been voted out and he cannot make any of the plans for the coming year. The people cease to look to the old pastor for leadership and consequently they have none. Usually they are inclined to wait until the new pastor has arrived before they make plans for the coming year. During this period of transition great care should be exercised by all concerned so that the proper ethics will be maintained.

The outgoing pastor has certain standards which he must maintain. He may be inclined to take a final "crack" at his people and tell them a few things which have been growing on him for some time. He may try to blame some of his failures on the lack of co-operation on the part of the people. Again he may fail to do any active work during the final few months of his pastorate. He may cease to call on his members and neglect to visit those who are becoming interested in the work of the church. It is much better for the old pastor to maintain a sweet and even temper during the last few months of his stay. His people will appreciate the fact that no harsh words have been uttered. On the other hand, where the old pastor is well liked by his people, he may be inclined to set up an organization which will follow his policies regardless of what the new pastor may wish. Under no circumstances should the old pastor endeavor to influence any of the members of the church to follow him or to withdraw from the church. His final words to the church should be ones of love and exhortations to follow Christ loyally and faithfully. The man who charges his flock to fulfill their duty to Christ and the church and endeavors to prepare the way for the new pastor will have the undying gratitude of the main members of the church.

The attitude of the old pastor to the new should have careful and thoughtful attention. The old pastor may endeavor to belittle the incoming man and try to undermine his influence. This may be the case where the new pastor is a man with considerable reputation. In no case should the old pastor make any unfavorable comments about the new pastor. He should urge all to forget him and co-operate fully with the new shepherd of the flock. He should urge his people to forget how he accomplished certain things and do the work as the new pastor wishes it to be done. There is much that can be done on the part of the outgoing pastor to make the work of the church carry on easier after he is gone.

The church itself has a definite responsibility during this time. Any attempt upon the part of one or more individuals to assume a certain amount of authority which is not rightfully theirs should be strongly resisted by the church. The members of the

church carry a definite responsibility to the old pastor. His name must not be dragged in the mud. Differences of opinion must be forgotten. If a member can say nothing good about the old pastor, let him say nothing at all. If he must speak his convictions, let it be done in a passive way and only when pressed to do so. Under no circumstance should any member of the church endeavor to hold a confidential conversation with the new pastor about the old pastor or some member in the church. A good pastor with any experience knows that the member who is the first to talk about the old pastor will be the first to talk about him when he is gone. Church members should endeavor to adjust themselves just as rapidly as possible to the ways and methods of the new man. Conclusions about him should be held off until he has had opportunity to present more than one side of his character. The new pastor should be given a hearty welcome and every effort made to make him feel that he will have the co-operation of the entire church.

The new pastor must also make certain readjustments which call for a good standard of ethics. He is coming to a church which is in one of two possible conditions. Either the majority of the members wanted a pastoral change or they regret very much to lose the old pastor. In the first condition, the new man finds that he may or may not have had a unanimous vote of the church. He may find that there have been misunderstandings between the former pastor and some of the members. He may find that the previous man stayed too long and the church has fallen into a state of indifference. In such cases the new pastor must guard against accusations, whether true or false, which are aimed at the old pastor. He must remember that the differences which are aired to him will indicate that the one who so airs them will undoubtedly be the first to have differences with him. It is well to have it understood in the first church service that the new pastor is not interested in any of the old differences and private difficulties of the church. He is there to help them on to greater victories which are still ahead. A considerate man will not expect the church to immediately accept all of his ideas and methods. He will take plenty of time for the people to get used to him and his ways. He will keep his more radical changes in the background until he has thoroughly established himself in the confidences of the people. He will let it be known that he abides by the Manual and that he accepts it as a standard course of action in the affairs of the church. A new man coming to a church can, with due consideration and effort, soon win the majority of his people to himself, his message and his methods.

Proper ethics on the part of the church, the old and new pastor during the period of transition in a pastoral change will prove to the world that holiness of heart results in holy living under all kinds of circumstances.

Technique in Special Offerings

P. P. Belew

THE size of an offering depends largely on the one who raises it. Frequently the cause suffers loss or some worthy worker is forced to make undue sacrifice, because the one that is responsible for raising the finances is unsympathetic or incompetent. The writer makes no claim to be an expert in anything, but he has learned a little from observation and experience. And he has found the following suggestions to be helpful in taking special offerings.

1. Believe that it can be done. "According to your faith be it unto you," is true in finance as in all other things. I have seen \$50 raised where \$100 could have been raised about as easily. It is a mistake to assume that one knows just about the amount that a congregation has or will give, or if they give liberally to one interest other interests will suffer. Again and again I have seen people give all that they would to one cause and then immediately give liberally to another cause. The rule seems to be: Teach people to be stingy with one interest and eventually they will become stingy with all interests; teach them to be liberal with each interest and it will tend to make them liberal with all interests. The wise attitude is to push the whole program and thus, "Sow beside all waters."

2. Do not talk poverty and act as if the "poor people" were being imposed upon. Most of them spent more in sinful diversions before they were saved than they have given to the church since. And besides, who ever heard of anyone giving too much to the cause of Christ who gave His all for us? Some, capable of doing better, take refuge behind the "widow's mite" and fail to note that Barnabas sold a farm and gave its worth to the cause. The experience of sanctification presupposes a consecration that puts God first in all things; and we aver that those who do this fare better even in material things. The Bible says, "Give and it shall be given unto you." And remember that, "God will be debtor to no man."

3. Create sympathy for the interest to which the offering goes. If it is for the General Budget, tell them what the General Budget includes. About seventy per cent of it goes to finance our splendid foreign mission work. The rest of it is used for such worthy things as home missions, the support of our hard-working, very efficient General Superintendents, and the maintenance of superannuated and wornout preachers. If the offering is for an evangelist or other worker, certainly it is proper to speak of his worth and needs. If the matter is presented properly, the people will not feel and act as if they were paying an unpopular income tax.

4. Aim sufficiently high to "allow for doling," both as to the total amount and the individual pledges. It is easier to successfully reduce the asking than to increase it, when once the offering has started. Then when a larger amount is asked, the people naturally give larger sums. I have personally

known individuals to give less than they had expected to give, because that smaller pledges were called for.

5. Do not bore the people, and do not give up too soon. Where possible to do otherwise, the results of a special offering should not necessarily be made to depend upon one effort. There are too many contingencies. Frequently two or more attempts of reasonable intensity and duration are more satisfactory and more successful.

6. Pass the plate at the close of the "pull." It rarely fails at this time that some who did not pledge place liberal offerings on the plate.

Finally, "Trust in the Lord with all thine heart; and lean not unto thine own understanding."

"I Didn't Think"

J. M. WHITLEY

EARLY one morning I was suddenly awakened by a terrible commotion in the front yard of my next-door neighbor. As I stepped to the window to see what it was all about, I saw an angry Irishman reprimanding a little paper boy for passing through his rose garden to save a few steps in making his next delivery. After the man had called the lad back and asked him what he meant by trespassing, the boy stood trembling and humbly replied, "I didn't think." Then fell these words from the lips of my neighbor with such commanding emphasis that the lad should never forget, "You think!"

I could not help but feel sorry for the little fellow as he seemed to be suffering from the rude manner in which he had been reproved. And yet he doubtless learned one of life's greatest lessons, which is simply, to think.

This thoughtless lad only spoke the sad sentiment of the heedless world in which we live. As we listen to the conversation and watch the conduct of the average person, we are inclined to wonder if they do not think that God has given them a head merely as an ornament; or for a convenient place to hang their hats, or to keep the barbers and beauty parlors in business, or simply for a millinery display on Easter Sunday.

God has graciously equipped man with a mind to think; if he fails to put those powers into play, he must reap the sad results. According to Solomon, "As a man thinketh in his heart, so is he." We therefore conclude that, the man who thinks right, will speak right, act right, and be right. It is not enough to think; it is how we think that counts for good or evil.

The manner in which a minister thinks will determine the measure of his success. Some of the most serious mistakes that can be made are being made by ministers who fail to thoroughly think. They may never be found trespassing through a rose garden, as was the little lad, and yet how many are guilty of trespassing on God-given time, on public confidence, and personal opportunity, because they do not think.

It is commendable for any preacher to pay his local bills, but it is more commendable for him to also meet his district and general obligations. If

we take a cold-blooded attitude toward these just demands, then duty becomes a drudgery. But if we think of them as an opportunity for service, an eternal investment in immortal souls, then paying budgets becomes a privilege and a pleasure. The unselfish attitude solves the problem and settles the question.

Wisdom waits to teach the average preacher that the average audience is not as eager to hear him try to preach an hour, as he is to endeavor to expound that long. He possibly wondered why some went to sleep, and others went home, not to return. If that preacher had really done some thinking before he entered his pulpit he could have said what he thought he had to say in thirty minutes, and it would have been five times more effective. It is better to preach fifteen minutes to a person regularly than to go to preach to him but once. According to the *Baptist Standard*, "The preacher who thinks by the inch and speaks by the yard should be dealt with by the feet."

Again we believe it to be a mark of wisdom to determine the success of building a church by the character, rather than by the number of members received into church fellowship.

A man once going bear hunting soon returned without his bear. Upon being asked by his comrade why he returned so soon, replied, "The tracks got too fresh." When Satan succeeds in canceling our courage, then defeat is inevitable. But when, in spite of the dreadful power of darkness, we can keep our courage climbing, victory through Christ is certain. "For greater is he that is in you than he that is in the world."

Unused Literacy

"Consider the curse of unused literacy. This is when a man can read and will not read. The man who will not improve his mind by reading is dwarfed and little and without broad vision and great sympathies. He has no intellectual stimulus. His intellectual cupboard is bare. He suffers atrophy of the brain cells. He wastes away with pernicious anemia of the mental processes. Such an individual stands across the path of progress in society. In a church organization he is a nagging, complaining, pestiferous, pessimistic Israelite floundering in the wilderness of ignorance, calling to the modern Moses to take him back to the land of soups and garlies and leeks.

"Why is he blessed who reads? Reading is the fountain of knowledge. Knowledge must precede intelligent action. Pure motive, noble ambition, may be present to achieve; but if knowledge be lacking, all is as nothing. Reading is knowledge, and knowledge is the raw material of all straight and constructive thinking. Reading, then, provides us knowledge of any given subject, supplies the facts, and enables us to proceed with intelligence and power." *Zion's Herald*.

Why Do They Do It?

BY A ROVING CORRESPONDENT

Tired physically, striving to exclude from my thinking a number of harassing problems with which I had been wrestling during the week, rather depressed in spirit but not altogether cast down, I betook myself this Sunday morning to the house of God seeking the comforts of religion and the solace of worship.

Well, I do not like to remind myself of the experience but in the hope that it might serve some purpose I relate it. The Sunday school session had just dismissed. Several sisters were having a committee meeting in the doorway. I waited hopefully several moments and finally elbowed my way past them. There was a buzz of conversation throughout the auditorium interspersed with an occasional outburst of stifled laughter. Soon the pastor rushed in. It was evident that he was late. Snatching a song book from a rear pew he raced up the aisle thumbing the book in search of an opening number. His first remark on reaching the platform would put Major Bowes to shame: "All right, all right, let's begin our service." It began. The orchestra was not quite tuned up but we waited for them. I do not remember the song but it was a lively, stirring number. The song leader snapped his fingers, pounded his foot, exhorted the congregation to sing, "All together now on the third verse of number two hundred sixty-three, two-six-three, *everybody*."

Several more songs of the same kind were sung. The pastor called on a good brother to pray. I did not time him but I know he prayed for more than ten minutes. Then the collection was taken during which time the orchestra "favored (?) us with a special number." Following this the pastor notified us he was about to make the announcements, which he did. They were well interspersed with exhortations and when the last one was made the entire list was reviewed for good measure. Again I refrained from bringing out my timepiece but my estimate was that ten or twelve minutes were consumed here.

