

The PREACHER'S MAGAZINE

THE strongest element of power is love for humanity. Christ loved men so much that He gave Himself to die for them. The true minister must also exhibit an intensity of love. When the sick came to Jesus he asked no questions as to race, parentage, or birth; no questions as to their conception of Him, or whether their parents or friends were His friends. He simply healed them all; He showed them His kindness by His cleansing touch; and sparks of grace, coming from Him, electrified their souls. So the minister must be doing good to those around him. They may dislike him and avoid him, but that does not diminish his obligation to do them good. They may fly from him, but he is to follow them.

The apostle had so much of this spirit that we hear him saying, "I will gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." So intense was this affection that he exclaims, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." That same spirit dwells in the bosom of earnest and successful ministers. "Give me souls, or I die!" has been the exclamation of many a devoted servant of God. This longing earnestness will manifest itself in the spirit of the minister, will be breathed into his sermons, and will actuate him in all his duties. Men will see that he is in the ministry, not simply as a profession for a livelihood, but that his mission is to save and bless humanity.—From "Lectures on Preaching," by MATTHEW SIMPSON.

The Preacher's Magazine

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

D. Shelby Corlett, Managing Editor

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I Wonder If He Understands Yet?

THE EDITOR

THE pastor made a special appointment for a conference with the General Superintendent. This made it necessary for the pastor to "ask the leading questions" and get the conversation started. I was so interested in what was said, that I think I shall tell you as much about it as I can now recall. And perhaps I can do it better by just giving the conversation in their own words.

PASTOR: "I have come to talk with you about my work and to ask you if you will use your influence to help me get a better church and a better opportunity. I have been in my present pastorate now for three years and I feel like I have earned a promotion. There are many preachers who have been in the work no longer than I have who have better churches and better opportunities and better salaries than I have. But I do not seem to know how to pull the ropes to get promotions. My wife tells me that I am too modest and urges me to demand my rights and to ask openly for reward for my labors. I have had the advantages of the schools and have been in the ministry ten years. I passed the Course of Study in three years and was ordained when I was only twenty-five. I have had five churches in ten years, but I have never had a real good church yet, and I feel that the time has come when I should be given a chance. Pretty soon the years will creep up on me and I will be past my prime and I feel that now is the time for me to accept a pastorate that can adequately support me and my family and which will offer me the opportunity that I feel I have a right to expect."

GENERAL SUPERINTENDENT: "I am very glad you have come, brother, and I shall be glad to do anything I can for you. You understand, of course, that in our church not very many pastors are directly appointed by the General Superintendent, but I shall be glad to mention you to District Superintendents who are in need of men and the District Superintendents will in turn mention you wherever openings occur. Perhaps you know about the situation on your own district here. Are there to be any openings soon?"

PASTOR: "Well, there are frequently openings on this district, but I never get a chance at them.

Our District Superintendent does not seem to like me any too well, and I do not know why. I have never done him any harm whatsoever. But when he has an opening he shifts about among his pastors and finally brings in a new man to take the last place in the line of openings, and often I do not hear about it until everything is settled. I want to get on another district. I have been here all my ministerial life and I think it is an instance of a prophet being without honor in his own country. Please get me a good church on some other district."

GENERAL SUPERINTENDENT: "You say you have had five churches in ten years and all on this district, what churches have you had and how did you get along in each one of them?"

PASTOR: "Well, my first place was just really a preaching point, although there was once an organized church there. The people kept dropping out and moving away until I just could not get a support and I had to seek a better field. The second church was divided when I got there and with no fault of mine the people just continued to bicker until I became convinced that no one could do anything there until the present generation dies off. My third church was brought into the denomination in pretty much full form. It had some good people. But they were not Nazarenes and would not tithe or cooperate in a Nazarene program and I came to where I felt that I was just wasting my time to stay with them, so after two years I left them. My fourth church wanted to build and I felt that I could not take on the burden of such an undertaking. My present church was greatly overestimated. I would never have gone there if I had known conditions. There were debts to pay and the people are poor and because the former pastor boasted so much, the District Assembly concluded that the church could carry big budgets and our people got discouraged and we just cannot do what the assembly expects of us and we do not seem to be able to get hold of the outside. I am a radical preacher and the people of our community are not willing to take the way and so our crowds are too small to be inspiring and our finances have run down and the preacher that follows me is going to get the disappointment of his life. I hope you will get me a good church very soon. I want to leave right away."

GENERAL SUPERINTENDENT: "Do you generally have good revivals where you serve as pastor? When a preacher majors on the fundamental doctrines of Christianity and preaches with force and unction, though some are offended, nevertheless, we are encouraged, if others are definitely benefited."

PASTOR: "Well, I have never seen a big revival that was really deep, and I insist on solid work. I don't get as many to the altar as some do, but the ones that do come are surely in earnest and the professions I have are genuine. I do not believe in counting noses."

GENERAL SUPERINTENDENT: "Some have to sow, you know, if others are to reap, and we must keep our courage up and do our best, even though another may gather the sheaves and get the credit. How

have the four churches you have served previous to your present charge prospered after you left them?"

PASTOR: "Well, that is just what I was thinking about. Every one of the four churches I have served have had revivals and are now paying their General and District Budgets and getting on well, and I take credit for having laid good foundations upon which others have built. The church I am serving now used to have revivals and pay good budgets and get along well, and I believe that my work will prepare the way for another period of blessing, although of course my successor will get the credit, since it was not done while I have been there. People so soon forget the faithful labors of a preacher who is not able to make a big showing."

GENERAL SUPERINTENDENT: "About these preachers who started out about the same time you started and who have better churches than you have: tell me about them. Have they moved pretty often and have they always gone to better churches than they left?"

PASTOR: "Well, I did not have any one particular in mind when I made that statement."

GENERAL SUPERINTENDENT: "I was just thinking about your close neighbor over here, John Bowman. As I remember it he has been in his present place for seven or eight years and that church did not have more than fifty members when he went there and it paid only twelve dollars a week. Now there are over two hundred members and they pay John forty dollars a week and give him many other things of value."

PASTOR: "Yes, I know, but John just happened to get into a city where it is easy to build our work."

GENERAL SUPERINTENDENT: "I have been thinking of Charles Mufford of this district. He has his third church now and every time he moved he accepted a smaller church with less salary than he left, but he always builds his charge."

PASTOR: "Yes, Charles can build up to a certain point. But it might be that if he stayed longer his work would fail on him."

GENERAL SUPERINTENDENT: "Do you have a good Sunday school?"

PASTOR: "Our Sunday school is a weak point in our church. We are in a central location and that gives us a poor chance to get Sunday school scholars."

GENERAL SUPERINTENDENT: "How is your young people's work?"

PASTOR: "We tried to have a N.Y.P.S., but we have practically abandoned it. The young people are not willing to pay the price and I am determined not to have a worldly crowd about me."

GENERAL SUPERINTENDENT: "What section of the country do you have in mind if you make a move?"

PASTOR: "Well, I would like to have a church in a mild climate. My wife's health will not brook hard winters, and you know a man must look after his family's health. Then I would like a city that is not too large and yet not too small. As to salary, of

course a man must have a living for his family. Then I want a place where the church is not divided and one where the community is favorable, so I will have a good opportunity. I hope you can help me to get located."

GENERAL SUPERINTENDENT: "You go ahead and write to District Superintendents in the section where you think you would like to go and in your letters, if you like, tell the brethren they may write to me regarding you and your work."

Six weeks later a District Superintendent said to his General Superintendent, "I want to ask you about Brother George Haldern. He writes me that he would like to come to my district and he mentions you in connection with his plan for a change. Now I have a church where the people have become divided over a pastor who stayed too long. Would this man know how to unite these people and lead them on to victory in the war against the common foe? Then I have another church that needs to build, and they want to build. Would he be a good man to carry through a difficult building program where there is little money and where a preacher must fight for every inch of advancement? Pretty soon I am expecting a change in a good church with a fine opportunity. Would you recommend him for that place?"

To all of this the General Superintendent replied, "Brother Haldern is a very good man. He is clean and straight and of splendid appearance. He has a nice family, is well educated, a good preacher and a wonderful brother."

A few weeks later the General Superintendent met the pastor again. The pastor said "I had a letter from the Superintendent of the district to which I have thought I would like to go. I had written the District Superintendent and his letter was in answer to mine. But he said he had no place for me just now. He said he would file my letter and if there should come an opening later in some place where it seemed I might fit he would get in touch with me."

The General Superintendent did not make any direct reply and soon led the conversation to other subjects. I thought the matter over and was convinced that I had just seen a pastor who is "almost a success," but whose faults are fundamental, rather than acute, and I just wonder if he understands his plight. I even wonder if he is conscious that he has been weighed in the balances by his brethren and has been found wanting. I wonder if he realizes that it is possible to take a church and build it into a larger church, and that this is the very best way to get a better church and a better opportunity. I wonder to what pathetic conclusion this preacher's ministry will come. I wished that I might talk to him confidentially and tell him what they say is the matter with him. But then I wonder if he would understand if I tried to do that. I wonder if there is anything at all that can be done. This preacher is sick of alibis, and that is a disease which is seldom cured. If it is ever cured the man must find the medicine and have the courage to take it in big and regular doses.

Thoughts on Holiness from Old Writers

Emotional Phases of Christian Experience

Olive M. Winchester

Great peace have they which love thy law: and nothing shall offend them
(Psalm 119:165).

PERHAPS there is no phase of Christian experience which has brought more joy and occasioned more misunderstanding than the emotional. Especially is that true with those of us who have felt that the emotions should function when the religious life functions.

There are various aspects to human personality and any experience that touches the inner core of one's being will resound throughout all the channels of expression. To close any channel of expression would leave a fettered Christian personality. Accordingly the volitional, the intellectual and emotional factors come into play.

When it is recognized that these phases of human life come into action, the next question arises as to how they are related to essential Christian life within and what are the outstanding emotional phases. In answering the first question we would say that emotion by its very nature is something that accompanies an experience; it is not the experience but an accompaniment, a resultant. Cause and effect are two different things. We put a seed in the ground, the combine of the seed, water, sunshine and earth produce a plant; but these causes are not the plant; the plant is other than the causes. So with emotion it is caused by experience, but it is other than experience; it comes from it, is related to it but it is not the integral part of experience, that is, Christian experience in the heart, but a resultant. For an answer to the second question, we feel that our text offers some very valuable suggestions.

PEACE

Very often it is thought that the most characteristic emotion connected with Christian experience or the type of Christian experience for which we stand, that is, entire sanctification, is joy. Now that joy very often accompanies such a distinctive experience in our hearts and lives we would recognize, but that it is the dominant emotion of the experience, we question. Take your Bible concordance for a little and note the passages in which joy is connected with Christian experience and then note the passages in which peace is mentioned, and see whether or not peace exceeds in number those in which joy is found.

When Jesus went away it was a heritage of peace that he promised us; then we have peace connected with the initial experience of grace, for in Romans we read, "Being justified by faith, we have peace with God." Moreover when the apostle would give an exhortation to the Thessalonians, an exhortation expressed in prayer, he said, "The very God of peace sanctify you wholly." Many passages besides these might be mentioned, but these serve as suggestions of the trend of Scripture.

When we come to analyze the nature of peace there are several standpoints from which it may be

considered, but for the present and in this particular connection, we shall consider one and that is that when peace reigns, there is no condemnation. We recall the word of admonition and assurance, "There is therefore now no condemnation to them in Christ Jesus who walk not after the flesh but after the Spirit." Peace then inherently is an absence of condemnation.

If we are seeking from the emotional aspect some evidence or proof of our experience of entire sanctification, we may test the measure of our peace. More often we use as a measure our ecstasies; if these abound, we feel that we are spiritual, and when they subside, we feel that we have lost grace, but ecstasies are too capricious and arise from sources other than religious. Peace on the other hand is not easily simulated. When the enemy would counterfeit religious emotional life, he generally does so in the realm of ecstasy, but not so frequently in the realm of peace. Rest from sin and peace within the heart are wrought by grace and grace alone? So one has written in a prayerful mood:

*Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.*

*Breathe through the heats of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still small voice of calm!"—WHITTIER.*

LOVE

When we come to consider love in relation to the Christian experience, we do not view it solely as an emotion. The New Testament Greek has two words for love, one that is used of the emotional phase of love and another which is always used when the Christian experience is designated. Therefore we are inclined to feel that love in this sense should have a further import than love as expressed by the first term. Accordingly we have often defined this second form of love as a spiritual dynamic. It transforms the soul renewing it in grace and energizes the being with divine life.

While this is true of love in the spiritual sense, yet there are emotional outflows from this functioning of love. There is the outreaching of the heart with love toward God, love toward his Word and love for those of the household of faith. Our text mentions especially love for the Word, but love thus active carries with it naturally the other objects of its affection.

Love then passes beyond mere sentiment or an emotional ebullition; it becomes a mighty transforming power and it is a dominating force in the life.

It moves and stirs the heart with the surgings of a passion born from above for whatever pertains to the kingdom of God.

Would we seek for a test of our experience? Then let us look within our hearts and see if the love of God reigns supreme, whether it has placed all other affections secondary so that they operate in relation to this one preponderating affection. Note also whether there is likewise a love for God's Word so that it has become meat to our souls and we have a consuming passion to know its truths. Again note whether we love the children of God more than those we find in other adjustments of life. If we find that there is a full heart response to all these facts, we may consider that we have plumbed the depths of our heart and found it resounding in full to the fundamentals of Christian living.

NOT TAKING OFFENSE

Our text brings out an aspect of Christian experience which we do not give regard to very frequently especially as a test of our Christian faith. We see at times people who seem to have high and exalted states of religious experience who on the other hand are very easily offended. They measure their religion by the intensity of their ecstasies, but never by their ability to refrain from taking personal offense.

When we come to measure the two states as indicative of spirituality, and reason over the matter carefully, we most easily recognize that much more grace is entailed in refraining from personal offense than in rising to the height of some ecstatic state. Some suggestion, the joy of others around about us, can easily stir the latent joy within our own hearts

and we can give response. The fact is that more often it is easier to give response than to refrain. But when there has been some personal slight either intentional or unintentional, then with the suggestion playing around our heart's door, magnified by the enemy of our souls, to resist, rise above it and not let it dominate or even abide in our thinking, in such case grace is operating to a greater degree than the former. In one case we are in part ourselves and in part what suggestive circumstances have made us, in the second case we triumph through grace over suggestive circumstances and rise regnant in our Christian personality. How much greater is the Christian personality in this case?

The first two emotional expressions noted above are positive in their aspect; peace is positive and love is positive, but this last is negative, it is what we do not do. These two are necessary to make complete and thorough the testing of experience; we must note the positive results and the negative results. Thus does the text give us some very fundamental aspects which can indicate to us the depth of our Christian experience.

Have we been putting false tests to our Christian experience? Have we been moving in the realm of the esoteric rather than the realm of the practical? Shall we not apply some of these noted in this passage of Scripture and see whether or not their presence in our soul does not bring sound satisfaction and a distinct feeling of certitude relative to our experience? Other tests that we have made out from our own subjective notions have not given the constancy of assurance that we have desired, but these we feel will bring this and then we may be glad and rejoice alway.

