

The PREACHER'S MAGAZINE

THERE are three judgments in the matter of giving in which I hope we shall all be agreed. And the first judgment is this: we are apt to be gravely deceived about the extent of our beneficence, and we vastly exaggerate the amount of money we give away. . . .

And the second judgment is this: there is a strangely paralyzing power about money, and it so restricts the heart that the more we get the less we are inclined to give. And this is surely what the Lord was meaning when He spoke of "the deceitfulness of riches." . . .

And the third judgment is this: that conscience in the matter of giving is apt to become less sensitive as the appeals come from the necessities of the soul. Many a man will give generously in response to a cry of material hunger who is numb to the cry of spiritual hunger. . . .

What course can we follow to make beneficence a spontaneous issue in our life? First of all we must cultivate a sense of stewardship. We must cultivate this sense as assiduously as we have cultivated the sense of ownership and possession. A sense of stewardship is the recognition of the ultimate fountain of our life and strength; it is homage paid where homage is due. The Lord puts His homage very early in the prayer which He taught His disciples. All that we have is ours in trust; and we are to bow in homage before the Lord and say, "Not my will but Thine be done." . . .—J. H. JOWETT, D. D.

The Preacher's Magazine

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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.

Exploiting the Supplementals

BY THE EDITOR

HEADLAND begins his book on "Some By-products of Missions" with a chapter on "An Age of By-products" in which he says that some manufacturies make more profit out of their by-products than out of their main commodity. I suspect this is a somewhat biased statement, for I think the cost of operation is likely charged up against the main commodity, and this allows the profits to be chalked up to the credit of the by-products. But, even at that, it is interesting to know that men in industry have met their problems in a positive manner. Ginners used to get rid of the cotton seed at a loss. But later this by-product was made to more than take care of the machining of the lint. Packers utilize the hair, hoofs, entrails and blood of the hog for commercial purposes. Sawmills find a place to use or market the slabs and sawdust and shavings. And so it goes on through the various lines of industry and manufacture.

The main business of the preacher is to preach. But if he preaches and has people to hear him preach, he must carry on a great many activities which are only supplemental or even incidental. He must carry them on. He will carry them on, but our present exhortation has to do with his exploiting of them for the advantage of his calling.

Yesterday a young preacher said, "The lectures we hear in the preachers' meetings exaggerate the business of pastoral calling. They talk like the people are all anxious to have you come, and that they will immediately listen to your appeal and come out to church. But I find a great deal of indifference, and people who make a specialty of keeping their promises have promised me repeatedly that they will come to church, and they have not come yet. Sometimes I wonder if this is really a very paying proposition." Well, pastoral calling is not easy, and it does not bring the magic results that some seem to suggest, but it does bring some dividends, and when worked to the limit it does make a difference in the sum total of the good a preacher can do. In every form of endeavor it takes quantity to provide for quality. Out of fifty calls made during the week, perhaps four or five will seem to do some good. But if you make

only ten calls, then only one will likely be of service. If you make only one, the chances are you will just make one of those perfunctory visits that serve to give pastoral calling a poor reputation.

Last night I urged a young preacher to make the second call within the week on a woman, not a member of his church, who is dying at the hospital. He said he had thought of going again, but was deterred by the thought that some would think he was "bidding" for a funeral. I do know there are instances in which ministers have been criticized for being too available in cases of this kind. But holding funerals is a side-line in the preacher's calling, and I have known some successful pastors who let it be known to the undertakers and to all who might at any time be concerned that they are available for services of this kind in season and out of season, and by means of their ministry in times of bereavement they have made contacts that were useful in bringing people to the church and to the Lord.

In a moderate sized city the editor of the secular paper was asked by one of the pastors of the larger churches, "Why is it that this Nazarene pastor gets so many more of his sermons into your paper than the rest of us? His church is by no means a large church and yet you print almost as many of his sermons as of all the rest of us put together." In terse language the editor replied, "That preacher has a sermon on my hook all the time. I have to solicit from the rest of you, and then you are likely to send in your copy late. And then this Nazarene preacher never criticizes the form in which his sermons appear, and never seems to make any note of the mistakes that occur or to pay any attention to the blue-penciling we carry out."

A "Family Devotions" hour on the radio was allotted to the ministers of a city of half a million. Ministers of all churches were asked to take their turns. The hour was seven thirty a.m., and in the course of a year it was remarkable how many of the ministers found it inconvenient to "come on" when their turn came. But the wide-awake Nazarene preacher took his regular turns and then "relieved" others almost twenty times during the year. Nothing great, but just a chance to make something out of an incidental, and there is evidence that some good was done.

In a small city a minister of my acquaintance, in his turn with other ministers, was asked to come and talk to the school children of the elementary grades. To refuse would be impolite, and so the majority of ministers went and gave a perfunctory talk. But this minister of whom I speak gave a personal program in which he featured bird calls and animal voices. It was not much in the way of immediate results. But after that the children of the community knew that preacher, and the attendance in his Sunday school immediately picked up.

But to come in closer to the theater of operations: "The preliminaries" in the average church are a bugaboo. It is remarkable how many detached interests can be dragged into them. It is

the wonder of the age how people who cannot sing effectively, and who have strange ideas of propriety in the selection of songs, can be induced by somebody to "favor us with a special song." "The announcements," and the various and sundry specials encroach upon the time until—well, this is one thing that the preacher should take gradually, but firmly into hand, and organize it and make the service a unit, and make everything that gets a place on the program contribute something to the general purpose of the meeting.

I have known a pastor who looked after the subscriptions for the church paper himself. He said this agency was a help, and not a hindrance. He used the sample copies of the church paper to supply the need for "something to give away" when he called in the homes of strangers, and the benefits of being a subscriber as an opening wedge for inquiry into the spiritual status of his own members. Then, even in public services, he used the occasion of speaking about the paper as a means of emphasizing some special doctrine or duty by quoting or reading from the paper.

It would seem unnecessary to speak of the departments and auxiliaries of the church. Not that these do not sometimes constitute problems, and not that their proper direction is no art. But there are so many ideas, and so many examples of at least partial success for all the ideas. One pastor compromises his morning preaching service, both as to its length and its content, in order to hold the members of the Sunday school for church service. Another pastor has a "Junior church" plan that he thinks much preferable. Yet another elects to make the Sunday school complete and independent of the church service, and satisfies himself with just an ordinary invitation to all who will to remain for the church service. And some men do well with all these plans. It may be that the place, and the type of people one has to deal with, and even the gifts and preferences of the preacher, should be considered in the selection of a plan. But surely there should be a plan, and the part should be made to help the whole, and the instances in which the whole is asked to give way to the parts should be exceptional, and not the rule.

Thoughts on Holiness from the Old Writers

Olive M. Winchester

WHENCE COMES DEPRAVITY?

*What is man, that he should be clean?
And he that is born of a woman, that he should be
righteous? (Job 15:14).*

WE have been discussing the different aspects of depravity and noting its evil nature corrupting and defiling the heart of man, a state and condition of moral putrefaction sending its fangs over the entire organism of man's spirit being. A very pertinent question arises, whence comes this evil? How did it enter the heart of man? Is it through his own volition or did he inherit it?

Here we have schools of thought dividing. They have divided from the earliest days since man began to reason about this evil within. Some have said that man is born morally good and does evil by imitation as propounded by Pelagius of old, and others have said that he is morally corrupt from birth as taught Augustine. Down through the years these theories have come varying somewhat in their outward attire but inwardly intrinsically the same.

As a church we have accepted the position that original sin or depravity is inherited. The state and condition of the hearts of our first parents induced by their wilful transgression has been generically transmitted to all their offspring. We shall seek for the reasons for our belief. Why do we maintain this position?

THE SCRIPTURE TEACHING

While Scripture is more concerned with the fact and nature of sin together with the remedy than it is about the origin, yet there is sufficient to indicate that our position would seem to have the scriptural foundation. Our text clearly implies that it is not to be expected that one who is born of human parentage should be righteous, and a similar passage is to be found in this same book in chapter 25 verse 4. Moreover at the very beginning of our sacred history we have this thought set forth. Early in the existence of the race the sentence of doom was pronounced. Why? The scripture reads, "And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). With this is to be taken Gen. 8:21 which has the statement "the imagination of man's heart is evil from his youth." The word for youth here is used of an infant just born or a boy. Then there is that classic passage on this subject, "Behold I was shapen in iniquity and in sin did my mother conceive me" (Psalm 51:5). Other passages in the Old Testament that corroborate this teaching are Psalm 58:3, 4 and Jer. 7:9. In the New Testament also we have the fact stated in Eph. 2:1-3, which passage concludes with the words "and were by nature the children of wrath, even as others."

We have taken the passages in which the heredi-

tary nature of depravity is directly expressed, but there are passages in which it is clearly inferential. Those are the passages which teach the universality of sin. Most outstanding in this respect is the section beginning Romans 1:18 and continuing through 3:18. Here we have both Jew and Gentile concluded under sin. If sin is thus universal must it not have had a universal cause? Could any cause be universal but one inherent in the nature of man? Thus we feel that this passage gives the same fact through inference as the others do in direct statement.

MANKIND AN ORGANISM

In the extreme individualism of our day and age we forget that we are members of a great racial unity. We talk about the solidarity of the race on occasions, yet it does not permeate our thinking coloring it through and through with its concept of an indissoluble bond. There is a racial nexus. When we ponder on this, we are apt to conceive of it in a physiological aspect; we recognize that we are all composed of flesh and blood, bone and tissue. Yes, we may rise higher and say we all have emotional reactions, we think and we will. But there is more than that, we all are spirit-beings and in this spirit-being of ours we are units interrelated to all other spirit-beings.

In reference to racial unity one writer explains thus: "The race is an organism, and the individual, if we may so speak, is a cell in the tissue of that organism, indissolubly connected for good or evil with the other cells in the unity of a common life. From this follows the conception of heredity. Man is not simply bound up with his fellows through the external usages and institutions of society. 'He has been produced by, and has become a part of them; he is organically related to all members of the race, not only bone of their bone and flesh of their flesh, but mind of their mind.' He is a bundle of inherited tendencies, and will in turn transmit his nature, to those who come after him. It is easy to see that this conception of heredity, and of the organic unity of the race, is but the scientific expression of a doctrine which is fundamental to the Scriptures, and which underlies all its teaching about sin and salvation."

Turning to Scripture, in the writings of St. Paul the unity of the race is clearly stated. In Romans 5:12 we are told that through the sin of Adam the virus of sin entered this world, and also we are told that in this sin all sinned, that is, the race became defiled, racial sin became a fact. If there were no racial unity, then there could be no racial sin. Adam's sin would have been an isolated fact related to his own personality alone, but with racial unity then the whole was entailed in this act.

In this same passage we have set forth another headship besides that of Adam and another race, entered into by other means than the human race with different consequent results but this likewise infers the plan of organization of mankind, an organic unity of individuals; the means of unity may vary but there is to be unity. So Adam Steele observes, "Every child born into the world has two

fathers: the first Adam, from whom he inherits a nature morally tainted and prone to sin; and the second Adam, from whom he has a heritage of grace sufficient to purify this taint."

With this fact of the unity of the race thus established, we can readily understand how such a disruptive event is the loss of communion with God, the removal of the Holy Spirit and the disorganization of the soul entailing the loss of the central focal point around which all moved, that is, the submission of the heart and life to God with its consequent chaos, confusion and corruption, would enter so deeply into the being of man in its original constitution, the fountain head of the race, that it must needs become an integral part of that being and be transmitted with life itself to its posterity.

Thus when we ask the question, whence comes depravity, we find the little distich so often repeated expresses it rather succinctly:

*In Adam's fall
We sinned all.*

We do not mean in the realistic sense as some would interpret these two lines, but we do mean that in Adam's fall the whole race became corrupt after the principle that like begets like; there is a genetic transmission of depravity.

To this conclusion therefore two lines of thought converge, the teaching of Scripture in the passages cited and the fact that the human race is organic. In the corroboration of these two lines, the fact seems to be a well authenticated issue, and moreover gives sufficient cause and explanation of the universality of sin in the world with its long train of evil rather than other lines of thought which have at times been offered.

Because of the inheritance of this evil we have it denominated original sin by some and inbred sin by others. These are theological terms rather than biblical, but they express a biblical truth, and especially that phase which relates to the transmission of racial depravity. Under such captions Wesleyan theologians have taught inherited depravity explicitly in their works, and it has become fundamental in our teaching.

While the sin of Adam has thus been far-reaching, touching every scion of the human race, how comforting it is to look away from this picture and read, "For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Yieldedness

Luther has finely rendered Psalm 46:10, "Be silent unto God, and let him mold thee." When we are too active, we try to fit God into our molds; but when we are yielded like the plastic clay, God can shape us according to His will, to work in us and through us His highest plan.—A. B. SIMPSON.

The Preacher as a Student

E. E. Wordsworth

READING and studying are not the same. We must discriminate between them. To study is to endeavor to learn by mental application; to apply the mind in memorizing or mastering; to gaze on attentively and thoughtfully; to work intellectually; to employ the mind in investigation; to cogitate.

Paul wrote to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." To use a figure, we need to mend our nets if we would catch men. "And going on from thence, he saw two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them."

Truth is the instrument with which souls are brought to God. The truth by which men are saved is found in the Bible. God does not make a special revelation of His will to each individual. He then who would do the will of God, and teach that will to others, must study the Bible, that he may understand what that will is, and that he may properly apply it to all the various relations of life. No familiarity with philosophy, history, the sciences, or even theology, can take the place of a thorough knowledge of the Bible. The minister's specialty must be the Word of God. Few can appreciate the force of metaphysical arguments, but God's Word carries authority and power. A mechanic fails to do his work properly unless he knows his tools and how to use them. The carpenter needs his blue-print. The preacher is helpless without a thorough knowledge of God's Book.

Of course the minister should read and study on many lines. Adam Clarke said, "He should intermeddle with all knowledge," yet this learned commentator gave the Word first place in his life. This Irish boy of eighteen, went out as an itinerant preacher among the Methodists of England. He had only the mere rudiments of learning, was thoroughly converted and panted to know God as revealed in the Bible. He was wholly consecrated to God and sought nothing but the favor of God and the salvation of men. Prayer was his continual exercise, and the Bible his one book. He frequently read it upon his knees, and often wet it with his tears. His circuit embraced parts of three counties, and had thirty-one preaching places. He preached every day, read on horseback four volumes of church history, and commenced the study of Hebrew. He afterward was sent to circuits that had forty appointments. In eleven months he preached four hundred and fifty sermons. While traveling large circuits Adam Clarke laid the foundation of such extensive knowledge as placed him in the ranks of the most learned men of England. Nor did he ever for the sake of study abate his zeal for the salvation of souls. In sixteen years he

preached six thousands six hundred and fifteen sermons. During the three years he was stationed in London he walked over seven thousand miles to preach the gospel in the city and its suburbs.

Yet he became so famous for his learning, that the highest literary societies considered themselves honored by his becoming a member—universities conferred upon him their most honorable degrees, and princes paid him homage. In the midst of all these labors and honors, his zeal for the salvation of souls, and his simplicity in preaching and fervor in proclaiming the precious truth of God never declined. The aim of all his studies was that he might be a more effective preacher. Clarke's Commentary is the chief foundation of his fame. It still remains, after nearly two centuries, a great classic. Clarke explored the mysteries of the original Greek and Hebrew scriptures, tracing them through their translations into Arabic, Persian, Latin, Anglo-Saxon, French, Danish, etc. It is said that he could converse in twenty-six languages. The Talmuds, Targums and various versions were as familiar to him as the alphabet to a child. In addition to this stupendous task of writing a classic commentary he wrote his famous "Biographical Dictionary" and "Theology" and other works of lesser magnitude.

Every preacher cannot be an Adam Clarke, but there is seldom one whom God calls to devote his whole time to the work of the ministry who may not with proper diligence, acquire sufficient learning to preach in any place with acceptability. But there is no royal road to learning. Edmund Burke, one of England's greatest statesmen, was complimented for his genius, but he replied, "All the genius I know anything about is hard work." Edison said his genius was perhaps five per cent inspiration but ninety-five per cent perspiration.

There are many preachers who never read the commentaries and acquaint themselves with the standard authors. They are absolutely satisfied to be shallow and superficial. While preaching should always be simple, yet one's learning can be profound. Paul and Wesley furnish illustrious examples at this point. Most preachers could become theologians if they would apply themselves. And at least a working knowledge of the Greek and Hebrew is essential to the man of God. Rev. B. T. Roberts, A.M., founder of the Free Methodist Church, says, "The Greek language is more difficult than the Hebrew. And though it will require time for any person to learn the meaning of the different words found in the original Scriptures of the Old and New Testaments, yet any ordinary person can gain such a knowledge of the Hebrew, or the Greek, by diligent study for three months, as to be able by the help of the Grammar and Lexicon, to study out to his satisfaction, the meaning of any text in either of these

original languages. Anyone who tries it faithfully will consider his time well employed."

For a preacher to be a student requires industry and perseverance. If he is wholly consecrated to God, while he is daily laboring in the kingdom of God, engaged in pastoral, evangelistic, or official duties, he may each day add to his stock of learning so as to become in time an accurate scholar, and a very useful man of God. But if you study much you will have to set yourself to it with dogged determination. There is so much to interest and distract, so much to occupy the mind, that unless you set aside certain hours in the day for your books, and under ordinary circumstances insist upon having

them free from interruption, you will accomplish but little in the way of study. Whatever your natural talents may be, if you neglect to study you will become incapable of any great mental exertion. Though it may be hard work at first, yet the mind, like the muscles of the body, develops by use. It grows with exercise.

I heard Dr. A. G. Jeffries say, "A preacher must enslave the mind." Dr. E. F. Walker, our former General Superintendent, sacredly kept his study hours. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed." It pays big dividends. "Thou shalt love the Lord . . . with all thy mind."