Now I settled back trying not to notice the two youngsters next to me, one of them engaged in writing all over the fly leaves of the hymn book, the other scraping the soles of his shoes against the back of the pew before him. The good man in the pulpit managed to stumble through the Scripture lesson but by the time he started to preach and launched into his sermon—which by the way he prefaced by roundly scolding the young people in the rear pews who were whispering and writing notes—my longing for worship had played truant. It was a good sermon; I shall express no harsh criticism of the sermon. It was orthodox and delivered with earnestness, yea, with vehemence. We were warned against the inroads of worldliness; were confronted with the evils of the present day. There was little comfort and scarcely any uplift. My weary soul cried, "Is there no balm in Gilead?" Getting hold of myself I said resignedly, "Well, we'll try again and hope for better things this evening."

GENERAL CHURCH PROGRAM

STEWARDSHIP

Holiness and Finances

C. WARREN JONES

IN our missionary work, we are confronted with many problems, but probably no problem gives us more concern than the financial problem. We need money with which to carry on our work. We are anxious that the people tithe and bring in their offerings. We make a study of stewardship and its different phases. We try to show the folks that God is owner of everything, and as His children, we are only the possessors and that there is a world of difference between ownership and possession. Being merely in possession of material things, we are but stewards and as such we must give an account of our stewardship.

This is more than a theory. The tithes and offerings are God's plan for carrying on His work. It is preposterous to think that God would slight the preservation of His work and not leave us any financial plan. He has left us a plan, and the only one for the furtherance of His kingdom.

Another one of our many difficulties is, how to get our people to adopt the tithe and offering plan. Let me stop long enough to say that you are not going to reach the goal by legislation. You cannot drive the folks into doing even a good thing. You can organize a tithing league, but you will not be able to secure one hundred per cent co-operation. I heard of a pastor the other day that had gotten ninety-eight per cent of his people lined up on tithing. That comes close to being a miracle. Allow me to detour long enough to say this. As a pastor, do not worry yourself sick if you do not get one hundred per cent co-operation. Jesus himself was not able to do it and the chances are that we shall have to be satisfied with a little short of the ideal at this point.

Let us get back to the main highway. It has come to me, that in dealing with the tithe and stewardship, that in a sense we are dealing with the by-products of something far more fundamental. It is so easy for us to deal with the part rather than the whole. Sometimes we get the cart where the horse should be and we travel in the wrong direction. Then we wonder why we do not accomplish more.

I have said that you cannot drive the folks to tithing. Hold steady. Do not become discouraged and quit. It may be that as a God-called minister, you can lead them into the experience of holiness and that will settle the financial problem. I can cite you to one case where it worked. When that crowd came from the Upper Room in Jerusalem, the financial problem, as far as they were concerned, was settled. "Neither said any of them that aught

of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man as he had need." In those days it was not necessary to organize a tithing league. They were blessed with a spirit of liberality and seemingly because of the great grace that they enjoyed.

Preach holiness and get the folks into the experience and they will tithe. Yes, and they will bring in offerings. Do not try to get me to look at some holiness professor that is a stingy tight-wad. Forget him and let us get someone into the experience. I challenge you to find me a stingy holiness man in America. Holiness will do something for the folks, and by that, I mean old-fashioned, second blessing, Bible holiness. That kind that they get down on the farm, behind the stump, where they really die like a yellow dog under the back porch. Great God, help us to see that a sham and a make-believe will not do. Furthermore it will not work.

If we can get more of our people into the experience of second-blessing holiness, we shall not have to be so concerned about raising money with which to carry on our work. Sanctified folks will walk in the light, and by so doing will soon see their relationship to God and His work. They will become hilarious givers and "great grace will rest upon them all."

N. Y. P. S.

S. T. Ludwig

The October Crusade

AN N.Y.P.S. PROJECT

PASTORS! Does the matter of a more useful and spiritual Young People's Society appeal to you? Of course it does and we realize such a society is part of your goal as a pastor of the local church.

The General N.Y.P.S. Council is sponsoring a "Personal Solicitation Campaign among the Young People's Societies of the denomination. This special effort is calculated to do just what the opening question suggests—we want your society to be more serviceable to you as pastor and leader of your church and the activities involved will definitely make for deeper spirituality among the members.

We are asking each society to contact three times the number of new young people as they have mem-

bers in their society. To do this we are setting the month of October for a church-wide effort among the young people. It will be necessary to carry on a systematic survey of the community around your church (at least within a radius of ten blocks). For this purpose a special survey card has been printed by our Publishing House and will be sold at cost for this purpose.

As pastor, you will be tremendously interested in this project for it will offer you many new contacts for the church. We trust you will confer with your local president in regard to this matter and make definite plans to carry forward this campaign. Full details appear in editorials on the subject in the August and September *Young People's Journal*. You may refer to these issues for further information or write direct to the General Secretary.

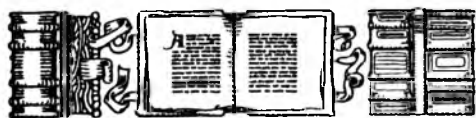
We do not simply mean to contact these new young people alone, but watch this space in the October number and see what we expect shall be done in November and throughout the year.

PRAY - GO - WIN

The Stillroom

Visiting Niagara Falls, we were shown through one of those wonderful power houses. Our friend and the guide explained to us, as they took us about, something of the process by which that mighty volume of water was being harnessed. At last they took us into a large room in which were many strange-looking machines. There was not a person to be seen at work. There was scarcely a sound to be heard. "This is the stillroom," explained the guide. "This is the center of the whole thing; the whole process hinges on what is done here." So it is in our lives. If my life, if your life, is going to be the wonderful power house it should be—that God meant it to be—it must have a stillroom—some time in which to be alone, to be quiet.—ACHSA I. McDOWELL.

BOOK CHATS



P. H. Lunn

A newcomer in the list of books for workers with children is *JUNIOR TALKS FOR SPECIAL DAYS* by Arnold Carl Westphal (Revell—\$1.50). This is a series of thirty object talks or sermons. They cover the special days of the year such as New Year, Easter, Palm Sunday, Lincoln's and Washington's birthdays, Memorial Day, etc., etc. These object talks are simple and appealing. They do not demand elaborate equipment. And best of all they emphasize Bible truth. Children cannot help being impressed with these unforgettable lessons. The author, a minister, has put these object talks through the test of actual use for he is a specialist in the art of object sermonizing. Any pastor who has someone in his congregation using ma-

terial of this kind will do well to recommend this book. Westphal has another book, equally as good as this later volume, entitled *JUNIOR SURPRISE SERMONS*.

From the author, Rev. F. N. Bradley, we have received his two books, *SOUL REQUISITES* and *TEN YEARS BEHIND THE SACRED DESK*. The former is a book of fourteen sermons the particular purpose of which is to fortify the reader against the attacks of the common enemy of the household of faith. These messages were written with the peculiar needs of the church during these last days, in mind. They combine warning, exhortation and admonition with the proffer of an adequate, satisfying gospel that is guaranteed to save fully and to keep one in peace in the midst of a troubled world. For printed sermons these are remarkably interesting and characterized by that elusive "punch" so frequently missing when sermons are reduced to cold type. The writer is a "dyed in the wool" holiness preacher. For layman or minister this book will be helpful. The second volume is an autobiographical sketch of the author's ten-year service as a preacher. One never tires of a well told life story, especially when it is a narrative of deliverance from actual transgressions and inborn carnality. This sketch is happily free from burdensome detail. It is filled with interesting incidents emphasizing the power and the protecting care of God for those who elect to follow Him with utter self-abandonment.

These volumes are priced at \$1.00 each.

An unusual book of inestimable value for parents, teachers and workers with young people is *NATURE CHATS* by Dr. J. H. Furbay (\$1.75). There are fifty-two articles or chats, each one excellently illustrated. Starting with autumn they follow the four seasons. Their scope is as broad as nature itself. In this cycle of a year in the out-of-doors the reader is given factual information about foliage, caterpillars, seeds, odors, pearls, wasps, the woodchuck, insects in winter, hibernating animals, frogs, various phases of bird life, etc., etc. The nature lover, child or adult, will revel in the wealth of information this book gives. In the appendix are suggested projects for the different seasons, also instructions for preserving and mounting specimens of insect, bird and animal life.

THE HOLY SPIRIT IN DOCTRINE AND LIFE by James M. Gray ((Revell—\$1.25). To ministers wishing to make a special study of the Holy Spirit and His work we recommend this volume. That Doctor Gray was one of the foremost Bible scholars of his day cannot be gainsaid. He was, as most of our readers know, for many years at the head of the Moody Bible School in Chicago. His name has stood for the teachings of this institution. The Moody School's theology has always been decidedly Keswick, insisting that the nature of sin was not eradicated but suppressed and that the Holy Spirit was to be received by the believer empowering for service. Doctor Gray, in this book, supports that theory. However he rises to almost sublime heights in the chapter, "Sanctification by Faith." Imparted righteousness could ask no firmer affirmation than this: "Our belief in Jesus Christ not only causes us to be holy in God's sight, but it also operates to make us personally holy." Farther along in the same chapter he describes the manner or rather several means of attaining holiness. The crisis of entire sanctification "properly so called" (according to Wesley) is not mentioned. A standard of Christian living safely above the sin level is stressed.

While we do not unqualifiedly endorse this book we feel sure that it is well worth any minister's time in giving it a careful study.

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.

Question—Has a pastor the right to engage evangelists, buy song books, and order improvements in the name of the church without the approval of the church board?

Answer—No. The Manual, par. 64, page 58, states very definitely that this procedure is not legal. If I understand this part of the Manual, the bill would become the bill of the preacher. At this point any pastor should consult the board and the Manual before he incurs a debt in the name of the church. If the church is to be responsible the action of either the board or the church meeting must be at a duly called meeting and the action properly recorded in the minutes of same.

Question—Should a minister of the gospel be a member of Lions' Club, Rotary Club, Townsend Club, etc., if these organizations promote dances, card parties and other questionable means of entertainment and money raising plans?

Answer—This question is broad and by its language takes in all ministers, but from my viewpoint the answer to all ministers should be an absolute NO. By answering thus I am assuming the associations and ideals of these groups are as suggested by the question. In a more specific sense the answer for ministers of the Church of the Nazarene is, I think, without a question, NO.

Question—Should a Nazarene preacher participate in a meeting of fundamental and evangelical ministers for fellowship, inspiration, and exchange of views and experiences, when the promoters of such meetings are of the Victorious Life or Keswick movement?

Answer—Under the conditions set forth in this question and with a careful, cautious presentation of the minister's views I can see no reason why a minister of the Church of the Nazarene should not participate in such a gathering. Our truth and experience will bear investigation by any group.

Question—What can a pastor do to offset the reaction of a revival meeting that visibly proved a failure, and when the church was built up on having a great meeting?

Answer—The answer to this question would have to be based upon the local conditions that preceded the revival effort, upon the ability of the evangelist to meet the demands of a highly expectant crowd, in fact, all the conditions that enter in, such as weather, advertising, time of year as to respect to certain locations. Since I am not in possession of all these facts I can only deal with this case in a general way. In the first place a revival is a venture of faith and the calling of an evangelist is a like adventure. In fact that is true in regard to the entire work. If in taking this step you have fallen upon a weather condition that was not expected and the crowd failed to come, it will be the natural thing for the folks to droop. If there is some division in the church and the evangelist preaches pretty close he will likely stir up both sides and then there will be a tendency to lay the blame on him. Sometimes there is a hitch on the part of some relative to the called evangelist, and it proves hard for them to give the best of co-operation and therefore a

deadlock in spiritual things maintains. Then the evangelist will be blamed with that for which he is not at all responsible. Many an evangelist has carried away a load of shot, that should have lodged in the backs of some laymen who had stiffened their necks and set themselves against the meeting and then charged the whole failure to the evangelist. I said these shot should have lodged in the backs of some, and that location may be wondered at, but I assume their backs are softer than their hearts. Now after all it is possible to have a revival without the evangelist, and it is possible, other conditions having been met to have one in spite of him, so I would suggest that you offset this matter by having the church see that in spite of all else they have a larger responsibility than they are assuming. I would not, however, want to leave this subject without stating that there is a definite responsibility on the evangelist. First, he should come to you in the fullness of the blessing. Glory should be upon his soul and his most searching truth should be touched with the divine. The enemy is subtle and evangelists are human. It is possible for some backslider to get to the evangelist with a lot of misinformation and in some cases evangelists have been known to listen to these, to the undoing of all concerned. Certainly an evangelist should not listen to the complaints of disgruntled members, nor to those of folks who are not affiliated with the church. Surely the message should be of a nature to lead men to Christ. It is a known fact that none can be driven into the kingdom. Should such a situation prevail as I have described the way to offset the influence of same is to charge it up to the devil and recognize the weakness of the flesh, even of evangelists. Lastly, it is never advisable to assume that you are sure to have a revival this time. Revivals are but battles in a warfare against sin. We are nowhere promised success in every one of them. But here are happiness and assurance. We will win the war.