The Preacher's Passion for Souls

The first in a series of three articles by Fred M. Weatherford

I APPROACH the discussion of this topic as a student and not as one having already attained. Every retrogressive movement spiritually of which history gives account, had its origin at the top. It will be recalled that one of the most difficult obstacles confronting Christ in launching the Christian era, was the clergy of the day. He finally resorted to the seashore and to other walks of life to find material, with which to sponsor the message of redemption, and carry its flame to evangelize the world.

We need a revival reformation of Christianity today, as widespread as that which marks the present decay of the church. However such a reformation is dependent upon the ready co-operation of the clergy and the churches in America.

We stand amid the ruins of a demoralizing obsession nationally. We have come to the end of an era; whether we shall take God's way to recovery remains to be seen. Christ's way is the open door to the new era which we anticipate.

Words of remonstrance would be poor strategy for the patient who is ill, having called the doctor

for a diagnosis and a cure for his malady. It would be better to swallow the pill in co-operation for recovery. Hence we shall attempt to set forth some of the detours that have resulted in the spiritual demotion of the church, with some suggested means of recovery.

Speaking in general terms, it was genteel traditionalism in the church world that played the larger part in preaching during the last half century. Gentility, however, comes not from the presence of God in preaching, but rather serves as an injected note which marks His absences.

The pulpit has been restricted and circumscribed in its message, because it has so largely accepted the philosophy, that the proper field of preaching culminates in projecting the decorous, the good, the true and the beautiful, in their more dignified and non-disturbing aspect. Preaching went too far in the realm of esthetic idealism and too remote from the heart and conscience relationship of man with God.

Preaching then went up into a stratosphere where materialistic theological fog was encountered and the

rare atmosphere of that detachment precipitated a crash upon Christianity that nearly wrecked the world.

Preaching in abstract terms has been a deadly form of Protestant incense, generously wafted before the gaze and nostrils of men, only to react in mental placidity and spiritual asphyxiation.

THE KIND OF PREACHING DEMANDED

Preaching, to become effective, must be declared in concrete form. Christ's ministry was presented in thoroughly concrete form. He sometimes made His appeal smart with painful sharp thrusts of conscience-pricking truth. Truths in abstract terms subtly degenerate into evasion and a tragic want in gospel presentation. Christ's appeal was designed for a conviction that brought a verdict, in genuine heart-throbbing penitence; that kind of penitence which calls upon God in faith and prayer for a supernatural transformation of heart and life. A religion which does not touch the emotions does not move life.

The church has been surfeited by a program of mollified Christianity, committed primarily, purposefully, or without design, to a message which withheld everything that would tend to irritate the hearer. But preaching that has no power to wound the conscience with conviction of sin, can never rouse the soul in penitence, to seek God for deliverance from it.

We have had so much pussy-foot preaching, that the devil holds high carnival, while God bows His sacred head in sorrow at the pallid weakness and sham of the modern pulpit; while time marches on bearing its stream of human cargo to changing worlds, lulled by the anesthesia of pulpit 'dope, until at the threshold of eternity, men open their eyes at the feet of God, in the horror of unpreparedness.

Pulpits in America have been betrayed by depre-dating wolves, who have invaded and raided the sanctuary to wrest from men their simple faith in God.

All human substitutes for the gospel are but betrayals to false consolations and hopes built upon sandy fabrications. With this setup what more could be expected from the pew than atrophied, ossified and perfunctofied personalities, who contribute more to the fashion-plate than worship, who as personal workers would be more useful on display in a museum of artificial history.

The church is so loaded down with nonborn-again members that she has not been able to generate enough spiritual momentum for a revival take-off. Indeed a revival of genuine, supernatural soul-saving reception is as foreign to many a church today as the attire of a Mother Hubbard would be to the chief executive of our nation.

God looks upon the church without revivals and the salvation of truly born-again believers and sanctified saints, with the same degree of reproach that He looks upon the wedded union of a normal man and woman without the birth of new life in the home. Any church, posing as Christian, that dissipates its spiritual possibilities and squanders its talents by wrapping them up in the napkin of exclusive com-

placency, has buried them in the mausoleum of the damned.

To usher in a spiritual reformation, for which this new era calls, demands a rebirth of the church world. The long receding diminutive prayer groups, with the feebleness and nonprevailing effect of many of these, is a commentary on modern church life which challenges action. Will the church respond to such pleadings of God as found in 2 Chronicles 7:14, "If my people, which are called by my name, will humble themselves and pray . . . [not say words nor mouth sentences merely, but mingle real importunity with faith, tears and supplications, over a lost and ruined world] I will hear . . . and forgive and heal their land."

And shall we answer the appeal of Jeremiah's cry in genuine sincerity, as stated in Jer. 6:16, "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls."

If there be a humbling of us clergy and laymen alike, as well as the up and outers and the down and outers, God will usher in a day that will turn the tide of American history Godward.

Whether or not a nation can be born again when it is long in the way, depends either upon the clergy or the gathering of some more fishermen along the Sea of Galilee to proclaim this world-wide message.

The capacity of those who are the beneficiaries of any system, to remain placidly undisturbed by a condition (that is already pronouncing "dust to dust and ashes to ashes" over the remains of defeat) demanding change, is either a manifestation of nth degree carnal egotism, or blinded prejudice which refuses to follow the unmistakable course outlined by Christ and opened up by his analysts for America's spiritual recovery.

We are living in a day in which anyone daring to raise fundamental questions (unless cautionarily guarded against) is damned as a theorist, doctrinaire or visionary. This gummed label sticks as an ineffaceable barrier in the mind of a large number of persons and will thwart and ultimately defeat the world-saving objective, unless past ill-fated efforts and defeated goals go into the discard, to join with Christ to rechristianize Christianity, and gospelize the world.

The test of a good sermon is not merely that it satisfies certain rules of homiletics or fluency of speech, but from the fact that it achieves certain moral and spiritual ends. The successful preacher has a goal and demands of himself results that arrive.

God Gives Fair Play

There is but one thing needful—that is the will of God; and when people love that above everything, they soon come to see that to everything else there are two sides, and that only the will of God gives fair play, as we call it, to both of them.—GEORGE MACDONALD.

Definite Holiness Preaching

E. O. Chalfant

GOD'S Word says, "Without holiness no man shall see the Lord" (Heb. 12:14). It also says in Matthew 5:8, "Blessed are the pure in heart for they shall see God." Also, in Romans 6:23, "The wages of sin is death." In these great, outstanding, definite scriptures we have the imperative-ness of why we should be definite in every realm that has to do with the great cardinal doctrine of entire sanctification. We must have holiness and a pure heart to see God, and the wages of sin is death. Let us ask simply, "Why should we be definite about holiness?"

In Preaching—Vagueness, haziness, looseness, carelessness in presenting anything makes it impossible for the hearer to understand what we are really saying or trying to do. The doctrine of holiness is so simple as to its doctrinal background and reasonableness than anyone with ordinary intelligence—if he is actuated by the right kind of passionate spirit—can make people understand the fact of inbred sin in the human heart after one is truly regenerated. Also to ever keep the fact before people's minds when preaching holiness that the basis of the second blessing properly so-called, as taught by John Wesley and the modern holiness movement, was the fact that sin was in believers.

The Bible is full of this from Genesis to Revelation, in types, in experiences, in allegories, in symbols. In fact it is the outstanding doctrine of all the Bible that God is a holy God, that heaven is a holy place, and if we expect to enjoy God in a holy heaven, we must be made holy in this world before we come to heaven. Also the fact that sin causes unhappiness, misery, dissatisfaction and trouble in this world, and the only way to be happy and satisfied and useful, to the greatest degree, is to be made free from sin in this world. In other words, let us preach definite holiness, that there is a carnal nature in us that must be taken out after we are regenerated, and that nowhere in the Bible is death said to be the cleanser from sin. It is the last great enemy and we are not cleansed from sin or sanctified wholly so early as regeneration or so late as death. But we can be cleansed from sin (the inbeing of sin, the old man of sin, the remains of sin, sin as a condition) after we are truly and genuinely converted.

It is my humble opinion that a real gospel preacher, if he means to preach the gospel, should in some way let it be known during the course of his message that sin is double in its aspects, an act, and a condition—the act needs to be forgiven and the condition needs to be cleansed away. In fact you will find that things in the Bible are all tied up to this one great outstanding principle of holiness. For example, with reference to the judgment. "Herein is our love made perfect, that we may have boldness in the day of judgment" (1 John 4:17). That has to do with holiness and the judgment. Here is holiness and Christian living, ". . . being delivered out

of the hand of our enemies, might serve him without fear, In holiness and righteousness before him, all the days of our life" (Luke 1:74, 75). Then you take that great outstanding problem of humanity, the sex question: "For this is the will of God, even your sanctification, that ye should abstain from fornication" (1 Thess. 4:3).

Then the Question of Separation from the World—"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. 6:14); and "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). On the dress question, "For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands" (1 Peter 3:5). Also, the verses above, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:3, 4).

Then Take the Subject of Hell—Over in Mark 9:44 to 46, where it says if anything is as dear as your hands or your feet, or your eyes, you must be severed from it and it must be severed from you. That is separation. And in Matthew 5:31, 32, where we have the divorce question. If you will get the connection that seems to permeate all through the Sermon on the Mount, the basis of the cause of divorce is sin in people's hearts, not the act of sin, but the inbeing of sin. The love of money that is brought out in the Sermon on the Mount, anger in people's hearts, the disease of inbred sin, are all through there—and the remedy is holiness or the cleansing by the blood that saves from lust, covetousness and anger.

In other words, preaching that does not emphasize the fact of inbred sin and the remedy for inbred sin is preaching only half the gospel of the New Testament standard.

So let us be definite in our preaching and simply make it so plain that a child, as he is brought up, will know about the great outstanding fact of holiness, the fact of inbred sin, and the cleansing as a second definite work of grace.

Caution—Here is our danger; we take too much for granted—that people know these simple things about cardinal doctrines or our denomination. In the second place, we are too lazy sometimes to dig out new ways of expressing the truth, because you cannot get up and always say that sin is in people's hearts after they are converted and they need to be sanctified. The Bible abounds in ways and figures and symbols and types and characters to express this great doctrine. In the third place, it may be that we are unconsciously a little too proud to keep hammer-

ing away on this old line of second blessing holiness because it makes a lot of people who are full of carnality mighty uncomfortable. Fourth, we may be unconsciously, or otherwise, conceited and think we

know better how to promote God's cause in the earth than the way He has laid down. John Wesley said, "All the work of God prospers when Christian perfection is preached."

Keeping the Christian Ministry Christian*

Milo L. Arnold

THE painter's house often lacks paint, the mechanic's car goes in need of repair, and the seller of hair tonic often becomes bald; even as it is too often true that the preachers of the gospel of love fail in love among themselves, and the teachers of Christian ethics fail to maintain a right relationship with their fellow teachers.

To generalize in dealing with this subject would be easy, but I have been asked by my District Superintendent to deal with the sins common to the ministry and to deal with them in the presence of that ministry. Together let us openly and kindly search our hearts while we are here alone, and as the surgeon sterilizes his instruments before an operation, so let us be purged before going again to the surgeries of our churches and taking up again the work of ministering to sick souls. Of all tragedies none could be worse than for the laity to contract infection from an infected ministry.

Paul in the thirteenth chapter of 1 Corinthians prescribes love as the basis for satisfactory relationships, the vitality of Christian ethics, and the core of the Christian philosophy. We all love to preach from this fertile chapter for it instructs our laymen in the ways of living and tells them how they shall act one toward another and toward us. However Paul did not leave one portion for the ministry and one for the laity, nor did he leave room for the ministry to think that the credentials of ordination were legal tender with which we might purchase indulgences. We must live by the same rules and pay the same price as the laity. What is sin in the pew is sin in the pulpit and what is sin in a layman's home is sin in the parsonage.

In scrutinizing our lives for possible ministerial sins let us turn now again to that chapter on love. Here we are told that no matter how great our sacrifice or how able our preaching we have failed in everything if we have failed in love. Yes, even ministers must love one another for love is the fulfilling of the law.

According to the Moffat translation in verse seven of this chapter we are told that "Love is always eager to believe the best." Of course we believe that statement when laymen or other ministers are hearing things about us, but we are sometimes too ready to grasp quickly the things we hear about our brethren in the ministry and will even sometimes place speculative constructions on what we hear. When Dame Rumor comes around and tells us that Brother so and so in a neighboring church has done some wrong thing, love would have us go slowly and

consider that maybe biased eyes have seen it, or perchance a prejudiced layman is mistaken, or some jealous person has unconsciously magnified the infirmity of the pastor. Yes, but how often do we let love have that right in our attitude? I fear that too many times we are too ready to believe the worst we hear, and have our confidence too readily shaken in a brother in the ministry. Brethren, we must believe in one another for love demands it. We must believe the best about one another and give credit to no rumor, and even if the sin of a brother is an established fact we owe him the greatest of charity for had we been in his place we might have done no better. It is sometimes a temptation for us to believe the worst about the men who have acquired a higher position than ourselves, in order that we might step upon their fault to climb above them. Jealousy would have us to believe the worst, but love would be eager to believe the best and would seek to emulate their approach to success.

Looking again in our Moffat translation we find that "Love is slow to expose." From this we preach that our laymen and laywomen should not talk too freely about the faults of other people. Their too free talking we call goss'p, but it may be that we are tempted betimes to think that when ministers do the same thing it is just a frank discussion of our brother's faults. If our laymen are equally free to discuss our faults it is called evil speaking. A ministerial brother whom I count as a good friend preached in my pulpit a very fine sermon on Christian ethics, then came to my study and proceeded with his tongue to completely dismember a mutual ministerial brother. When he was through with that one he took another one apart and told me more things wrong with these two men than I had ever dreamed. Yes, he preached a fine sermon on ethics, and he professed to be sanctified, but I wondered after he had been gone a while if he was not in some other pastor's study entertaining himself and his host by digesting me. Love is slow to expose and if that is true anywhere it is true also in the ministry.

It is not love when we go among our members and reveal the faults of another minister, nor is it love when two ministers do things to an absent one which they would not want done to themselves in their absence. For me to lower the estimate my laymen have of a ministerial brother is to lower their estimate of the ministry in general and their estimate of me will fall with it. If ministers had always spoken something good about one another it would have prevented many chronic ailments through the years.

*Paper read before the Northwest District Preachers' Retreat.

Another characteristic of love is that it is not a respecter of persons. There is sometimes a temptation among ministers to rather patronize those men who have acquired position, and to forget the men whose position happens to be less exalted than we think ours to be. It is sometimes seen in camp-meetings and assemblies where a few who consider themselves "the elite" will form a clique and will scarcely associate with others of the body. They cater to the celebrities who come on the grounds and are very much in evidence till the altar call is over and the seekers are to be prayed with, then they let the common people have a chance. Of course they believe in perfect love, but were tempted to forget that all God's children were equal, and that the measure of a man is not the size of his office but the size of his consecration. We are all ministers of the same gospel and work for the same Lord and are on common ground, so the man who works with his hands to support his family while he preaches the gospel is as noble as the man who has distinction as a great man. After all we can spend time better in encouraging the weak than in patronizing the great.