Two Good Sermons Every Sunday

A. S. London

PASTOR TIDWELL of Chattanooga, Tennessee, who has filled the pulpit of one church for thirty-four years, is reported to have said to a group of preachers that the people have a right to expect two good sermons from the pastor every Sunday. And he emphasized it, "I mean two good sermons." No preacher will preach two good sermons each Sunday if he is not stirred over the matter that he considers the greatest value in his life. It is not possible to become agitated over a matter if one regards it as of little or no value. There will not be any great efficiency in the ministry until it has become a passion with us.

Jesus magnified the work of preaching. His preaching was dynamic. He was a simple preacher, but His ministry has been felt around the world. He said to His disciples, "Go ye into all the world, and preach the gospel to every creature." This is the task of a preacher. It is a marvelous undertaking. Jesus said, "I am with you alway, even unto the end of the world."

Paul was a great preacher. He said, "I am not ashamed of the gospel of Christ." He went farther, "for it is the power of God unto salvation." "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things?" Paul preached good sermons. It was a passion with him. He said, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." Paul believed that the salvation of the world depended upon the proclamation of the gospel of the Son of God. He did not trifle in the matter of preaching. He was irresistible and a tireless preacher.

In Paul's letter to Timothy he delivers a very solemn charge concerning the preaching of the gospel of Christ. He realized that his work was about

to come to a close. He says, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, and out of season; reprove, rebuke, exhort with all longsuffering and doctrine." He exhorts Timothy to preach constantly and to preach the Word.

I heard Dr. Buttrick, the author of "Jesus Came Preaching," say that preaching is rooted in the persuasive faith and piercing conviction that in Jesus Christ God has made known His love and will for mankind. He also says that preaching is rooted in the fact that our race has always been haunted with the sense of another. If this be true, and it is true, then God have mercy upon any preacher who trifles in the pulpit!

Man is a religious being and will worship. He needs the aid and help of the preacher in the pulpit to give inspiration and information. The need now is for better preachers to assist the public in worship. Good pastors are in demand, but the times demand good preachers also. Someone has said that he does not know one good preacher who is without a place to preach, that is, one great gospel preacher who is without work. I do not know whether this is true or not. I do know that we do not have enough of the right kind of preachers to fill the pulpits that are calling for them. Wherever you find a great gospel preacher you will find a congregation somewhere to receive his message.

We are now in a critical period of the world's history. The political and economic world is in a state of confusion. The religious world is faring but little better. Conditions are such as to challenge every drop of blood in every honest, God-called preacher. Our need is for a great spiritual upheaval. The backwash of the World War is still upon us. We have hardly started to pay the debt incurred from the late war until the world is shocked with the news of another one.

Wesley's preaching stirred England and was followed by a great revival of religion. Martin Luther

was a great preacher. He thundered his doctrine of justification by faith into the ears of all Europe. It resulted in the Reformation. Wesley's preaching brought about a condition that saved the country from a revolution. The preaching of Jonathan Edwards, Moody, Finney, and scores of others helped to place the Church on a new foundation. Such preachers are needed now as never before in the history of the Christian era.

We have some great preachers, but we need more of them. Suppose in our own Nazarene denomination we had five hundred preachers in the field of evangelism like Dr. D. Shelby Corlett, Dr. O. J. Nease, General Superintendents Chapman, Goodwin, Williams, Morrison, Revs. Kelley, Fleming, and fifty others that I could name? What would happen in our own Zion if all these men with five hundred more could give themselves to evangelism? The tragedy is that we have only a few great preachers. It is true in all denominations. But we do have a host of good preachers. And probably on their shoulders rests the great responsibility of bringing a great spiritual awakening to our own church and land.

This land needs another Billy Sunday, Gipsy Smith, Sam Jones, and William J. Bryan, the lay preacher, to thunder out against the evils of our day. We are swamped with national sins. There are too many poor preachers who say but little. They would not wake up a mosquito on an ox's horn. They preach with no passion. Preaching is hard work, and they put but little into it. They get but little out of it. We need better church buildings, better choirs, better Sunday school equipment, but our greatest need is for more good preachers who preach two good sermons every Sunday, and preach with a passion for the souls of dying men. The people of this country and our own church will not go beyond their pastors.

Our college presidents, Bracken, Williamson, De-Long, Reed, Wiley, Parrott and others are doing a noble work in our institutions. These men are great leaders in the field of education. But their greatest task is to turn out some young preachers from our colleges with a passion, trained minds and burning hearts. We need five hundred young men and women turned loose over this country with a message that will get the attention of our people. Little essays, no tears, no passion, no heart, and those who are afraid to put some sweat into the task of evangelism, will amount to but little. Our boys and girls who are going to preach need strong bodies, trained intellects, soul-concern, and a call to preach or die. Milton Smith is such a preacher. He will always have an open door. Dr. B. F. Neely could honorably fill any pulpit.

A college graduate said as he was pastoring a small church, that he doubted if our people wanted an educated ministry. Yes, they want an educated ministry, but they do not want a namby-pamby, milk-and-cider type of preaching. They want preaching with some teeth in it. As William Jennings Bryan said, "A preacher must have a real message, be familiar with his message and deliver it in an effective way."

There must be content in the sermons of our preachers. Every sermon should be filled with great gospel truth. Our young preachers must know that there are problems that confront every flock. They must know conditions and human life. They must learn how to be skilful in the pulpit. They should cultivate a pleasing personality, and not preach on the ebbing tide. They ought to be red-blooded men and women. They must know that to preach well it first requires one to live well. They must have pure motives and preach in the power of the Holy Spirit.

Such editors as Corlett, Nease and C. Warren Jones are making a contribution to this nation that will live on after their earthly house has gone back to dust. Evangelists C. B. Fugett, Lum Jones, Lon Woodrum and a host of others are making the nation better than they found it. There are a thousand pastors in our own denomination who are the backbone of our church today and making it for the tomorrows. Such district leaders as Chalfant, Starr, Gibson, Wells, Sanner, Montgomery, Mathis, Benedum, Smee, Vanderpool and twenty others are building districts that would be a credit to any denomination. Raymond Browning has been felt as a pastor and evangelist and is now a district leader. C. W. Davis stands and preaches a rugged gospel. We need five hundred more such preachers and leaders in our church as I have mentioned.

Pastors like H. B. Wallin, Simpson, Young, Dief-fee, Plumb, Hess, McConnell, Gould, Reed, Kelley, Benner, Tidwell, and a hundred others are building great churches in our large cities. Jarrette and Dell Aycock, with the Hardings, preach strong, sane, evangelistic and pastoral messages. We could use five hundred like them.

We need pentecostal preachers. It was not by might nor by power, but by the Holy Ghost that Peter had three thousand conversions on the Day of Pentecost. It was not by might nor by power that the waves of the Red Sea were driven back, but by the power of the Holy Spirit. It was not by might nor by power that the River Jordan was crossed, but by the power of the Holy Spirit. It was not by power nor by might that the walls of Jericho fell, but by the Spirit of the Lord. Macrory, Wise, Heslop, Miller, Watkin and Hale are pentecostal pastors.

The Lunn brothers of our Publishing House have made a contribution to the cause of Christ through the publishing of good literature that will stand when the world is on fire. They are helping to counteract the 5,000,000 dirty, sex and detective story magazines that are put out every month in this nation.

Brethren, we are just in the morning of our work and the sun never sets at this time of day. Our sainted Dr. Bresee is looking at our one hundred sixty thousand members, our twenty-five hundred students in our colleges, our six hundred missionaries with our million pieces of literature that go out annually and telling us to carry on. More than three hundred thousand Sunday school pupils is enough

to cause him and our Lord to rejoice a million years in that city not made with hands eternal and in the heavens.

Our Uncle Buddie, who has preached for more than fifty years, raised more than 40,000 subscriptions for the *Herald of Holiness*, with books that he

has written going into or near the million mark in sales, will soon have to go on and let his mantle fall on another. He has been felt across this nation as a preacher. As was said of Savonarola, it would be better for a state to go out of existence than for him to cease preaching. May God raise up another!

*Preserving the Pastor's Physical Well-being**

Dr. F. C. Harrold

It has been truly said that people who live in glass houses should not throw stones. Perhaps if I will address my remarks to myself they may be of some service to others. Speaking of addressing one's remarks to himself, I recently read of a very suggestive paragraph of a book by Dr. Bliss Perry entitled "And Gladly Teach." He was writing of one of his former professors of Public Speaking who was a minister: "He never read in public from the Bible except when preaching and I remember his saying to me that 'a clergyman should always read the Bible as if he were himself listening to its message as well as conveying it to the congregation,' a counsel of perfection which is violated every Sunday."

Dr. James Black, in his lectures on "The Mystery of Preaching," tells how he loved to see a well-known preacher in Scotland twist his face like a corkscrew and peer over his eye-glasses while speaking. Doctor Black feels that this noted preacher would lose some of his effectiveness if he were to lay aside this mannerism which seems to be all unconscious on his part.

An old professor of theology used to tell of a distinguished minister in West Virginia, a generation or two ago, who would have several climaxes in a sermon and as he approached these climaxes he would begin to turn an imaginary crank, which he would turn faster and faster until the climax was reached. This peculiar gesture seemed to be very effective. But the old professor added that every young minister in the entire section tried to turn that crank but not one of them ever did it successfully. There is the tragedy of it all, when a young minister, consciously or unconsciously, imitates the mannerisms and eccentricities of some great preacher. Phillips Brooks, in his "Notes on Preaching," suggests that if a minister should desire to imitate John the Baptist, it might not be so difficult for him to get the camel's hair and the locusts.

Doubtless many of you have certain members of your congregations who do not see any reason why you should ever take a vacation. They say, "The devil never takes a vacation, so why should the minister?" An obvious reply to that kind of an argument is that it is not especially desirable that the minister should imitate the devil.

Have you ever noticed a robin building her nest in the early spring; and when the little ones were hatched out, how busy the mother bird was from day to day feeding those little hungry mouths? Did you ever look closely at a mother bird at the end of a period like that? She is no longer the plump bird that you observed building her nest, but only a skeleton of her former self. She has been so busy feeding her little brood that she has well-nigh starved herself. That illustrates the experience of many a preacher. He is so busy trying to feed the souls of others that he sometimes forgets to feed his own, and at the end of the year he discovers that he not only has tired nerves, but something far worse—a lean soul. His vacation should bring rest and refreshment for his soul, as well as for his body.

The man who thinks of the ministry as a pious, respectable, but withal rather an easy job, had better stop, look and listen. He might with profit, like the three friends of Job, when they were confronted with a hard problem, "sit down upon the ground seven days and seven nights, and think it all over again until he, too, knows "the place where light dwelleth." If any man thinks that the work of a minister is much less exacting than that of a lawyer or a doctor, a merchant or of a manufacturer, he is in for a big, thick slice of disappointment.

I believe a vote of the men in the Christian ministry today would bear out that verdict. It is no careless holiday task to which you are called. The proper sort of men and women today do not want an easy job. They want a challenging one. They want a task that will call forth their finest possibilities and enlist their fullest powers and fill life with the zest and glow that comes only with the consciousness of a great work well done. The work of the ministry, properly conceived, is a work so challenging, so self-rewarding, so filled with opportunity for sacrificial helpfulness, so concerned with the tremendous realities of time and of eternity, that the response of the earnest soul, who has tested it at its best, is sure to be that of the man who declared, "If I had a thousand lives to live, I should like in this generation to go into the ministry with every one of them."

There has been in recent times a great deal more information diffused among the common people on the subject of health than formerly, and men live more wholesomely, and all the processes of society

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are in better accordance with the laws of life. Men have more intelligent ideas of what to avoid and what to seek. There is one relation, however, to which I shall more particularly confine myself to-day, which has been largely left out of the popular consideration, and that is the relation of health to brain work.

If you take a full stem of wheat in harvest time, and shake out all the kernels of wheat, what is left is chaff and straw. So if you take from a man his brain power all that is left of him is chaff and straw; that is, it is nothing but animal. All there is of a man lies in the nerve and brain power; and while the business of life is to take care of the bone and muscle, the stomach, the liver, the lungs and the heart, that is only because this is the way to take care of that which is, after all, the sovereign, and for which all these other things are merely servants and messengers and purveyors. It is the brain power, or the mental power as expressed through the brain, that causes man to surpass the lower creations around him.

Now it is not very difficult for a man to live in the enjoyment of good health who is born with a good constitution, which he has not in youth drained and sapped, and who has come into a noble and virtuous manhood, and into a profession that will keep him within proper bounds of exertion. But you must remember that you are under fire. Let a man be in the midst of a desperate naval engagement, where the shot and shell are filling the air, and the splinters flying thick as hail, he will find it is not so easy to pass unscathed. Let a man be in the midst of an awakened community, where all the members have a right to go to his fire and light their torches; where he is obliged to preach Monday, and Tuesday, and Wednesday, and Thursday, and Friday, and Saturday, and twice on Sunday; where he is visited by all; where he must preside at prayer-meetings and other gatherings; and where he has to be a perpetual fountain, out of which so many different hydrants are drawing their supplies—then to keep one's health is a very difficult thing.

There are few men in the ministry who live at one-half their competency or power. They do not know how to make their machines work at a high rate of speed, with great executive energy, without damage to themselves. It is an art to be healthy at all; but to be healthy when you are run at the top of your speed all the time is a great art indeed.

Let me tell you that when I speak of health, I do not mean merely not being sick. I divide people into first, the sick folks; second, the not-sick folks; third, the almost healthy folks, and fourth—and they are the elect—the folks who *are* healthy. What I mean by "health" is such a feeling of tone in every part of a man's body or system that he has the natural language of health. What is the natural language of health? Look at four-months-old puppies and see. Look at kittens and see. Look at children from the time they are three or four years old. Look at young men when they are at school. They cannot eat enough, nor shout enough, nor run enough, nor wrestle enough. They are just

full. It is buoyancy. It is the insatiable desire of play and of exertion. The nature of the human constitution in a state of health is to be a creative instrument or agent; and the necessity in a man to be creating outside of himself is one of the noblest tokens of health.

I have seen what are called overshot wheels, where they have a very small and weak stream. They get a mill wheel of large diameter, and the buckets are made in a peculiar form, sloping from the mouth up. Then comes a little trickling stream which pours down into the big buckets its slow accumulation of water-weight, and it begins to turn the wheel very moderately and gradually, and so it goes. That is about the condition in which average men are working, with just enough power to turn an overshot wheel. But if you have a great, full, strong stream, the mere impact of which on the wheel is enough to turn it, then the wheel is made undershot, and the water comes dashing against the breast and bottom of it, and around it goes, promptly and rapidly. The miller says, "What do I care, I have the whole stream. There is no use in economizing my water; I will let it flow," and the water runs all the time. There are very few men who can afford to run on an undershot wheel. Almost all men are economists of their resources, because they have not this real high health.

When a man is in perfect state of health, no matter where he goes he is sensitive to social influence and to social wants. He discovers men's necessities instinctively. He is very quick to choose the instrument by which to minister to those necessities, so that when he goes to his study he has something to do, and he knows what it is. He is accurate in his thinking. Is there no difference in the varying moods of the draughtsman? Take him with a bilious headache. Do you suppose he can make his strokes so that every line of his drawing shall express thought? Some people say, "Why, there are times when I can do more work in a day than in a week at other times," which is true, because at those periods the system is in a perfect condition of health. Suppose you could have that condition always, what workers you would be! How it would sharpen your comprehension of the various relations of Truth, and with what ease could you see and handle them! For all these things are largely dependent upon health. You cannot drudge them out.

Who are the speakers that move the crowd—men after the pattern of Whitefield, what are they? They are almost always men of physical development, men of very strong digestive powers and whose lungs have great aerating capacity. They are men of great vitality and recuperative force. They are men who, while they have a sufficient thought power to create all the material needed, have pre-eminently the explosive power by which they can thrust their materials out at men. They are catapults and men go down before them. Of course you will find men now and then, thin and shrill-voiced, who are popular speakers. Sometimes men are organized with

a compact nervous temperament and are slender framed, while they have a certain concentrated earnestness, and in narrow lines they move with great intensity. John Randolph was such a man.

There is nothing else in this world that requires so many resources, so much thought, so much sagacity, so much constant application, so much freshness, such intensity of conception within, and such power of executive without, as genuine preaching. Ministers sometimes think they do their duty by resting chiefly on their faithful pastoral labors, but they do not half bring out the preaching power when they rely on the indirect and social influences that are connected with it. One should help the other. You are to bring out the preaching element if it is in you, for in this age preaching is almost everything. This is pre-eminently the talking age. A preacher must be a good talker, and must have something in him that is worth talking about.

But, once more, it is impossible for a man who is in a poor state of health to sustain a cheerful and hopeful ministry among his people. An invalid looks with a sad eye upon human life. He may be sympathetic, but it is almost always with the shadows that are in the world. He will give out moaning and drowsy hymns. He will make prayers that are almost piteous. It may not be a minister's fault if he is afflicted and ill and administers his duties in mourning and sadness, but it is a vast misfortune for his people.