Question—How can I keep up my *Herald of Holiness* subscription list?

Answer—The *Herald of Holiness* list is like the budgets and the current expenses of the church. It is an ever present problem. It cannot be worked once and then be forgotten. It must be worked all the time in order to keep it up. My observation is that in the larger sense this is something that will call for a good deal of personal attention on the part of the pastor. It will surprise the average pastor to discover how many people will gladly give him their subscriptions, that will find many excuses for delay or rejection if an agent is sent to them. However, to aid whoever does this work, the pastor should sell the paper to all by calling attention to something found in nearly every issue. He should commend its editor and the makeup of the paper and then show that the same high quality goes into each article printed in it. Special features like Uncle Bud's Chats can be cited from time to time. There are many ways to help in this great task of keeping up the subscription list. A wideawake pastor will not fail at this point for the *Herald of Holiness* is the best assistant pastor one can secure and it can be financed the easiest.

Q. In our Preachers' Meeting we were urged to call on the people both in and outside of our membership. I find this to be the hardest part of my ministry, and can hardly do it especially when it comes to the outsiders. Should I force myself to do it?

A. I think you have members who work hard through the week and find it hard physically to get up and come to church on Sunday, but you urge them to do it anyway. Why not remember that and take yourself in hand and get

at this most valuable part of your work as pastor. Someone has said, "The pastor that wears out shoe soles calling on the people will have souls to preach to in his church." I believe that is true. It is your hardest task, you say. Why not undertake it first in your work program then, and by that means you will always have the hardest part of your work done. If you go at it in earnest and keep at it for a few weeks you will learn to like it, and you will never be persuaded to give it up. Be sure to make an honest examination of your motives to really see why you do not like to call. Then study the lives of great pastors and see what they accomplished by this method of work.

Q. The ministerial association of our town have planned to close up the churches through the summer months and have a union service in the park. They desire and insist that we go in with them. Our church does not feel we should. What should be my attitude?

A. You are pastor of the church and yet not its boss. You should explain to the association our program and the attitude of your people and then proceed with your own services as your church feels you should. Furthermore keep in mind two facts. First, that we cannot hold ourselves aloof and get on as we should, and second that in our efforts to co-operate with the other churches we cannot neglect our own work nor forsake our program of evangelism. You will get several folks saved by continuing your services who would never get saved if you forsake the services.

Q. Should a pastor attend all of the meetings of the Young People's Society, the W. F. M. S. and the Sunday school social gatherings?

A. This is a point where there is quite a bit of disagreement. I do not think it is necessary for a pastor to attend all these meetings. I think he should attend some of them and be free to choose the ones he wants to attend. I am sure he should give these departments encouragement and make them feel that in him they have their finest booster.

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.

It Does Not Pay to Trifle with God

The late Rev. J. B. McBride related the following:

Some years ago while engaged in a campmeeting in the state of O—, one night I gave a message of warning, and showed what sin would do for people here, and how it would result in eternal death to the soul. The Holy Ghost pervaded the very atmosphere, and a solemnity like a fearful pall came over the people while we were calling penitents and many came to the altar. I felt led to make what I call a "death call"; all bowed their heads in judgment silence to let the Spirit speak to every heart, and then all were to act as if it were the last chance. Only a few more came. I paused a moment to get the mind of the Spirit and He said to me, "Step out there on the

altar bench and tell the people that there is someone here who will be dead and in eternity before another service is held under the tabernacle." There was in the audience a practicing physician, standing down the aisle a little way. He turned pale and looked so convicted that two Christian ladies who were acquainted with him noticed it, and went to him and tried to get him to go to the altar and get right with God. He said to them, "If I were to try to get right, it would cost me all I possess and I would be a pauper tomorrow, and there are things that I cannot make right; I will not go." They insisted; but he absolutely refused to obey the Spirit, and left the service. The meeting closed and all retired, but there was much talk among the people about my awful statement, and many conjectures as to what effect it would have on the campmeeting if my prophecy did not come true. This is only one of the very few times in all my life, as a Christian, that I was led to make such a positive statement with reference to a soul, and I said it in tears, and gave the warning. I well knew that it would invite criticism and censure, but I had to obey the Lord. All I could say was that I knew the Spirit had led me to say it, and though I am far from making such statements ordinarily, yet I have to mind the Lord when I am sure it is of Him. The next morning I was called from the table to the telephone, about eight o'clock. When I asked what was wanted, I was informed that the physician who refused to give his heart to God in that service, was dead and that his soul had gone to meet God. He went home from that service and, after putting his horse and buggy away, retired to his room in the hotel where he stayed. He closed the door and locked it, threw himself across the bed and shot himself. When he did not respond to a caller, the proprietor of the hotel broke the door open to find him cold in death. At the eleven o'clock service the next morning, before I took my text, I was requested to announce the funeral of this man. He had crossed the dead line and was in eternity before another service was held under the tabernacle as had been prophesied."—Submitted by W. W. GLENN.

No Use to Pray Now

While in a revival meeting at Fredericktown, Missouri, we heard of a lady living several miles south of town, who was expected to die at any time. Being led of God to go there (as we thought), we inquired concerning her spiritual condition. She told us, weeping, that for over twenty years she had been an officer in the Sunday school of the local Christian church and active in religious work in the community, but she had never been converted. She said that after living a hypocrite all those years, she felt that God would not forgive her. We prayed with her and then tried to show her the love of God, but she said, "It is no use, God will not hear me."

Finally, after having prayed with her and talked and read the Bible to her nearly all afternoon we were compelled to leave to prepare for the evening service with that cry ringing in our ears, "It is no use, it is no use; God will not forgive me; I put it off too long."

Two days later we visited her again but with the same results. "God will not hear me; God will not forgive me; O God, have mercy; but He will not. O God to die this way!" We prayed and pleaded but to no avail. Again we had to leave the home with a heavy heart.

The meeting closed and we left without seeing her again but the following week we received word that she was dead—died without God, with the testimony that she was lost! It does not pay to trample upon the affections of God. Oh, the sham of pretending and playing at religion!—R. R. McKEOWN.

Boast Not of Tomorrow

I was holding a meeting in one of our southwestern states and preaching one night from the text, "How shall we escape if we neglect so great salvation?" God's presence was there in deep conviction, it was plainly seen that God was striving with hearts. In the congregation there was a handsome young man, physically he was a picture of health. To look at him you would think he was one of the strongest men in the audience. God strove with his heart, friends and loved ones pleaded with him to yield. He resisted, held back, and seemed to say, "I've plenty of time. I'll yield some day but not tonight." He did not realize that at that very moment something was working on his system that would take his life within the next two hours. Yet that is what happened. Healthy? Yes. Strong? Yes, and confident of life; and as far as he knew he had as good an opportunity for another chance as anyone else. But it proved to be his last call. The altar service was over at 9:30; he died the same night at 11:30. Two hours to live, then eternity without God. "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth."—WILTCOMB HARDING.

Personal Evangelism

Rev. L. R. Scarborough, great Baptist evangelist, relates the following, "A beautiful little girl was saved one Friday night in a revival meeting. The next morning she brought her father, her mother, her two grown sisters and a brother, all unsaved, to church. She sat on the end of the seat on which the others sat. There were tears in her eyes and a compassionate longing in her heart as expressed by the anxiety on her face while I preached. Immediately, when the invitation was made she, standing next to her father, put her arms about his waist and began to sob. I saw him lean down to her. I do not know what she said, but I do know that immediately, with his face streaming with tears, he came out and down the aisle and sought the Lord. The little fourteen-year-old girl next embraced her mother, who by this time was also weeping; and she, too, came, and then one by one her sisters and brother came, until she brought them all down to the altar where they found Christ as their Savior. And then she came, and as there was a silence between the verses of the song, I shall never forget her plaintive, tearful words when she looked up to me and said, "Brother Scarborough, last Friday night the Savior saved me. Since that time I have slept very little, because of the longing in my heart to see my parents and brother and sisters saved. Now I thank God I have brought my whole family to Christ and we will all join the church together."—W. W. GLENN.

Dr. George W. Truett, pastor of the First Baptist Church at Dallas, relates the following:

"One night while serving my pastorate at Dallas, about midnight my telephone rang and a soft voice said, 'I am in the city's sinful reservation. In the next room is a dying woman, homeless, friendless, characterless, and she is calling for you. We have heard down here that you are a friend to sinners; and before she passes out into the other world she wants to have you pray for her.' Doctor Truett answered, 'I will be there as soon as possible.' In a little while he and his wife were in the room of the dying scarlet woman. He approached her and offered his hand. As the women companions of her sin stood about the room she, embarrassed and abashed in the presence of God's preacher, put her hand back under the cover and said, 'No, your clean hands must not touch my sinful hands.' She said, 'I have a question to ask you. I am dying. You must know what sort of a life I have lived and to what depths I have been led in sin. You are a

preacher of Jesus Christ and His saving gospel. This is my question. Do you believe that He, the Son of God, can save a sinner like I am, at the door of death?' Thank God, Doctor Truett could answer that question right; and spontaneously from his redeemed soul in the triumph of the gospel, he said, 'Yes, He saved the harlot at the well; He redeemed others in His own ministry whose lives were as dark as yours; He saved my own sinful soul, and He will save your soul if you will penitently give up your sins and faithfully commit your heart and life to Him.' After a prayer, the story goes, there came to her sorrow-drawn, deathly pallid face the lines of the light never seen on land or sea; and radiating from her forgiven soul there came the joy that must have come to the dying, forgiven thief on the cross. She lived a few hours longer; but they were hours of song and triumph and spiritual glory.—Submitted by W. W. GLENN.

Personal Evangelism

Rev. L. R. Scarborough relates the following: "I am thinking of a great doctor. I heard him tell the story in a men's prayermeeting in a great Presbyterian church, Bethany, Philadelphia, and the church of Mr. Wanamaker. This doctor was a great surgeon, with international reputation. He said, 'A few days ago there came to me a rich, sick man from California. After a thorough diagnosis, I decided that an operation was the only chance to save his life, and that the barest chance. An hour before the operation the attendants, nurses and assisting physicians were in an adjoining room to the operating room. I asked all except the sick man and his wife to retire. I told the sick man that I had no disposition to frighten him, but that he was a very sick man and his chances were slight for recovery. "I want to know whether or not you are prepared to die. I am a Christian and I wish to talk to you about this most vital matter." The sick man told me that he was not a Christian, that his riches and entangling alliances with worldly ways had carried him out on the tides away from God and hope. I told him the beautiful story of how Christ died for him and that He was able to save him if he would only trust Him. I bowed, putting my hands on the sick man's knees, asking God to save him. I felt falling upon my hands the tears of penitence and in a little while the sick man said, "Doctor, it is all right. I have found peace in believing the Lord Jesus Christ." At the end of two hours, with the best skill I have, I tried to save the man's physical life; but he went out from my operating room to meet God; and I thank God that I believe he went to heaven."—Submitted by W. W. GLENN.