Paul states again, "Love is never selfish" (Moffatt). I am afraid of the time coming when we would cease to preach unselfishness to our laymen, but there is danger lest we ourselves become selfish. None of us intend to fall victim to such a sin, but we are so pressed with our own needs that we are apt to forget the needs of the man at our side. We might be tempted to pay grudgingly or fail entirely to pay for the support of home and foreign missions. Of course we do not think such a time will come, but when our own financial needs are so great it is a temptation for us to keep the money at home, forgetting that out at the ends of those lines we have ministerial brethren who have needs the same as our own. That temptation to selfishness might come in connection with our local work as pastors and evangelists, and in yielding to that spirit of selfishness we make demands which rob a ministerial brother of the living which he justly deserves.

Possibly one of the most fertile fields of ministerial sins is that ground between the minister and his predecessor or successor. We may find some mistakes which our predecessor has made, and might be tempted to speak critically of him. However before we speak it is well to consider that our successor will find some mistakes made by his predecessor, and they might be as bad as the ones we found. It should be our rule never to air either locally or abroad those unfortunate things we find, for to do so will but add another millstone to the neck of a man who already is having trouble enough keeping afloat. The tempter might even try to get us to tell on the assembly floor in our report what awful shape we found things in, so that people will understand what a miracle we have worked in overcoming some condition, or so that people will be more charitable with us for our failure, but to yield to that temptation will but weaken our influence and cheapen our ministry. Telling of his mistakes will not cure

the predecessor anyway so the least we can say of such faults the better for all.

It is not unknown for ministers who have left a field, either by choice or necessity, to look back on their successor and seem actually to take delight in his failures, and draw satisfaction from the fact that even though they had done little, their successor was being able to do no more. If they see their successor having more success than they had they accuse him of compromising, and seem actually to rejoice when they find he has some enemies, for they would not like to be the only one who had enemies there. According to 1 Corinthians thirteen, Love never rejoices when others go wrong, and that means even in the case of a pastor and his successor.

We could proceed indefinitely with a study of the vulnerable points of a minister's ethical relationships, but it is unnecessary. If our ministry is to succeed it must be Christian in ethics as well as in doctrine. If we are to keep the Christian ministry Christian we must be eager to believe the best about one another. We must never stoop to gossip among brethren. We must not be respecters of persons among brethren. We must not be mercenary and selfish, and we must not commercialize the imperfections of our predecessors and successors. We simply must be Christlike. "Let us love one another for love is of God."

LITTLE WINDOWS FOR PREACHERS TO PEEP THROUGH

Never announce your unpreparedness. Your congregation will find it out without public announcement.

Never publicly deplore your busy life and lack of time; you have all the time there is. Improve it.

Never scold those who are present. They do not deserve it. A scolding preacher is like a cold draft on the back of the neck—unpleasant and chilly.

Never complain, even though there may be enough to complain about; it is much better to commend than to complain.

Never mix up with church fusses; it is much better to be a pacifier and ameliorator, pouring in the balm of reconciliation.

Never show discouragement; it is catching and weakening. A discouraged preacher is a defeated preacher.

Never preach so long that you must repeat yourself to keep up steam. Quit when you get through, but quit.

Never show favors because a man may have a bulging bank account. A rich man may not be worth as much to God as a hod-carrier.

Never act familiarly with the opposite sex. Softness and palaver should be eschewed if moral character is to be unquestioned.

Never show the "white feather" on moral questions. Have some backbone, stand up straight. Your uncompromising courage will invigorate others.—SELECTED.

Saving Boys and Girls

A. S. LONDON

I once heard Gipsy Smith say that if you save a child you save a multiplication table and if you happen to save an adult you save only a unit. He was emphasizing the fact before six thousand people that the best time to become a Christian is in childhood days, for only one person out of every one thousand becomes a Christian after he is twenty years of age. I sometimes think we often deify the individual who can tell the rottenest story of his formative years, forgetting that while one may go far from the path of rectitude and right living and come back to the fold of Christ, there will be nine hundred and ninety-nine who go wrong in their formative years who never make it back to the Father's house.

Sin committed in the earlier years of one's life leaves him a weaker individual than he might have been had he not sinned while in his youthful years. The struggles of many after years of successful Christian living is proof of my statement that sin weakens, dwarfs and leaves one less than he could have been.

Jesus took a child and placed it in the midst and said, "To such as this belongeth the kingdom of heaven." It has been near two thousand years since these words fell from the lips of the Friend of boys and girls. The attitude of Jesus toward childhood was such as to put to scorn those who give but little place in their program for the tender plants. "Suffer the children to come unto me, and forbid them not," has always been the call of the One who set the child in the midst and he has been in our midst ever since. The Christian religion is the only religion that makes a place for the saving of childhood. Womanhood and childhood should lay all their trophies at the feet of Jesus of Nazareth. Whatever may be the apostasies and weaknesses of the Roman Catholic Church, with any errors that her doctrines set forth, her chief strength has been the conservation of the boys and girls down through the ages. One of her leaders was asked by a friend why they did not have revivals and try to convert Protestants to their faith, and he replied by saying, that they had all they could do in trying to save their own young. Someone has said that a country goes forward on the feet of little children.

Our wonderful editor, Dr. D. Shelby Corlett, made a statement recently in one of his masterly editorials when he said in substance that the fact of our giving the most per capita for the saving of the heathen will amount to nothing if we lose our own children. And God knows he was right in his statement. No church or people will live long who does not care for the youth entrusted to their care. A pastor's first business is not to build his church, but to save his own children. An evangelist does not have as his first task the saving of the multitudes out there, but the saving of his own household. Whatever else

I may do as a father and Christian will amount to but little in the end if I lose my own family.

Robert Raikes started a Sunday school in Gloucester, England, somewhere around the year 1776, in a room that was eleven feet long, eight feet wide and seven feet high. John Wesley had schools in this country as early as 1736, but Mr. Raikes is accredited with putting the Sunday school movement on the market. He was once a prison worker. He spent many years in dealing with young criminals, but at last was awakened to the fact that it was a hopeless task to try to reform criminals. He acted wisely in turning to the work of saving boys and girls before they started on the road to crime. Raikes lived to see two hundred and fifty thousand boys and girls enrolled in his Sunday schools. It is said that there was a marked increase in the deportment of his boys and girls in a few months after they were enrolled in the Bible schools. The test of our work is the kind of a product we turn out.

John Wesley laid great stress on the saving of boys and girls. He instructed his pastors to visit in the homes of the people and spend some time each week in the instruction of the children. When the Methodist Church took form in England he gave his full support to the work of organizing Sunday schools wherever as many as ten children could be gathered together. Francis Asbury, the great leader and pioneer of American Methodism, gave particular attention to the instruction of children and the founding of Sunday schools at every preaching place.

I do not see many adults converted for the first time. Do you? The truth is that most of our professions in our revival meetings come from the youth out of our Sunday school classes. Then why not fill our classes full, start new classes, visit every nook and corner of our church territory, and seek out every boy and girl not in Sunday school, and sow the seed and give material to our revivals that will produce a harvest? It is true that a revival rarely reaches beyond the boundary line of the Sunday school.

The survey of the Interchurch World Movement gave some startling statistics relative to the attention that we are giving to the youth of our country. It revealed the fact that the Jews are giving 330 hours a year to the religious education of their children. The Catholics are giving 200 hours to specific religious training. But figures show that Protestants are devoting less than twenty-four hours a year to the task of teaching religion to their boys and girls. Statistics are now before us. "There was no place for the Babe in the inn." In a large place there has been but little room for boys and girls in the church. Thank God for the Church of the Nazarene that is more and more making room for the saving and training of the youth at our door. This is our task. Everything else is secondary.

Adoni-Bezek

Winifred Higginson

A CERTAIN king in an eastern land had become successful in war to the extent of subduing and bringing into slavery seventy kings. These he kept and fed in his palace to remind others of his prowess and to maintain his prestige. But alas! One day he was conquered and captured, and his thumbs cut off that he could not fight, and his big toes that he could not run. Straightway the wise old diplomat observed the swing of the pendulum, the divine law of retribution and cried out, "Three score and ten kings, having their thumbs and their great toes cut off, gathered their bread under my table: as I have done, so God hath requited me."

The following is quoted in "Our Hope": "A few days after the baptism of several persons . . . a wicked young man took a sheep to the same place in the stream, and with fearful oaths swore he could baptize as well as the preacher. The shore of the stream had a very gradual slope so there was no apprehension of danger from deep water. Three of his comrades stood on the shore and witnessed his blasphemous performance. Taking the sheep in and holding it by the forefeet he pronounced the formula of baptism, but as he leaned over to immerse the sheep the animal struck him with its hind feet, knocking him into deeper water where he was drowned, while his comrades stood paralyzed and unable to stir to his rescue."

On the Carribean coast the only evangelical church was harassed by opposers, who finally designated a certain Sunday when they would completely demolish the work. Many were crying to God, for the church had been established under great difficulty. The Saturday night before the proposed destruction was to take place the leader suddenly sickened and died, the persecutors were scattered and the work prospered.

William Hague Wood turned infidel, and started a counter meeting to the revival services then in progress. . . . On Sunday his tongue was paralyzed while ridiculing the church in a speech. At night he attended the service and sent up a note to the preacher in charge, "I now believe there is a hell, and that I am doomed for it. Pray for me." In five minutes the altar would not hold half the seekers.

The Dawn quotes, "On the night after . . . the terrible leader of the Reds gazed in horror on one more terrible than himself; on a dread nocturnal visitor, who, having passed the triple guards and bolted doors, had halted by his bedside and laid an icy hand on the proud and formidable brain. From that day Lenin was a living corpse. The once powerful leader of Red Russia spent his last days actually crawling on all fours around the room in his guarded retreat at Gorky, apologizing to the furniture for his misdeeds, the memory of which remained amid the ruins of his mind, and shouting, 'God save Russia, and kill the Jews'."

But not only to flagrant unbelievers does the law of retribution apply. Jesus said, "As ye would that

men should do unto you, do ye even so unto them," and again, "With what measure ye mete it shall be measured to you again." "Judge not, that ye be not judged." Salvation does much, but it does not altogether destroy the seeds sown during days of sinning. They proceed to bear fruit to the discomfiture of the sower. Salvation does not save believers from the fruit of mistakes, while God's mercy often wonderfully overrules.

A certain Christian with a zealous heart but sharp tongue was in the habit of mercilessly judging all the faults of saints and sinners. In fact almost anyone looked a sight after he had finished a verbal painting. But one by one his children lived out the sins he had depicted in others, until his mortification was very real.

A clever impersonator was in the habit of entertaining by mimicking the oddities of all and sundry, especially the feeble-minded. His firstborn child was malformed, but mercifully removed by death, while the very traits so ridiculed in others were reproduced in his own family.

Retribution does not always pay its debtors each Saturday night; and the mills of God grind slowly, but they grind exceedingly small. Many a heart bears the penalty silently when selfishness, disobedience and wilfulness begin to backfire. Many a Christian man or woman, struggling against daily annoyances, could point back to the wedding day as the beginning of their struggles. Not a few laymen could take one back to the time when they said "No" to the call of God to gospel work, as the source of financial losses and prolonged struggles.

An old man was being carried to the milestone in Ireland to die. His son had set the father down, to rest a bit. "Son," said the old man, "this is just where I rested, when I carried my father to the milestone to die." The son picked up the father and returned home, startled lest the law of retribution be upon his own track!

Dr. Wimberly says, "It is a startling and a fearful thought, that in a world so mysterious and complex, human beings are under the dominion of a moral government; invisible as it is, but as real as that of any state or government law, and far more sure of being observed and exemplified. God, the great moral ruler of the universe, has unnumbered, invisible sleuthhounds on our track; a million guy ropes and connections that anchor us to the law of retribution. We travel in a circle, we leave behind our deeds, but somewhere, some time, the circle will be rounded, and we will come face to face with the deeds left behind us. Perchance ten, twenty, or even fifty years many intervene."

"How few there are who would dare to address God each night, 'Lord deal with me tomorrow as I have this day dealt with others,' and yet let us never forget that God will do unto us even as we have done unto them."

Calling and Paying the Evangelist*

W. M. Tidwell

THE calling of the evangelist is one of the most important functions of the church. To secure the right evangelist means untold blessing, while to make a mistake and secure the wrong one, often means great disaster.

I. CALLING THE EVANGELIST

Surely in this, as well as all other matters, we need divine direction. Occasionally an evangelist may be called who will do little good and little harm. However, this is not the rule but only the exception. Usually the evangelist is the one who will bring the greatest blessing or do the greatest harm of any one who takes part in the work of the church. He is armed with effective weapons and has an unlimited opportunity for using them. It is a time of expectancy and all are ready to move. A move in the right direction, directed by the Holy Spirit, through the evangelist, means the church edified, souls won for Christ and God glorified. A move in the wrong direction, led by the human or otherwise, means the church is perplexed and bewildered, souls hindered and God dishonored.

We do not know just the man who is suitable to minister at a particular place and a particular time, but *God does*. He has promised to give wisdom. An evangelist may do effective service in one place and at the same time would not be so effective in another. Also, because an evangelist makes good one time is not positive proof that he would be the "very man" at another. Different types of people and different conditions may require different types of ministry.

In calling the evangelist we would surely desire one who has a good experience of grace in his heart, lives above reproach on any lines that might be questionable, and carries a burden for a lost world. We would like an evangelist who is meditative and prayerful during the day rather than one who spends practically all day at the radio listening to the baseball returns or prize fights. We would like an evangelist who will preach all the truth uncompromisingly, with a heart full of love, but we would not want him to leave the impression upon the best and possibly somewhat morbid and conscientious souls that there is an experience, and he has obtained it, that delivers from practically all burdens and sorrows; and that the sun shines brightly and the birds sing sweetly all the time, and thereby unsettle the most devout and cause them to cast away their confidence in the Lord and their experience and come and get it again and thereby become unsettled and confuse others.

We would want him to insist that we can have the blessing and can know it, but we would not want him to make some unreasonable and unscriptural test *as to how we must know it* and thereby

discourage the most devout. We would desire an evangelist who knows the Word of God and will preach it with the power of the Holy Ghost sent down from heaven, without fear or favor. A message that will produce conviction wherever needed, encourage the saints, rejoice heaven and bring consternation in the ranks of sin wherever found.

We would not wish him to spend much time either in private or in public seeking to get a recall. It is said the Universalist preacher, by chance, was asked to preach upon a certain occasion. He was very anxious to return and was busy seeking to so arrange matters. Finally he simply put it to a vote, which is, we think, a very unwise thing to do at any time. Anyway, one good old orthodox deacon arose and very deliberately addressed the Universalist divine in the following manner: "My dear sir, if what you have preached is the truth *we do not need you*, for we will all get in anyway. If what you have preached is a lie *we do not want you*. We therefore excuse you."