If there is anything in this world that is the product of wholesome, healthy souls, it is the hope-giving and joyful comforter. If there was ever a system of joy and hope in the world, prefigured by the prophets, and afterward characterized by the Sun of Righteousness, it is that ardent and hope-inspiring gospel that you are to preach. You are not sent to tell of the dungeon and the pit, the shackle and the yoke—except as redeemed by the power of Jesus Christ into rest and peace. And the very product of the gospel which you are to carry to mankind is hope and cheer. It is good news. You find men struggling with cares. They stand where a dozen ways meet, in utter perplexity, and they want the best advice you can give. Your Sunday ought to bring this witness from your flock every single month of your ministry: "If it had not been for the refreshment that I got on Sundays I never could have carried my burdens." The sweetest praises that ministers can ever have are those from the house of trouble, from men in bankruptcy, from men hunted by perverse fortune almost to the bounds of suicide. They come to you and say, "Sir, it was the cheer and comfort of your preaching that helped me through, or I never could have endured it." That will be better than any guerdon and any compliment. You are sent to men who are cheerless, men in distress, men who are burdened; and you have no business to have any other ministry than that which is based on the sweet teachings of the Lord Jesus Christ. You must learn ardor and fervor from St. Paul's interpretation of them. You must tell of love, hope, courage and the cheering

prospect of a blessed immortality. What business have you to turn all this into a minor symphony? But you cannot do otherwise unless you keep yourselves healthy, cheerful, hopeful and buoyant. You must call in to your assistance all the help you can derive from the highest conditions of bodily health.

I once heard a minister say, "Occasionally I preach sermons that leave me in such a delightful state of mind that I do not get over it for two days; and I wonder that I am not a better man. I feel it all day Sunday and Monday, and there is not an organ in the world that makes music so grand to me as I feel in such supreme hours and moments. But I am conscious how largely the physical element of healthfulness enters into this experience. When I am depressed in body and heavy in mind I do not get it." You cannot expect either these exceptional, higher consummations, or the strong, steady flow of a joyful relish for your work unless you cultivate a robust and healthful manhood. Next comes the stomach. In regard to that, everybody feels that he must not be a glutton nor a gourmand, but there is very little discrimination and very little observation as to the quantity and quality and the times and seasons of eating.

If you go to your study after a hearty breakfast, and find that it takes you from eight o'clock to eleven before you really get into your work, you may rest assured that you have overloaded your stomach, and that the energies of your system have been so busy in the work of digestion that you could not call them off to do brain work. But if you get up from the table after a comparatively light meal, which requires little digestion, and when you go into your study find that you can apply yourself at once to your labor, it is because you have eaten in due proportion to the needs of your system.

Eating is to the work of the human body just what the firing of an engine is to traveling. Eating is a means to an end. It is not a habit nor a social custom merely. It is not a question of luxury. Do men eat stupidly, and simply because they are hungry? You eat to make working force; and as the engineer keeps his eye all the time on the steam-gauge to know the number of pounds of pressure, and to regulate it to the various conditions of going up or down grade or on a level, and to the number of cars he is carrying, so does a man eat, or so *ought he to eat*, all the time gauging himself. You have, in fact, to eat much or little according to the work you have to do. When you come back from a journey you must be careful not to overwork yourself, and not to eat too much. If you are in regular harness and are working you ought to know what you shall eat. Your business is to eat so that you can think and work, and not for self-indulgence only.

The same holds good in respect to sleep. Many men, going into the ministry, have broken down from want of sleep. I will say a few things on that point. In the first place, sleep, that was reckoned involuntarily, like many other involuntary things, can to a certain extent be brought under the do-

minion of habit and the will. There is no doubt that the human will is the strongest power in this world, next to death. A man who says, "By the grace of God, *I will*," and who feels it in his bones, in his muscles, and in his whole being, can do almost anything. Now it may seem a little singular, but it is true, that if you are possessed of a very nervous organization you will need less sleep than if you are of a phlegmatic temperament. If a man is dull, lethargic and slow, eight or nine hours of sleep is necessary for him. But if he is nervous, lithe, thin, quick, vividly sensitive, so that he is all the time letting out sparks somewhere, he will require but from five to seven hours of sleep. That seems very strange, but it is just as simple as anything can be. Sleep is an active operation, during which the process of assimilation goes on. Now the nervous man eats quickly, works quickly, and sleeps quickly. He does just as much work while he is sleeping six hours as the lethargic man does in seven or eight. A man who is slow and plethoric, who takes a breath before every word, and who never has a quick motion, can never sleep quickly. He will be an hour in doing up as much work in his sleep as another man will do in forty minutes.

The temperament acts throughout. Never gauge the duration of your sleep by the time anyone else sleeps. Some men will tell you that John Wesley had only so much sleep, Hunter, the great physiologist, so much, and Napoleon so much. When the Lord made you, as a general thing, He did not make Napoleon. Every man carries within himself a Mount Sinai, a revealed law, written for himself separately. You must administer sleep to yourselves according to your temperament, your constitution and your wants. Something you may know presumptively, but principally you must learn by experience. If you do not sleep, your audience *will*; and therefore it is necessary that you should sleep for them, that they may keep awake to hear what you may have to say. Perhaps you are not all blessed with such a helpful offspring as a certain preacher, who in the midst of his sermon was paralyzed with amazement as he glanced up to see his rude young hopeful in the balcony, pelting the members of the congregation in the pews below with horse chestnuts. But while the good parson was preparing a form of reproof, the young son cried, "*You attend to the preaching, Daddy, I'll keep 'em awake!*"

Therefore you should eat as you would fire an engine; and sleep, remembering that out of sleep comes the whole force of wakefulness, with the power you have in it.

What a challenge and opportunity the ministry presents! The tasks are exacting, the responsibilities sometimes well-nigh overwhelming, the burdens of other souls heavy upon you, the claim of holiness upon your lives absolute and irrevocable, but who can hesitate when the urge of God moves upon his soul, when the passion of Christ possesses his spirit, when the eternal needs of men clamor for satisfaction and hearts set for eternity yearn for hope and guidance. And who will dare, in the face of such a task and opportunity, to offer anything short of

his best. The minister may not compromise with himself any more than he may compromise with the world. The ambassador of Christ must be Christlike, unimpeachable from every angle of vision and scrutiny. In the fulfillment of his sacred mission and for the complete expression of his consecrated personality he must be not only unrestricted by the organization of which he is a part, but actually aided and definitely encouraged in the furtherance of his prophetic calling, and guaranteed the liberty essential to the pursuit of the ends of the Spirit of God in the hearts of men.

Your discipline, then, is not only to develop and strengthen both these aspects, worship and work; but it is to keep them in sane Christian balance over against each other, permeating each other. Phillips Brooks' account of his first experience in a divinity school is well worth recalling. "The first place I was taken to at the seminary was the prayer-meeting," he writes, "and never shall I lose the impression of the devoutness with which these men prayed and exhorted one another. Their whole souls seemed exalted and their natures were on fire. I sat bewildered and ashamed, and went away depressed. On the next day I met some of these same men at a Greek recitation. It would be little to say of some of the devoutest of them that they had not learned their lessons. Their whole way showed that they never learned their lessons; and that they had not got hold of the first principles of hard, faithful, conscientious study. The boiler had no connection with the engine. The devotion did not touch the work which then and there was the work and the only work for them to do. In many respects an ignorant clergy, however pious it may be, is worse than none at all. The more the empty head glows and burns, the more hollow and thin and dry it grows."

The discipline both of worship and work calls for a sound body and a healthy mind. Man has a soul, but also has a body. How hard it is just barely to keep that body under! To focus attention on body or soul is to come up to the edge of morbidity and easily to enter that barren state. But then if the body be too far submerged how easy it is to drag the soul under with it! Enough care that the body does not too much obtrude and become master, not so much attention that it becomes a care in its own turn; by these means a healthy body is kept a trusty servant. Rest, too, has its part to play; for many tried souls and spiritual problems there is no means of grace comparable to undisturbed sleep. And the minister may easily forget that he needs his day of rest as well as his hours, although his Sabbath may turn out to be any day of the week.

And do not forget, if there is real sickness of body or mind, all introspections are a poor substitute for a wise physician. Our ills are much in our minds rather than in our organs; but wherever they are, we are best dealt with as Jesus dealt with men. It was His custom to restore health of body and mind, then to make for the problems of the spirit—to find sometimes that these too were balanced by that time.

Preaching that Meets the Need

L. W. Collar

RECENTLY I was reading from a wonderful book about a man named Enoch and it was said of him that he walked with God for three hundred years. It was also said of him that he pleased God, and really no one can walk with God if he does not please Him. I also read in that same book about a character named Moses. Moses went up into the mount to have fellowship with God. This mountain was shaking—burning—glowing with the awful presence of God. The people trembled at the sound of the trumpet and the voice of words. Moses himself exceedingly feared and quaked. The Lord desired all the people to know Him, and in order that they might have this knowledge He called one man into close fellowship with Him and through him imparted the things concerning Himself and His law.

God revealed Himself to one man in order that a great number of men might through that one man, come to a full and saving knowledge of Himself. And this is where the preacher comes in. He is the key to the situation in his church. He has been called to shepherd the flock of God over which he has been made an overseer. He is not only to feed the sheep but he must protect them from danger and from harm. The pastor's time is not his own, he is supposed to be on the job night and day. The pastor must lead his people to God—he must lead them farther and deeper with Christ. He like Moses must lead the way into the presence of God. He must know the way. He must have been there himself. He must dwell with the Most High. Moses shook when he went up, but he shone when he came down. It was the Moses with a shining face who could impart knowledge of God.

The trembling—shaking and stumbling Moses could not lead the people into the presence of God—He must first go himself. He must draw near. He must have individual and personal experience. If the congregations to whom we preach are not more familiar with the deeper things of spiritual life, are we not to blame because we have not traveled the road that leads to those deeper things?

If our church should arise and say, "Lead us into the presence of God, where we know more of the Holy Ghost, more of the power of Christ—more of the depths of His holiness and power," could we lead the way to all demands of their hungry hearts? Do we know the way to deep spiritual living? Do we know the way into the presence of God?

O brethren, the responsibility is tremendous—but the way God has mapped out will pay us the greatest dividends if strictly and religiously carried through. It takes time to be holy. Look at the disciples after the ascension. At the command of Jesus they tarried in Jerusalem for the endowment of power. For ten days we read of that continuous praying—fasting—waiting upon God, and there, suddenly, *they were all filled with the Holy Ghost and they began to speak the word of God with boldness.*

Such power—such manifestation—such conviction. Sinners began to call out, "Sirs, what must we do?"—three thousand converted—another time five thousand and there were added daily to the church such as were being saved.

Brethren, do we not read in the Word, that this very same Jesus is the same yesterday, today and forever? Did He not say that "These signs shall follow those that believe and even greater works shall ye do"—because the Holy Ghost is come. Instead of just twos and threes being saved, why not scores and scores and hundreds and thousands? The trouble is with us. We have never gone to the Mount or there has been too great a lapse of time between our visitations to the mount.

God is looking for a people who will furnish a channel through which He can pour out the Holy Ghost upon the world. It was the preaching of the early disciples—the preaching under the anointing of the Holy Ghost that brought such definite results. It was this same fiery, pointed Holy Ghost preaching that has brought the Church of the Nazarene to her marvelous growth and place in the church world.

The emphasis in the past has been the preaching under the anointings of the Holy Ghost, and nothing else will really satisfy the hungry hearts—neither will it satisfy the great heart of God. Preaching for intellectual pleasure, or applause will never win souls. O that God will put the burning desire in every preacher's heart to be endued with power from on high; power to witness—power to pray—power to preach—power to sing—power to win souls!

Theodore Roosevelt once said, "The leader for the time being, whoever he be, is but an instrument to be used until broken, then cast aside, and if he is worth his salt he will care no more when he is broken than a soldier cares when he is sent where his life is forfeited in order that victory may be won.

The pastor must lead his people to God. He must lead them from conquest to conquest—he must lead them into faith, zeal and prayer.

Someone told the story of a visitor to Palestine coming upon several shepherds bringing their flocks to the well for water. The flocks were mixed together at the well—but soon one shepherd made a call and his sheep left the group to follow him. The other shepherds likewise called and their sheep followed. The visitor was intensely interested and asked one shepherd if there was ever a condition in which a sheep would not follow the call of the shepherd.

"Yes, there is one condition," replied the shepherd. "Sick sheep do not follow the voice of the shepherd. A sick sheep will follow anybody. A true shepherd does his best to keep the sheep healthy and if they become sick he tenderly ministers to them to bring them back to health."

What a lesson this is to us pastors. Are we quick to criticize those who do not follow? Do we

treat our physically sick folks as we do the sick sheep in the Christian fold? Possibly the reason for the unhealthy condition of our sheep is that our message is limited to a certain group and it is not wide enough to meet our needs.

The message of edification is as essential as the message of decision in the evangelistic appeal. Too often spiritually minded people justly complain that our message leads people no farther than the mourner's bench. There is little spiritual food for those who have found Christ and are saved and sanctified. Do we forget that the diversity of ministry given by God to the Church is for the edifying of the body of Christ? This message of edification must be adapted to the needs of the different Christian people in the congregation.

There are present the more mature Christians—then there are the backward, slow, discouraged and weak—the sanctified babe in Christ—also the unsteady, all needing to be helped by the pastor's message. Paul had to feed some milk, while others were able to take strong meat.

The doctrinal message must be wide in the scope as are the needs of the people to whom we minister. They need not be dry and uninteresting—they may sparkle with clearness of thought and be warm with unction of the Holy Ghost.

The pulpit message must clinch all other teaching agencies of the church. Only full reliance upon the Holy Ghost will in any way help the pastor to give out meat or milk to supply such a variety of need. The message must be simple and yet complete. Doctrine must be transformed into daily experience. We must not limit the message of inspiration to service, to those "who know how."

In every Christian group there are experienced workers—the ones who are all hot today with enthusiasm but discouraged tomorrow. Those who have tried and not succeeded—weak and hesitant. All of these should be brought into the same active participation of Christian service. We may chide folks about inactivity in such a manner as to make them feel they are not qualified to undertake service tasks. Our appeal to service should challenge the efforts of all types of Christians and workers.

It is feared that our evangelistic messages are limited to a rather serious degree. We have a message of evangelistic appeal to the down and outer, but do we have a message for the "up and outer"? The moral person respected—nominal church member but not born again Christian. A person of this type needs God as definitely as the one who is down in the depths of sin. We cannot appeal to them by generalizing in our message on sin, their lives are generally free from the sins, usually denounced. Do we have a message for them?

Yes, thank God—our message must stress the sin of unbelief—the evils of self-righteousness, and selfishness of all kinds, the rebellion of an unsundered heart, as well as the extreme condition of a sinful life. The evangelistic message must include instruction and an appeal to Christians to go on to holiness of heart. We must realize that the second

crisis experience of salvation is as needed to the Christian as the experience of regeneration to the sinner. A message without an appeal to this second crisis experience is a limited message.

A limited message weakens the gospel and impairs the church. It circumscribes the power of Christ and hinders the progress of his kingdom. It deprives Christians in spiritual development and permits respectable sinners to rest in their own self-righteousness. It does not lead carnal folks on to entire sanctification but permits them to drift to the lowlands of spiritual defeat. Only a full gospel is "the power of God unto salvation to every one that believeth."

Brethren, I believe the stage is set for an expansive world spiritual movement. The petty schemes of men have failed and we are now to the place where we must look to the hills of God from whence cometh our help. This is our opportunity—we must take advantage of it and put on great spiritual revivals that not only stir men, but move them to accept Jesus. The whole world is filled with unrest. Men's hearts are failing them for fear. Powerful messages of truth must come from our platforms urging people to look to God as a solution.

Realizing this great need, what type or kind of men must we have come to our churches as evangelists? We need men who realize the need of the hour is to lift up Christ as a solution; men who will begin to lift Him up in the first part of the revival instead of belittling and berating what members we have, and their disloyalty to the church. It is work to preach good messages that are filled with hope, but it is our only hope. It is much easier to shift the blame for not having revivals upon our laymen and say if they would only clean up we could have a revival. We must preach Christ. Then, too, we must have men come to us who do not care to number Israel and to burn incense to the god of statistics. It does not help the cause to report 250 to 300 seekers when often four-fifths belong to the local church and most of the other one-fifth will never be heard of again, and then at the close of the revival with less than a dozen joining the church.

Thank God, there are exceptions to this case. Please do not misunderstand me. Oh, the need is real gospel preachers! Psychology has its place, but the use of too much of it with too little gospel preaching will continue to bring those awful aftermaths that nearly wreck the church and pastor.

The gospel if properly preached, backed up by soul traveling prayer will bring conviction for sin. A deep true conviction for sin is one thing lacking in many of our present day revivals. Our evangelism too frequently has been too shallow and unreal, when compared with the work of the Holy Spirit. All this pressing, coaxing, urging, standing up and raising the hand, and coming to the front, and much of our public display will hardly be necessary when real conviction comes. The above is not unscriptural but with conviction absent it is absolutely fruitless.

When there is genuine conviction for sin it is not necessary to urge, coax or press in the energy of the

flesh. Sinners will come without being forced. They will come because they must. We must have more deep conviction for sin. We need a type of ministry that will cause men to weep over their sins. Too much dry-eyed profession will damn a church. Many times we urge men to be saved before they realize they are lost, to believe without being convicted of their need. The fruit is picked before it is ripe, and of course in that case it is bound to become sour. It is right to tell men to seek God and urge them to do so, but first cause them to feel the need. There is a lot of work in advertising the revival, but let us remember revivals are not only to be worked up but they must be absolutely prayed down. Many of our revivals take on too much human atmosphere—too much man, and too little of God. Truth and prayer are inseparable in revival work.

Brethren, let us challenge our ministry and prayer life. Have we power to prevail with God? Are we having results He wants us to have? He claims that His word is as a fire, a hammer, and a sword. If so, and it is so, are we getting the desired results? If not, why not. A famous evangelist once said, "If you want a revival in your church and community, go into your study, lock the door and get down on your knees. Draw a ring around yourself and then pray for God to start the revival inside that ring. When God has answered that prayer then the revival will be on."

Lastly, but not the least in importance, we come to the spirit of the message or the spirit of the messenger. We must have more than method. Much will depend upon the spirit in which our work is done. People will not only measure what we say but they will measure us also. What we are is important. We must put character back of our work.