Rejecting the Spirit

The late Rev. J. B. McBride, related the following incident:

One night when there was tremendous conviction on, a man came and gave me his hand, during an altar call, in the state of M—. He was so convicted that I felt he must not go back to his seat, but stay and seek the Lord. He did not want to stay, and I did my best to persuade him to give his heart to God, saying, "My dear sir, it may be your last chance." He trembled from head to foot, but would not surrender. Before I got out of the community, he sickened one morning at eleven o'clock and died in awful agony at eleven o'clock that night, a lost soul. When friends tried to get him to look to God for mercy, he said, "The other night when I refused to surrender in Brother McBride's meeting, the Spirit left me and I am lost forever," and in a few moments his soul went to its eternity of night. The Lord saith, "My Spirit shall not always strive with men."—Submitted by W. W. GLENN.

Those Jawbreaker Names

HORACE G. COWAN

IN THE reading of the Scriptures names of persons and places are sometimes encountered which seem hard to pronounce, and the preacher or other reader is placed at a disadvantage who does not learn and practice the correct pronunciation before standing up to read. It is also embarrassing to the congregation, or some at least in it, when the reader stumbles over or mispronounces a name. It may not be often that such situation occurs, and yet once is too often in view of the helps to pronunciation available and the standard of correct speaking supposed to have been attained by the educated minister or other leader of a meeting.

A name over which readers often come to grief is that of Zaccæus, correctly pronounced, *Za-kæ-us*, with accent on the second syllable, but commonly spoken as *Zak-e-us*, a pronunciation indicative of an obsolete usage, or of an uneducated mode of speech. Another word sometimes miscalled is Amalekite, a descendant of Amalek, a grandson of Esau. This name is correctly pronounced *Am-a-lek-ite*, although *A-mal-ek-ite* is not improper; but when one speaker or reader uses the first pronunciation it is improper for one following him to use the second.

The more frequent blunders in pronunciation of Bible names are made, I think, by young preachers but recently out of school, who have not had a course in Bible pronunciation, as it would seem and who, coming to an unfamiliar name in the Old Testament or the New, pronounce it as it looks to them, in one mouthful, regardless of its syllables or accent. To correct this tendency toward confusion and embarrassment, permit me to suggest that the longest and hardest name may be easily pronounced when attention is paid to its syllables and the proper place for the accent.

Thus Nebuchadnezzar, a long and formidable name, may be divided into syllables, as follows: *Neb-oo-kad-nez-zar*, in which the accent will naturally come upon the next to the last syllable, and the entire word may be gotten over easily. And so with other long names in either the Old or the New Testament. The preacher should have a self-pronouncing Bible, if possible, in which case he will have no excuse for stumbling over or mumbling hard names; but if he has not one, a Bible dictionary, a concordance, or Webster's International Dictionary will be of inestimable help in mastering the names of the Bible.

But even if none of these books are available, the reader may become proficient in pronunciation if he will follow the suggestion above of giving attention to the division of the names into their syllables, and will pronounce each syllable by itself in the order in which it comes, considering, also, the proper place for the accent.

Let the preacher try it out some day on Arphaxad and Hazarmaveth and Shephatiah and other names of gentlemen in the Old Testament (1 Chronicles), and Epænetus, Adronicus, Asyncritus and Philologus in the New (Romans 16).

Hints to Christian Workers

H. B. GARVIN

I. DEVOTIONAL VALUES

Strength of Christian character lies in the depth of one's devotion to God. Not seeming devotion, but genuine heart devotion.

No minister or Christian worker can hope to lead others closer to God than they themselves have drawn.

Take no important step in private or public life until you have first made it a matter of earnest prayer. Nothing

is of greater importance than prayer until you have first prayed.

Bible reading has an important place in our devotional life: "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119: 11).

The real measure of your love for God may be ascertained by your love for the Bible and the secret place of prayer.

Dare any minister or Christian worker preach a higher standard for others than they themselves are living? Let us practice what we preach, and practice it before we preach it.

Friends may forsake, plans and methods may fail, progress may seem slow, and hope for success may even vanish like the melting of snow; but if you still have God in your life and plans, you have not failed in life. Herein is the value of your devotion to God, for "The Lord is with you while ye be with him" (2 Chron. 15: 2).

No greater defense may be found in our battle against sin and Satan than the strength of our own Christian character. "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs 4: 23).

From Our Mail Bag

Why Do They Do It?

Those critics in the pew I mean. Why do they do it? If the singer snaps his fingers, he is discourteous and bossy; if he does not, he has no pep. If the preacher uses an illustration, it is an old one and we have all heard it before; if he does not, he is not interesting. If he has his clothes cleaned and pressed often and grooms his hair as he should, he is too much like a dandy; if he does not, he is too slouchy. If he carries his fountain pen in his coat pocket he should carry it somewhere else; if he does not carry it at all, why does he not? Someone wants to borrow it. I might pause here just to say if some of these wise critics would pay more attention to their obligations and pay their tithes I could have better clothes and also have my fountain pen fixed so I could carry it, as it is I must leave it at home. A lot of other preachers are in the same fix. But the criticism continues. If the preacher has gray hair, he is too old; if he is young, he has not had experience. If he has any children at all, he has too many; if he has none, he is not setting a good example. If he stays much in his study he is not sociable; if he is seen on the street, he ought to be in his study getting up a good sermon, etc., etc., and bla bla.

I thought, this is a preacher's magazine. Then why do other people stick their fingers in the pie? We will soon hear them saying, "Why does he use material from THE PREACHER'S MAGAZINE? We have read that. We want something new."

Wholesome criticism is appreciated, but let it be wholesome and constructive such as Doctor Goodwin has been giving in the articles he has been writing for the THE PREACHER'S MAGAZINE.

Signed, AN EXPERIENCED PREACHER.

It may truly be said of difficulty what is fabulously said of the devil—talk of it, think of it, and forthwith it will be present with you.—ANON.

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

Labor Day—The Dignity of Labor (John 5: 17).

The Mutual Duty of Labor and Capital (Eph. 6: 6-9).

The Reward of Good Craftsmanship (2 Timothy 2: 15).

Where Unemployment Is Unknown (Matthew 9: 37, 38).

RALLY DAY AND THE YEAR AHEAD

September has come to be quite widely recognized as *Rally Month*. The vacation season is over and the summer slump must be banished and losses recouped. A realignment of work and workers is often necessary. It is the logical time to take stock and plan the year ahead.

Rally Day should be more than a spasmodic flurry. It should be a time of earnest spiritual enlistment in the work of the kingdom. Attendance in the Sunday school is boosted for a more valid reason than a record count. It is that those who have been stimulated to interest may become regular attendants and eventually won to Christ. Visitors and irregular attendants must be diligently followed up.

The season is appropriate to stewardship emphasis. Personal responsibility is the basis of loyalty. The every-member canvass is a useful instrument of enlistment. The appeal should go deeper than the budget. The vision of the whole year's program of kingdom building should be shared. Soul saving through revivals, personal evangelism and the Sunday school as well as the great work of world-wide missions is a challenge great enough to appeal to the greatest.

A WORSHIP EMPHASIS IN PLEDGING

A different form of the "every member canvass" has been suggested by Dr. H. C. Webber in *Church Management*. Giving is presented in the light of a sacrament. The communion table is set, and after a message by the pastor on "The Church," based on John 2: 6, the congregation presents its pledges at the communion table while hymns of consecration are sung such as "Take My Life and Let It Be," "When I Survey," "Must Jesus Bear the Cross Alone?" and "Just As I Am."

At another church a chest of Joash was placed on the communion table. Back of the slot in which the pledges

were dropped was an illuminated cross. The theme of the service was "At the Foot of the Cross." Another made the bringing of the pledges a part of their sacramental service. Increased giving without previous pressure as well as a new sense of the sacredness of giving was the result. In the success of all of these efforts previous preparation on the part of the pastor and his helpers to insure as large attendance as possible was necessary. Visitation played an important part. Strangers and casual attendants as well as members of the church were moved to share in the giving by the high spiritual tone of the appeal.

REMOVING THE SPOT

A novel idea for raising a small church debt is given in *Church Management*. A clear kodak snapshot of the church building was enlarged and pasted in the center of a large white piece of cardboard. A disc sufficiently large to cover the picture was cut out of black construction paper. The disc was perforated with a razor blade into a desired number of segments, each segment standing for so many dollars of the building debt. With glue around the outer edge of the disc it was fastened over the picture. Over the top in large letters were the words: "A Debt of —. Take This Spot Off Our Church." After an appropriate message the poster was produced from hiding from behind the pulpit and the congregation responded enthusiastically in pledging the amounts necessary to "remove the spot."

THE LORD'S ACRE

Many churches in agricultural areas have used successfully the Lord's Acre form of pledges for their farmer folks whose cash income was meager and seasonal at best. A certain tract of land is set apart to be seeded, cultivated and harvested and its total returns sold and given to the church. Generally the pledges are by individuals or families. Sometimes a Sunday school class will agree to work a plot together. Sometimes the whole congregation assume responsibility for a tract to be worked collectively. God's Acre is given first consideration. The idea of the "Firstfruits" is kept to the fore, and the whole project is culminated in a "feast of the firstfruits" in the fall. The spiritual significance is made prominent.

Facing Confidently the Unknown—As one of our transcontinental trains sped westward a little lad played happily in the aisle. He attracted the attention of a fellow traveler. "Where are you going, my little man?" he asked. "Out West, sir," he replied. "But to what place?" persisted the interested stranger. "I do not know, sir, but my father knows, and I am going with him," the lad answered cheerfully.

Beauty for Ashes—Along the front of the Edison home in Fort Myers, Florida, grew a line of mango trees, the branches of which bent down in a cathedral cloister effect. But the big storm tore off these graceful lower branches. To retrieve the misfortune Mrs. Edison planted an orchid in every breach in the trunk where a limb was broken off. Now this is known as the Orchid Walk. Misfortune turned to beauty.—*Adapted from Expositor*.

YOUR WAYSIDE PULPIT

Every man owes the world a living. Make work a delight or life will be dreary.

Glad labor is the most productive.

The good worker gets good wages.

Wishing never saved a soul.

Make chances, do not wait for them.

Find work or the devil will find it for you.

Idleness indicates heart trouble.

Give yourself the benefit of wise choices.

A religion easy to hide is easy to lose.

ILLUSION VERSUS REALITY (Acts 1:5)

Gipsy Smith tells this in his book "The Beauty of Jesus":

"Once, long ago, I drew a crowd on Sunday to a certain building where the attraction on week-days was 'Pepper's Ghost.' Many older readers will remember the popular illusion which was created by the use of large mirrors.

"The proprietor of the show came to me on Sunday night and said, 'I wish I could get the people into this place like you do. How ever is it done?' I said, 'Well, you see there is no comparison. You have Pepper's Ghost, I have the Holy Ghost.'"

Holy Shadow—There is an old legend that a man was so good the angels came to learn of him. Finally they told him that God would grant him any request that he should make. In his humility he asked that without his knowing it, everything his shadow touched should be healed. It came to pass that wherever he went his shadow revived drooping flowers, fevered children and weary travelers. And so they came to call him "the Holy Shadow."—SELECTED.

NUGGETS

Saving Tact—It was in the year 1885 in the city of London. A great meeting was in progress and a brilliant young London physician passing by the crowded hall was moved by curiosity to stop and see what it was all about. He was a nominal Christian but knew nothing of saving grace. It was the time of prayer and a long-winded Englishman seemed literally to pray without ceasing. Just as the young doctor was about to leave, disgusted, a plain man in a business suit arose on the platform and said, "While the brother is finishing his prayer we will sing hymn number eighty-two."

Amused, the doctor stayed to see what would happen next. He liked the humor and kindness of this plain fellow, who dared to voice the feelings of the audience in his tactful rebuke of the pious Englishman. In a moment the plain man arose again and began to preach. It gripped the young surgeon and he gave himself to God that night. Thus was the "Apostle of Labrador," Dr. Wilfred Grenfell, saved to the cause of Christ. The preacher was Dwight L. Moody.

"The only Christianity that can do anything for us is a Christianity that makes us want to do something for others."—J. McDOWELL.

Nothing limits faith more than laziness.

You are never safer than when way out from the shore into the sea of the will of God.

There is an answer to prayer that is more than the echo of one's own words.

A man is lazy when he is satisfied with less than his best effort.—J. B. CHAPMAN.