Of course no one would desire an evangelist who was looking for a pastorate and spent much of his time among the members very diplomatically informing them that their church would make little progress under existing conditions. That if they could have a change matters would be much better. In a case like this we would be reminded of *Absalom the kisser*, who informed the people that they were not getting a square deal with his father David as king and that if he had the position that they would fare much better. He took his station and as the people came he told them their cause was right, no matter how pernicious it might be, and then he would give them a good kiss and the Bible says he stole the hearts of the people. Of course anything on this order would be repulsive and criminal and deserves condemnation.

II. PAYING THE EVANGELIST

We think this would include not only what he is given in dollars and cents, but our treatment of him in general. It is a poor rule that will not work both ways. We have spoken of the evangelist we would desire to call, and possibly it would be difficult to meet all these requirements, and now we will mention some courtesies he should expect of us: First, we should, just as far as possible, provide for his physical comfort. Meet him on time at the station. Make him feel welcome. If he comes in a car provide a garage for his car. Do not leave it to him to look up a place or let his car be endangered by standing out in the street or weather. If possible, give him a quiet, comfortable place where he can make the best preparation for the services. The farmer who desires the best service out of his mules takes care of them well. We should be as much interested in the evangelist and the work of the Lord as the farmer is in his mules and his crop.

* (Paper read by Rev. Tidwell at Tennessee District Preachers' Convention, at Franklin, Tenn.)

As to his compensation, it is often a good plan to discuss this fully with the evangelist before he arrives. There should be definite understanding just as far as it is possible and in keeping with existing conditions. There are times when it is impossible to make any definite statement as to the amount he is to receive. All that is possible is the freewill offerings and that may be meager. At times one may have some idea as to what these will be. If so, it may be indicated. At other times this is impossible. This should be stated to the evangelist before he arrives. But when it can be done we believe it is a good plan to inform the evangelist, when he is given the call, the minimum amount he will receive. He might receive more and he might not, but he will receive that amount. In deciding upon the amount to be given consideration should be given to distance he must travel, and the expense that will be incurred in coming and returning. The amount given the evangelist should be as liberal as is consistent with the congregation to give, all things being considered.

In conclusion, just a word as to the method of

raising money for the evangelist. This is important. Of course different methods will be used in different places. We would mention a plan that will often solve the problem without a great burden to the church and fearful embarrassment to the evangelist. This is the plan: Before the evangelist arrives take a few minutes during a few services and permit each one to decide what he (D. V.) will give for this purpose. Make the people feel that it is a privilege indeed to contribute to such a worthy cause. Get thus subscribed what per cent of the entire amount you feel necessary, and then raise the remainder by freewill offerings each night during the meeting. Some perhaps will attend who were not at the previous services and they will not have the privilege of helping unless given an opportunity. They will be disappointed and miss the blessing. Do not embarrass the evangelist, if possible, with the "squeeze" offering which also hinders the service. Treat the evangelist royally and send him on his way feeling like he can run through a troop and leap over a wall hoping and secretly praying that you will call him again.

Preparing for Our Lord's Return

J. R. Spittal

What manner of persons ought ye to be in all holy conversation and godliness (2 Peter 3:11).

THE time has come when we need to search our hearts and ask the question, "What manner of person ought I to be?" The Apostle Peter reminds us that he is going to stir up our pure minds by way of remembrance (v. 1).

I. That there will be scoffers in the last days.

II. These would walk after their own wilful desires or lusts, following the inclination of their own evil hearts (v. 3).

III. Note in verse four the spirit of unbelief. Where is the promise of His coming? This is the spirit of the times we are living in. The time when men are using carnal reasoning saying all things continue as from the beginning.

We are reminded by this faithful man of God that in spite of what men say the word of the Lord is sure to be fulfilled even as it was with Noah (vs. 5, 6). He sums up after presenting the argument of the coming of the Lord and what should befall the world with these words, "What manner of person ought ye to be?"

We naturally would suggest that we should be ready. How can we prepare and get ready? This is the question that is filling the minds of many people. The answer is given in the chapter before us.

I. REPENTANCE (v. 9)

There must be a willingness on the part of a sinner to repent. Jesus preached this doctrine when He said, "Unless you repent you shall likewise perish" (Luke 13:3-5). John the Baptist preached it in Matthew 3:2-8. We are reminded by John that there must be fruits meet for repentance, that is to say, our repenting must be genuine, sincere,

never to be repented of. Peter preached it (Acts 2:38; Acts 3:19). Paul preached it (Acts 17:30). It is a confirmed doctrine of the New Testament (2 Cor. 7:10). Repentance then is the first step in readiness for the Lord's coming.

II. HOLINESS OF HEART (v. 11)

Holiness is not something we can take or leave as we may, but it is a necessity according to Hebrews 12:14, "Without holiness no man shall see the Lord." God calls us to it according to 1 Thessalonians 4:7 where the Word says, "For God hath not called us unto uncleanness but unto holiness. It is a provision for the child of God and according to His promise. "Having therefore these promises let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of the Lord" (2 Corinthians 4:1). It is a command according to 1 Peter 1:16, "Be ye holy for I am holy." Verse 11 also reminds us that we have to have holy conversation. How great the need of a people with holy conversation. Our speech should be according to our profession.

The margin of the verse tells us we should be holy in conduct. How fitting is this exhortation. Our whole deportment should speak in favor of holiness, that is, if we have the blessing. The first essential then is to repent, turning away from the former things that are evil and being assured you are pardoned and forgiven. Secondly to seek for a holy heart, adorning the doctrine with holy conversation and holy conduct or consistency. The text would lend us a further suggestion and that is a call to godliness or godlikeness. A man who has sought and found a holy heart by the baptism with the Holy Ghost will want his life to become like God.

Psychology in Preliminaries

Evangelist Oscar Hudson

WE are learning that there is psychology in all that we do. This force predominates to the extent that we act en masse. So we have mob psychology, etc. Leaders in these various fields have recognized this force and have harnessed it to the furtherance of their cause. Mr. Ford captured the popular mind with his phonograph record, "I'll take you there and bring you back," and cashed in on it to the tune of millions of dollars. President Roosevelt accomplished similar political results with "A New Deal," and "The People Want Action."

But the church, in some instances, has been slow to recognize and utilize this human characteristic. I confess that we cannot run on psychology in the work of God, nor depend upon it to supplant or minimize the work of the Holy Spirit; but it is an element of human nature created evidently, by the Lord and for a purpose. Therefore to refuse to recognize it and make no effort to shape it for utilization by the Holy Spirit is to impair our strength and cripple our usefulness.

The preliminaries in our services, it seems to me, are to create a proper psychology for that which is to follow. Stately churches open with a solemn prelude, driving frivolity from the mind, and follow with litany. Our services, of course, should be more spontaneous and free, and if the Holy Spirit does, in reality, inspire all of the proceedings, mass thought along worshipful lines and adoration of the divine will result. But too often, I fear, humanity introduces the drama for entertainment and to draw a crowd, creating a cross section of psychology that hinders or destroys the possibility of divine operation.

Then the main workers themselves may get out of their places, especially in revival meetings, and fail to build and pyramid the proper psychology for the greatest display of divine power. Usually in revival meetings there are three main workers—the pastor, the music director and the evangelist. Each has a special function to perform, separate and apart from the others. Like the works in the watch, if one gets out of his place, it weakens him and jars the whole. The pastor is master of ceremonies. The music director announces the hymns, leads the congregational singing and renders a solo or other special number, leaving the preaching and exhortations for the evangelist.

In my evangelistic experience of more than a quarter of a century, I have worked with few pastors who could add anything to the effectiveness of the services by delivering an exhortation before calling the church to prayer or making the announcements. Usually time is consumed that should be devoted to more important things. The exhortation becomes an old song that has lost its force and the announcement is mixed with trash until it fails to register. If the congregational singing has proceeded properly a worshipful mood should pervade the congregation. A direct call to prayer, naming someone for leader,

does not break the trend of thought, and the spirit of worship rises. Following the announcements, shorn of superfluities, such as, "Services tomorrow at 10:00, a. m., and 7:30, p. m. Brother Talented will now favor us with a special message in song and Dr. Devil Driver will preach," registers, as it is not covered with useless words, neither does it break the psychology already created.

Again, I have seen very few music directors who could add much to the effectiveness of their singing by story telling or exhortation, before, during, or following their song. They usually detract from and weaken their message. The congregation is whetted for and is expecting something clothed in rhythm and melody. If the singer stops to talk the listeners endure it like the radio listeners endure the advertising, that they may enjoy what they expect to follow, but wishing, subconsciously if not otherwise, that it will soon be over that they may enjoy their expectations. The Holy Spirit flows through psychology, but this cuts across the channels and hinders His operations. Then, too, God's hand is upon the evangelist and has his mind so tuned that he can slip right into the situation and carry it to the final climax. It is his message that everything should have been pyramiding to anyway, and for this the people wait. Other things may have been interesting, but if they have encroached upon and spoiled this feature the service is disappointing and its purpose destroyed. Gideon succeeded because "They stood every man in *his place* round about the camp: and all the hosts ran and cried and fled."

An Infidel's Sermon

Never shall I forget the remark of a learned, legal friend who was at one time somewhat skeptical in his views. Said he:

"Did I believe as you do, that the masses of our race are perishing in sin, I should have no rest. I would fly to tell them of salvation. I would labor day and night. I would speak it with all the pathos I could summon. I would warn and expostulate and entreat my fellowmen to turn unto Christ and receive salvation at His hands. *I am astonished at the manner in which the majority of you ministers tell your message. Why do you not act as if you believed your own words?* You have not the earnestness in preaching that we lawyers have in pleading. If we were as tame as you are, we would never carry a single suit."

A decade of years has passed away since that remark was made. I bless God that it was addressed to me. It put a fire into my bones which I hope will burn as long as I live. God preached a stirring sermon to me that day by the mouth of that infidel lawyer.—PETER STRYKER, in *The Gospel Banner*.

GENERAL CHURCH PROGRAM

The Pastor's Leadership in Erecting New Church Buildings

(Continued from November issue)

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

HOW TO ORGANIZE THE CHURCH BUILDING COMMITTEE

The building committee is entrusted with a difficult and most important task. It should proceed with order and system. The following proposals which may be indefinitely varied may offer some suggestive guidance.

THE BUILDING COMMITTEE

It should be a large group, thoroughly representative, including members of all organizations within the church which are to be especially provided for in the new building. Each department in the Sunday school should have representation. There should be women as well as men, and young people as well as older ones.

The committee should be organized with a chairman, secretary and treasurer. These offices together with the chairmen of the subcommittees may well form a cabinet or an executive committee.

SUBCOMMITTEES OF THE BUILDING COMMITTEE

These may be multiplied, though the following will usually be sufficient. They will generally be appointed from the large committee, though for various reasons other members may be asked to serve on these committees.

I. PLANS COMMITTEE

Make careful survey of the community.
Conduct a study of modern church housing.
Inspect by visit or through pictures approved buildings.

Study the literature offered by the Department of Church Extension.

Secure from the Department of Church Extension sketch plans which approximate your needs.

Confer with the finance Committee as to whether or how far the resources of the church may make possible the meeting of all of these needs.

Take the initiative in selecting an architect.

II. FINANCE COMMITTEE

Study the financial methods adopted by other churches.

Secure literature and suggestions from the Department of Church Extension.

Conduct a thorough educational campaign to inform and interest the whole community.

Prepare and submit a financial program.
Keep the church informed regarding receipts and expenditures.

Finance the project by collections and if necessary by borrowing.

III. CONSTRUCTION COMMITTEE

Bring to the general committee recommendations for the letting of all contracts.

Let contracts and see to their fulfillment.

Supervise in a general way the construction of the building.

Have *one member* submit all instructions in writing to the architect or builder.

Submit to the Finance Committee all bills and accounts as they fall due.

IV. EQUIPMENT COMMITTEE

Co-operate with Plans Committee in determining nature of equipment throughout.

Submit complete statement of equipment needed, together with estimates of cost.

On order of the general committee secure all needed equipment.

OF MORE OR LESS MOMENT

The pastor should be appointed a member of the general committee, and he should be *ex officio* a member of all subcommittees.

In taking pledges it may be advisable to use blank checks and interest-bearing notes.

Let the secretary of the general committee make careful records of all transactions, let all accounts of the treasurer be audited, and let a detailed statement of all expenditures be made to the church from time to time and at the completion of the enterprise.—Courtesy Baptist Sunday school Board.

HOW TO FINANCE THE NEW CHURCH BUILDING

The pastor must be the pioneer in building enterprises. Upon him in many cases devolves the work of financing the church building enterprise. Not often, however, do pastors have experience with church building more than once.

It is not our purpose to dictate in any way a method of financing to be applicable under all circumstances. We simply are putting together the experiences of other people so that the pastor who has such a task on his hands may be able to compare his own plans with the plans which have been tried and found successful in other places.

I

A wisely planned building is essential to safe and easy financing. We have said that wise planning and wise financing are the two essentials to success in the building enterprise. These two things cannot be separated. Blunders in the planning of a building make burdens in the financing of it. An economical building plan which wastes no money, an adequate and satisfactory plan which fairly meets the recog-

nized needs of the church will constitute an excellent contribution to the financing of the building. We know of a building which, as the construction progressed, plainly consumed needless money into the thousands of dollars. When this fact became apparent the people became depressed and great difficulty was experienced in meeting the financial obligations. We know of a building which was hastily planned without reference to the needs of the departmental Sunday school and when this fact became known the sense of disappointment was so keen that the financial obligations became all but intolerable. Building committees will do well to lay it to heart, especially if they contemplate incurring serious indebtedness, that a sane building plan which will meet all reasonable tests is the best guaranty that the people will cheerfully bear the financial burden.

II

As means of providing funds for new buildings, churches are in increasing numbers finding it practicable to issue bonds. These can be arranged to mature through a series of years and they can thus be absorbed by the regular contributions of the people. Usually the members are willing to show their faith by subscribing for these bonds and frequently insurance companies and other foreign corporations can be induced to take the bonds.

One pastor states, "Our plan of bonding our property was about as follows: we divided the issue about equally into first and second mortgage bonds, as it is hard to get more than half the value of real estate on a first mortgage. We had the church adopt a mortgage on the whole property. Then we had bonds issued as stated, in two classes. The second mortgage bonds were sold to members and friends of the church. We used the first mortgage bonds as collateral, borrowing on them from local banks. In each case the bonds were issued by the trust company (which acted as our trustee) only as they were needed. They are "On or before twelve-year" bonds, paying 6 per cent interest semi-annually, and bearing coupons like Liberty Bonds.

"As to retiring the bonds, we have a subscription for our building fund, covering a term of years, which is large enough to take care of the interest payments, and also liquidate the bonds before they run out.

III

Some miscellaneous hints may be permitted:

If pledges must be made running into the future, it is usually better to ask for three-year pledges rather than for five-year pledges. If the entire indebtedness cannot be removed by the close of the three-year period, a new campaign seeking new subscriptions can then be conducted.