A man was once taken ill. His wife and the doctor said he must die. She called for a godly minister. The minister asked the man if he might pray for him. The unsaved man said, in an unconcerned tone of voice, "You may if you wish to." The man of God knelt and began to pray. The eyes of the sick man were wide open, gazing intently upon the minister. Soon the tears started down the cheeks of the interceding minister—He cried to God for the soul of this poor lost man. Then the sick man cried out for God. He knew the preacher was real. God saved the man and healed him. He became a worker in the church. The spirit of the minister broke the heart of the sinner.

If we lead others to Christ, we must be sure of Christ. After all, we are but men and it is possible that the many cares of our church life push out the time to pray and to commune with God. If we lose Him, our people know it. Christ must live in us, and then, too, we must have the Holy Ghost in His abiding presence. Christ knew in the days of the disciples as He knows now, the futility of trying to evangelize the world without the endowment of power. Finally Pentecost came. Something happened. A tongue like unto fire sat upon each of them. Hearts were purified. They were not only made different from the people but He made

them superior in their living and ministry. A revival broke out—hearts were pricked—conviction seized the masses—thousands came to the foot of the cross.

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

May our pulpits and pews get on fire for God. Let us go out into our cities and communities with our laymen and do personal work in the non-Christian homes, and our half-filled churches will fill up, revival fires will burn, and God will walk in our midst as never before.

My prayer, my longing, my heart's desire—"O God, wilt thou not revive us again that Thy people may rejoice in Thee?"

Stir Me

*Stir me, O stir me, Lord, I care not how;
But stir my heart in passion for the world:
Stir me to give, to go, but most to pray;
Stir till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.*

*Stir me, O stir me, Lord, till all my heart
Is filled with strong compassion for these souls,
Till Thy compelling, "must" drives me to prayer;
Till Thy constraining love reach to the poles;
Far North and South in burning deep desire;
Till East and West are caught in love's great fire.*

*Stir me, O Lord: Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best-loved One,
E'en to the dreadful cross that I might live:
Stir me to give myself so back to Thee
That Thou canst give Thyself again through me.*

*Stir me, O stir me, Lord; for I can see
Thy glorious triumph day begin to break;
The dawn already gilds the eastern sky:
O Church of Christ, awake! Awake!
O stir us, Lord, as heralds of that day:
The night is past, our King is on His way.*

—SELECTED.

Lame Preachers

Charles H. Spurgeon used often to tell his students, "Don't be lame preachers. Do you know what I mean when I tell you not to be lame preachers?" he would ask. "This is what I mean. Don't allow your preaching leg to be longer than your praying leg." If that is the standard by which we are to be measured, how many of us are lame preachers; we preach more than we pray. Brethren, it ought to be the other way about.—SELECTED.

GENERAL CHURCH PROGRAM

Stewardship

Advertising the Church

C. WARREN JONES, *Stewardship Secretary*

MANY times advertising becomes a real problem to the pastor and the church board. It is not a question so much as to the value of advertising as it is how to advertise. Most of us believe in advertising the church. We must let the people know that we are in the city and in some way let them know what we stand for and what we are trying to do. Prejudice against the Church of the Nazarene is largely due to a lack of information on the part of the people. They do not know who we are, what we stand for and what is our real objective.

There are numerous ways of advertising. Naturally some means of advertising produce better results than others. Some advertising is expensive. Of course it is not so much the matter of expense, if we see results. However, there are some ways of advertising that are inexpensive.

Advertising where the personal element is employed is generally good. It is difficult to substitute for the personal touch. Every member should be an advertising agent. It seems to have been the means employed by the early church. The members of that church went everywhere as witnesses. They were good advertisers. The Bible says that they filled Jerusalem with their doctrine. The entire population of the city heard about Pentecost. The laymen as well as the ministers were good stewards. They were faithful in the matter of their stewardship.

STEWARDSHIP IN ACTION

Our attention has been called to a fine example of stewardship as well as of advertising. This church, though small when it comes to numbers, seems to be blessed with a wide-awake pastor, one who believes in getting his members to work and advertising every department of the church. This pastor said it could be done by putting the *Herald of Holiness* and *The Other Sheep* into the homes of the people. Believing in missions he majored on *The Other Sheep*, but did not neglect the *Herald of Holiness*. With 23 members he has 22 *Herald of Holiness* subscriptions. At the last report this crowd had 200 single subscriptions for *The Other Sheep* and had set their goal for 250.

A FRUIT BEARING PLAN

With this means of advertising and the outsiders paying the most of the bill, every department of the church is sharing in the blessing. In six months the Sunday school has increased more than 50 per cent; a Cradle Roll has been started; a Home Department

with 44 members has been organized; two Junior Societies have been organized and the N.Y.P.S. has taken on real life. New members are being added to the church and a spirit of optimism pervades the camp. Of course the finances show a decided improvement. Outsiders are coming to the services. They have found out that there is a Church of the Nazarene in town and best of all, it is moving, becoming a vital religious force in the community.

The Stewardship of Talents

S. T. LUDWIG

Whatsoever thy hand findeth to do, do it with thy might (Eccl. 7:10).

By the term talents we mean those facts of a man's life, such as privilege, opportunity, natural or acquired talents, experience, education, etc., which may be regarded as personal assets in the business of living.

Such blessings are not merely to be enjoyed and selfishly used, but are to be regarded as obligations, faithfully administered as a steward. We are able to live and develop our talents (which means the enhancement of our personality) and thus increase our worth to life, because of the privileges given us through the influence of the Christian religion.

God has a claim upon the whole of our lives. The educated man, for that very reason, is obligated to render high Christian service to his community. The person who has a talent for music or leadership by that very token, is obligated to use it for the blessing of others. All that we have and are should be at the command of God. He has invested everything in us and therefore has a right to expect dividends from His investment.

There is a French proverb, "Noblesse oblige," which expresses the Christian's law of living—"Rank imposes obligation." The greater the opportunities we may have for service, the greater will be our obligation to God and our fellowmen.

But you say, "I have no special call to Christian work." That does not release you in any sense from the stewardship of your talents. To be a true Christian and steward simply means that the farmer will raise his crops, the teacher teach her school, the doctor perform his duties with the same Christian purpose and fidelity as is expected of the minister or missionary. We will want every ounce of our energy to count for the building of the kingdom of God, regardless of the vocation in which we may be engaged.

Therein lies the challenge of Christian stewardship! I may not have as much to give as someone with larger talents or greater ability, but I can be

just as faithful in using what I have to its full capacity. In the unfolding of this glorious truth, lies the *romance of Christian living*.

Enriched Through Giving

BASIL MILLER

The more you give, the more you have!

God's rich steward is the one who gives away all he has. You cannot hoard and still possess!

Stewardship goes deeper than money. Money is but one of its many phases. There is a nobler stewardship of time, personality, talents.

You cannot hoard personality. It is impossible to store up time, or to bank or lay away talents.

They must be invested, scattered freely—like the wind.

The more you give out of that reservoir of ability, the larger become your possessions.

The preacher grows by preaching. The teacher increases his skill by practice. The praying man and woman build strong faith chains that bind them to God.

Cease teaching, stop preaching, quit praying, and your capacity for these stewardship labors will dwindle and finally die.

The artist gains skill by constant application to his work. The same is true of any stewardship activity.

Then drain off your supply of stewardship ability every day. Make a fresh start every morning. Do not let a day pass but you practice being God's steward.

Tithe and you have more to give. Preach and you have more anointing and are more skilful at it. Pray and you receive the gift of faith in return. Attend church regularly and you would not be separated from the house of God. Commune with the Lord daily and this will become your sweetest prayer session.

Give all you have today, and tomorrow you are richer to give more.

*You are enriched through giving!
Christian stewardship pays!*

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Stewardship Illustrations

By E. E. Wordsworth

A Medium of Exchange

Today money is our medium of exchange. For many centuries it has served this purpose as a token of value between man and man. Before laws were formulated money was in circulation. Its form has varied greatly. One of the earliest forms employed was that of cattle and sheep, among pastoral people of old, as is evidenced by the passing down of words such as the Latin *pecus*, meaning cattle, preserved as a remains in the English word "pecuniary." Abraham gave his friend Abimelech a receipt as follows:

"These seven ewe lambs shalt thou take of my hand, that it may witness unto me, that I have digged this well" (Gen. 21:30). The Zulus of South Africa pay their debts and reckon their wealth in cattle.

We can exchange our money with the bank of heaven. This First International Bank pays big compound interest. The tithe is the first financial and moral obligation. Generous offerings invested in heaven's real estate brings big returns and rich rewards. "He that soweth sparingly shall also reap sparingly, and he that soweth bountifully shall also reap bountifully."

Money Appraises Men

In our days we have appraisers who determine the values of real estate. They are authorized by law to set the prices. Their estimates are expected to be based on careful calculations. Money also is an appraiser. Not uncommonly, when a man has died, the question is asked, "What was he worth?" Frequently the answer is given in terms of dollars. We try to determine the actual market value of man. In pagan lands man-power is cheapest; but in Christian countries human life is counted most valuable and commands most in the industrial market. Girls in India are sold for as low as the equivalent of a dollar. In America a boy of fifteen is valued commercially at \$5,000; a full grown man at \$15,000 to \$20,000.

The rich fool was appraised by God. His life had been given to the accumulation of wealth, the garnering of grain, the cultivation of bumper crops, the buying of larger acreage, the improvement of farm property and selfish ends, but God spoke and said, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:20, 21).

Teaching Youth to Tithe

From the earliest childhood children and adolescents should be taught the tithing principle. Its moral as well as financial obligation should be impressed upon their plastic minds. Mr. Gladstone, England's "Grand Old Man," taught his own sons the importance of the tithing system. He wrote to one of them when he was at Oxford University as follows: "In regard to money as well as to time there is great advantage in its methodical use. Especially is it wise to dedicate a certain portion of our means to purposes of charity and religion, and this is more easily begun in youth than in after life. The greatest advantage of making a little fund of this kind is that when we are asked to give, the competition is not between self on the one hand and charity on the other, but between the different purposes of religion and charity with one another, among which we ought to make the most careful choice. It is desirable that the fund thus devoted *should not be less than one-tenth of our means*; and it tends to bring a blessing on the rest."

"Train up a child in the way he should go, and when he is old he will not depart from it."

John Wesley, a Faithful Steward

Perhaps no man in religious history has proclaimed the message of stewardship more clearly and faithfully than John Wesley. One of his famous sermons made three points: "Earn all you can; save all you can; give all you can." A farmer is said to have listened with rapt attention as the famous preacher unfolded his theme. After the first division, "Earn all you can," he nudged his neighbor and whispered, "I never heard preaching the like of that before. Yon man has good things in him." When Wesley went on to denounce thriftlessness and waste, the farmer rubbed his hands in glee and thought that, what with accumulating and hoarding, surely salvation had come to his house. So, when the

preacher had finished his second division, "Save all you can," the old man grew more elated and exclaimed, "Was there ever preaching the like of this?" But when the preacher had done with his third and last point, "Give all you can," the farmer exclaimed, "Aw dear, aw dear, he's gone and spoiled it all!"

But Mr. Wesley practiced what he preached. Beginning with a salary of 30 pounds (nearly \$150) a year, he gave away two pounds. The second year, when he got 60 pounds, he still lived on 28 pounds, and gave away 32 pounds (nearly \$160). When his income reached 120 pounds, he was still living in the simple and frugal way and giving away 92 pounds (nearly \$460).

When he died, his inventory included only his clothes, books, and carriage, and enough for a simple burial. He had given away, it is said, in his lifetime over 24,000 pounds (\$120,000).

The great Wesley also gave to the world the Methodist Church and the clear presentation of the doctrine and experience of holiness and precipitated a revival that has girdled the globe.

Mr. William Colgate's Stewardship

In America there are few houses better known than Colgate and Company, perfumers and soap-makers. They have been in the business for more than a century. William Colgate, the founder of the enterprise, early in life, when in humble circumstances, began to give a tenth of his earnings to religious and charitable purposes. His sons, who succeeded him in the business, followed the same principle. Mr. Colgate was one of the most prominent members of the Baptist Church of America. He helped in a very material way to establish Hamilton Literary and Theological Seminary at Hamilton, N.Y., and later when it became Madison University, in 1846, five-eighths of the property had been contributed by Mr. Colgate and his sons. Mr. Colgate's biographer says this of him concerning his giving: "His benevolence was a religious conviction; it reduced his charities to a system, made them a means of self-culture and an homage to God. He dispensed his gifts with purpose and proportion; and recognized at all times his stewardship to God."

Tithing as practiced by Mr. Colgate was the minimum of the recognized stewardship of all the rest. Tithing is a debt to be paid. The nine-tenths is a sacred trust from God to us as His stewards.

The Curse of Covetousness

Some of the dire effects of the sin of covetousness can be found in the Word of God. A few examples will suffice.

ACHAN

"When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it" (Josh 7:21).

We know the tragic results of Achan's sin. His entire family suffered for it. It brought temporary defeat to Israel and thirty-six men were slain. The root of all his trouble was covetousness.

GEHAZI

Read the entire account in 2 Kings 5:20-27. Observe the following points: (1) He greatly desired and coveted wealth that his wiser and better master had refused at the hands of Naaman. (2) He deliberately lied. He actually

claimed to have been sent by the Prophet Elisha, when he knew he was impelled by his own carnal greed for filthy lucre. (3) He stole. The money that he took did not properly belong to him but to his master and he did not have the slightest claim on it. A threefold sin was involved, namely, covetousness, falsehood, theft. He was smitten with leprosy and his progeny was also afflicted with this same incurable disease.

AHAB

Here is a wicked monarch, king of Israel, that was utterly ruined by avarice and selfish greed. He desired the garden of Naboth, and was determined to get it regardless of right and Jewish law. He became very angry and sulky and heart-sick over the matter and went to bed to pine and fret. What a sight! He sanctioned perjury and murder, and with the aid of his godless wife, Jezebel, stoned an innocent man to death. Then he gloated over his newly acquired possessions. Oh, the depravity of the human heart and the abominable curse of covetousness!

N. Y. P. S.

S. T. Ludwig

The January to June Emphasis

WE are in the midst of the last six months of this quadrennium. Soon the General Assembly will be here. The General N.Y.P.S. Council is urging a united emphasis throughout our young people's work. These last few months should be devoted to a concentration of our energy along all lines so we may come to the General N.Y.P.S. Convention having realized definite achievements for Christ and the church.

We are anxious to accomplish positive results along the following lines:

1. Devotional services that are deeply spiritual, inspiring and evangelistic. This should enable us to build stronger Christian young people and to win 2,500 new members by June 1.

2. An attendance emphasis to increase our weekly average at the N.Y.P.S. service. We should have 120,000 people in regular attendance at our services by the time of the General Convention.

3. Begin now to make plans for participation in the annual Easter offering of the church for the General Budget. The N.Y.P.S. members should share to the extent of \$25,000. A "dime-a-week until Easter" for missions would not be a bad slogan.

4. A *Young People's Journal* in every Nazarene home where there are young people—that is our goal. This will enable us to reach our quota of 10,000 subscriptions by June 1.

5. An increased and united support of the whole church program. This will mean much to the local church and give support to every department.

Dear pastor, will you encourage your young people to work toward these objectives?

BOOK CHAT



P. H. Lunn

ONE of the biggest and best values for the pastor is DORAN'S MINISTER'S MANUAL (\$2.00—Harper). With its complete sermons for Sunday morning and evening, sermon outlines, suggested subjects and texts, prayermeeting talks, children's sermons, bulletin board suggestions and what not, it is a lot of book for the money. Perhaps a great deal of the material must be discarded as not adapted to the needs of the reader, but at that there is enough left to make this volume well worth its price.

It seems that we should give at least passing mention to the Sunday school lesson commentaries of which our people use a great number. One of the most popular lesson commentaries with our group is ARNOLD'S PRACTICAL COMMENTARY of which Dr. B. L. Olmstead is the present editor. It is published by our Free Methodist friends, the Light and Life Press. This commentary is dependable and true to the Bible in every respect. It has special suggestions for the various departments of the Sunday school from the Primary to the Adult classes. It also has the blackboard illustrations which have become a rare feature. We recommend this volume without reservation. (Price \$1.00).

A comparative newcomer in the lesson commentary field in HIGLEY'S LESSON COMMENTARY, founded by a layman, L. H. Higley, now passed on to his reward and who in his later years was a member of the Church of the Nazarene. This lesson annual now is edited by Robert D. Higley assisted by Dr. John Paul, whose name is familiar to thousands of holiness people. This book gives a general discussion of

the lessons and has no particular helps for the Elementary Division teacher. It has our unqualified endorsement.

In the larger and more comprehensive lesson commentaries PELOUBET'S NOTES (Wilde—\$2.00) is the more popular with our people. It has a wide range of information and helps. TARBELL'S LESSON HELPS is another popular volume with the general religious trade but we find it not so desirable from the standpoint of strict adherence to a fundamental interpretation of Scripture. Dr. Kaye's THE LESSON GUIDE is another newcomer which we do not stock or advertise. In a recent issue it had a bald statement favoring eternal security to which we took exception and to which a protest to the editor brought no satisfactory reply.

For an adult teacher we like SNOWDEN'S COMMENTARY (Macmillan—\$1.50). It divides the lesson into an introduction and then into different divisions just as it might be presented to an adult class.

Among the vest-pocket helps is THE GIST OF THE LESSON, founded by Dr. Torrey. (Revell—35c). This handy-size volume gives the lesson text and a brief exposition.