LIVING BREAD

The world is hungry
Because there's too much bread.
O God, what fools we are!
Thy gifts are prodigal
But in our blindness
We build on greed,
Our laws defy Thy laws,
We live for self
And deny our brother's need.

Our famished world lacks the "Living Bread."
Gaunt souls, through prosperous years unfed,
Stagger under golden fetters
Still seeking that which
Surfeits and never satisfies.
How content are those
By the Shepherd led!
Calm water, green pastures,
With life-giving, Eternal Bread.
—J. R. WARNICK in *Church Management*.

Power of Christian Courtesy—The poet, Edward Markham, had returned after several days to a lunchroom in Detroit. The waitress remembered what the poet had ordered previously and without the mention of request she brought him the pot of tea, hot water and lemon. Markham insisted on seeing the manager. He must commend the girl for her thoughtfulness. When the manager came the girl was called in. It was the first time anything like this had happened. Standing there, visibly touched by the Christian courtesy of this great man, she could not help but weep a little.

LABORER'S CALL

Oh, to be up and doing, oh,
Unfearing and unashamed to go
In all the uproar and the press
About my human business!
For still the Lord is Lord of might;
In deeds, in deeds He takes delight;
The plow, the spear, the laden barks,
The field, the founded city marks;
Those He approves that ply the trade,
That rock the child, that wed the maid,
That with weak virtue, weaker hands,
Sow gladness on the peopled lands,
And still with laughter, song and shout
Spin the great wheel of earth about.

—ROBERT LOUIS STEVENSON.

HOMILETICAL

A Preaching Program

Orval J. Nease

Morning Message, September 5

CHARACTER FOUNDATIONS

For other foundation can no man lay than is laid, which is Jesus Christ (1 Cor. 3: 11).

LESSON—1 Cor. 3: 9-20.

INTRODUCTION

1. Character is all that a man may claim as his own. He alone has produced it.
2. His character determines his stand before God and his relation to the universe.
3. Character determines destiny.
4. Character alone is carried beyond the grave.
5. The importance of right character is evident.

I. THE ANALOGY BETWEEN THE FORMATION OF CHARACTER AND THE ERECTION OF A BUILDING

1. Character, like buildings, is composed of a variety of materials.
 - a. Buildings of wood, stone, iron, etc.
 - b. Character of—
 - (1) Impression made upon us.
 - (2) Emotions that arise within us.
 - (3) Thoughts that possess us.
 - (4) Choices that determine us.
2. Character like buildings have a unity of design.
 - a. Some one single plan. One design determines the whole.
 - b. The master-purpose of the soul determines character.
3. Character, like buildings, may provide a worthy function.
 - a. Buildings are generally residences.

- b. Character houses the soul.
- c. What kind of home do we provide for our soul?
 - (1) The sty of the animal?
 - (2) The shop of the barterer?
 - (3) The prison of the guilty?
 - (4) The temple of the saint?

II. CHRIST IS THE ONLY FOUNDATION OF TRUE CHARACTER (1 Cor. 3: 11).

1. Some characters are based upon poor foundations.
 - a. Some are based upon sensuality.
 - (1) Living alone for the flesh.
 - (2) Satisfaction of appetites.
Examples: Prodigal; Dives;
Man who would tear down barns and build larger.
 - b. Some are founded upon worldly ambition.
 - (1) Such were the life foundations of Absalom, Haman and Herod.
 - (2) Such were life foundations of Alexander the Great, Napoleon; Kaiser, etc.
 - c. Some are founded upon mere secularism.
On this Judas, the young lawyer and Demas built.
 - d. Some are founded upon Christ.
 - (1) Christ is the abiding foundation.
 - (2) Superstructures to abide must be of the same character as the foundation.
2. Upon worthy foundations men may build with unworthy materials (1 Cor. 3: 12).
 - a. Characters of "wood, hay stub-

ble." Unworthy and perishable materials.

(1) Some whose religion is mere creed.

An attestation to statement of belief.

(2) Some whose religion is built of feeling.

Sentiment and emotion that cannot abide.

(3) Some whose religion is built of ritualism. A mere matter of form.

b. Characters of "gold, silver, precious stones."

(1) The superstructure same in kind as foundation.

(2) Built of the eternal verities of faith, love and truth.

(3) The God who gave Christ furnishes the materials of true character.

III ALL SUPERSTRUCTURES SHALL BE TRIED BY FIRE (1 Cor. 3: 13-15).

1. The day appointed for character testing.

a. Individually—at the end of this mortal life.

b. Universally—at the end of this world's history.

c. It will be a day of fire.

(1) The fire of justice and truth.

(2) All that is worthless will be consumed.

2. It will be a day of loss to some (v. 15).

a. Those who choose unworthy materials will suffer.

(1) Loss of labor.

(2) Loss of opportunity.

(3) Loss of position.

b. "Saved as by fire."

(1) A life lost though the soul saved.

(2) Who can estimate this loss.

3. It will be a day of reward to some (v. 14).

CONCLUSION
"Ye are God's building" (v. 9).

Evening Message, September 5 NEW HEARTS FOR OLD

A new heart also will I give you (Ezek. 36: 26).

INTRODUCTION

1. The Old Testament often anticipates New Testament truth.

2. The grace here promised was doubtless given in all ages to all who by faith sought it.

3. Reading this utterance in the light of the gospel enriches its significance.

I. SALVATION DEALS PRIMARILY WITH THE HEART

1. Sin is heart disease.

a. If sin is a mistake then sin is of the mind.

(1) Argument would save.

(2) Education would redeem.

b. Sin is of the heart.

(1) The will is involved.

(2) The nature is concerned.

(3) "Out of the heart are the issues of life."

"Out of the heart proceed evil thoughts" (Matt. 15: 19).

c. Sin is a disease of the heart.

"The heart is deceitful above all things; . . . who can know it?" (Jer. 17: 9).

2. Salvation is heart renewal.

a. Changed environment will not renew the heart.

(1) A man in Paradise without a changed heart would be in hell.

(2) Salvation is a change in nature.

b. The Bible insistence is upon the heart.

"With the heart man believeth" (Rom. 10: 10).

"Christ dwell in your heart by faith" (Eph. 3: 17).

"Doing the will of God from the heart" (Eph. 6: 6).

"Purify your heart" (James 4: 8).

II. THE OLD HEART IS A HEART OF STONE

1. The old heart is a *hard* heart.

a. Does not respond to God.

b. Does not perceive spiritual truth.

c. Does not sense divine influences.

2. The old heart is a *cold* heart.

a. It is an unfeeling heart.

b. It is a heart without love to God.

3. The old heart is a *dead* heart.

a. Men are dead while living. Dead in sins (Eph. 4: 5).

(1) Dead at heart.

(2) A living death.

b. Death is separation.

(1) Separates from God.

(2) Separates from the holy, pure, and good.

(3) It eventuates in eternal death.

4. The old heart is an unnatural heart.

a. Sin is unnatural.

b. It is contrary to nature to be cold toward God.

III. GOD GIVES A NEW HEART

1. It is a new heart.

a. There is no curing the old.

"Ye must be born again" (John 3: 3).

b. To be in Christ is to be "a new creature."

New thoughts, feelings, desires.

c. This is the hope of the world.

Hope for every abandoned soul.

2. It is a heart of flesh.

a. The new heart is a *tender* heart.

(1) The old coldness and hardness gone.

(2) Pride, stubbornness are gone.

(3) It is a *melted* heart.

b. The new heart is a *sympathetic* heart.

(1) The new heart responds to God.

(2) The new heart yearns for sorrowing men.

c. The new heart is a *living* heart.

(1) Spiritual energy springs from new heart.

(2) The faint soul is invigorated.

d. The new heart is a *natural* heart.

(1) A heart of flesh—natural, human.

(2) The true Christian is natural.

(3) God created man to be righteous.

CONCLUSION
"A new heart *also*."

Note the also! See Ezekiel 36: 24, 25).

In addition to outward change, "I will change your heart."

The only safe life is that life with a changed heart.

Morning Message, September 12 GOING BACK TO SCHOOL

Is it well with thee? Is it well with thy husband? Is it well with the child? And she answered, It is well (2 Kings 4: 26).

INTRODUCTION

1. The largest army ever mustered.

a. The army of boys and girls off for school and college.

b. We are engrossed with the problem of clothing, books, etc.

2. The most serious problem of preparedness.

a. Youth is ready and eager.

b. Are we as parents and teachers prepared for our task?

I. BIDDING OUR YOUTH GOODBY

1. Whether it is the first year or last it is still, "Goodby."

a. The lad's first day in school.

(1) Off to the little red school-house, or to the large city school.

(2) The lad is eager.

(3) The tug at the heart of the parents.

The first venture of the bird from the nest.

b. The young man off to college.

(1) College in a distant city.

(2) Away from home.

(3) A new circle of friends.

2. The lad will never be just the same again.

a. The break between the baby and the lad.

- b. The loss of the boy to the man.
- c. He is off to learn that world is bigger than home.
- d. He is to learn to depend on others than Mother and Dad.
- e. Our hopes and tears go with you, "But, goodbye."

II. THE RESPONSIBILITY UPON PUBLIC SCHOOL TEACHERS

1. All education is character education.
 - a. We were taught that teaching is "causing to know."
 - b. It is just as true that teaching is "causing to be."
 - c. What the teacher *is*, is making its impression more lastingly than what she says.
2. Responsibility upon our teachers.
 - a. Public schools, the melting pot of Americanism.
 - b. The dangers of impersonal education.
 - (1) Platoon teaching.
 - (2) Machine teaching.
 - (3) Educational factory.
 - c. Destiny is placed in the hands of teachers.
 - (1) The ministry is held responsible and has the child one day a week.
 - (2) The parent responsible and has the child but broken parts of days.
 - (3) What of the teacher that has the child five days a week forty weeks in the year?
3. Teacher, is it well with thee?
 - a. We must demand character as well as intelligence in teachers.
 - (1) Teachers are setting the ideals of the child.
 - (2) Teachers are forming life patterns for child.
 - b. Character built with any other ideal than the Christian ideal is unsafe.
 - c. Teacher, are you prepared to accept such responsibility?
 - d. The only prepared teacher is the Christian teacher.

III. RESPONSIBILITY UPON PARENTS AND HOME

1. Home is the foundation unit of American nation.
 - a. The home that produced men of great character, Moses, Abraham Lincoln, etc.
 - b. "As the home goes, so goes the nation."
 - c. The modern American home. Will it produce a generation of worthy characters?
2. The Christian home the surest guaranty of a Christian nation.
 - a. The home without a family altar is a home without a fortification against sin.
 - b. The home without the open Bible is unprepared for its task.

- c. The modern home is contributing to crime delinquency.
3. Parent, "Is it well with thee?"
 - a. The parent that fails to take God into partnership is helping to populate hell.
 - b. The only safe preparation for parenthood is Christ in the heart and thus Christ in the home.
 - c. Parents should consider themselves partners with God.

CONCLUSION

1. We must as parents and teachers answer to God.
The stewardship of life.
2. May we answer, "It is well."

Evening Message, September 12

WHAT TO DO ABOUT SIN

He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy (Prov. 28: 13).

INTRODUCTION

1. Some men ignore sin.
2. Some men tolerate sin.
3. Some men cover sin.
4. Some men despair over sin.
5. The Bible says "forsake sin."

I. MEN OUGHT TO FORSAKE SIN BECAUSE OF ITS NATURE

1. Sin makes men rebels against God.
 - a. The prodigal confessed, "I have sinned *against heaven* and in *thy sight*."
 - b. David acknowledged, "Against thee and thee only have I done this great sin."
2. Sin is wickedness.
 - a. It is wicked to sin against the God who created you.
 - b. It is wicked to sin against the Christ who died for you.
 - c. It is wicked to sin against the Holy Spirit who offers forgiveness to you.
3. All sin is deception.
 - a. Deceives the man who fondles it.
 - b. Makes of him a deceiver.
 - c. Puts the sinner in alignment with the Arch Deceiver, Satan.