Pledges payable at frequent intervals, weekly or monthly or quarterly, are more easily met by many people than pledges payable annually.

Some churches ask for pledges in the form of notes, either with or without interest, with the understanding that these notes will be placed with the banks as collateral for necessary loans. Some churches have asked all who would to sign the notes and have per-

mitted others to sign pledges which would not be considered legally binding, thus having two types of subscriptions.

Some churches have found it advisable to state in connection with the printed pledge that the obligation will cease to bind in case of death or removal from the community. It is perhaps better to omit such statement from the printed pledge and let it be written in when the contributor especially insists upon it.

Subscriptions are sometimes made on condition that a given sum is subscribed, or on condition that a given amount is expended on the building.

Shall the subscription campaign be conducted first and the plans for the building be made later or vice versa?

If the subscription campaign is conducted before the building is planned, the people must make subscriptions without knowing what kind of building is to be erected. Perhaps the giving would be more intelligent and more cheerful if there were full information as to the type of building and of the provisions which it would offer.

On the other hand, the building ought to be planned in view of the amount of money which will be available as indicated by the subscriptions. It is a mistake frequently made to suppose that a given building design can be arbitrarily enlarged or cut down as financial conditions may require. Sometimes this is practicable within certain limits. Frequently such changes make it advisable to abandon the plan and start anew.

The proper procedure would seem to be for a wise group of leaders to outline the requirements which should be met in the building as regards style, material and floor space. Such leaders may then forecast roughly the amount of money which might be raised and ask the architect to make preliminary drawings which will as nearly as possible bring together in a given plan the requirements and the probable ability of the congregation. It is thus usually practicable to solve the problem suggested above.

Shall the church alone finance the building or shall help be asked from the general public? Conditions must vary widely and the question can be answered only in a general way. The erection of a creditable church building constitutes a real addition to any community; it frequently enhances the value of property within a radius of miles. The church will itself expect to bear the chief burden involved in the erection of its building, but it is entitled to expect generous sympathy and substantial assistance from the public. Especially is this true where a large enterprise is undertaken, such as is clearly beyond the ability of a sacrificing membership or such as will add materially to its community. It is well in this connection to bear in mind that every contribution may form a real tie between the contributor and the church. If a wide circle of friends can be induced in this way to take stock in the enterprise, their friendship for the church may be cemented and augmented.

OBJECTORS AND OBJECTIONS

It is not to be supposed that so great a project as the erection of a building for the worship and service of God can be carried to completion without obstacles of many kinds being put in the way. There will of course be objectors and objections. Rare tact will be required in dealing with the problems which thus arise. It will be found that some objectors are sincere while others merely wish an excuse for their selfish indifference; some objections may be wise; many will be otherwise.

The success of the building campaign will depend largely upon the tact and skill with which the objectors are dealt with. A long, strong pull and a pull all together is needed to carry through to victory any worth while building enterprise. The helpers will require to be multiplied and the objectors will need to be reduced to the least possible minimum. A few objectors may spread disaffection and even dismay throughout a host of willing workers. It is far better to win and convince objectors than to run over them with a steam roller. We need not discuss here objections in general. Assuming that the building plans have been adopted and that the church is in the campaign for the needed funds, there are certain difficulties which are sure to arise in the form of objections.

"I am opposed to pledging."

Most of us by nature are opposed to pledging and to giving as well. To pledge and to give is to go against nature and to force ourselves to do what a sense of high privilege and duty demands.

The man who says he "never makes pledges" is making a rather rash statement. Did he make no pledges when he took upon himself the solemn obligations of church membership? Did he make no pledge when he stood at the marriage altar and took unto himself a wife? Does he not stand pledged to obey the laws, to pay taxes, to fulfill his obligations as a citizen? Is not his first payment on life insurance a pledge to pay future payments? Is not all life dependent on pledges given or implied and upon faith in such pledges?

It will be easy enough to show this objector that if all should assume the position which he takes, it would be impracticable to erect church buildings. It is of course good to contribute, but he that helps to establish confidence by pledging his gift in advance makes a double contribution.

"The financial plan does not suit me."

These plans are most probably the result of conference and concession. They have doubtless been devised to meet the needs and conditions of the largest number in the community. There will be great gain if there can be unity of method in the money-raising campaign. A good man with the spirit of co-operation will hesitate to break this unity. A simple and frank explanation of this fact and an appeal for complete co-operation will usually win. Of course as a last resort it is always possible to make a special individual adjustment with any member who cannot be induced to accept the general plan.

"I don't believe it can be done."

This objection is difficult to deal with. The man who lacks faith, probably also lacks information and vision. So far as the man has weight or influence his objection will discover other good men who are willing to try. The infusion of a general pervading spirit of faith throughout the church circles will likely help this discouraged brother.

"I am in debt."

Debts arise from a variety of conditions. Successful and prosperous men often contract debts as business ventures. The more they prosper, the farther they go in debt. Prosperous men at times incur debt for a great variety of reasons. A man may buy a home or a farm, thus incurring indebtedness which he may be many years in paying. It is, of course, unthinkable for a man, under these conditions, to plead debt as an exemption from church obligations. Debt may be incurred in the purchase of luxuries; a man may incur debt in order to provide his family a pleasure car. Ought a man to plead such indebtedness as an excuse for failure to bear a fair share of the burdens of his church?

Entirely distinct from all such debts are the obligations which grow out of sickness and other misfortunes, debts against which one cannot match superior resources.

A debt after all is something which one owes, something due. What of the debt we owe to God, what of the obligations we sustain to Christ's church?

There is frequently the objector who will not declare the real basis of his difficulty. He lacks vision; things seem to him good enough as they are; he has no aggressive desire to extend the usefulness and power of the church; he may even mildly resent what he regards as the enthusiasm of his neighbors. Objectors of this kind may be more numerous than we suppose. This class may include some of the wealthiest and most influential members of the church, some who are essential to the real success of the building enterprise. They must of course be patiently dealt with; they must, if possible, be informed and enlisted. Even if the building could be erected and paid for without them, they must be brought into the movement for their own sakes. They may thus be saved to the church and to future usefulness.

(Concluded in January issue)

Hints to Preachers

Prepare twice as much material as you intend to use, the memory is sometimes treacherous (I have surely found this true).

Be natural, not artificial. Do not hurry. If your audience appears cold warm them up. Better stop too soon, than too late. Do not ramble. Be direct. Be bold. Be reckless. Speak distinctly, as if engaged in a long distance telephone conversation. Be simple, friendly, vivid and frank, using plenty of variety.—*Selected by S. ELLSWORTH NOTHSTINE.*

MINISTERIAL RELIEF

The Clear Light of Christmas Time

E. J. FLEMING, *Ministerial Relief Secretary*

I SAT down this morning to write up the Christmas Fund message. I thought "How can a *white* Christmas be applied to those regions where snow seldom or never falls?" And I stopped. To me a Christmas without snow lacks reality. That is because I was reared where snow is abundant at Christmas time. Then I thought, "Is there not something else that is common to all climes that is also common to Christmas time?" And I caught a gleam of *light*—"The Clear Light of Christmas Time." That is everywhere—North, South, East, West; in America, in China, in Africa, everywhere the Christ-child story is told. It is that story which illumines the ways which men travel. It breaks through the dark walls that hide sin; it lightens up the haunts of evil; it penetrates the retreats of the selfish; it unlocks the doors of the secluded; it enters the homes of the rich, of the poor; of the high, of the lowly; of the young, of the aged. Its beams are shed abroad under the spell of unselfish thought for others. And all because of Him who came "not to be ministered unto, but to minister"; not to receive, but to give.

LEST WE FORGET

The Christmas occasion reminds us in a most loving way that the church and its friends owe an obligation to the aged and needy ministers. These ministers gave their lives in youth to the work of the ministry of the church. With a purpose to serve their Lord and accomplish the work of the ministry they turned resolutely from every call to secular employment with its possibilities of wealth and accumulations for old age comfort. They turned from lucrative employment and followed the Love Man of Galilee. There was one burning thought within their hearts—a passion to win lost men to Christ and a yearning to see the church reared in the stature of Jesus.

THE INEVITABLE CHANGE

The years passed, oh, so rapidly. Age and infirmity came upon them unbidden. The temporal needs continued, increased by special needs of old age. Some are smitten with loss of sight and all the glories of nature and art shut away. Some suffer the loss of hearing, with speech of loved voices and the throbbing strains of beautiful music and song shut away. Others are stricken with disease that gradually consumes the strength and vitality.

How greatly these dear ones need food suitable for old age, clothing suitable to the requirements of declining energy, and shelter as comfortable as possible. Then, too, we must not forget that old age battling with disease needs the counsel of able physicians and proper medicines to relieve physical pain.

During the past year the Christmas Fund helped

an aged minister to secure a much-needed winter overcoat. Another was compelled to cease doing janitor work and was helped to prepare for winter. A cancerous affection made life burdensome for another, but a gift from the Christmas Fund brought needed medical care. The aged widow of a foreign missionary was aided in her last days by receiving hospital care before she went to be with Jesus. Another minister compelled to retire from active work because of tuberculosis was aided to secure relief from that malady. The wife of a retired minister had been ill for months and finally submitted to an operation; the Christmas Fund helped in that hard place. Another pastor, compelled to retire from active service because of age and sickness, was aided from this fund. The wife of a retired missionary, herself having a record of distinguished service in the foreign field, was aided in securing some dental surgery that will mean restored health and prolonged life.

EMERGENCIES AMONG ACTIVE MINISTERS

The Ministerial Relief Fund is not sufficient to allow any help to be given to ministers who are in active service when overtaken by *emergencies*. The average minister lives on so meager a salary that he is unable to lay anything by for the rainy day emergency. He may be seriously ill for several weeks, may be in the hospital; he may be laid up from injuries received in an auto or other accident. His wife or his children may be seriously ill, or injured in accidents. The Christmas Fund comes to the aid of the active minister in such cases. What a blessing! He is reminded by it that the Christmas light and spirit may cross his path whenever the need arises.

The emergency needs among active ministers have been met from the Christmas Fund in a variety of urgent cases. A pastor suffered a broken leg; part of his hospital bill was paid. One pastor went to the hospital with a nervous collapse; he was aided from the Christmas Fund. A much-loved pastor and his wife were laid up many weeks from an auto accident; a check helped them. An evangelist, his wife and his son were injured in an auto accident; a check helped smooth a hard road for them. A young evangelist was killed in an auto accident; his wife was injured a few days later; then a baby came; she was aided from the Christmas Fund. Later she found steady employment. A young pastor's wife and two children received help from this fund while the husband and father hung between life and death recovering from a very serious operation. In another case the little child of a pastor was so seriously burned that long hospital treatment was necessary to save that little life. The Christmas Fund helped.

WHEN?

Who knows when an *aged* minister *on your district* may need emergency assistance? Who knows when an active pastor or evangelist *on your district* may need aid in one of these emergency cases? Should not every pastor urge upon his church and people to make a contribution to the Christmas Fund at Christmas time? Should not every friend of the

minister join in making this occasion a double blessing—to himself by responding, to others in need by helping to supply that need?

It is interesting to know that so many of our 1937 District Assemblies either directly recommend that every church take a Christmas offering, or in some way urged that a special offering be taken in each local church to be applied to this splendid work.

Christmas Sermon Material

JESUS laid his hand in blessing upon little children and said “Suffer little children, and forbid them not, to come unto me.”

He used a child to teach humility and faith. In heaven the guardian angels of children are shown special favor.

The minister in midlife has no time to engage in money-making. Generally his support is insufficient to enable him to save up for emergencies or old age.

The minister’s call is for life. The church that uses labors through his working years is obligated to provide for his old age, if he needs.

Nothing so cheers and comforts the aged and needy minister as substantial proof that the church remembers him when his work-days are ended and he is just “waiting for God’s chariot.”

What do we owe to the ministry? Was the minister instrumental in getting you saved and sanctified? And getting you into the fellowship and service of the church? Did his counsel aid you in life’s battles? Did his example of unselfish service inspire you to unselfish service? Did his zeal kindle your zeal? What do you owe to the minister?

“The Clear Light of Christmas Time” is set ablaze by *loving thoughts of others*. That was the Master’s idea. He came into the world for *others*. He lived and labored, taught and preached, suffered and died, for *others*. The Christmas light shines for *others*.

In our Christmas planning shall we forget grandfather and grandmother, father and mother, son and daughter—or shall we be likely to do so? How we would miss the shine on their faces on Christmas morning if we forgot them! How sad their hearts would be if they were forgotten on this day-of-days when the whole world is ablaze with the light for *others*. But would it not be tragic to have this beautiful spirit denied to men and women who have grown aged and feeble in the ministerial service of the church?

The regular Ministerial Relief Fund is raised through the General Budget and is designed to care for regular cases of ministerial relief. But the amount available from that source is not sufficient to meet the many emergencies that arise among aged ministers and their wives, and the widows of deceased ministers. Changing seasons bring need of special clothing, advancing age brings increased attacks of sickness, and sometimes accidents mar their lives. How shall these pressing special and emergency needs be met? Through the Christmas Fund.

There are 107 on the Ministerial Relief roll. Some were compelled to retire because of old age infirmities. Some are widows of ministers who died in the service of the church. All of them are *either* aged or sick. Some of them are *both* aged and sick. None of them has any regular means of support. Some of them would be driven to the poorhouse if it were not for the Ministerial Relief Fund. It stretches forth the hand of godly helpfulness bearing food, clothing, shelter, medicines for the sick, and other necessities of life. But its ministries are limited by the amount available. The Christmas Fund supplements the regular Relief Fund.

We have 140,000 Nazarenes. Would it be possible for them—all of them—on the average to give a thin dime for this purpose? That would make us \$14,000. Some might not be able to give the dime. But enough others could give a quarter or a half dollar or a dollar. Even the children would help if the matter were placed before them. Try it!

Finally, a poster is being sent to every pastor. Please put it up in a conspicuous place and call the attention of your people to it. Plan to take the offering as a Christmas gift to Christ for His worn-out servants.

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N. Y. P. S.
S. T. Ludwig

The Devotional Program

YOUR YOUNG PEOPLE’S SOCIETY

ONE of the most important problems of the N.Y.P.S. is the matter of interesting and worth while devotional services. Every pastor is concerned about this important feature.

The General Council of the N.Y.P.S. is trying to meet this issue in a definite way. Unit type programs will be used during 1938. This will permit a thorough study of some of the problems that face young people today. It will give us an opportunity to study carefully the important doctrines of the church. This will greatly assist in training young people to become useful and established Christians.

Furthermore, these lessons will be arranged in a little different manner. They will be more suggestive of program plans and novel ways to produce variety in the devotional service. In this manner we hope to create a more unified approach to the problems that confront young people throughout the movement. We believe that the average society will derive more good help and solid instruction from a program that has some unity and continuity about it, than they will from just “hit and miss” lesson spurts.

May we also call your attention to the section in *The Young People’s Journal* entitled, “Missionary Education for Young People.” In addition to the regular study of the correlated text you will find much additional source material from which committees may draw to build an interesting and challenging missionary program.