Our favorite in the vest-pocket series is POINTS FOR EMPHASIS (Southern Baptist—35c) edited by Dr. Hight C. Moore. It has enough abbreviated and outlined material to enable one to make a hurried yet adequate preparation for lesson teaching. It is especially suited to the busy pastor who wants to keep in touch with the lesson from week to week and yet has not time to wade through one of the more detailed commentaries.

Stewardship

Stewardship is the attitude of a Christian toward his possessions. But it is very much more than this. Stewardship is the Christian law of living. The stewardship of privilege, of opportunity, of experience, of education, of artistic talent, of mental and spiritual gifts, in a word, the whole inclusive stewardship of personality—this, indeed is the Christian life. Something else may be religion but it is not the religion that is taught by Jesus Christ in the New Testament. In its wide sweep of Christian movement, stewardship is the heart of missions! The church is steward of the mysteries of God, civilization is steward of the higher human values, the men who have are stewards in behalf of the men who have not. To have is to owe, not to own."—CALKINS, "A Man and His Money."

"Be ye kind one to another, tender hearted" (Eph. 4:32).

"Surely Heaven's choicest gift to those who would reveal Christ to a lost world is divine tenderness or sweetness of spirit. Such tenderness was the outstanding characteristic of Christ and is the very essence of the gospel. It mellows the will, softens the judgments, refines the manners, and stamps man a product of God. One might say that such tenderness is to the Christian what rhythm is to poetry, color to art, harmony to music, and fragrance to a flower. It is the clearest evidence of the indwelling of the Holy Ghost, and those who possess it need never seek the 'sign' gifts, for they are not needed."—MRS. IRENE D. SMITH, *Bulletin, First Friends Church, Vancouver, Wash.*

THE new pastor found himself in the midst of a divided church, when he had, from the recommendations and letters, understood that he was going to be the pastor of a united, progressive church. He was greatly perplexed, but waited upon the Lord and the Spirit directed him to put on an aggressive program. Wisely he rebuffed all efforts to inform him regarding the history of the division, and very discreetly planned his visits so that all could say that he was impartial. His messages magnified God in His grace, glory and majesty, as he directed the people to the biblical truths and lifted them above the petty concepts they had been gazing upon. He kept the program of the church before the people, preached missionary sermons, pushed the Sunday school attendance, and the relation of the local church to the denomination, until the people forgot about their petty differences and joined in an enthusiastic effort to make the church a benefit in the community.

THE PROFESSOR SAYS:

That the solution for a fussing church is a good leader!

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

How God Made Abraham Lincoln

SEEKING a deliverer and a savior, the Great God in His own purpose passed by the palace and its silken delights.

He took a little babe in His arms and called to His side His favorite angel, the angel of sorrow.

Stooping, He whispered, "O Sorrow, thou well beloved teacher, take thou this child of mine and make him great.

"Take him to yonder cabin in the wilderness; make his home a poor man's home; plant his narrow path thick with thorns; cut his little feet with sharp rocks as he climbs the hill of difficulty.

"Make each footprint red with his own life blood; load his little back with burdens; give to him days of toil and nights of study and sleeplessness.

"Wrest from his arms whatever he loves; make his heart, through sorrow, as sensitive to the sigh of a slave as a thread of silk in a window is sensitive to the slightest wind that blows; and when you have digged lines of pain in his cheek and made his face more marred than the face of any man of his time, bring him back to me, and with him I will free 4,000,000 slaves."

That is how God made Abraham Lincoln.—*Fellowship*, Dr. D. C. DUTTON.

Human Equality

"Let us discard all the quibbling about this man, and the other man, this race and that race and the other race being inferior, and that therefore they must be placed in an inferior position. Let us discard all these things and unite as one people throughout this land, until we shall once more stand up declaring that all men are created equal!"—ABRAHAM LINCOLN.

Lincoln on Criticism

Out of a long, painful experience Abraham Lincoln wrote five sentences which all of us would do well to study. "If I tried to read, much less to answer, all the criticisms made of me and all the attacks leveled against me, this office would have to be closed for all other business. I do the best I know how, the very best I can. I mean to keep on doing this, down to the very end. If the end brings me out all wrong, then ten angels swearing I was right would make no difference. If the end brings me out all right, then what is said against me now will not amount to anything."—*Readers' Digest*.

An Honest Man

"I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an 'honest man'."—GEORGE WASHINGTON.

Seven Reasons Why We Ought to Support Our Church

1. The Church provides the place, leadership and fellowship for the worship of God, the Creator of heaven and earth.

2. The Church is the protector of our communities, property being more valuable, human life safer and virtue less in danger where Christian institutions exist. Her house of worship and work is a witness to God every day in the year, a symbol of all that is good, a call to all that is holy.

3. The Church is the conservator of the values of the past, the creator of ideals in the present, and the torchbearer of tomorrow's progress.

4. The Church is the great mother of children, consecrating them by baptism, educating them in her homes and schools, training them for service, preparing them to meet temptation; and, should they wander or fall by the way, the Church is ever receiving them, forgiving and restoring grace.

5. The church sends a steady stream of consecrated men and women into every avenue of life, making our schools religious, promoting civic reforms, carrying Christian ethics into economics.

6. The Church through its ministers and members is carrying on a ministry of consolation to the aged, the sick, the sorrowful, the tempted, the lonely and the troubled—a service that can never be tabulated in reports nor paid for in gold—without which life for multitudes would be empty of meaning and hopelessly forlorn.

7. The Church proclaims the everlasting gospel of Christ's redeeming love and ever seeks to evangelize the neighborhood and the world.—AUTHOR UNKNOWN.

Cold Stones or Living Ministries?

Once upon a time I spoke in a little village church surrounded by a cemetery. Even the front lawn held graves. The building was in great disrepair. It needed paint. Panes of glass were missing. Inside it was shabby and ill-kept. The minister was being paid \$900 a year and they gave \$15 a year to missions. After

the meeting, in conversation with some of the men as we stood in the midst of the cemetery, we estimated that there was upward of \$120,000 invested in the more pretentious tombstones. I could not refrain from pointing out to that small group of Christians carrying on their difficult and burdensome task in that church, that if the Christian dead had been memorialized by endowment gifts, representing the cost of their stone monuments, that church could have had from that source alone an endowment of \$100,000.

With the income from such an endowment these Christian dead would be carrying on, as their memorial, year after year, a living ministry through the church they loved. They could have paid a competent minister \$2,000 a year and could have had a missionary of their own in some far field of service, and maintained in a well kept plant an increasingly effective service in their community.

If the dead could have spoken that day, I have no doubt they would have chosen the "living ministry" rather than the "cold stone" monuments.—GUY L. MORRILL in *The Presbyterian*.

Can You Beat It?

Some pastors were exchanging stories of stingy men they had met. The first told of an old brother who was so close that he used a wart on the back of his neck for a collar button. The second told of a man who always walked on the shady side of the road for fear his shadow might ask him for a chew of tobacco. The third told of a groom who had given him ten cents for a wedding fee, which he had stolen from the milk bottle on the front porch of the parsonage.—*Your Nazarene Neighbor*, Lima, Ohio.

It Belongs to God

"Our estate is as much the gift of God, as our eyes or hands, and is no more to be buried or thrown away at pleasure, than we are to put out our eyes, or throw away our limbs as we please.

Let us spend what we have with religious exactness. If we waste it we do not waste a trifle, that signifies little, but we waste that which might be made as eyes to the blind, as husband to the widow, as a father to the orphan. If we part with our money in foolish ways, we part with a great power of comforting our fellow creatures.

If, therefore, you do not spend your money in doing good to others, you must spend it to the hurt of yourself. It is but keeping money from the poor to buy poison for ourselves.

The rule of forgiving is also the rule of giving; you are not to give or do good to seven, but to seventy times seven.

Either you must so far renounce your Christianity as to say that you need never perform any of these good works; or you must own that you are to perform them all your life in as high a degree as you are able."—From *Serious Call to a Devout and Holy Life*, by WILLIAM LAW.

Just Like Me

If everyone else were just like me,
What manner of place would this world be?

Would cobwebs swing from empty pews,
And church doors shriek from long disuse,

And the Bible lie in its place—unread,
While I eat none but the devil's bread?
Say, just what sort of a world would this one be,

If everyone were just like me?

—Your Nazarene Neighbor, Lima, Ohio.

Do You Know Him?

It took a lot of people and a surgical operation to get five cents out of a boy in Pennsylvania who had swallowed a nickel. It would take twice as many people and two operations to get that much out of Bill Hugdough. And yet it would be worth it; not so much for the amount the church would get, as for the good it would do Bill. Bill has been making money for years and keeping it all. "It's my umbrella for a rainy day," he says. His umbrella must be about the dimensions of a circus tent by now, but he's still leaving God and the church out in the rain. Do you know Bill?—*Bulletin*, First Church, Kansas City, Kansas.

STEWARDSHIP BRIEFS

Who Sets the Limits?

Christ gave all He had. He kept nothing back. "He emptied Himself."

"Yes, that is all very well," a man once said, "but there are limits to altruism."

"Certainly, was the reply, "but let Jesus set the limits. Don't you dare do it."—BISHOP KEMERER in the *Episcopal Church Evangelist*.

Investments

Five cents for gum may stretch your jaw muscles but contract your dollar. Five cents for missions may contract your jaw muscles, but may work miracles in many a land. A five dollar "permanent" will be all gone in six months, but a five dollar investment in a missionary, goes right on "world without end."—*Presbyterian Tribune*.

Stewardship

"Christian stewardship is not a set of rules; it is an attainment of character. We cannot become good stewards by resolution; we must adopt the process."—BISHOP KEMERER.

Money and Happiness

That which makes life worth living cannot be bought with money. If you are rich you may buy a fine house, but you cannot buy a happy home; that must be made—made by you and those who occupy it with you. With money you can rent a pew in some fashionable church, but you cannot rent a good conscience—that depends upon your manner of living and dealing with others.—SCHOEFFER.

Beatitudes for Christian Living

"Blessed is the man whose calendar contains prayermeeting night.

"Blessed is the man who is faithful on a committee.

"Blessed is the man who will not strain at a drizzle and swallow a downpour.

"Blessed is the man who can endure an hour and a quarter in a place of worship as well as two hours and a half in a place of amusement.

"Blessed is the church officer who is not pessimistic.

"Blessed is the man who loves his church with his pocketbook, as well as his heart.

"Blessed is the man whose watch keeps church time as well as business time."—REV. R. A. WAGGONER.

Wayside Sermonettes

"A Christian does not choose to be an evangelist. . . . He is an evangelist by virtue of the fact that he is a Christian."

—H. B. TRIMBLE.

Healthful Exposure

"I cannot give you any new advice, but the only thing I know to tell you is that we must spend an appreciable period every day in exposing our spirits to the Spirit of God."—RICHARD ROBERTS.

The Vital Center

"Christ is to me the vital center of all that is worth cherishing in this or any other world."—*Last testimony of* FRANCES E. WILLARD.

HOMILETICAL

A PREACHING PROGRAM FOR FEBRUARY, 1940

C. B. Strang

The Preaching Program this month is supplied by Rev. C. B. Strang. Rev. Strang has been a member of the Church of the Nazarene for over twenty-five years, joining as a young man. Before entering the ministry he was successful in the commercial world, and that experience has been a distinct asset to him in his pastoral work. He has served as pastor in the following churches: Butler, Pa.; Akron, Springfield Heights Church, Ohio; Alliance, Ohio; Lynn, Mass.; Pittsburgh, Pa., First Church, and is at present the pastor of Columbus, Ohio, First Church. He pursued his college education while engaged in his pastoral duties, receiving the A.B. degree from Mount Union College, Alliance, Ohio, and the M.A. and S.T.B. degrees from Boston University, Boston, Mass.—MANAGING EDITOR,

SUNDAY, FEBRUARY 4, 1940

MORNING SERVICE

Subject—From Principles to Perfection

Therefore leaving the principles of the doctrine of Christ let us go on unto perfection (Heb. 6:1).

And Jesus increased in wisdom and stature and in favour with God and man (Luke 2:52).

INTRODUCTION

Principles are only the beginnings of life, conduct and experience.

Perfection is completion.

All Christians are either at one end or the other of the journey or else are on their way.

The life of Jesus illustrates what the writer to the Hebrews meant.

Notice his fourfold development.

I. HE INCREASED IN STATURE—A PHYSICAL DEVELOPMENT

1. Here is His relationship to His body.

a. Necessity of bodily care.

b. Advantage of physical strength.

c. Some still drinking milk instead of eating meat.

II. HE INCREASED IN WISDOM—A MENTAL DEVELOPMENT

1. Here is His relationship to His mind.

a. The personal advantage of a developed mind.

- b. The utility of a developed mind.
- c. Some still needing to be taught who should be teaching others.

III. HE INCREASED IN FAVOR WITH MAN—A MORAL DEVELOPMENT

1. Morality is man's relationship to others.
 - a. The necessity of observing the rights of others.
 - b. The imperativeness of care in one's own conduct.
2. We should cultivate favor with men.
 - a. We should not compromise to get it.
 - b. It is necessary for our own advancement as well as for kingdom interests.
 - c. Some are still in the "out" group who ought to be examples to others.

IV. HE INCREASED IN FAVOR WITH GOD—A RELIGIOUS DEVELOPMENT

1. Religion is one's relationship to God.
 - a. The religious nature is the highest type of self.
 - b. The physical is the lowest.
 - c. Which are you spending more time to develop?
2. We have not left the principles if we spend the major part of our time in physical, mental, or moral development.
3. No person will develop properly who does not recognize physical, mental, and moral development as well as spiritual.
 - a. Some are still chronic seekers who ought to be pillars in the house of God.

CONCLUSION

Have you left the principles or beginnings, and are you well on your way to completion?

EVENING SERVICE

Subject—Uttermost Salvation

TEXT—Wherefore he is able also to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them (Heb. 7:25).

INTRODUCTION

Under the law the priests went unto the holy of holies once each year to make an atonement for the people.

While this had an immediate effectiveness the people went back into sin again.

There was nothing about the law to save from sin.

There was need of a better plan, a better sacrifice, a better priest.

Jesus proved to be that better way because He, unlike the priests and the Levites, had an unchanging priesthood. He as our High Priest lives on forever.

I. LET US MAKE COMPARISON OF JESUS WITH THE PRIESTS OF OLDEN TIMES

1. His teaching compared to theirs.
 - a. They taught the law: "An eye for an eye," etc.
 - b. He taught grace: "Turn the other cheek," etc.
 - c. They taught tithing as a temple necessity.
 - d. He taught tithing as a glorious privilege in order to promulgate the gospel of grace.
2. His offering as compared with theirs.
 - a. They offered animals.
 - b. He offered himself.
3. His relationship to the needy as compared with theirs.
 - a. The priest could only banish lepers to a life outside the wall.
 - b. Jesus touched them and made them whole.
4. His influence and aid as compared with theirs.
 - a. The priest stood on the eve of battle and encouraged the people.
 - b. Jesus goes with us into all the battles of life: "Lo I am with you alway even unto the end of the world" (Matt. 28:20).

II. WHEREFORE, HE IS ABLE TO SAVE

1. He is able to save from:
 - a. Sin.
 - b. Hell.
2. He is able to save for:
 - a. Service.
 - b. Heaven.

III. WHEREFORE, HE IS ABLE TO SAVE TO THE UTMOST

1. Uttermost salvation is a salvation that:
 - a. Saves entirely.
 - b. Saves to the extreme point.
 - c. Is perfect or complete.
2. God does everything well.
 - a. In the beginning He made a perfect world.
 - b. He made a perfect man.
 - c. His uttermost salvation provides that the soul of man may enjoy that first relationship.

IV. SALVATION MAY BE DIVIDED INTO THREE STAGES

1. Initial salvation.
 - a. This provides for man's justification.
 - b. It provides for his regeneration.
 - c. For a reception of the Holy Spirit.
2. Full salvation.
 - a. This provides for man's sanctification.
 - b. For his cleansing.
 - c. For the removal of carnality.
 - d. For a baptism with the Holy Spirit.
3. Final salvation.
 - a. This provides for man's eternal safety in heaven.
 - b. It comprehends his receiving a glorified body.

V. Christ is able to provide this salvation for all who come unto God by Him.

SUNDAY, FEBRUARY 11, 1940

MORNING SERVICE

Subject—A Change of Patterns

TEXT—But as he which hath called you is holy, so be ye holy, in all manner of conversation, because it is written: Be ye holy for I am holy (1 Peter 1:15-16).

INTRODUCTION

In the context Peter exhorts his hearers to gird up the loins of their minds. They are to get ready for action.

They are to be obedient children, not *fashioning* themselves according to former lusts or desires.

There is to be a change brought about by a change of pattern. He exhorts them to be fashioned into holiness rather than lustfulness.

Their blue print is the Scripture and their pattern is God rather than Satan.

Let us note:

I. THE HOLINESS OF GOD

1. The Scriptures abound with declarations of His holiness.
 - a. "As for God his way is perfect" (Psalm 18:30).
 - b. "Thou art holy" (Psalm 22:3).
 - c. "Let them praise thy . . . name for it is holy" (Psalm 99:3).
 - d. "Holy, holy, holy, is the Lord of hosts" (Isaiah 6:3).
 - e. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48).
 - f. "Holy is his name" (Luke 1:49).
 - g. "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Rev. 4:8).

II. THE CALL TO HOLINESS

1. God has ever called men.
 - a. He called Abraham to leave his country.
 - b. He called Gideon to leave his farm.
 - c. He called Simon and Andrew to leave their nets.

- d. He called James and John from their homes.
- e. He calls everyone to holiness according to the text.
- 2. The call of God is very definite.
 - a. It is not to accept a theory.
 - b. It is not merely to believe in a holy God.
 - c. It is not merely to join a holiness church.
 - d. It is a call to moral and spiritual purity.
 - e. It is a call for personal freedom from sin.