II. MEN OUGHT TO FORSAKE SIN BECAUSE OF ITS ENORMITY

1. Sin is wilful transgression against the known law of God.
 - a. Sin is not ignorance, but intelligence.
 - b. Sin is wilful and therefore chargeable.
2. Sin incurs an infinite penalty.
 - a. The law that is broken is eternal.
 - b. The penalty therefore must be eternal.
3. Sin is measured by the dignity of the One sinned against.
 - a. Sin against a beggar is treated

differently from sin against the governor.

- b. Sin aims itself at God.

4. The measure of light determines the measure of responsibility.
"To him that knoweth to do good and doeth it not to him it is sin."

III. MEN OUGHT TO FORSAKE SIN BECAUSE OF ITS EFFECTS

1. Sin is too costly.
 - a. The cost to the individual.
 - b. The cost to nations.
2. Sin is back of all sorrow.
 - a. Sin has caused every tear.
Tears to fill the seven seas.
 - b. Sighs like a tornado that would wrest the world.
 - c. Broken hearts enough to make the Son of God to bleed.
3. Sin has dug every grave.
4. Sin is the taskmaster that drives men to slavery.
5. Sin separates—
 - a. Homes.
 - b. Churches.
 - c. From God.

IV. MEN OUGHT TO FORSAKE SIN BECAUSE OF ITS DESTINY

1. In a Christless grave.
2. To a resurrection of shame.
3. To a judgment without mercy.
4. To an eternity of woe.

CONCLUSION

"Turn ye, Turn ye, for will ye die O house of Israel?"

Morning Message, September 19

THE WEAPONS OF DOUBT

If thou be the Son of God (Luke 4: 3).

INTRODUCTION

1. Christ's temptation in the wilderness.
 - a. A genuine temptation.
 - b. A typical temptation.
 - c. Christ's Sonship assailed by an "if."
2. The Christian's temptation.
 - a. Is like unto Jesus' temptation.
 - b. Christ will aid in temptation.
 - c. We may be victor as was Christ.
- I. THE TEMPTER'S CHIEF WEAPON—"If"
 1. It is not open denial.
 - a. This would be too bold.
 - b. "Doubt more damaging than heresy."
 2. Makes doubt appear like honest concern.
 - a. He prefaces holy things with an "if."
 - b. He insists that the believer "make sure."
 - c. Appeals to the believer not to be hypocritical.
 3. He attaches an "if" to evidences irrefutable.
 - a. He places an "if" before the assertion of God.
"If thou be the Son of God,"

- (1) A plain scriptural utterance (Psa. 2: 7). "Thou art my Son."
- (2) An open manifestation at Jesus' "baptism." "This is my beloved Son."
- b. Satan contradicts our Christian experience that is as well attested.
 - (1) By the Word.
 - (2) By the Spirit.
- c. Satan places an "if" of doubt before all of life.
 - (1) After 30 years about His Father's business He is assailed.
 - (2) Satan would deceive the "very elect."

He would "if" the voice of inner consciousness.

He would "if" the triumphs of a victorious life.

He would "if" even established character.

II. THE WEAPON AIMED AT VITAL PART

1. At sonship.
 - a. At the Sonship of Jesus.
 - b. At the Christian's sonship.
 - c. He would make us doubt our regeneration.
2. At the honor of God.
 - a. It was so with first parents (Gen. 3: 1-5).
 - b. Casts reflection upon God's love.
 - c. Would blame God for human misfortune.
3. Makes the doubt plausible by pointing at circumstances.
 - a. You are alone; would a heavenly Father leave His child alone?
 - b. You are in need; would a loving Father permit need?
 - c. You are suffering; would a beneficent Father permit suffering?

III. THE WEAPON OF DOUBT MAY BE TURNED ASIDE

1. Jesus turned it aside.
 - a. With the scripture.

"It is written" (Luke 4: 4, 8, 10).
 - b. By an act of will.

"Get thee behind me, Satan" (Luke 4: 8).

"Resist the devil and he will flee from you" (James 4: 7).
2. These weapons of Jesus are our own best defense.
3. Temptations when overcome are sources of strength.
 - a. The knowledge that the devil is the tempter should give confidence.
 - (1) He always questions truth.

"The father of lies" (John 8: 44).

"Satan which deceiveth the

- whole world" (Rev. 12: 9)
- "As Satan beguiled Eve" (2 Cor. 11: 3).
- (2) If therefore Satan questions—

God's love—another assurance of that love.

Your sonship—another witness to that sonship.
 - b. A victory won may be a stopping of the enemy at that point (Luke 4: 13).
 - c. As with Christ victory over temptation may be the prelude to angels ministering (Matt. 4: 11).

CONCLUSION

Grace does not guarantee freedom from temptation.

Grace does guarantee victory over temptation!

Evening Message, September 19

A GODLY SORROW FOR SIN

But now commandeth all men everywhere to repent (Acts 17: 30).

INTRODUCTION

1. Repentance is urged as the command of God.
2. Men have raised many objections to repentance.
 - a. They have done nothing worthy of repentance.
 - b. Repentance is wholly beyond the power of man.
 - c. The requirement is wholly arbitrary.
 - d. Why should the path to heaven be one of sorrow?
3. Repentance may be shown to be not only scriptural but reasonable.

I. REPENTANCE IS A CHANGE OF MIND

1. A change of mind about oneself.
 - a. "A change of mind" is the original meaning of the Greek word translated "repentance."
 - b. Repentance consists—
 - (1) Of a great sense of guilt.
 - (2) Of a feeling that it is too great to bear.
 - (3) Of a feeling that sin is against God.
 - (4) Of a knowledge that, unforgiven, he is abandoned by God.
 - (5) Of a despair that throws him upon God's mercy.

- c. What a change of mind for the high-handed sinner!
2. A change of mind about sin.
 - a. The sinner unawakened knows sin is wrong but feels the pleasure compensates for the wrong.
 - b. True repentance makes men loathe sin.
 - c. Small sin, secret sin, doubtful sin all appear great in magnitude.

3. A change of mind about God.
 - a. He sees God's holiness.

Which makes it impossible for God to ignore sin.
 - b. He sees God's sovereignty.

Which makes it right for Him to make such disposition of sin as His wisdom dictates.
 - c. He sees God's love.

Which gave His Son and provides pardon.

II. THE NECESSITY OF REPENTANCE

1. Among men repentance is recognized as the way of restoration.
 - a. Relation between father and child.
 - b. Relation between friends.
2. Under the divine administration it is God's way for the sinner's restoration.
 - a. Repentance will not repair the evil of the past.
 - b. Repentance enables the sinner to break with sin.
 - c. God will not accept the sinner until the sinner has broken with sin.
3. No substitute for repentance.
 - a. The law of God requires love to God.
 - b. Man has violated the law of love.
 - c. No alienated man can return to God's love without deep regret that he forsook that love.

III. GOD MAY APPOINT HIS TERMS OF RESTORATION

1. This is true in relation to everything.
 - a. Health is God's gift.

He determines upon what terms it may be enjoyed.
 - b. Pardon is God's gift.

He determines upon what terms it may be obtained.
2. There is no "bargain counter" repentance.
 - a. God says, "A godly sorrow for sin not to be repented of" (2 Cor. 7: 9, 10).
 - b. God says—a break with sin.
 - c. God says—a turning to Him.
3. The terms must be met or salvation is refused.

CONCLUSION

1. God has done all for sinners He can until they repent.
2. A man going a wrong road must about face toward God.

Morning Message, September 26

SPENDING GOD'S MONEY

Will a man rob God? (Mal. 3: 8).

LESSON—Haggai 1: 4-11; and Malachi 3: 8-10.

INTRODUCTION

1. A most startling question.
 - a. Men rob each other.
 - b. Will men rob God?

2. The answer is specific and emphatic.
 - a. You have robbed God in tithes and offerings.
 - b. To refuse to tithe is to be guilty of God robbing.

I. THERE ARE TWO PARTIES INVOLVED

1. Man is involved.
 - a. Created by God.
 - b. Created by a bundle of capacities and possibilities.
 - c. Empty handed man faces God and life.
2. God is involved.
 - a. God owns all.
 - b. All man receives, he receives from God.
3. Accountability to God is inescapable.
 - a. Inadequate excuses are offered for failure to give to God.
 - (1) Ignorance.
 - (2) Poverty.
 - b. The real reason is loss of love.
 - (1) Love delights to give.
 - (2) God wants man's love.

II. DOES GRACE OUTLAW THE TITHE?

1. The law of the tithe is an Old Testament law.
 - a. In the patriarchal age.
 - (1) Firstfruits of the land and flock were an offering to God (Gen. 4: 3, 4).
 - (2) Abraham gave Melchizedek "tithes of all" (Gen. 14: 18-20).
 - (3) Jacob covenanted to give the "tithe of all" (Gen. 28: 20-22).
 - b. In the Mosaic age.
 - (1) Jews and Israelites gave tithes of all (three tithes).
 - (2) Besides the tithes, freewill offerings (Deut. 12: 17; Lev. 19: 9, 10; 23: 22).
 - (3) The poor gave as well as the rich (1 Kings 17: 8-16).
2. The New Testament financial system.
 - a. Right principles and moral obligations never change.
 - (1) The tithe was in vogue before Moses.
 - (2) The law of the tithe was a law of the inner consciousness.
 - (3) Giving to God is an acknowledgment that God owns all.
 - b. Jesus sanctions the tithe.
 - (1) Jesus had more to say about giving than about repentance or regeneration.
 - (2) There is no indication that He repealed the tithe.
 - (3) In the denunciation of the Pharisees Jesus sanctions the tithe.
 - c. Grace requires more, not less.
 - (1) True we are under grace.
 - (2) The greater the light and

opportunity, the greater the obligation.

- (3) Grace must not be interpreted as contributing to stinginess.

- (4) The tithe is the minimum under grace.

III. WHY I BELIEVE IN THE TITHE

1. Because it is scriptural.
2. Because it is an acknowledgment of God's ownership.
3. Because it is a businesslike and adequate way to finance the church.
4. Because it is a means of grace to the man who practices it.

CONCLUSION

1. It is robbing God to withhold.
 - a. Love is the motive in giving.
 - b. Loss of love results in withholding.
2. It is robbing oneself to withhold from God.
3. The man who withholds from God spends God's money.

Evening Message, September 26

HEARTS MADE WHITE

Wash you, make you clean; put away the evil of your doings before mine eyes; cease to do evil; learn to do well (Isa. 1: 16, 17).

INTRODUCTION

1. Holiness is the essential attribute of the nature of God.
2. The nature of God determines His laws and attitudes toward His creatures.
3. Thus the command of God, "Be ye holy for I am holy."
4. God must be consistent with His own nature.

I. SIN IS UNCLEANNESS, AND GOD HATES UNCLEANNESS

1. God hates sin because He is pure.
 - a. Jehovah's nature is an absolute purity.
 - b. Cleanness is always sensitive to uncleanness.

Example: A clean woman is restive in unclean surroundings.
 - c. The nature of God hates sin.
2. God hates sin for it injures soul health.
 - a. We have sanitary and health inspectors to protect civic health.
 - b. The effect of sin poisonous, deadening, damning.
 - c. God will not tolerate uncleanness in the soul.
3. God hates sin for no defilement may enter heaven.
 - a. A holy heaven for a holy people.
 - b. It is written over the gates thereof, "No sin enters here."
 - c. Sin in the soul is the bar to heaven.

II. GOD HAS PROVIDED FOR THE DESTRUCTION OF SOUL DEFILEMENT

1. The only alchemy that affects sin is the blood of Christ.
 - a. Human remedies have ever failed.
 - b. Eternal atonement alone can cope with eternal sin.
2. The blood of Christ will cleanse sinners.
 - a. An unholy heart.
 - (1) Unholy language.
 - (2) Unclean habits.
 - (3) Unchaste deeds.
 - b. Only the blood of Christ—
 - (1) Can forgive the sin.
 - (2) Remove the guilt.
 - (3) Cleanse the stain.
3. The blood of Christ will cleanse the unsanctified.
 - a. An unholy heart.
 - (1) Lurking unholy ambitions.
 - (2) Secret unholy reservations.
 - (3) Repressed vile tempers.
 - (4) Unchristlike indifference to sacred things.
 - b. Only the blood of Christ—
 - (1) Can cleanse the heart.
 - (2) Make pure the nature.
 - (3) Make clean the fountain-head.