The first unit to be studied in the new year is as follows:

UNIT I ESSENTIALS IN DAILY LIVING

January 9—Sailing or Drifting.

January 16—Strength for Life Through Worship.

January 23—Adjusting Myself In Life.

January 30—Making Each Week Count for God.

We greatly appreciate your interest in the devotional meetings of the N.Y.P.S. We will be grateful for your support in urging your young people to use the lesson topics and materials appearing in *THE JOURNAL* each month. If you are not now receiving a copy of this monthly publication for young people, send us your request for a sample copy and a two cent stamp—you will receive the copy free.

Ramblings from the Roving Correspondent

EVERYTHING that is done in a church service should be done with the thought and in the spirit of worship. That includes announcements, offerings, special and congregational singing and all else. The R. C. has often wondered how much of levity and cheap joking would be eliminated by an appreciation of the truth of the foregoing statement.

Most of us have witnessed special offerings in revivals, assemblies and campmeetings that were anything but conducive to a spirit of devotion and worship. Do you not think that at least occasionally we are inclined to let the atmosphere of a Rotarian luncheon meeting creep into what should be our services of worship?

Offerings and the singing, congregational and special, are the offending entering wedges. We specialize in special offerings. To a great extent they are a distinguishing characteristic of the holiness movement. Our people get blessed in sacrificial giving. We believe in giving until it hurts. To "raise" an offering is no small task. Some outstanding preachers have not the knack for it. A number of rather ordinary preachers are successful offering "raisers." There must be a tremendous temptation to wise-crack, pull puns and be funny in order to keep a crowd in good spirits and hold their attention. But, brethren, if the Lord were sitting in person on the platform, would we take the liberties in which we now indulge?

Our church is supposed to stress Christian stewardship—and we do stress it. The stewardship of money means that all we have is the Lord's. When we give, we give to the Lord what He has entrusted to us. It seems to us that if we want our people to feel that when they give, they give to the Lord and not to the church or the preacher, that we should create an atmosphere of worship and devotion in connection with any offering, be it large or small.

Fine Motives—Faulty Methods

WILLIAM T. WENDELL

A SEA CAPTAIN who in the old days had sailed ships in pursuit of whales one day heard a sermon. Later someone asked him how he liked the discourse. He replied, "Well, it was a fine message, but the preacher failed to cast the harpoon at the close."

Another minister, one whom I heard very recently, did "cast the harpoon" at the ending of his sermon. It was a real gospel proclamation to which we had listened; our hearts had been made to burn within us as we saw Christ exalted as the "perfect present Savior." It was indeed a precious proclamation of the Master's power to redeem to the uttermost. Climaxing his closing the speaker asked everyone to bow the head. Then he made a fervent appeal to anyone who wanted to know this Jesus vitally; with beautiful entreaty he besought hearers conscious of their need to make known their heart hunger by raising the hand. The Spirit was speaking to people that moment.

But that noble pastor made a mistake during his exhortation. *He* talked every second of that invitation period. What he said was good, and to the point. But his error was in failing to cease speaking, every once in a while for the fraction of a moment in order to give any earnest seeking soul the opportunity to raise the hand. Of course this raising the hand could have been done while the preacher was pleading. But much more likely there would have been a response if he had paused occasionally, and in the solemn silence waited for the uplifted hand.

It is with regret that I write that there was no one who responded to his beseechings. There might have been some manifestation had he realized the truth that "silence is golden" sometimes, oftentimes when the evangelistic appeal is made at the close of a gospel message. In such "flashes of silence" the Holy Spirit may have the opportunity to give the gentle urge which will at certain seasons result in decision, and in the outward signs of such resolve.

God give us wisdom to avoid, when the situation demands this "a multitude of words!"

Topics discussed at the North Pacific District Pastors' Retreat, Salem, Oregon, February 9 to 11, 1937. Chairman, District Superintendent E. E. Martin; special speakers, Professor A. S. London and Dr. R. V. DeLong:

Tuesday: Church Publicity, Pastoral Calling, Hopes and Fears of a Young Minister, Problems of Small Community Churches, How to Have Old-fashioned Revivals.

Wednesday: Entering and Leaving a Pastorate, The Pastor's Passion for Souls, Putting on a Real Nazarene Program, Financing the Church.

Thursday: The Pastor and Details of the Church, Evangelistic Singing in Revival Campaigns, How to Make our Pastor's Retreat an Annual Success, What I as a Pastor can do to make My Church Go.

BOOK CHATS



P. H. Lunn

FOR this month's Book Chat we shall give very brief sketches of the contents of several of the new books that should interest our readers.

Another G. Campbell Morgan book is out. It is *THE GREAT PHYSICIAN* (Revell—\$2.50). In this volume of exactly 400 pages Dr. Morgan's gifts as a Bible expositor are at their best. He deals with fifty incidents in Scripture where Jesus dealt with individuals. Naturally this wide scope would embrace an interestingly varied group of persons. Among them are several of the apostles, John the Baptist, Nicodemus, several who felt the Master's healing touch such as the impotent man, the leper, the palsied man, the man with a withered hand, the demoniac, and others. Included also are those with whom Jesus took special pains in explaining kingdom mysteries—Nicodemus, the young ruler, the Samaritan woman, the lawyer and many more.

Dr. Morgan's material always impresses us as not being put out just to be writing a book or a sermon. His messages are like some pictures that instead of being flat looking have perspective, that show mountains, trees and sky away in the distance while other claim your attention in the foreground.

Incidentally other rather recent works of Morgan's are: "Great Chapters of the Bible" (\$2.50); "God's Last Word to Man," a study of Hebrews (\$1.50); "Hosea: The Heart and Holiness of God" (\$1.50).

One of our preacher friends who makes a specialty of careful and constant Bible study and reflects it in his preaching, owns every book that Morgan has written and orders each new one as it comes from the press, sight unseen.

A book that impressed me after just a quick glance at the list of contents is *CONCERNING PREACHERS* by Josiah B. Tidwell (Revell—\$1.50). The author is Professor of Biblical Theology at Baylor University. This title scarcely needs any elucidation and the contents are just what the title would indicate, but the publishers for good measure have added a sub-title "What All Preachers Should Know." And we can't take issue with them on it.

An amazing thing about this book is the many ramifications of a minister's field and work that it covers in its small compass of 188 pages. It starts with preacher texts or Scripture admonitions to preachers. Then some serious considerations of the "Permanence of the Preaching Office." No preacher can read too much along this line. Next a chapter especially for ministerial students. Then several chapters in which very succinctly are discussed: the preacher's call, his body, his intellect, his soul, his family, his field, his church, his public services, his sermon; the preacher and society, occasional services such as funerals, marriages, ordinances, etc.; pastoral oversight, other preachers.

What we consider an outstanding book is *PETER AND HIS LORD* by Clarence E. Macartney (Cokesbury—\$1.75). Dr. Macartney is a former Presbyterian moderator and has always stood four-square for the fundamentals of the Christian faith. The book has twenty-one sermons on the life of Peter. No type of gospel message can be made so full of human interest and so helpful in practical applications as a biographical sermon. Macartney is never superficial. His material has depth of content, breadth of appeal, and height

of eloquence that make him a safe preacher to read after. A preacher would have to be disinterested in character study and biographical preaching in order to be disappointed in this volume.

Then we present *HENRY WARD BEECHER'S SPEAKING ART* by Lionel Crocker (Revell—\$2.00). This volume of 243 pages is in reality a combination of what might have been amplified into three separate volumes. First there are six chapters discussing Beecher's art of public speaking. Some who are qualified to speak as authorities say that Henry Ward Beecher was the greatest preacher of the past two hundred years. If that is true an analysis of his methods should be beneficial especially to younger ministers. Then there are six chapters taken from Beecher's writing in which he discusses the technique of public speaking. Follows then a number of chapters containing "Beecher's Yale Lectures on Preaching" edited for this particular volume.

This book we do not recommend for general consumption as we have the former volumes mentioned in this Chat. For the minister desirous of excelling as a public speaker it is a treasure of worth while suggestions.

Problems Peculiar to Preachers Chas. A. Gibson

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

Q. What should be the attitude of the District Superintendent toward the pastor's salary? Should he insist upon the church paying a living wage?

A. The Superintendent will likely always do what he can to get the best support possible for the pastor. It must always be kept in mind that the District Superintendent does not hire the pastor and that all he can do is to advise and urge the board and the people to care for this matter. This he should and nearly every case will do. However, there may be cases where he is a better friend to the pastor by not doing this than by making an issue out of it, for in some cases there is a feeling against the pastor that will be aggravated by such a move. There seems to be no way to state what would be a living wage for the pastor for several reasons. For instance, a city pastorate costs in living expenses, in many cases, more than twice as much as a small town pastorate. Some churches are great to support the pastor by way of donations in addition to whatever salary he may receive. All these things would have to be considered in arriving at what might be termed a living wage.

Q. I need more money and felt led to another church that was larger and could give better support. My Superintendent seems to like me and appreciated my work. Why do you suppose he failed to recommend me to this better place? I have served smaller churches for seven years; am a college graduate.

A. I cannot get from your question nearly all the facts. Yours is an interesting case. I wish I knew what kind of a student you were in school. I do not mean by that altogether what grades you received. I would like to know if you had a large ego. If I could talk with you I would ask you to define education for me. I would like to know how you get on with folks; if you mingle with the poor and rich alike; if you make the matter of your college work stand out before them, or if you hide it in the body of a day's work

well done. I could know better how to answer if I knew how many churches you had served in the seven years you speak of; if I knew how the vote on your return was; if I could talk with the Superintendent as to your attitude toward general and district interests. You likely need some more training in the field you are now in, and I suggest that instead of seeking a larger church and a bigger salary you build just such a place where you are, then you can easily be changed to one the size you leave with a better opportunity. Some of the cases that are similar to yours which have come to attention reveal an overestimate of one's worth, and a background of some sort that must be corrected over a period of years. Time will likely prove to you that your Superintendent is the best friend you have and that he has, in his failure to recommend you to this church, done you a favor you will live to thank him for.

Q. Some years ago I served the church in the town where I now live, and was successful. I am now in the evangelistic field but not many calls come, and none from other districts. Why do I not receive calls?

A. I would have to know more about your work to answer this. I venture that your living in the town where you once pastored does not help you at all. It may be known that you interfere with the work and make suggestions regarding it to your friends and members of the local church. You have not aimed to hinder the pastor, but if you have done this it surely has hindered. If I were talking with you, you would ask me why the pastor never talked with you about this. He is afraid lest you carry his statement to some of your friends and thus further complicate matters. I suggest that you move to some other town where you have never pastored and when you do, stop all communication with this church. I may not have the reason why you are not called, but I know if you are guilty of the above, the information will scatter fast. I wish I knew you personally; I would like to talk with you and will pray for you.

Q. After pastoring for a certain length of time in a small town church, but with good success, and with a call back for the following year, I decided to resign and enter the evangelistic field. My Superintendent felt I was unwise and advised against my plan, but gave me every co-operation. I entered the field and transferred to another district; have tried now for two years and had only fair success and wife and I both feel we have made a sad mistake. We have applied for pastorates on three different districts and no opening has come save a small mountain church where we can scarcely make a living. We are desperate. What shall we do?

A. Walk into the only open door that seems to be presented and make such a good record that the people will be calling for you. While you are serving this church study not only books, but yourself, and folks in general. Analyze your style of preaching to see if there has been too much either of ego or of negative presentation in it. Keep in mind that the Bible was right when it stated, "In the multitude of counsellors there is safety."

Q. Is it wise to have a chairman of the church board and let the pastor act only as an ordinary member?

A. It does not seem to me that this procedure is either wise or in accordance with our Manual. The Manual states, "The pastor shall be, ex officio, president of the local church, chairman of the church board, etc." (§ 63, page 58).

Q. We have a Sunday school superintendent who is untidy, a poor reader, and otherwise unable to succeed. The people are afraid to change for fear they will hurt his feelings. What can be done?

A. I do not know that anything can be done in a circumstance such as is here described. The election of the superintendent is up to the people and the vote is a ballot

vote. You could see that someone who is clean, attractive and fitted is nominated, even if the present one is nominated, and the people might surprise you by voting this better man in. It would be worth the trial.

Q. Is it consistent for a pastor to preach occasionally at a mission and yet warn his people to stay away from the same mission because it is not true to our doctrines?

A. I think this question answers itself. Of course it is not consistent. The pastor may preach a clean gospel the night he goes but how can he know that another will not preach a clear message the night a member might go. The pastor should preach by example as well as by outline to his church folks.

Q. Is the acceptance of tithe from a member of another one of our churches right?

A. It would not be right, and to encourage the same would be to break down the whole system of tithing. Encourage the member to either send the tithe back to his own church, or if he lives within your field, get him to transfer to your church. Allow no argument regarding the standing of the church in which the member keeps membership to encourage you to be a party to the breaking down of the system of giving outlined in the Bible.

ILLUSTRATIONS

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

Heaping Coals of Fire

A Quaker had a quarrelsome neighbor, whose cow often broke into the Quaker's well-cultivated garden. One morning, having driven the cow from his premises to her owner's house, he said to him, "Friend, I have driven thy cow home once more; and if I find her in my garden again—" "Suppose you do!" his neighbor angrily exclaimed, "what will you do?" "Why," calmly said the Quaker, "I'll drive her home to thee again, friend." The cow never again troubled the Quaker.—From *The Free Methodist*, submitted by W. A. LAYFIELD.

Which of These Crowns Will Be Yours?

It is said that a Christian worker once had a vision. It seemed that an angel appeared to him. Leaving him for a moment, the angel seemed to enter into an inner vault and return, holding in his hands a crown of incomparable beauty, blazing with diamonds. "This," the angel said, "was the crown that God designed for you when you were a young man, but you refused to surrender yourself and your life to the complete will of God; and now this crown is forfeited—it never can be yours." The angel went back into the vault and came out with another crown, still beautiful but with only a few jewels. "And this," said the angel, "could still have been yours in your middle age; but you gave your mature years to a luxurious and indolent discipleship, and this crown too is gone." Again the angel went into the vault, and this time returned with a simple gold circlet, severely plain,

and said, "Now in your old age you have said 'Yes' to all the will of God, the thing you should have done back in your early manhood. Christ is glad, and is giving to you His blessing just as He would have done back there, but this crown is now all the crown that can be yours."