III. THE PATTERN OF HOLINESS

- 1. There can be no mistake regarding the specification.
 - a. "As *he* which hath called you, so be *ye*."
 - b. Let this mind be *in you* which was also *in Christ Jesus* (Phil. 2:5).

IV. THE SCOPE OF HOLINESS

- 1. It affects the whole man.
 - a. "In all manner of conversation"
 - b. Conversation means not only talk but actions.

V. THE REASON FOR HOLINESS

- 1. There is just one advanced in the text but it is sufficient:
 - a. "For I am holy"
- 2. God has no fellowship with the sinful.
- 3. He is limited in His fellowship with the carnal.
- 4. The common ground for fellowship with God is holiness.

VI. THE TEXT CONTAINS A COMMANDMENT TO HOLINESS

- 1. This command is very definite.
 - a. "*Be Ye*"
- 2. If we break this command we are at variance with God.
- 3. If we keep it we are at peace with him.

VII. Have you obeyed the command? If not change your pattern at once and be made conformable unto him.

EVENING SERVICE

Subject—Overcoming Handicaps

TEXT—*And he sought to see Jesus who he was: and he could not* (Luke 19:2).

INTRODUCTION

Jesus had entered and was passing through Jericho. Zacchæus endeavored to see Him because there were some things preventing him.

This is so with every soul who wishes to see Jesus.

This man shows us how to overcome handicaps.

Let us note his handicaps:

- I. HE HAD A PHYSICAL HANDICAP
 - 1. He was little of stature.
- II. HE HAD HANDICAPS OF ENVIRONMENT
 - 1. His position.
 - a. He was a publican.
 - b. A tax collector for a foreign government.
 - c. It was not to be supposed that Jesus was in sympathy with him.
 - 2. His wealth.
 - a. It was obtained by fraudulent means.
 - 3. The crowd.
 - a. The curious, the hungry, the poor, were taller than he. They were in his way.
- III. HE HAD A MORAL HANDICAP
 - 1. He was a sinner.
- IV. HE WAS HANDICAPPED FOR TIME
 - 1. Jesus was passing through Jericho for the last time.
- V. HE HAD A PSYCHOLOGICAL HANDICAP
 - 1. His record was known to the hostile crowd.
 - a. "They murmured against him."
- VI. HE OVERCAME HIS HANDICAPS
 - 1. By having an intense desire.
 - a. He *sought* to see Jesus who He was.
 - b. If we see Him it will be because we do the same thing.

- 2. By making an earnest effort.
 - a. "He ran," "he climbed."
 - b. His handicap for time is disappearing.
 - c. All we need to do to be defeated is to do nothing.
 - d. He has overcome his physical handicap.
- 3. By immediate obedience.
 - a. He made haste and came down from the tree.
 - b. The greatest sin one can commit is disobedience.
 - c. God has been saying, "Come down" to some for a long time.
- 4. By unfeigned humility.
 - a. "He received him joyfully"
 - b. His moral handicap has now disappeared.
 - c. Handicaps vanish in the presence of Jesus.
- 5. By unstinted restitution.
 - a. "If I have taken anything from any man by false accusation, I restore him fourfold" (v. 8).
 - b. The handicap of the crowd disappears.
 - c. Those who have been against him are now, no doubt, for him.
- 6. By gracious liberality.
 - a. "Half of my goods I give to feed the poor" (v. 8).
 - b. The handicap of riches is now gone.

VII. WHAT IS YOUR HANDICAP? WHATEVER IT IS JESUS WILL HELP YOU OVERCOME IT

SUNDAY, FEBRUARY 18, 1940

MORNING SERVICE

Subject—Clean Vessels

TEXT—*But in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honour and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work* (2 Tim. 2:20, 21).

INTRODUCTION

The great house may be thought of as the world.

The vessels may be thought of as the people.

The gold and silver, wood and earth may indicate the character of the people.

The Christians may be thought of as the vessels of honor, especially those who are sanctified.

The vessels of dishonor may indicate either the unsaved or the unsanctified.

I. THE TEXT SUGGESTS THE POSSIBILITY OF HONOR

- 1. It is conditioned on man's actions.
 - a. "If a man purge himself."
 - b. "Honor" is defined as esteem, scorn of meanness, self-respect, glory.
 - c. Everyone should be interested in having such a character.
 - d. God sanctifies those who sanctify themselves.
 - e. Man's part is yielding: God's part is purging.

II. THE DESIRABILITY OF HONOR

- 1. God desires it.
- 2. Man should desire it.
- 3. The truly justified man who is walking in the light does desire it.

III. THE PROCESS OF OBTAINING HONOR

- 1. It entails a separation.
 - a. "If a man . . . purge himself *from*."
 - b. Purging means, "To cleanse or free from impurities."
- 2. Man's part of the purging.
 - a. "Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing and I will receive you" (1 Cor. 6:17).
 - b. "I am the Lord your God . . . ye shall sanctify yourselves" (Lev. 11:44).

IV. THE DESIGNATION OF THE HONORABLE

1. They are designated as being sanctified.
 - a. "If a man purge himself . . . he shall be *sanctified*."
 - b. Sanctified means to be set apart, to be clean, to be purged.
 - c. By implication and inference the text suggests that this is a second work of grace.

V. THE PRACTICABILITY OF HONOR

1. Sanctification prepares us for service.
 - a. "*Meet* for the master's use."
 - b. Meet means "suitable," "appropriate."
 - c. The unsanctified have hindrances for service.

VI. THE SCOPE OF THE WORK OF THE HONORABLE

1. It covers much territory.
 - a. "Prepared unto *every* good work."
 - b. Consecration is preparation.
 - c. God opens up a drawing account with all those who are dedicated to his whole will.

CONCLUSION

Evidently, God's will for His vessels, or children is:

1. That they be purged.
2. That they work.
3. Are you a sanctified vessel?

EVENING SERVICE

Subject—The Royal Wedding Feast

TEXT—*All things are ready, come unto the marriage* (Matt. 22:4).

INTRODUCTION

This parable suggests that the wedding is typical of the gospel feast.

The king is typical of the King of heaven.

The marriage is typical of the incarnation.

The invitation is typical of the all inclusiveness of the gospel.

The servants are typical of workers and preachers.

The wedding garment furnished by the king is typical of the freedom of salvation.

Let us notice how the invitation was treated:

I. SOME REFUSED. "THEY WOULD NOT COME" (v. 3)

1. Notice their excuses:
 - a. One had something else to *do*—he went to prove oxen.
 - b. Another something else to *see*—he went to look at property.
 - c. Another something else to *enjoy*—he had married a wife.
2. Their excuses remind of some we hear today.
 - a. Wait until I have more pleasure.
 - b. I am young yet, when I get older I will accept.
 - c. I have lots of time.
 - d. I will if someone else does.
 - e. Not tonight.
3. All such need to be reminded that "would not" eventually means cannot.

II. SOME IGNORED THE INVITATION

1. They believed it unworthy of their attention.
 - a. One went to his farm.
 - b. Another to his merchandise.

III. SOME WERE ANTAGONISTIC

"And the remnant took his servants and entreated them spitefully, and slew them" (verse 6).

1. Such treatment of friendly messengers was unjustifiable.
 - a. They were messengers of the king.
 - b. They came offering kingly favor.
2. There are some who treat the gospel invitation in the same manner today.
 - a. Some messengers are actually slain.
 - b. Others are slain by evil reports.

- c. Some show antagonism by defying God's law, and by continuing in sin.
- d. Some show antagonism by wilfully breaking the Sabbath.
- e. "He that is not for me is against me."

IV. SOME PROFESSED TO ACCEPT THE INVITATION, BUT FAILED TO MEET THE CONDITIONS

1. The man without the wedding garment (verse 11).
 - a. This garment was essential at an oriental wedding.
 - b. The Christian's wedding garment is salvation through the blood of Christ.
 - c. There are many substitutes for the garment, but none are sufficient.
 - (1) Church membership.
 - (2) Morality.
 - (3) Join a fraternity.
 - (4) Treat everybody right.
 - (5) Follow conscience.
 - d. The king was not deceived.
 - (1) "The king saw."
 - (2) He still sees the prepared and the unprepared.
 - e. His punishment.
 - (1) He was cast into outer darkness.

V. SOME MADE PREPARATION AND WERE READY

1. They were present dressed in the wedding garment.
 - a. "The wedding was furnished with guests" (verse 10).

VI. WHICH CLASS ARE YOU IN?

The invitation yet goes out, "All things are ready, come unto the marriage."

SUNDAY, FEBRUARY 25

MORNING SERVICE

Subject—A Request for Christian Fidelity

TEXT—*Behold, I come quickly: hold that fast which thou hast, that no man take thy crown* (Rev. 3:11).

INTRODUCTION

John is told to give a message to the seven churches of Asia.

Six of these were blameworthy.

Philadelphia was the blameless church, but even to this church was sent a message of warning.

The text speaks of something true believers have.

I. WHAT IS IT THAT ALL TRUE BELIEVERS POSSESS?

1. Salvation.
2. Hope of heaven.
3. God's promises.
4. Eternal life.
5. A crown.

II. THE TEXT DECLARES THE POSSIBILITIES OF OBTAINING SALVATION

1. We could not hold it if we could not get it.

III. THE TEXT DECLARES THE POSSIBILITY OF RETAINING SALVATION

1. We are exhorted to keep it. Not to let it go. "*Hold that fast which thou hast.*"

IV. THE TEXT DECLARES THE REALITY OF SALVATION

1. We are cognizant of possession.
2. It is real enough to be observable—"hold that which thou hast"

V. THE TEXT DECLARES THAT WE MUST EXERCISE DETERMINATION TO KEEP IT

1. We must *hold* and we must hold *fast*.
2. It will take all our strength and determination to keep it.

VI. THE TEXT DECLARES IT TO BE A PERSONAL SALVATION

1. While provision has been made for all, there must be a personal appropriation—"Hold fast that which *thou* hast."

VII. THE TEXT DECLARES THAT THERE WILL BE OPPOSITION IN CONNECTION WITH IT

1. "That no man *take*."
2. An enemy is ever interested in taking our possessions.
3. The enemy is the "man of sin." "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (2 Thess. 2:3).

VIII. THE TEXT SUGGESTS THE POSSIBILITY OF LOSING IT

1. Let no man *take*.

IX. THE TEXT SUGGESTS A REWARD FOR FAITHFULNESS

1. A crown.
 - a. A crown of righteousness (2 Tim. 4:8).
 - b. A crown of life (James 1:12).
 - c. A crown of glory (1 Peter 5:4).

X. THE TEXT SUGGESTS THE DANGER OF IMMEDIATE JUDGMENT

"Behold I come quickly.

XI. THE TEXT SUGGESTS ALSO THE HOPE OF IMMEDIATE REWARD

"Behold, I come quickly."

EVENING SERVICE

Subject—What Is a Christian?

TEXT—*The disciples were called Christians first in Antioch* (Acts 11:26).

INTRODUCTION

The term "Christian" is much abused.

Many are called by that name who do not deserve it. Let us notice:

I. SOME NEGATIVE ASPECTS OF THE CHRISTIAN LIFE

1. Being a Christian does not consist merely in the observance of religious forms, such as:
 - a. Keeping the Sabbath.
 - b. Reading the Bible.
 - c. Going to church.
 - d. Offering prayer.
 - e. Singing hymns.
 - f. Giving an offering.
 - (1) All these were done before the text.
 - (a) These are no more the Christian life than plows and harrows are wheat and corn.
 - (b) They are necessary to Christian life, but they are only externals.
2. Being a Christian does not consist in knowledge about Christ.
 - a. Technical knowledge does not necessarily make one a practical performer.

Illustration—Ruskin was an expert on painting, but could not paint. Renan wrote a wonderful life of Christ, but he was a skeptic.
3. Being a Christian does not consist in moral education and culture.
 - a. The educated criminal is always the worst.

Illustrations—No amount of polishing of a lump of coal will transmute it into a diamond. You can train a lion until it is as harmless as a kitten, but when it smells blood it will become a raving beast again.
4. Being a Christian does not consist in imitating Christ.
 - a. He is our pattern, but no amount of imitating will make one a Christian.

Illustration—You can tie apples on a maple tree, but it will still be a maple tree.

II. SOME POSITIVE ASPECTS OF THE CHRISTIAN LIFE

1. Being a Christian consists in having the spirit of Christ within us.
 - a. To do anything well we must have its nature within us.

Illustrations—The Greek pottery maker. The Venetian glass blower.
2. Being a Christian consists in complete self-surrender to Christ.
 - a. This is an important phase of doctrine.
 - b. This is the essence of Christian experience.
 - c. This is the secret of happiness.
 - d. This is the outlet for usefulness.
3. Being a Christian consists in having an experiential knowledge of God.
 - a. A Christian is a child of God. "For ye are the children of God by faith in Jesus Christ" (Gal. 3:21).
 - b. A Christian is one whose sins have been forgiven. "I write unto you, little children, because your sins are forgiven you" (1 John 2:12).
 - c. A Christian is one who is justified "And by him all that believe are justified from all things" (Acts 13:39).
 - d. A real Christian is one who is sanctified. "Unto them that are sanctified in Christ Jesus" (1 Cor. 1:2).

III. THE DISCIPLES AT ANTIOCH WERE CALLED CHRISTIANS BECAUSE THEY HAD AN IDENTITY IN DISPOSITION WITH JESUS

1. Do your life and character approximate His?
2. Are your actions in any way like His?
3. Are you a Christian?

ILLUSTRATIONS

Basil Miller

Organized for Prayer

"We must organize for prayer the same as for visitation," a Sunday school superintendent said. "Revivals don't just hop into a church like frogs jumping from a pond. They are prayed from the skies. Dry eyes do not bring conviction. Let's make this a praying school."

This wise executive organized for prayer.

At first only a few attended the Sunday morning prayer service at 9 o'clock. The number increased gradually. A half-dozen would be a large crowd at the Saturday night teacher's prayermeeting. But the superintendent called upon the school to pray.

Soon ripples of prayer spread throughout the church and school. A prayer revival was called. Set fasts were planned. All night prayermeetings were announced, half nights of prayer became a weekly routine. All Sunday afternoon prayermeetings were held in the church week after week. Noonday fasting and prayermeetings were conducted at the church along with an all-day Friday prayermeeting.

A few showers of conviction and glory began to strike the church from the skies, which turned into a deluge of Pentecost. The fire fell; shouts broke out in the church services; tears of rejoicing flowed from once-dry eyes. The altars were lined.

The police were notified that there was too much shouting and noise after midnight. But the saints kept true to their prayer-vision as stimulated by one man.

In the course of eighteen months more than 750 had sought and obtained the Lord at these altars, and 150 united with the church in membership. The church was remade spiritually. Its reputation as an old-fashioned, Holy Ghost

meeting house spread through the city, and when people wanted to get into a red-hot service they attended.

Praying paid that church large dividends spiritually.

Numerically there was a fifty per cent increase in membership. Financially the church, once hard hit in current obligations and pressed for budget money, and in dire straits for mortgage interest, was enabled to pay current expenses on the dot, increase the pastor's salary, meet budgets regularly and pay interest on the date due.

Twenty young people preparing in college for the ministry united with the organization through the increased spiritual activities which prayer stimulated.

Pray the clouds away—clean through—to rock bottom, and God will answer with fire.

God Provided a Ticket

"When this meeting closes, I feel that God would have this band go to Alabama," said Rev. Frank Parman, who was conducting an unsuccessful revival in a western Kansas town.

"Why to Alabama?" asked one of the four workers. "This meeting has been a failure and Alabama is a long ways off. And besides, there is a little matter of a few hundred dollars for ticket money."

"God will supply the ticket," came the preacher's definite response.

The leading citizens of the town had opposed the meeting. The preachers were against it. From the very beginning it was evident the meeting was ill fated. Yet the preacher felt that God had some purpose which was hidden behind the outward circumstances.

"Pack up, every one of you; for tomorrow we leave this city for Alabama," Parman said to a doubting group of workers.

"We're Alabama bound," a member of the party mocked him.

An appraisal of their assets showed less than fifteen dollars, and on the last Sunday of their meeting there was little hope for more to be received.

True to the divine presentment the group packed their grips and carried them to the depot *on blind faith!*

Shortly before the train arrived they were greatly surprised to see the mayor of the town and many of the leading people coming toward the depot. When they arrived they were presented with enough money to get them to the southern state and some left over to begin their next campaign in the new field of operations.

Abundant success marked their meetings in the South. Out of the Kansas failure God had planned to send them to the field where they were most needed.

Swung too Low

"The carillon is swung too low," the acoustic expert told the members of the Fifth Avenue Presbyterian Church in New York City. "Its best music will come if it swings higher where the tones will not be interfered with."

The neighboring Riverside Drive Church was in the process of construction at the time, and a member of the trustees made the suggestion that the bells be given to it, where they could hang high in the lofty tower and shoot their tones across the bosom of the Hudson River.

The bells were finally moved to the Riverside Drive tower where they are high above the nearest buildings. Now when they are played their tones are sweet, clear-sounding, melodious as they sweep across the broad expanse of the Hudson. They strike the New Jersey Palisades to be re-echoed up and down the river.

"They are to swing high," said the pastor of the church, "just as the soul is also made for lofty heights and high attainments. Swing your soul above the skyline. Lift your

ambitions into God's blue. The music of your life will give forth a clear melody impossible to one who dwells in the lowlands."

The Unclinched Sermon

"We will rise and receive the benediction," said Dr. Henry Jowett, doubtless one of the greatest preachers of his generation. His books have found a place in the libraries of thousands of preachers, and his memory will long be revered.

He had preached a marvelous sermon to a crowded auditorium in his New York church. The audience sat enthralled. One moment his pathos brought tears to eyes, the next his well-directed humor stirred wavelets of laughter. His finely selected diction held attention, and his eloquence lifted the audience to unknown heights. That group was ready for spiritual action. The moment was ripe for character decisions.