III. THE DIVINE WASHING MUST HAVE HUMAN CO-OPERATION

1. We must come to the stream for cleansing.
2. We must be yielded and submissive.
 - a. A breaking with the practice of sin.
 - b. A death to every germ of unholy desire and affection.
3. We must by faith appropriate this heavenly washing.
 - a. God provides and offers it.
 - b. We must make it our own.

CONCLUSION

Jesus said to Peter, "If I wash thee not, thou hast no part with me."

Peter said to Jesus, "Lord, not my feet only, but also my hands and my head" (John 13: 8-10).

SERMON OUTLINES

Sin and Worldliness

R. R. AKIN

Love not the world, neither the things that are in the world (1 John 2: 15).

Read Gen. 3: 1-6; 1 John 2: 15-17.

INTRODUCTION

1. The devil is in the world—a power for evil.
2. Worldly pleasures are beckoning, but they are only temporary.
3. Christ's prayer for His disciples (John 17: 15).

4. Separated from the world in Spirit (2 Cor. 6: 17).
5. Sinful practices make sinful habits (habits are binding).
6. The devil is working today in the same manner as he did in the Fall. Notice:

I. "THE LUST OF THE FLESH" (1 John 2: 16)

1. "Eve saw that the tree was good for food" (Gen. 3: 6).
2. The devil is appealing to the appetite today.
 - a. Billboards advertising booze, cigarettes, picture shows.
 - b. Dope placed in candy and cigarettes to stimulate unnatural sex desires.
 - c. Appearing most beautiful but corrupt beneath surface.
3. Results of yielding to such temptations.
 - a. Intemperance—one drink calls for another.
 - b. Deformed children—broken homes.
 - c. A breakdown in moral standards—bad influence.
 - d. Blackened hearts with sin—lost souls.

"Put the lid on liquor or liquor puts the lid on coffins."

II. "THE LUST OF THE EYES" (1 John 2: 16).

1. "She saw that it was pleasant to the eyes" (Gen. 3: 6).
2. The devil appeals to the eye.
3. This is an age of sham and show rather than durability and service.
4. Glittering surface and shining front. Like the little child sees the glitter of the razor and the parent knows the danger.
5. The devil's traits are attractive and deceitful. "Be not deceived, God is not mocked" (Gal. 6: 7).
6. "Ye cannot serve God and mammon" (Matt. 6: 24).

III. "THE PRIDE OF LIFE" (1 John 2: 16)

1. "A tree to be desired to make one wise" (Gen. 3: 6).
2. The devil appealing to the desire for knowledge and wisdom.
3. These legal, natural desires are trying to be perverted by the enemy, also overindulgence promoted.
4. There are many falsifying schools today creating antagonism and unbelief in the Bible.
5. False pride—killed many a person and has made others uncomfortable and most miserable. Girding their body for looks.
6. Seeking man praise—the dancing walkathon and running marathon are good examples.
7. Contrast egotism and altruism.
8. Sin spells disease and death (Rom. 6: 23).

IV. "HE THAT DOETH THE WILL OF THE FATHER SHALL ABIDE FOREVER" (1 John 2: 17).

1. There is a remedy.
2. The only cure is Jesus Christ in saving and sanctifying power.
3. Let the will of God be done in each life.

Guaranteed Results

R. R. AKIN

And when he [the Holy Spirit] is come (John 16: 8).

Read John 16: 8-14.

INTRODUCTION

1. People want a written guaranty in buying merchandise.
2. God's Word is our written guaranty.
3. It is conditioned upon our obedience.
4. It is not unjust, nor too hard or unreasonable.
5. Are we going to live up to the agreement?

I. THERE WILL BE CONVICTION

1. "He will reprove [or convict] the world of sin" (v. 8).
2. Sinners must see and realize their need.
3. Must be convicted to the extent that will bring action or yielding.
4. Holy Spirit is the active agent in redeeming a soul.
5. Holy Spirit was the active agent in bringing the earth out of chaos.

II. HE WILL "SHOW YOU THINGS" (v. 18).

1. Will give you a vision—
 - a. Of your own heart's need.
 - b. Of the need of others—a burden.
 - c. Of lost souls.
2. Increase your faith in what can be done.
3. There will be evidence in salvation of souls.

III. "HE WILL TEACH YOU" (John 14: 26)

1. Make known His will—God's way.
2. Reveal to you truth and knowledge.
3. Live, walk, preach, sing and pray in the Spirit.
4. It is that supernatural something about our efforts that only the Holy Spirit can give that gets people to God.

IV. "HE WILL GUIDE YOU" (v. 13)

1. Be mindful of His leadership.
 - a. In the services—in speaking to others.
 - b. In our work outside the services.
2. In unknown territory—shine on your pathway.

V. "YE SHALL HAVE POWER" (Acts 1: 8)

1. Your activity will be effective.

2. There will be liberty (2 Cor. 3: 17). "Where the Spirit of the Lord is, there is liberty."
3. Spiritual boldness.

VI. A WARNING—"QUENCH NOT THE SPIRIT" (1 Thes. 5: 19).

1. Perfect obedience to the whole will of God.
2. Discharge your individual duties and that willingly.
3. Be a contributing factor, a help not a hindrance.

With such wonderful promises, if we do not have a revival, it will be because we have failed on our part.

Vital Points on Bible Holiness

H. B. GARVIN

SCRIPTURE READING—Eph. 4:23-32; also 5:25-27.

TEXT—*That he might present to himself a glorious church, not having spot, or wrinkle, or any such thing* (Eph. 5:27).

I. REMARKS

1. We have a Bible standard for a Bible religion.
2. The abundance of Bible light on holiness.
3. The need of a correct conception of Bible holiness.
4. A genuine and practical holiness.

II. HOLINESS AS A DOCTRINE

1. The Bible condemns false doctrine: "Preach the word."
2. Holiness is the great cardinal doctrine of Christianity.
3. The doctrine of holiness is productive of results.

III. HOLINESS AS AN EXPERIENCE

1. The experience is final proof of the doctrine.
2. The experience of holiness is actual, instantaneous and real.
3. It is a second work, complete as a remedy for sin.

IV. HOLINESS AS A STATE OR CONDITION

1. Holiness is a state of freedom from all sin and impurity.
2. Holiness is a state of positive grace and power.

V. HOLINESS AS A LIFE

1. The life of holiness must be experienced and lived.
2. The life of holiness is victorious and triumphant.
3. The life of holiness is convincing and adorning.

VI. THE POWER OF HOLINESS

1. It is impossible to separate holiness and power.
2. Holiness gives *power to resist, to do, to be*.

VII. HOLINESS AS A PREPARATION

1. Holiness prepares for Christian living.
2. Holiness prepares for Christian service.
3. Holiness prepares for *heaven*. "Without holiness no man shall see . . ."

VIII. ILLUSTRATIONS

Prayermeeting Suggestions for September

Lewis T. Corlett

(The study of Christ is always helpful and inspiring. There are many pictures of His life, work and ministry given in the Bible. The outlines this month are based on the viewpoints that various individuals had regarding the Christ. Also one outline is given of His viewpoint of Himself. A study of this nature should deepen the appreciation for the character of our Lord and Savior.)

THE VIEWPOINT OF THE ANGELS

I. At His Birth.

1. Gabriel.
 1. The Promised One (Luke 1: 32, 35).
 2. The Savior (Matt. 1: 23).
2. To the Shepherds.
 1. Source of Good Tidings (Luke 2: 13).
 2. A Savior.
3. Protection and Guidance to Joseph (Luke 2: 13, 19).
4. The Risen One (Matt. 28).
5. The Coming One (Acts 1: 11).

THE VIEWPOINT OF JOHN THE BAPTIST

- I. Greater than Himself (Matt. 3: 10).
- II. The Lamb of God (John 1: 29).
- III. The One who should give the Main Baptism (Matt. 3: 10).
- IV. The One to whom the Father gave attestation (John 1: 32, 33).

ANDREW'S VIEWPOINT

- I. The Hope of the Jews (John 1: 41).
- II. The Need of Peter.
- III. The Christ—The Center and Source of God's Promises.

PHILIP'S VIEWPOINT (John 1: 43-46)

- I. The One to Follow.
- II. The One to Worship.
- III. The Inspirer of Moses and the Prophets.
- IV. One who never fails. "Come and see."

THE VIEWPOINT OF NATHANAEAL

(John 1: 45-51)

- I. One With a Poor Beginning (v. 46).
- II. One who knows the heart of man (v. 48).
- III. The Son of God (v. 49).
- IV. Rabbi—Teacher and Master.
- V. The King of Israel (v. 49).
- VI. Revealer of Greater Things (v. 50).

THE VIEWPOINT OF THE WOMAN AT THE WELL OF SYCHAR (John 4: 6-26)

- I. An Intruder (v. 9).
- II. One Greater than Jacob (v. 12).
- III. Source of Living Water (vs. 14, 15).
- IV. Revealer of Secret Things (vs. 16-19).

V. A Prophet (v. 19).

VI. The Christ (v. 26).

THE VIEWPOINT OF THE CENTURION

(Matt. 8: 5-13)

- I. One who had power to heal.
- II. One to be intreated.
- III. One with authority.
- IV. One who is not a respecter of persons.
- V. One who always meets simple faith.

PETER'S VIEWPOINT

- I. Greater than the elements (Matt. 14: 27-31).
- II. The Christ, the Son of the Living God (Matt. 16: 13-16).
- III. The Source of the lively hope (1 Peter 1: 3).
- IV. The Source and Foundation of Precious Promises (2 Peter 1: 2-4).
- V. The One who purchased lost humanity with His own blood (1 Peter 1: 19).
- VI. The One who has tried the way before His children (1 Peter 2: 21).
- VII. The Chief Shepherd (1 Peter 5: 4).
- VIII. The One who is to have a glorious appearing (1 Peter 1: 7).

THE CENTURION AT THE CROSS

(Matt. 27: 54)

- I. A Victor in death.
- II. A Hero under false accusation.
- III. A Sacrifice for others.
- IV. A Witness for truth.
- V. A Dispeller of uncertainty.
- VI. "Truly this was the Son of God."

JOHN'S VIEWPOINT

- I. The Word of Life (1 John 1: 1; John 1: 1-14).
- II. An Advocate (1 John 2: 1).
- III. The Destroyer of the Works of the Devil (1 John 3: 8).
- IV. The Center of Trust (1 John 3: 23; 5: 5, 10).
- V. The Faithful Witness (Rev. 1: 5).
- VI. The Final Judge (Rev. 1: 7).
- VII. The Victor Over Death (Rev. 1: 18).

PAUL'S VIEWPOINT

- I. The Foundation (1 Cor. 3: 11).
- II. The Source of Wisdom (Col. 2: 3).
- III. The Head of the Church (Col. 1: 18).
- IV. The Chief Corner Stone (Eph. 2: 20).
- V. The Source of Strength (Phil. 3: 14).
- VI. One to Be Proud of (Rom. 1: 16).
- VII. The Fountain of Redemption (Rom. 3: 24; 1 Cor. 1: 30).

VIII. Source of Eternal Life (Gal. 2: 30; Rom. 6: 23).

IX. Source of Victory (1 Cor. 15: 58).

X. The Regulator of Service (2 Cor. 5: 14).

XI. The Revelation of the Godhead (Col. 2: 9).

XII. The Revealer of Immortality (2 Tim. 1: 10).

XIII. The Coming King (2 Thess. 3: 5).

VIEWPOINT OF THE WRITER OF THE HEBREWS

1. The One whom God spoke through (Heb. 1: 1).
2. The Heir of all things (Heb. 1: 2).
3. Superior to the angels (Heb. 1: 4).
4. The One who has an everlasting throne (Heb. 1: 8).
5. The One who was made perfect through suffering (Heb. 2: 10).
6. The One who is able to succor them that are tempted (Heb. 2: 18).
7. The faithful and superior High Priest (Heb. 7).
8. The One who introduced the better covenant (Heb. 8).
9. The One who is able to purge the conscience (Heb. 9: 14).
10. The One who represents His children before God (Heb. 9: 24).
11. The One who has opened up the new and living way (Heb. 10: 20).
12. The Author and Finisher of the faith (Heb. 12: 2).
12. The Mediator (Heb. 12: 24).
14. The Sanctifier (Heb. 13: 12).