This illustration, though unhackneyed, is an old one. At least fifty years ago it was told by an old minister in a sermon. Listening to him was a young man of twenty-one, who had just been converted. This young man was deeply impressed. He went home and after an earnest prayer to God for guidance, opened his Bible by chance to a verse that he had never consciously seen before, "Behold, I come quickly: hold fast that thou hast, that no man take thy crown." He too saw the angel, and right there made a total surrender of his life. Years passed, and business income worth thousands of dollars opened before him. At the same time came God's silent heart tug to a scanty and precarious support in the ministry of Christ. Again he thought of the crown and yielded to the call. After a pastorate of ten or twelve years, a pastorate rich and fruitful both in souls and in financial remuneration, came the silent call to a world-wide evangelism. "And for three Sundays," he said, "I could only stand before my people and sob." But again he saw the angel with the blazing crown, and finished his course in the will of God till at last he was called into the presence of Christ to hear His welcome and await the day when the crown for which he worked would be his. (Source unknown.)—*Submitted by W. W. CLAY.*

While pastor of a certain church I went out a few miles from town to visit a man whose wife was a member of our church. I found the man to be quite an elderly man, and one who had lived a hard, wicked life. I had a good visit with him and prayed with the family. When I was leaving I insisted that he should attend the services, and he assured me, "I like you and enjoy having you visit me, and I am going to come to church and hear you preach." For more than a year I dealt with this man and he always gave me the same replies when I approached him on church and salvation. He did finally come to the church but it was when the undertaker brought him. I had prayed with him and, thanks be to God for His tender mercy, had helped him to God. A man, age 76 years, 9 months, found God just sixteen hours before he leaped into eternity. Listen, friend of mine, it is dangerous; do not delay.—*Submitted by GEORGE M. KNIGHT.*

Opportunity—The Last and Lost

One Sunday noon some weeks ago I sat in our men's Bible class at Sunday school beside a man whom I had known for years. He was a close friend of mine. While a very fine personality, he did not make a definite, positive profession of religion. He enjoyed each Sunday school session, and evinced deep interest in Scripture subjects.

More than once I had spoken to him about personal salvation and the necessity of accepting Christ as Savior. While sympathetic to my exhortations he would not commit himself as a wretched, sinner lost to the grace of God.

On this particular Sunday he and I were sitting alone in the section of the church where class was taught. It was a few minutes before the members of the school would assemble for the beginning exercises. The thought came to me then, "Here is another opportunity to speak to Mr. X about his soul."

But for some reason our conversation was diverted to other themes; and I said nothing to him about turning to Calvary.

I never saw him alive again. The following Thursday I met downtown a member of our church, who said to me, "It's sad about Mr. X's death, isn't it?" This was my first knowledge of his passing. The day before he had dropped dead. That evening I hurried out to his home. As I stood beside his sumptuous casket in the parlor and looked upon

his features, so composed in the marble majesty of death, I could have had reasons, could I not, for feeling remorseful, since I had allowed our conversation, a few days before to be switched to minor topics, instead of having to do with "the one thing needful"?

I think I know a little how D. L. Moody felt. He confessed in one of his sermons that the Sunday night before the Chicago fire he failed, at the close of his gospel discourse, to give an invitation to his hearers to accept Christ, as he was preaching in the great Illinois city. Then the great conflagration came and some of his audience he never saw alive again. For the rest of his life regret for not making use of his opportunity haunted the evangelist.

Every Christian is in a sense, to be a preacher (Acts 8:4). May the feeling of urgency possess us as we say, "I preached as never sure to preach again, and as a dying man to dying men."—WILLIAM T. WENDELL.

An Honest Opposer Sanctified

Dr. Godbey was preaching at a certain campmeeting, and there was a flood of victory and spiritual power. One day a big man from another state came in on the train. He had been sent by the preachers of his state to try to upset the second blessing folks, as they thought that they were heretics. He was an honest opposer who had never had the light before. The people at the camp treated him kindly. It was not long before he began to be under deep conviction. Finally one day he said to Dr. Godbey, "Brother Godbey, I have come to the conclusion that you people have something that I do not have." He requested prayer. He confessed his mission to the camp and asked God to forgive him. Finally he got sanctified wholly and shouted the praises of God. He was a regular attendant of the camp afterward from year to year. Finally one year he was missed at the great campmeeting, and someone inquired of him and was told that he had passed away shouting the praises of God.—Taken from the writings of Dr. W. B. Godbey, *submitted by W. A. LAYFIELD.*

The Beautiful Home

Coming home from work one day, Brother Ben Zepeda of Figueroa Street Church was offered a drink. After refusing the drink he was offered a cigarette.

"I don't smoke," was his answer.

"You must save a lot of money," the fellow said. "Are you buying a property some place?"

"Yes, I am," Brother Ben answered.

"Where?"

"Up there," he said, and he pointed toward heaven, up toward that beautiful home.—*Submitted by HILARIO LARRY PENA.*

Patience

Sir Issac Newton, one of the greatest of men, labored for eight years preparing the manuscript of one of his great works. One day he came into his study, and found that his little dog, Diamond, had knocked over a candle, and burned all his papers. Without a sign of anger or impatience, the great, good man quietly remarked, "Oh, Diamond, little do you know the labor and trouble to which you have put your master!" and without worrying he sat down to do that vast work over again.—*Peniel Herald*—*Submitted by VERNON L. WILCOX.*

Never Take Chances

Being employed by the United States Department of Agriculture, last winter I was surveying a line around a tract of pine timber, and the needle of the compass stuck. I did not notice it as we were hurrying to finish that evening so as not to have to go back the next morning for only an

hour's work. When I did notice it had stuck, I knew we had gone only a short distance so I said to the chainman, "Well, as we have gone only a short way I will swing a couple of degrees, and we will come out all O.K." But when we came out we were about forty degrees off our bearing and about fifteen chains off. It pays to be sure. Never be satisfied until we are sure our sins are under the blood. We can know we are on the right bearing if we will accept the Holy Ghost as our compass of life.—Submitted by L. ROY ION.

My wife and I took a small pastorate with small salary but believed God would help us. One day we were very low on money and really needed some groceries, gas and other supplies. My wife and I prayed and asked God to help. We felt that God had answered prayer. A lady had given us some apricots to can but we had no sugar nor money to buy any, but since we believed God was going to hear our cry, we put the apricots on to cook, and before they were done a lady came by and said, "Here is a check for \$3. The Lord said to give it to you." We shouted for joy for God had again shown us that He will hear and answer prayer.—Submitted by J. ERBEN MOORE, JR.

Hints to Christian Workers

H. B. GARVIN

III. DOMESTIC PROBLEMS

AS Christian workers we owe a duty of service to the public which we are serving, but it must be remembered that no amount of public service for God and the Church will ever excuse a mother or father from the responsibility of properly training, and carefully protecting their own children. Like Noah of old, we ought to at least have our own children in the "Ark."

The home life of the minister or Christian worker will contribute much either to success or failure in his calling. For this reason Christian workers should use care and seek wisdom from God in the selection of a life companion.

Do you have patience and forgiveness for the public under the stress and strain of accident and disappointment? Then have double patience and forgiveness in your own home. Courtesy and chivalry will cost less and return the greatest dividends when invested in home markets.

Much is expected by way of example from the minister's family, and this is well and good as long as it is within the bounds of reason. But care must be taken by parents who are thus in public service not to allow the matter to be overdone. Our children are human, and we must not allow them to be nagged and driven to extremes lest they be turned from the right way in utter disgust and discouragement. We must save our own while we are saving others.

When it comes to the counseling of others a minister can well afford to give advice sparingly in cases involving domestic relations, and more especially in difficulties arising between husband and wife. But when advice is asked for both sides may be given a fair and impartial hearing.

Let your parishioners know that you stand ready at all times to hear their troubles, but teach them not to un-bosom their domestic difficulties to other members of the church. If they are told only to the pastor and his wife they may be forgotten and forever buried when they are healed. *But not so if they have been broadcast to other friends.*

In seeking to adjust misunderstandings, avoid probing too deeply into "old sores," especially if they already show signs of healing. "Sores" heal more quickly if they are thoroughly disinfected and then let alone. The divine ointment of prayer and faith may be used freely in such cases, and one should seek always to "pour oil upon the troubled waters." "Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9).

The cause of Christ will be greatly helped if Christian workers will be modest, considerate and helpful when in the homes of others. If you are not in a position to help with the work in the home, you can at least seek to wait upon yourself.

When making pastoral visits be courageous, but not bold or uncouth. Remember that you are looked upon as a spiritual adviser, therefore do not hesitate to read or quote the Bible, and pray. But even in this be thoughtful of the rights of others, and especially be considerate when the time element is involved.

From Our Mail Bag

LEAFING through the September issue of THE PREACHER'S MAGAZINE, to note the subjects discussed before taking time to read any of them, I came upon "Why Do They Do it?" by A Roving Correspondent. The short articles in previous issues by this writer having proved so interesting and helpful to me. I read this one at once. And before I had finished it I was wondering if the writer could possibly have slipped into one of the services of my church. When I had finished the article I breathed the prayer, "God help me." And I thanked God for the Roving Correspondent, whoever he may be, whether minister or layman. I felt that his message was "of the Lord," and that He was trying to show me how I could enrich the services, so that the hungry sheep might be better fed and that the weary and wounded might really find the "balm in Gilead."

Then I thought of the Roving Correspondent's article in the August issue calling attention to the sad fact that so many preachers read the scripture lesson so poorly, and that when I had read it I wanted to read the scriptures better so that the very reading of the Word would help to make up for the weaknesses of my sermon.

But leafing on through the MAGAZINE I came to the letter of An Experienced Preacher. Having been in the active ministry for more than thirty years I presume I would be classed also as an experienced preacher. I hasten to confess, however, that our Roving Correspondent makes me wish I had more, or at least better experience in leading the church "over the which," I trust, "the Holy Ghost has made me the overseer." And it may be only lack of "experience" on my part, but it had never dawned upon me that the "criticisms" were not as "wholesome and constructive" as those of any other writer in the MAGAZINE. And I feel sure that many of our preachers, both "experienced" and "inexperienced," have been really helped by them. If this is true, I am confident An Experienced Preacher will be satisfied to have our good friend continue as a Roving Correspondent, looking us over from the pew and kindly pointing out our shortcomings, for the benefit of those of us who feel we need his counsel and friendly criticism in "the work of the ministry."

O God, make us all more "able ministers of the New Testament!" Enable us to "preach the unsearchable riches of Christ" "with the Holy Ghost sent down from heaven." Teach us how to lead the flock "into green pastures" and "beside the still waters." Make us better "examples of the believers, in word, in conversation, in charity, in spirit, in faith, in purity"!

(Signed) A. PARSON.

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

Christmas Sermon Seed

The Miracle of Christmas—"Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

Keeping Christmas Christian—"That in all things he might have the pre-eminence" (Colossians 1:18).

The Voice of Hope—"Fear not: for, behold I bring you good tidings of great joy, which shall be to all people." A message for an age of doubt, disillusionment and fear (Luke 2:10).

The Wisdom of the Wise Men—"There came wise men saying, 'Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him'" (Matthew 2:1, 2).

The Afterglow of Christmas—"The shepherds returned, glorifying and praising God" (Luke 2:20).

That Christmas Service

Did you know that the Nazarene Publishing House is well prepared to help you solve the problem of your Christmas service? Perhaps you have been wanting something different from the order of the years past. Have you tried the story cantatas published by our House and written with a view of adaptation to our average church? The most popular of these is entitled *Wonderful* and is written by Rev. Haldor Lillenas. Another most excellent service by the same author is *While Shepherds Watched*. Another is entitled *The Quest of the Magi*, prepared by Haldor Lillenas and L. A. Reed. For the Sunday school service is the new 1937 service entitled *Love Divine*. Other services of previous years are also available. Perhaps your young people are looking for Christmas carols suitable for outdoor singing at the homes of shut-ins. "New Christmas Songs" by Lillenas or "The World's Best Christmas Carols" by Sturgis will doubtless meet the need. The latter is thirty cents, the others from ten to fifteen cents each.

Witnessing by Candlelight

Custom has built a close association between Christmas and candles. Many have used this fact to teach religious truth. Christ is indeed the *Light of the world*. A very effective use of the idea has been made by a few to impress the need of faithful witnessing for Christ. The setting of the service is deeply worshipful. Those who are to participate, either the whole congregation or persons chosen are given

candles. Before the manger scene is a glowing candle. As a climax to the service the participants form a line, not too close together. The leader lights his candle at the altar and gives his testimony, telling what Christ has meant to him personally. This done he lights his neighbor's candle, who in turn gives his testimony and lights his neighbor's candle. When the circle has been completed all join in singing, "We'll Girdle the Globe with Salvation," or some other appropriate selection.

What Is the Task of the Church?

This is the central question: How can sinful man become good? First and foremost, the poisoned sources of conduct, the personal center itself, must be cleansed, in order that conduct may itself be purified. This takes place through that faith which is simply the reception of the generous gift of the divine love. Through this faith fallen man is once more restored to his original position which was his by creation; he is once again united with the source of all good. Man becomes good because he is placed within the love of God.

Therefore the most important thing that the Church can do, even in view of, and indeed just because of the great social world problems of the day, is simply this: she must make a supreme effort to make it possible for men and women to be renewed by the Word and the Spirit of God, by the reception of the divinely generous love of God. What the world needs is not, first of all, new systems and institutions, but new men and women. This personalism is the distinctive feature of the genuinely Christian ethic.

But this personalism must not be confused as it often is with individualism. True faith is the very opposite of all individualism. For genuine faith means being incorporated into the body of Christ; a true disciple of Christ cannot possibly remain a private individual. The most personal kind of faith also involves the most universal responsibility. For the most personal kind of faith is indeed also unlimited love. To share in the love of Christ means that we no longer desire anything for ourselves, but that we are ready for self-sacrifice; to share in the love of Christ means that we set no limit to our responsibility, for race or class or nation. Christian faith establishes the only genuine communism by

the dictatorship of the Holy Spirit.—DR. EMIL BRUNNER in the *Presbyterian Tribune*.

Deal With Diseases, Not Symptoms

In the gospel narrative we find the story of a man who was in conflict with his brother about their deceased father's estate; he wishes Christ to give directions for the satisfaction of the two claims. But Christ shows that He has no interest in merely resolving a conflict while the ground for it remains; He will not solve the problem; but He will show how they may avoid having any problem to solve. "Who made me a judge and divider over you? Take heed and beware of covetousness."—ARCHBISHOP OF YORK.

"It is not good works which make a man good, but only a good man can do good works."—MARTIN LUTHER.

They'd Better Study the Real World

Young men and women of average well-to do families, coddled through school and college, imagine that because they go to cocktail parties, drive cars, and make conducted trips to Europe, they are worldlings who know their world. They know, of course, nothing that will help to save it or themselves. In the approaching crisis their illusions will be their undoing and, since through inheritance, they have power, may well be the undoing of the social order of which they believe themselves to be the supporters.—A. R. WYLIE in the *Central Christian Advocate*.

Taking Time to Pray

The great people of the earth today are the people who pray—people who take time to pray. They have no time. It must be taken from something else. That something else is important, pressing, but still is less important and pressing than prayer. There are people who put prayer first and group the other items in life's schedule around that after prayer. There are the people today who are doing the most for God in winning souls, in solving problems, in awakening churches, in supplying both men and money for mission posts, in keeping fresh and strong their lives far off in sacrificial service on the foreign field, where the thickest fighting is going on, and in keeping the old earth sweet a little while longer.—S. D. GORDON.

Penitent Prodigals?