But there was no open altar at which they could pray. And the preacher's final attempt to touch broken hearts and mend torn souls was a benediction that sent them out into a cold world, many unattended by the presence of Christ.

"What a chance for an altar service," breathed a ministerial friend who sat nearby.

But that chance was never taken. His sermon truths, however deeply they might have been driven into those listeners, were never clinched.

Preaching should be action directed. It should result in immediate decisions. Unless it produces spiritual transformations it has not arrived at its destination.

Healed of a Rattlesnake Bite

"Unless God undertakes there is no hope to save her life," the doctor said to the husband of a woman whom a rattlesnake had bitten. "It is beyond human help, no serum can save her."

The woman lived on a Texas ranch far from her nearest neighbors, and early one morning while looking after her chickens a large rattler had struck her. Her husband was away for the day, and her child was too small to send for help. When the husband arrived by evening her limb had swollen beyond all recognition and had turned a dark green. By the time the doctor came she was unconscious, and at once he knew there was no human help for her.

In her delirium the woman screamed for help, and once when she became conscious she asked to be taken to a revival Ed and Mae Roberts were conducting in San Antonio.

The husband bundled her in an old car and started on the hour's run to the city. Arriving at the church where the meeting was in progress, he picked the unconscious woman up in his arms and carried her directly to the platform.

The evangelist had just begun to bring the evening message, and seeing the woman's condition he reached for a bottle of oil to anoint her in the name of Jesus Christ as James commands.

She was carried to a nearby room and placed on an army cot. There was no outward change in her condition for half an hour.

Suddenly the woman broke from that cot and ran to the platform shouting and magnifying God who had healed her. There was no holding her. She rejoiced and ran around the building, praising her Savior and Healer. Pandemonium broke upon the audience. There could be no preaching, only praising God for His wonderful healing presence. An altar call was made and sinners lined the penitent form praying for salvation.

Within an hour's time all the swelling had gone from the limb and it had returned to its natural color.

Miracles of healing were performed by the Master and the apostles. The early church practiced healing, and the modern holiness movement was cradled in the doctrine. It remains for us as present leaders of the church to bring to the fore this doctrine of healing through faith in Jesus' name.

One genuine miracle of divine healing will attract a crowd anywhere. (But make it genuine and not spurious, which in the nostrils of God and man is a stench).

God's Judgments

The altar was lined with seekers, and he was forced to kneel at a front seat. I watched him groan and pray, saw his hands pull through his shaggy mane. His head was thrown back and he screamed a glad yes to the will of God. Then he spoke.

"Preacher, you told the truth tonight. God's glittering sword that you talked about was turned loose on me this spring. In our last revival I felt that I ought to get religion, but I put it off.

"Suddenly, my mother died, and God said, 'Will you turn now?' But I held out against God, and would have none of His talking to me."

The congregation in that little church at Newman's Grove, Nebraska, sat spellbound as this strong man told of God's dealing with his soul.

"This summer my little girl took whooping cough, and in two weeks we buried her. Again God came to my heart knocking for entrance. But I still held out against Him."

I remembered my sermon of "God's Glittering Sword," which I had felt a divine urge to preach that night. True to the Spirit's leadership I brought the serious message on the judgments of God, pointing out that he used a sword of justice to bring sinners to repentance.

"Some of you," I said in the sermon, "have turned a deaf ear to God's sword of justice. You were sick and promised God that when well you would serve him. But well, you went on your wilful ways. You lost a mother or a child, and then promised God that you would turn. But when the last clod fell on the casket you raced again to evil. There'll come a last time."

"Tonight while you were preaching," the man continued his testimony, "I met God face to face and I believe had I not come to this mourner's bench, I too would have lost my life.

"I believe if I had obeyed God last spring that my mother and child would still be alive. God called and I refused. He took the best means to reach my heart through those I loved most dearly."

Heed the warning of God, sinner friend, lest a similar fate befall you.

Sin's Blight

Jim stood high in his community (which of course was not his true name). He courted and married the finest girl twenty miles around, so the old-timers said. God converted him and called him into the ministry. He started out like a gospel whirlwind. Many souls were converted through his efforts. Wherever he went the saints were edified and the report got around that if you had a hard place to have a revival, send for Jim.

One night discouragement gripped him, and through a peculiar temptation he took a single drink of whisky. This proved too much, and for a week he was drunk, though no one knew where he was.

He came to himself, like the other prodigal, and brushed the dirt from his moral clothes, shined up his religious appearance, and started for home and revivals.

God blessed him again, as the truth brought results.

Another trial, a home misunderstanding, and the depths of sin found him again. This time a brothel was added to the saloon. Before he came to himself he had plunged into a hell-hole of iniquity, and came out with a craving for dope.

He dropped to hell, but came back preaching.

This double life continued for nine years. When I met him, I thought Jim a useful young man in God's kingdom work. He wrote a little, preached powerfully, sang well, but there seemed to be some vital spark lacking.

The truth was out. His dope became harder to get, and he traded his soul to obtain it. Once while under its influence, he committed a minor crime, his first offense against the law.

I saw him at an altar of prayer, twenty saints crowded around praying against a brass heaven. God was deaf. Nights of prayer were spent in Jim's behalf, no answering God appearing. We pleaded and prayed, begged God and worked on his faith, but still Jim's soul was dead to heavenly responses.

He had gone so far in that sin that he would live in open adultery with a dope peddler. He sold her wares and herself throughout the night hours, and the next evening would come to church in a dead drunk. At the altar he would beg God for mercy and pardon, but none came.

At present Jim is in jail on a serious charge, his beautiful wife, a woman of prayer, held onto him as long as she could, and now seeks a divorce. His family has turned him down, God seems to have forsaken him. His diseased body is palsied, and the unquenchable appetite for dope will not be stilled.

Jim is alive yet dead. His soul is dead, residing in the shell of a putrid body.

His voice once proclaiming God's praises now curses the Almighty.

Three times he tried to commit suicide, but God turned the death instruments aside that he might live a warning to evildoers, and a challenge to other Christians that they beware lest a similar fate befalls them.

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Communion Sermon

Following Christ

TEXT—*When he had supped* (1 Cor. 11:25).

INTRODUCTION—Christ is our Example, our Commander. Wherever He goes we can safely follow. He asks us to do nothing that He first has not done. The steps we are to follow, He has first taken. As He goes before, it is our duty to step in His wake. He took of the cup, and *when he had supped* He passed it on to His disciples. At this table we are following the ordinance He has set for us.

I. HE FIRST HAS TASTED—We pass through no difficulties, we drink no cups, however bitter their contents, but He first has tasted them. He was tempted in all points as we, and yet He knew no sin. Whatever life may hold for us as we arise from this communion scene, remember, Jesus has gone on before.

II. FOLLOWING JESUS—The disciples partook of the supper after the Lord had first eaten and drunk. Wherever Jesus has gone we can safely follow. He went through sorrow, and yet was unbowed by it. He traversed the rocky road, yet faltered not. He went even to death, yet prayed that if it were the Father's will, He would gladly drink the dregs of death's cup. We also, strengthened by this Communion Service, can follow whithersoever Jesus would have us go.

III. FELLOWSHIP THROUGH DRINKING—Through this sacrament Jesus leads us into the deepest fellowship with Himself and the Father. When you drink the cup and taste the bread, you appropriate thereby strength for fellowship. He opens unto us the closed doors of spiritual communion.

CONCLUSION—Learn to walk with the Master in holy communion by partaking of these emblems, the shed blood and the broken body. After partaking, arise from this scene with the full assurance that the Master blazes every trail of sorrow, heartache, or battle that your soul will be required to take. Arise singing and go with renewed grace.

Funeral Sermon

The River of Life

TEXT—*And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb (Rev. 22:1).*

INTRODUCTION—Life and literature speak of two great streams which cut through the plains of time and eternity. One is the dark river of death, gloomy, murky and turbulent. The other is the river of life, clear, crystalline and placid. For one who dies in the faith the river of death holds no

terrors for it makes possible existence on the banks of the river of life.

I. THE RIVER OF DEATH—Time is cut by the wild river of death. (1) Here all is in decay and passes away. (2) Here nothing abides. The house of the body will not last. (3) Life is so evanescent that the Bible speaks of it as a vapor. (4) Even time races on to one conclusion, the river of death.

II. THE RIVER OF LIFE—On the eternal shores of glory the Christian lives by the river of life. (1) There all things remain forever. The immortal body will not decay, the heavenly abode will not depart. (2) Heaven brings life eternal, for the river of life feeds the soul. (3) The river of life affords a "glory that fades not away." (4) The sun never goes down on the river of life. It is an eternal springtime. The dawn is always breaking across the hills of immortal delight. (5) Time never passes away. Bodies never grow old. Youth and age have been washed away by the river of life.

III. OUT OF THE THRONE OF GOD—This river flows out of God's throne and partakes of immortality. (1) The trees last in eternal bloom. (2) A new fountain of youth, referred to as eternal life, springs from it. (3) It gives back to the soul the immortal bloom Adam had before the fall.

CONCLUSION—A Christian can die well. He faces the chilly waters of death with a smile on his countenance, for he knows once these dark waters are passed he will be safe at home on the river of life, whose banks afford eternal blessedness.

Expository Outlines for February

Lewis T. Corlett

True Greatness

I. MEN AND WOMEN EXERT GREAT EFFORTS TO BECOME GREAT

1. Each person likes to be great in his own eyes or in the estimate of some particular person or group.
2. People have sacrificed comforts of home and pleasant associations to achieve greatness in adventure.
3. Some have paid great prices to obtain a classification among the great ones of earth.
4. All of these types of greatness will either fade in this life or disappear at death.

II. TRUE GREATNESS IS NOT OBTAINED SELFISHLY (v. 26)

1. Christ rebukes the effort of the mother of Zebedee's children to obtain places of honor for her sons.
2. Christ indicated that selfishness generally displays ignorance in making requests. "Ye know not what ye ask" (v. 22).
 - a. A selfish person is blinded to the rights of others.
 - b. Selfishness makes people forget the relative value of positions and persons.
 - c. Selfishness causes persons to display a discourtesy that is embarrassing and disgusting. (v. 24)
3. Selfish motives and attitudes do not bring true greatness.

III. CHRIST STATED THAT TRUE GREATNESS IS OBTAINED IN SERVICE AND THE PRACTICE OF STEWARDSHIP (vs. 23, 26, 27)

1. Greatness in spiritual graces is not dependent upon position.
 - a. A position does not give glory to the man but the man gives glory to the position.
 - b. In the truest sense there can be no elevation or demotion in God's kingdom. A person in the will of God is at the highest place possible at that moment.
2. True greatness is obtained by paying the price (v. 23).
 - a. A mutual suffering with Christ (v. 23).
 - b. A proper evaluation of ideals and persons. "But it shall not be so among you" (v. 26).
 - c. A spirit of helpfulness to all men (v. 26).
3. True greatness comes in and through service for the glory of God and the uplifting of man.
 - a. Be a minister, a steward for God.
 - b. Be a servant to man for the glory of God.
 - c. Jesus taught that lowly service to the fellowman is service to Him (Matt. 10:41-44).

IV. CHRIST GAVE A BEAUTIFUL EXAMPLE OF TRUE GREATNESS (v. 28)

1. Came for a specific purpose.
2. He came to minister, not to be ministered to.
3. Even to the giving of His life as a ransom.
4. In all He set an example for man.

Christ's Standard for Giving

(Mark 12:41-44)

I. DIFFERENT PEOPLE'S IDEAS OF VALUES VARY

1. Some because of training.
2. Some because of environment.
3. Some because of false prejudices.

II. CHRIST STOPS BY THE TREASURY (v. 1)

1. Indicates that He presided over the treasury.
2. Implies that Christ incorporated finance in worship.
3. This puts a dignity and sacredness about the matter of financing the cause of the Church.
4. He evaluated all of the gifts that were dropped into the treasury.

III. CHRIST INDICATES THE STANDARD PEOPLE OUGHT TO FOLLOW IN GIVING TO HIS CAUSE

1. Uniform gifts are unnatural, unreasonable, and unjust.
2. The amount of the gift is not sufficient.

3. The love in back of the gift and manifested in giving regulates the divine evaluation.

- a. Manifests the sense of appreciation for God and His gifts.
- b. Reveals a sense of stewardship for all of life's possessions.
- c. Includes the sacrificial extent that love alone can bring.

IV. CHRIST PRONOUNCES JUDGMENT ON GIFTS ACCORDING TO THIS STANDARD (v. 44)

1. Different from the attitude of most people.
2. A small gift from a heart of love and appreciation is greater than a large gift without the proper motive.
3. Christ recognizes the value of the small gift when given in the proper spirit.
4. All men can receive the approbation of the Master regardless of the size and amount of the gift.

Man's Obligation (Psalm 116:9-19)

I. A RECOGNITION OF OBLIGATION (v. 12) "WHAT SHALL I RENDER?"

1. The consciousness of being a debtor to God.
2. A feeling of responsibility for using God's works and provisions to the greater degree of efficiency.
3. A desire to be grateful.

II. MEETING THE OBLIGATION

1. "I will take the cup of salvation." (v. 13a).
 - a. That which Christ provides.
 - b. That which meets man's need.
 - c. That which is freely offered but is received only on man's initiative.
2. "I will call upon the name of the Lord" (v. 13b).
 - a. The dependence upon the One who can help.
 - b. The exercise of the faculties necessary to gain God's attention and receive His blessing.
 - c. Taking burdens and problems to Him desiring His advice and assistance.
3. "I will pay my vows unto the Lord" (v. 14).
 - a. A sense of personal responsibility to God.
 - b. A determination to meet personal obligations.
 - c. The Psalmist made it a part of public worship. "In the presence of the people."
 - d. Setting the proper example as well as meeting personal obligations.
4. "I will be grateful" (vs. 17, 19).
 - a. Express appreciation for the blessings and benefits enjoyed.
 - b. Take this as a starting place and cultivate and develop a spirit of worship.

5. "I will walk before the Lord in the land of the living" (v. 9).

- a. A definite objective for everyday life.

b. A positive purpose for guidance of the present and future.

III. GOD WILL ASSIST EVERY PERSON WHO MAKES A FAIR EFFORT TO MEET HIS OBLIGATION (vs. 1-6).

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Progress in Grace

ONE of the outstanding needs in every church is satisfactory progress in grace on the part of all of its members. Christianity is a life; the life that Jesus came and shed His blood on Calvary's cross to purchase for us. The life that He came that we might have, and have in abundance. The life that is the gift of God in Christ Jesus our Lord. The greatest life possible to man. One of the inexorable laws of life is growth and progress, without which it fades through retrogression, and expires from inertia. Neglect is one of the foes of life. Life needs attention, with which it thrives, and without which it languishes. Progress in grace is connected with the entire ministry of the church. Regeneration and sanctification are preparatory to it. There can be progress in grace only where there is grace in which to progress. We must pass the crisis of sanctification in which we are delivered from indwelling sin, before we are properly prepared for progress in grace. In this matter the crisis of sanctification is a "go" signal. It is especially connected with the teaching ministry of the church, and prospers through it. In this the prayermeeting should have a large and potent part. It is essential to progress in the work of saving souls. It is profitable for establishment in grace. We do well to remember that establishment in grace, like the rooting of a tree, is the result of growth and progress in grace.

Concerning the importance of this matter, Wesley said in his notes, "There may be for a time, grace without growth. But such sickly life of soul or body, will end in death." In his sermon on "Patience" he said, "Love is the sum of Christian sanctification; it is the one kind of holiness, which is found only in various degrees, in the believers who are distinguished by St. John into 'little children, young men, and fathers.' The difference between one and the other properly lies in the degree of love. And here there is as great a difference in the spiritual, as in the natural sense, between fathers, young men and babes. Everyone that is born of God, though he be as yet only a 'babe in Christ,' has the love of God in his heart; the love of his neighbor; together with lowliness, meekness and resignation. But all of these are then in a low degree, in proportion of the degree of his faith. . . . In the same pro-

portion as he grows in faith, he grows in holiness; he increases in love, lowliness, meekness, in every part of the image of God."

Life Building Principles

But ye, beloved, building up yourselves on your most holy faith (Jude 20).

In the Epistle of Jude we have a revelation of some things that were taking place in the early churches during the lives of their founders. These conditions had been foretold by both Peter and Paul. Not that the church as a whole had apostatized, but evil men had crept in unawares and were spreading their destructive errors in the churches. This necessitated special emphasis upon the matter of contending earnestly for the faith once for all delivered unto the saints. In time these errorists would reap the due reward of their destructive efforts, just as others had done at other times. One of the inexorable laws of life in various realms is that men reap what they sow. Six thousand years of human experience have demonstrated the inexorability of this law. The implication here is that at such times, earnestly contending for the faith once for all delivered to the saints is especially desirable. The best remedy for darkness is light; for error is truth.

I. In our consideration of building up processes—and with all connected with Christian experience, life, and service—the faith once for all delivered to the saints is from God, and is perfect. It is subject to no revision, and needs no improvement. We are safe in assuming that faith here, includes all that pertains to Christianity in its entire scope.

II. *Life is progressive in its nature.* One of its inexorable laws, is growth. Where growth ceases, disaster and death ensue. In the purpose of God it is small in its beginnings, and slow in its unfoldings. Nothing could be more beautiful, or more satisfactory to its possessors than life as God has designed it to be. We are at its beginnings, and have eternity before us for its enjoyment. With these facts in view, we see something of the importance of right building while here below. What we do here will be enduring in its effects.