CHRIST'S VIEWPOINT OF HIMSELF

1. The One to fulfill all righteousness (Matt. 3: 15).
2. The Lord God (Matt. 4: 10).
3. The fulfillment of prophecy (Matt. 4: 14; Luke 4: 17).
4. The One who could lift burdens (Matt. 11: 28).
5. God's Gift to the world (John 3: 16).
6. The Water of Life (John 4: 13, 14; 7: 37).
7. The Bread of Life (John 6: 48).
8. The Light of the World (John 8: 12).
9. His own Attribute of eternity (John 8: 58).
10. The Door of the sheepfold (John 10: 7, 9).
11. The Good Shepherd (John 10: 11).
12. Union with the Father (John 10: 30).
13. The Resurrection and the Life (John 11: 25).
14. The Way, the Truth and the Life (John 14: 6).
15. The Witness to truth (John 18: 37).
16. The One who liveth forever (Rev. 1: 18).

God's Oath to Abraham

An Outline Study of the Book of Hebrews

Paul S. Hill

Lesson Seven

The oath which God made to Abraham is used to show the absolute and final settlement of the priesthood of Jesus. This oath did not refer to the Levitical priesthood, but to the priesthood of another that should come after, and be of the order of the priesthood of Melchisedec. "For when God made promise to Abraham, because he could swear by no greater, he swore by himself" (chapter 6: 13). "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath" (chapter 6: 17). This oath is referred to in Luke 1: 73-79, and refers to the priesthood of Jesus, which priesthood included the incarnation. In Luke 1: 68 the words of Zacharias were, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people." He hath visited. This visitation was the visitation in which God the Son, was joined to the race of men in order to redeem "them that were all their life time subject to bondage." Thus the birth of Christ, and the New Testament order are matters that belong to predestination, and a fiat of God. This is one of those things that are entirely within the prerogative of God himself, and are not conditioned on the belief or unbelief of men. It is on this sure foundation of reasoning that the writer of Hebrews bases his "strong consolation," and "the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec."

One of the excellent things about this epistle is the value, and yet limited value, that it puts on the law. The law of Moses is properly respected as being part and parcel of the Abrahamic program, but at the same time it is limited in its time duration to that period between Abraham and Christ, and in its moral and esthetical teaching as standing for those things which are now fully realized under New Testament grace. The religious structure of the law which dealt in sacrifices and offerings under the Levitical priesthood is shown as but a scaffold for the real building, and is to be taken down when the New Testament order of reality takes its place in the program of God. The Levitical priesthood was part of this scaffold, and belongs properly in the Abrahamic pro-

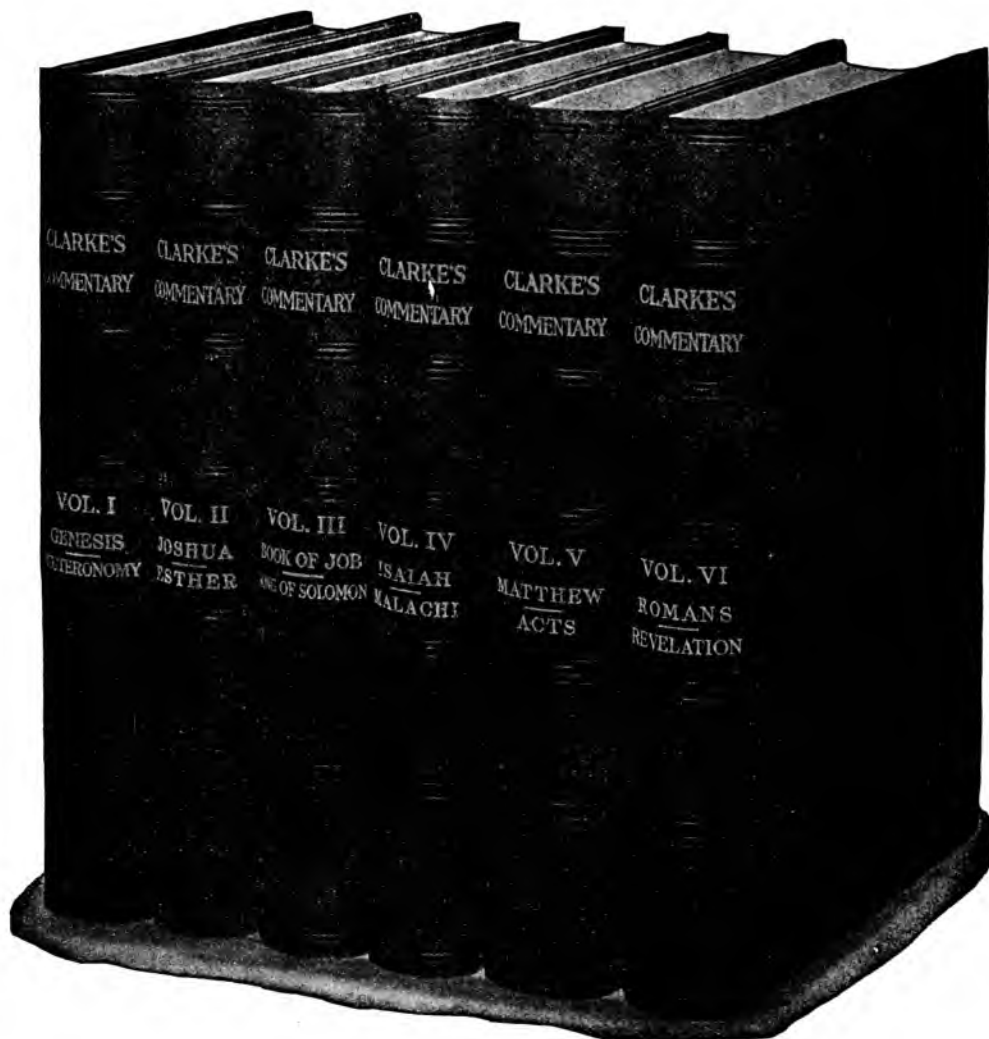
gram as a type of things to come. It is part of the house of Moses, "who was faithful in his house as a servant for a testimony of those things that should be spoken after." Inasmuch as there was a change of the priesthood from the Levitical to the fuller, and more enduring order of Christ, therefore there must of necessity be a change in the law, especially the law that governed the priesthood, the office of the priests, and the worshipers who dealt with God through the ministry of the priests. The whole matter must be changed from a priesthood after a carnal commandment to one after the power of an endless life, from the mortal to the immortal, from the changing to the unchanging, from the passing to the eternal. In order that the promise to David be established the priesthood must be taken from the tribe of Levi and placed with the tribe of Judah, of which tribe Moses spake nothing concerning the priesthood. But there is plenty of Old Testament prophecy that points to the priesthood of the tribe of Judah. As an example take the day when David the king brought home the ark of the Lord. That day he danced, and was exceptionally happy, and it is recorded that "*David was clothed with a linen ephod.*" And the linen ephod belonged to the priesthood. The spirit of prophecy was on David, and he foresaw the Christ, his great son after the flesh, empowered with the eternal high priestly office, bringing home the ark of God, the emblem of revealed religion, which Jesus took into the realities of spiritual things, into the very heaven itself, where was the "true tabernacle which the Lord pitched and not man." David foresaw this and clothed himself with a linen ephod, an emblem of the priesthood, thus signifying that the priesthood should go to his tribe, the tribe of Judah.

At the beginning of the eighth chapter of this epistle we have a recapitulation of the treaties on the priesthood of Jesus. "Now of the things which we have spoken this is the *sum*: we have such an high priest." We may place plenty of emphasis on the word "such." We have a high priest like the one described, who is eternal, unchanging, almighty, the Son of God, divine: and at the same time from among men, compassionate, obedient, faithful, and in every way qualified to offer gifts and sacrifices unto God; one who is equipped to fulfill the demands of the Old Testament even to the extent of being con-

firmed by the oath of God to Abraham and inducted into the eternal priesthood after the order of Melchisedec. The argument for the priesthood of Jesus Christ is conclusive. The three lines of proof that lie parallel in the argument are (1) The testimony of the Old Testament, Jesus fulfilled Old Testament expectancy; (2) The presentation of the historic Christ, Jesus was born, lived, preached, died, was resurrected from the dead, ascended into heaven; (3) The New Testament experience of grace evidenced by those who accepted Him as the Messiah, the Son of God, the Savior of the world, these were convicted of sin, converted from sin, regenerated by the impartation of divine life, received the witness of the Spirit, saved to the uttermost: the whole process of the New Testament salvation by grace through faith dealt with the fundamental needs of humanity, and proved to be successful by actual experience of the believers. It is no small argument that can present such sufficient proofs, and can make the statement, "We have such an high priest."

At this point the argument takes a turn from the *person* of the high priest to the *office* of the high priest, and shows the ministry of Jesus in "the sanctuary, and . . . the true tabernacle, which the Lord pitched, and not man"

Again the author of the epistle deals reverently with the Old Testament priestly office, sanctuary and tabernacle, and things of religious service, as he has already dealt reverently with the personnel of the Levitical priesthood. It has been pointed out how reverently Moses has been used in the discussion of the building of Moses, and how there have been no slurs at the Levitical priests. The only attitude has been one of respect for Moses and his household, and the establishing of the law, and the order of the Levitical priesthood, but with all due respect to them it is clearly stated that Jesus is better than Moses, that grace is better than law, that the New Testament fulfillment is better than the Old Testament expectancy, and that the priesthood of Jesus is better than the priesthood of Levi. So now, in this turn in the argument from the *personnel* of the high priest to the *office* of the high priest there is due respect and reverence for the office and ministry of the Levitical priesthood, but the argument carries on into the better high priestly office of Jesus as compared with the high priestly office of Levi, and with the better high priestly office also is urged the better ministry, better service, better tabernacle and better state of believers in God. The whole matter is lifted into the true and lasting instead of the temporary types prescribed by the law.



CLARKE'S COMMENTARY

A Commentary on the entire Bible. This edition is a copy of the original notes without revision or abridgment. Dr. Adam Clarke is considered one of the greatest Bible scholars of all time. His interpretation of holiness is Wesleyan.

No minister's library is complete without this work. There are six large volumes approximating 950 pages each. Durably bound in black cloth boards. The full text of the Bible is given.

To those with satisfactory credit rating we offer this set on the monthly payment plan of three dollars with order and three dollars each month for four months—a total of \$15.00. Delivery charges additional. No additional charge for this easy payment plan. The regular price of the Commentaries is \$15.00. We give a three per cent discount for cash with order.

A specimen of a page is shown in the next column. Note the clear easy-reading type.

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

ing in a manger. **17** And when they had seen *it*, they made known abroad the saying which was told them concerning this child. **18** And all they that heard *it* wondered at those things which were told them by the shepherds. **19** But Mary kept all these things, and pondered *them* in her heart. **20** And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 And when eight days were accomplished for the circumcising of the child, his

of John 3. 16; Eph. 2. 4, 7; 2 Thess. 2. 16; 1 John 4. 9, 10. — Gen. 37. 11; chap. 1. 66; ver. 61. — Gen. 17. 12; Lev. 12. 3; chap. 1. 59.

fruits of it, and through it angels and men become one family. (Eph. iii, 16.) **Peace, goodwill toward men**—Men are in a state of hostility with Heaven and with each other. The carnal mind is enmity against God. He who sins wars against his Maker and against his brother; but when men become reconciled to God through the death of his Son, they love one another. They have peace with God; peace in their own consciences; and peace with their neighbours; goodwill dwells among them,