III. *Building is one of the things for which we are here.* God gives us life. He furnishes us with the materials for building. He reveals to us how He would have us build. It is as we build ac-

cording to His directions, that He is able to accomplish His purposes through us. Human life is too important a matter to be purposeless in its creation. God has a plan for every life. Co-operating with Him in its unfolding is our business, both here and hereafter. This is the sum of our building up of ourselves on our most holy faith.

IV. *This faith of ours is most holy, because it is of God, as well as in God.* In this building we are workers together with God—working as He works, being fitted into the place He has for us to fill in the accomplishment of His purposes. In this He highly honors us.

V. *In our building we are to avoid all that is contrary to our most holy faith.* There can be no room for things that are distinctively of the world in our work. The legitimate things of the world have their place, but they must be kept in their place. Even these matters may be given too much of our attention. They should not be allowed to interfere with our progress in our building operations.

VI. *Conditionally, faith is fundamental to all that pertains to the Christian life.* In all matters concerning faith, Christ is essential. What has He made possible for us by His death on Calvary's cross? What has God promised us in Him? All that He has purchased for us, in Christ. What in His great love for us, has He designed for us? What does He purpose to do through us? Were there no Christ, no purchase by His shed blood, there could be no faith for us. All that God has designed for us, He has made possible through Christ's purchase for us.

VII. *Whatever ministers to our building of ourselves up in our most holy faith is important, and should receive our prayerful attention, and command our active co-operation in its fulfilling.* Faith is a matter of fact. It is also a matter of degree. Whatever tends to our strengthening, our upbuilding in faith, is worthy of our most devout consideration, and consistent action. Faith is small in its beginnings, but subject to vast increases in power, scope and motivating force—in all that pertains to life in Christ. Whatever tends to our upbuilding therein, means enlargement, enrichment, in all that is pleasing to God in our lives. The Word of God is a revelation of this faith, the Holy Spirit is its interpreter.

Praying in the Holy Ghost

Praying in the Holy Ghost (Jude 20).

One of the benefits of life in great centers of learning, is contact with men of superior minds, noble ideals and godly character. It lifts the average student into another world, brings him into a new atmosphere, and tends to beget in him new and nobler aspirations for him-

self. Praying in the Holy Spirit brings one into immediate contact with the Third Person of the Trinity: brings us into fellowship with Him; into new visions of life; into a new atmosphere of fellowship with Deity. It has a tendency to lift him out of his narrow, contracted sphere of life, widen his horizon into the upper and nobler realms of life. It tends to save us from keeping prayer an individual matter, praying for our own needs, and living our own impoverished lives; to swing us out into the vast fields of lives that are hid with Christ in God. To bring us into fellowship, not only with God, but with the great souls of the ages. Jesus died on Calvary's cross that we might have this life, and have it abundantly.

I. *In the matter of its possibilities, praying is man's greatest business in life.* It is not so small a matter that it can be mastered easily or quickly. It is of such importance that no one less than the Holy Spirit can properly direct us in its exercise. It is true that prayer is so simple that the little child can pray. But that does not change the fact that it is so profound a matter, that the greatest minds of the ages have been appalled at the magnitude of its import, and possibilities. We do not go far in our prayer lives until we realize with Paul of old that we know not what we should pray for as we ought, and that nothing less than divine intercession can meet our need (Romans 8:26, 27).

II. *Prayer is not a one-sided affair.* In view of the fact that it is a business between the soul and God, it transcends all other business in importance. Noah found grace with God. At His command he built an ark to the saving of his house; was carried safely through the flood, and the race was perpetuated. Abraham found grace with God, the great Jewish race was founded; through them the Word of God was given to us; the Christ of God came through them, and all that makes life worth living is ours because one man found grace with God. Moses prayed, and this nation was spared at Sinai. The mightiest deeds of the ages have come because men prayed. Take from us what has come to us through prayer, and we would have little left.

III. *The fact that prayer is carried on in the Holy Spirit is an evidence of its supernatural character.* Very early in our prayer lives we feel our need of help and direction which only God can give. Not only is it between the soul and God, but it can be carried on only by the soul and God. From the purely human standpoint, prayer is an impossibility. Especially is this true in its wider and higher ranges. This is so true that we may assume as safe the thought that all true prayer is of God, as to its origin.

IV. *In view of its importance in results, and in other respects, it is the most difficult thing undertaken by mankind.* We soon become aware that we do not go far in our prayer lives, easily, or quickly. Few indeed of humankind go far in the higher realms of prayer living. It does not take long to enumerate the great prayers of the ages. God gives us some intimations of their fewness in His Word. But we may devoutly thank God for them. We should have been greatly impoverished without them; and are greatly enriched through them. Our highest privileges are in the prayer realm. And this as we pray in the Holy Spirit.

V. *In few things, if in any, do we need greater help, or more definite instruction, than we need in the matter of our praying.* "Lord, teach us to pray," was one of the truly great requests of the disciples in the days of our Lord. We become good prayers as we come to know the will of God. We need to know what to pray for. And this was one of the things our Lord taught His disciples. He mentioned but few, but in their magnitude they covered the entire field. One of our first steps in this matter is that of yielding ourselves to God in obedience to this command.

VI. *True prayer is getting the will of God done, not the will of man accomplished.* If the doing of the will of man is made the objective in prayer, we should soon have a world in which confusion was worse confounded. We can have a harmonious world only as it is in harmony with God and His will. It is there and there only that harmony prevails. Only He who knows the will of God—the Spirit of God—can make this will known to man. Only by His direction and leadership can the will of God be accomplished. The Word of God is His textbook on prayer. May it be the man of our counsel in this, and all other matters.

VII. *The fact that the Holy Spirit comes to us in our simplest and most immature efforts at praying, is an evidence of our need of Him, and of His estimate of the importance of this work.* It is an evidence also of the magnitude of prayer, and of the greatness of its possibilities. It is an evidence of the greatness of man's privilege of communing with God—man's highest privilege. Only under divine direction is it possible for man to enjoy this exalted privilege. It is an evidence of the necessity of His presence and power throughout our prayer lives, that that presence and power are necessary to make prayer effective in the accomplishment of the divine purposes through it. In our prayer lives God takes us—in a very real sense—into partnership with Himself in the unfolding of His plans and the accomplishment of His purposes.

Keeping Ourselves in the Love of God

Keep yourselves in the love of God (Jude 21).

The men Jude was denouncing, were men who had failed to keep themselves in the love of God, if it had been their privilege to enjoy being in it. The importance of this command is seen in the magnitude of the effects of departing from it, and the terrible possibility of such a departure. That there is such a danger is the one sufficient reason for the command being given. The glory and blessedness of the privilege is its eternal and ever increasing value. The truths that God is love, and that He so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life, have ever gripped men's hearts. Few songs have meant more to mankind than "Love Divine," and "Jesus Lover of My Soul." Few will ever be more gripping in their nature.

I. *The love of God is the native atmosphere of the soul, as God created it.* Man was made for this atmosphere. God is love, and man was created in His likeness and after His image. He was made for no other atmosphere, all contrary to it is deadly in its effects upon human nature. Six thousand years of human experience have demonstrated the fact that man was not made to be a sinner, and that sin is destructive, and only destructive to all that pertains to proper manhood.

II. *Note the deadly effects of departing from this love as seen in the errorists described by Jude, and the attitude of God toward such, as set forth in this epistle, and throughout the Word of God.* Enoch connected these things with the Second Coming of the Lord, and the closing scenes of the earthly ages, when these men and others of their kind, will

be judged, and receive the due reward of their deeds. Nothing is more certain than the suffering that will follow all sinning, apart from the mercy of God in Christ Jesus. To spurn mercy is to invite misery.

III. *Man enters the love of God voluntarily—as a matter of personal choice—He remains in that love as a matter of choice, all is volitional with him.* The command to "Keep yourselves in the love of God" is as important in its place, as is the command to avail ourselves of the privilege of entrance into this love, is in its place. Not to enter into this love, is not to know the benefits of redeeming grace in Christ. Failure to keep ourselves in this love, means forfeiture of the benefits of this redeeming grace.

IV. *That there is danger of failure here is the outstanding justification for the giving of this command.* That keeping ourselves in the love of God is a matter of vital importance is seen in the determining character and finality of its effects. All this is true in the very nature of things as God has appointed them. In His infinite wisdom He has been pleased to make man a self-determining being, bearing moral responsibility. In this He has greatly honored man. But with that honor comes a commensurate obligation to meet the responsibilities incident to such being. Right thinking people will not want man's dignity lowered, that his responsibilities may be lessened. God has made no mistake in the way He has created us, or in His ways of dealing with us.

V. *Temptations to depart from this love are multitudinous, and ever have been.* During man's probation, they ever will be. History has demonstrated nothing more conclusively than it has demonstrated this. That these temptations are challenges to believers, we may

be sure. They have their place in matters of our obedience to this command. Properly met, they have steadying, strengthening, stabilizing effects. They call our attention to the infinite value of our experience, and the comparative unimportance of the things proposed. We have these temptations because we need them, and the help that comes to us through them.

VI. *Whatever may, or may not be said concerning our incompatibility with this love in our present condition, of one thing we may be sure; we were created for compatibility with this love.* The belief that we will be able to live in compatibility with this love in the world to come, is well-nigh, if not wholly universal. If we can live in harmony with this love in the world to come, we can live in harmony with it in the world that now is. What we need is not a change of worlds, but a change from abnormal to normal being. And this change God makes in us here and now in Christ Jesus. Not that we do not have our limitations here and now, and have difficulties to overcome that are peculiar to our present condition, but our God of all grace has all these things in mind, and takes them all into consideration. He has undertaken on our behalf, and He will never fail us. Infinite wisdom guides Him in all He is doing. We are to use the means of grace He has provided.

VII. *Putting ourselves in the way of keeping ourselves in the love of God, is an important thing in our obedience to this command.* Avoiding all that is inconsistent with that love is essential to our success in this matter. Properly responding to this love in ways that show our appreciation of it, our desire for it, our delight in it, the sincerity of our desire to keep ourselves in it, our appreciation of our God who is this love, will prove helpful. Cultivating a spirit of appreciation for this love, and of tastes for things that are compatible with it, and similar things, will prove helpful. We are undertaking no small thing in this matter, but one of the greatest things possible in human experience. In all this we are building for the ages to come, with the Word of God as the manual of our operations, and the God of the Word as our Director, Empowerer and Helper. We are workers together with Him. The text assures us that we can, by God's grace, keep ourselves in His love here and now, in this present life, amidst its storms and tempests, its trials, tribulations and vicissitudes in all their variety and magnitude.

God's Mercy in Christ

Looking for the mercy of our Lord Jesus Christ unto eternal life (Jude 22).

Christian experience is progressive. It is a life, and life has its unfoldings, its

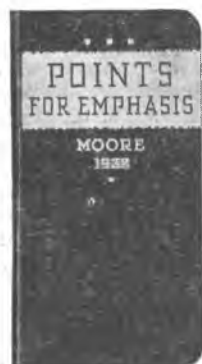
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discoveries, its developments, its revelations, its boundless possibilities. Progress should be so sure with us, so vital, so satisfactory, that nothing could induce us to go back to the beginnings of our experiences. Early joys have their places, but later joys are more compatible with progressive experience. Whoever has made appreciable progress in grace, knows how he has made it and the price he has paid for the making of it. Through it he has learned such valuable lessons, made such satisfactory advancement, that his soul longs for further conquests and his vision is ever forward. All thought of retrogression is abhorrent to him.

I. *God's whole redemptive work is a work of mercy.* There is no place in it for human desert. By grace are we saved; not of works lest anyone should boast. We are saved unto good works, but not by them. We owe all to God. Nothing we can do can merit grace. Salvation is God's own free gift to man in Christ.

II. *The motivating element back of God's mercy in Christ, is infinite, divine love; inexhaustible in all of its elements and operations.* "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Nothing less than such love could have motivated such a sacrifice.

III. *The method of making possible God's mercy in Christ.* The shed blood of our Lord Jesus Christ was redemption's price. While redeeming grace is free to us, and ever will be, it cost God the greatest price that even He could pay to make this gift possible. God is not offering us something of small value, in the free gift of His grace, but that which is of inestimable—of infinite—value. The greatest, the most unspeakable gift that even His love could provide. Over against the freedom of grace to the believer, we should put the price of this grace to its Provider.

IV. *The consideration of the infinite cost of our redemption, should have its place in determining our measure of its values; of its worth to us; of the importance of our holding steady in its power.* We are ever in danger of underestimating the importance of divine grace, and the magnitude of the blessing that is ours to be in the enjoyment of its benefits. We are ever confronted with the peril of parting with it for unworthy considerations. It is our most priceless possession, and ever will be. Under no consideration should we ever be induced to despise this grace, or part with it.

V. *The purchase of Christ's blood is equal to the value of that blood.* It covers everything that God can give for time and for eternity. Well may our beloved Brother Paul declare, "All things

are yours." And this is true as we are in Christ and in the enjoyment of His atoning, providing work. There is no limit to the purchasing power of His blood. Eternity alone will reveal what we have in Him.

VI. *The believer's attitude toward the mercy of God in Christ should be one of forward looking expectation of ever increasing enjoyment of this mercy and grace and ever deepening appreciation of its inestimable values.* In the nature of the case, we get a very meager foretaste of these benefits during the brief period of our sojourn upon earth. But these foretastes are indications of the transcendent glories that await us in the world to come. But these benefits cover all of our need in this present life. Life from God, freedom from sin, grace for the meeting of all the exigencies and obligations of life, and all that pertains thereto. Vastly more is provided for us, than the most of us are enjoying.

VII. *Looking for the mercy of our Lord Jesus Christ unto eternal life, means far more than looking forward to enduring existence.* It is life in God, as well as life from God, with no interruptions of its flow from its Source to its possessor. Life of which there can be no wearying, no becoming surfeited. Nothing less than eternity will be sufficient for the realization of its possibilities. It is in this sense that the value of human life is to be estimated. To estimate the value of human life from the standpoint of its earthly duration, is to fail utterly in making any proper estimate of its value, its possibilities, its desirability. But in the light of an eternity in the sunshine of

God's approval, in the atmosphere of the heaven He has provided, with unlimited capacities for its enjoyment, with all that eternity holds for us, there is no way of estimating its worth. We should be enabled to get through anything in time, with an eternity of unalloyed bliss before us when time has run its course.

Efforts to Save These Sinners

And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh (Jude 22, 23).

Life is progressive for both saint and sinner. The saint is to be building himself up on his most holy faith. The sinner is gradually destroying himself. Sin is self-destruction. The salvation of great sinners demands the service of great saints. The incoming of these errorists was a challenge to the Church—the saints—to a forward movement; to activity in building up processes. Increases in difficulties demand increases in abilities to overcome them. Adverse conditions today are challenges to us as the people of God, to prepare ourselves to meet them successfully. When God put the Church in the world, He knew every difficulty with which it would have to contend. Our one way to failure is to fail to avail ourselves of the resources He has placed at our disposal. The way of success is open before us. "All things are possible to him that believeth."

I. *In our efforts for the salvation of men, we are dealing, not with inanimate objects, but with self-determining human*

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beings. Men who are what they are by their own choices. Circumstances in life have their place, and must be taken into consideration, but the determining factor is the will of the individual.

II. *The problem is how to reach the man who has the will, and persuade him to change his course of life.* This he will do properly by changing his attitude toward Christ. A right attitude toward Christ tends to produce a right attitude toward life. The man whose attitude toward Christ is right, seeks to live a life that is pleasing to Him.

III. *It is no easy matter to accomplish the salvation of sinners, well habituated to sinning by long practice.* The effort here seems to be focused upon the saving of sinners within the confines of the church, rather than with outbreking rebels without the church. The sinning habit seems in some cases, to have become a veritable part of the being of the sinner.

IV. *Man is a habit forming being.* Desire for a wrong thing being gratified often seems to become well-nigh insatiable. We do well to keep in mind that the practice of habits of sinning tends to the breaking down and destruction of all that is noblest and best in human nature. The sinner is but a fragment of a man in the proper sense of the term. Much that should make him abhor sin is gone from him.

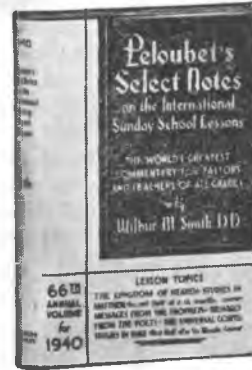
V. *Yielding so often to temptation has well-nigh, if not quite, broken down the sinner's power of resistance.* The better elements of life that should rise up to help him in his battle against evil desire have been destroyed, and what remains is in favor of sin, rather than against it. The salvation of the kind of sinners in view here demands the constant exercise of that love that suffers long and is kind—the love that never faileth. In this effort they were dealing with the remnants of manhood left from the ravages of sin.

VI. *Familiarity breeds contempt.* The sinner is seldom—if ever—conscious of the seriousness of his condition. Habituated to sin, he does not see the evil of it. That the work of destruction had gone far, and produced great havoc in the lives of these men, is clearly seen in this epistle, and Jude's manner of dealing with them. They were men gone far in iniquity—men whose salvation would not be an easy task.

VII. *But with all the difficulties involved, this work was to be undertaken.* The grace of God enjoyed by these saints was sufficient to meet the needs of these men. The difficulties in the case were challenges to them. How far would these men go in building themselves up in their most holy faith; in praying in the Holy Ghost; in keeping themselves in the love of God; in looking for the mercy of

our Lord Jesus Christ unto eternal life? How far would they go in preparing themselves as instruments in the hands of God for the successful accomplishment of this work? That there are men who will not be saved is certain. Man is capable of resisting God. Our great problem is

that of furnishing God with such instruments for His use that as many as possible of humankind may be saved, for the glory of God, and the good of all concerned. The gospel of our Lord Jesus Christ is a whosoever gospel. It is for all mankind.



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