In his recent Cunningham lectures delivered at New College, Edinburgh, Dr. Morrison spoke of the tendency of modern scientists to embrace a more spiritual interpretation of the universe. "After all," he said, "these scientists are only returning to the camp where the bulk of humanity long ago pitched its tents and has never ceased to dwell. . . . Some sort of

apology might seem in the circumstances to be appropriate. When the prodigal son returned from the far country he said, 'Father, I have sinned.' If he had been as wise in his generation as some present-day scientists he would have come back with an air of condescension, saying, 'Father, you will be gratified to learn that I have proved by rigorous experiment that there is no place like home.'"
—*Christian Union Herald*.

Taking Time

We have been a much-hurried people. One of our chief aims is to get ahead of others. A man was seen running to get across the railroad track before the train coming around the curve passed. When asked what he did when he got across, he replied that he had watched the train go by. Much of our hurried activity is to little or no purpose. It is a state of mind we have partly inherited and partly acquired. We have failed to distinguish between movement and progress. To be everlastingly on the go may not count for anything when the day's or month's or year's work is done. Taking time to do a piece of work usually insures its being well done. There are tasks at which we cannot hurry.

It has often been pointed out that God does not seem to be in a hurry. Whether he took thousands or millions of years to create the universe makes little difference. It would seem that he took his good time to create it. He neither grows an oak nor develops a civilization under hundreds of years. One of the ideas the apostles got was that Jesus was so slow in establishing His kingdom. What they thought should be done almost overnight he is taking thousands of years to produce. The thing that impresses and disturbs many good people today is the apparent tardiness of their Lord. Our prayer that He will come quickly and set things to rights seems to receive no attention.

We used to sing a hymn that ran, "Take time to be holy." It may not have been good poetry or good music, but it carried a most important message. Possibly God is taking so much time because we have been in such a hurry. He has been growing souls, and that is not done by the clock. It is a process that cannot be hurried. Men laugh if you say to them, "Take your time." We have yet to learn the value of leisure and unhurried activity. Character is not grown according to the speed of our trains or airplanes, or the lightning velocity of our messages. It calls for quiet and the pauses of life.—*The Lutheran*.

Be not hasty to cast off every aspersion that is cast on you. Let them alone for a while, and then, like the mud on your clothes, they will rub off of themselves.—NICHOLAS MURRAY.

Wayside Sermonettes

The word of God is the most potent leaven known.

Faith should be luminous enough to be catching.

Advisers who follow their own advice may be trusted.

Do not force others to make good your errors.

Worry is only one form of fear.

Unless you live your faith you have none.

Open your eyes and it will not seem so dark.

Coasting is always done down hill.

SERMON OUTLINES

There Shall Be Light

E. J. FLEMING

"That was the true Light, which lighteth every man that cometh into the world" (John 1:9).

One writer says, "The theme of this gospel is the incarnation of the eternal Word, the Son of God, himself God, in Jesus the Christ, to reveal God in the terms of a human life; that as many as believe on Him as 'the Christ, the Son of God' may have eternal life."

Man was in darkness and he needed a light to guide him out of that darkness and to pilot him along the way to heaven. Jesus was that Light. He was the "true Light." The light was not His gospel, nor the "Jesus way of life"; it was He, himself, in His glorious personality that was the Light.

We observe:

I. IT LIGHTS THE WAY OF CHILDHOOD AND YOUTH

The child needs an all-wise friend and guide. So does the youth. Jesus gave special attention to children and youths. Both are especially needed in the church.

Jesus is the Light of Childhood and Youth.

II. IT LIGHTS THE WAY OF MIDLIFE

When time advances us into mid-life cares and responsibilities multiply. Trials increase. Battles for righteousness must be fought. Burdens of life must be borne.

God's call to the service of the ministry. The minister's life and labors. His trials and disappointments. His progress and success.

During this period of the minister's life and labors he is liable to emergencies. Sickness, accidents, medical care and hospitalization may come unbidden. There may be serious sickness or injury to members of his family. Usually his income does not allow him to provide resources for these days of adversity.

Jesus is the Light of Midlife.

III. IT LIGHTS THE WAY OF OLD AGE

How rapidly adult years pass by! How soon old age steals upon us! Forced retirement from one's life work is most hard to bear. Perhaps the feeling of "uselessness" is hardest to bear.

The fire of the soul burns hot with holy desire and matured wisdom. But the fires of physical life are dying down. Maybe the worn-out body invites disease.

Retirement of the minister is very seldom voluntary. He is forced into retirement by advancing age and infirmity.

There are emergencies in old age. Medical care in sickness, special needs of age demand attention. Besides the regular need for food, clothing, shelter.

No income. Productive years at an end.

Jesus is the Light of Old Age.

But the manifestation of that Light must be through His children. They are to make a way for the Light to shine upon the way of the aged minister and his wife.

The Christmas Fund offers a means of letting the light of Christian love shine upon the emergency needs of His aged servants.

There are emergencies among pastors, evangelists and District Superintendents. Sickness, accident, operations, hospitalization. The Christmas Fund may aid in such cases.

Emergencies almost always bring a lowering cloud of darkness. That darkness must be dispelled. It can be dispelled by the Christmas Fund.

Demas

ARTHUR J. STOTT

(2 Timothy 4:10)

I. INTRODUCTION

1. Mentioned only three times.
2. This is his epitaph.
God pictures a man just as he is.
3. No doubt that Paul expected much of him.
Had a great example in Paul.

II. WHAT CAUSED HIM TO TURN OFF THE ROAD?

1. It was not a sudden turn.
"The backslider in heart," etc. (Prov.)
2. Was it fear vs. Christ?
 - a. Saw Paul's fate.
 - b. Many have turned here.
3. Was it pleasure vs. Christ?
 - a. Moses stood at this fork once.
 - b. Many turn here.
 - (1) Young people—"I am young yet," etc.
 - (2) Older people—"I have worked so hard," etc.
 - c. No pleasure is satisfying.

4. Was it wealth vs. Christ?
 - a. The rich young ruler.
 - b. Ananias and Sapphira.
 - c. Is it any wonder that Christ said the rich could hardly be saved?
 - d. Few very rich are Christians.
 - e. Sometimes it is only a few dollars.
5. Was it business vs. Christ?
 - a. To many their business comes first.
 - b. One of the excuses to the great supper (oxen).
 - c. "What shall it profit a man," etc.?
6. Was it home vs. Christ?
 - a. How many ruin their lives this way?
 - (1) I have an uncle who turned down his call to preach because his wife refused to be a preacher's wife. Today his home is broken up and he is a broken-hearted man.
 - b. Jesus said that we were to love Him more than father, mother, etc.
7. Was it position vs. Christ?
 - a. To many the plaudits of men are more important than those of God.
 - b. But a new hero always rises.
 - c. Lot's choice led to position.
 - d. The name Demas appears in the historical records of about this time as being one of the magistrates. It is possible they are the same.

III. WHAT DID HE GAIN?

1. We always picture the end of the road.
2. What if he received any or all of these?
 - a. Life is short at the best.
 - b. They are very few whose names endure very long.
3. Perhaps lengthened life.
4. Did he get that which he was after?

IV. WHAT DID HE LOSE?

1. His best friends, the Christians.
2. The possibility of usefulness.
3. The respect of men since that time.
4. He lost God.
 - a. It was more than Paul he left.
 - b. With this went his chance of eternal life.
1. Compare Paul in verse 8.

V. CONCLUSION

1. What a sad epitaph.
2. Here is wasted life.
3. Yet how many make the same choice.
4. You are at the forks of the road today.
 - a. Will you take the broad way?
 - b. Or will you take the narrow way?
5. What is your choice?

6. There is a time coming when you cannot go God's way.
 - a. The Bible and experience both teach this.
 - b. God may leave you. (Prov. 1:24-31).
 - c. The world has too big a hold.
 - d. Death may come.
 - (1) Heb. 9:27.
 - (2) Men on their death beds have tried to pray but it was too late.
 - (3) Often death is sudden.

Two Ways

CHARLES F. TAME

(Daniel 12:1-12, Text v. 10)

INTRODUCTION

We will not pause to unravel the mystery of this chapter from a prophetic standpoint.

We are concerned with the message of this chapter as it concerns the saved and the unsaved.

Let us study this chapter seeking a personal application for our own hearts and heart needs.

Perhaps the most striking truth of practical interest contained in this chapter is that which is clearly noted, the fact of two ways.

There are two kinds of persons here spoken of and each has a distinctly different way of living, of dying and of after death.

I. TWO WAYS OF LIVING

1. The One Is:

- a. A Way of the Wise: (v. 3).

Note—We receive a bit of enlightenment on this thought from the story of the ten virgins.

Five were wise.

They were said to be wise because they:

Made ample *preparation* to meet the Bridegroom.

They possessed oil in their vessels the oil being a type of the Holy Spirit.

Note—Again, we find Jesus speaking of the *watchful* servant and calling that servant wise.

Note—Again, Paul calls our attention to the need for a *circumspect walk in life*, which he terms a wise walk.

- b. A way of full salvation (v. 10). "Many shall be purified and made white"

Ill.—Many have taken this way of full salvation. . .

Note—To take this way means more than simply swearing off.

To take this way eliminates compromise.

To take this way rids of questionable practices.

To take this way frees of the taints of sin.

To take this way means all for God and none for self. purified . . . by the Holy Ghost
Made white . . . by His blood.

- c. A way of soul-winning (v 3). "They that turn many to righteousness"

Note—This is real philanthropy.

This is a spiritualized Community Fund.

This is divine flood relief work.

This is soul-winning!

- c. A way of some trial (v 10). "and tried"

This is not a path of roses.

This is not all shout.

This is a steep, rough and rugged way . . . but our Lord trod a like one to Calvary.

Every Christian will be tried.

2. The other is:

- a. A way of wickedness (v. 10).

Note—This fact is in evidence in the world as never before.

Note—There are degrees of wickedness in the sight of men.

But—In God's sight . . . every one who is not taking the first way mentioned is taking the second way, and so is classed with the wicked.

God has called a world of humans to holiness yet.

The vice-dens persist.

The saloons run unhindered.

The gambling dens reap on.

The slave habits tighten.

Men follow godless leaders.

Women forget all modesty and chastity.

Children grow up in disobedience.

Hell rages.

Devils are turned loose.

God is mocked.

Profanity becomes more common.

Churches are empty.

The world trembles on the brink of war!

Why? Because people have chosen the way of wickedness rather than the way of salvation.

- b. A way of spiritual darkness and lostness (v. 10).

"None of the wicked shall understand . . ."

"For everyone that doeth evil hateth the light, neither cometh to light, lest his deeds should be reproved" (John 3:20).

Here lies the reason for empty churches

Here lies the reason for the darkened condition of America.

Here lies the reason for things

which have replaced old-fashioned sermons and mourners' benches.

Here lies the reason for the world's attitude toward the truths of the Bible.

They cannot understand because they fear to understand, lest their sins be made known unto them, hence they remain wilfully in darkness.

The unsaved man cannot understand the testimonies of the saints. He cannot understand the answers to prayer which the child of God receives.

He cannot understand a trust in God.

He cannot understand complete freedom from sin.

He is wilfully blinded!

II. TWO WAYS OF DEATH: (Suggested here)

True are the words which remind us that as we live, so shall we die.

There are only two ways of living.

One in purity of heart and salvation from sin.

The other in an unsaved condition and with an evil and wicked heart.

So then, there will be only two ways of dying.

III. TWO WAYS OF AFTER DEATH

This is a serious consideration.

1. Notice the first here spoken on v. 2, "Some to everlasting life."

2. Notice the second here spoken of v. 2, "Some to shame, and everlasting contempt."

"Some to everlasting life."

This is eternity.

Compare this space of time herein mentioned with this life's few days. Note here the reward of the faithful—life.

"Some to shame, and everlasting contempt."

This is eternity.

This is the other way.

Compare this space of time with life's short day.

This is the final place of all who reject the life of salvation and purity.

This is the place of your own choosing, should you finally enter it, as God does not send you here. Description of it? see Isa. 66:24

CONCLUSION

God's Word speaks of only *two ways*. You are taking one or the other.

The final ends of these ways have been made plain to all who will look and see. There are two goals.

Two Masters.

We must choose between the two.

How are you choosing, or how have you chosen?

"Thou Fool"

CHARLES F. TAME

Text, Luke 12:20. Scripture, Luke 12:16-34.

INTRODUCTION

1. This parable contrasts the essential things in life and those which are secondary.
2. This man placed second things first and thus played the fool.
3. There is a constant possibility of men and women playing the fool today.

Notice that he played the fool.

I. IN HIS REASONING

And he thought within himself (v. 17).

1. This is the place where many first play the fool.
2. The secular world endeavors to reason everything out for themselves.
 - a. Theirs is an *accommodating* reasoning, according "to their own desires."
 - b. God has been eliminated from the modern scheme of reasoning.
3. The rich man reasoned to the end that he might obtain more earthly riches, but played the fool being unmindful of eternal wealth.

II. BY HIS GREEDINESS

I will build greater barns (v. 18).

1. This was the motive for such foolish reasoning.
2. This is the motive behind much of present day disorder and folly.
3. This was the motive behind Judas' betrayal of Christ.
4. Such greed and selfishness are spoken of in the Word as being an unmistakable sign of the last days.

III. IN THE EXERCISE OF HIS FREE WILL

This I will do (v. 18).

Note—Every man has the right of choice.

1. Multitudes are playing the fool by the exercise of their freedom of choice.
2. "This will I do" has sealed the destiny of every man some time, somewhere.

Ill.—From personal experience or from lives of men and women—those who chose for God—those who chose for sin.

IV. BY HIS SELF-CONFIDENCE

Soul thou hast (v. 19).

1. This is usually the motive for self-indulgence.
2. This attitude represents the attitude of the world today.

V. BY HIS SELF-INDULGENCE

Eat, drink and be merry (v. 19).

1. A picture of America today!
2. A description of the present political platform.
3. A vivid picture of the self-indulgence of countless numbers of individuals both young and old.

Ill.—Statistics on liquor traffic.

Ill.—The self-indulgence of Esau (Gen. 25:27-32).

4. The masses of humanity today are thus playing the fool!

VI. BY HIS MISPLACED AFFECTIONS

For where your treasure is, there will your heart be also (v. 34).

Notice Jesus' teaching from this parable.

What and where is your treasure?

What are the things that lay claim to your affections?

Are you playing the fool?

VII. IN HIS TREATMENT OF HIS IMMORTAL SOUL

And I will say unto my soul, soul (v. 19).

1. Any person who thus dictates to his soul is playing the fool.
 - a. We had better quit trying to advise and order our soul, and let God talk to it and thus save it from eternal destruction.
2. Your soul is not yours to consider so lightly.

CONCLUSION

God says that this man "played the fool!"

Notice the sentence passed upon him. "Thy soul shall be required of thee."

The uncertainty of life.

The certainty of a reckoning with God.

Our need is that we may be rich toward God (v. 21).

The man who plays the fool, is not!

Preached Sermons on Prayer

BASIL MILLER

(1) The Power of Prayer

"Ask what I shall give thee . . ." (1 Kings 3:5).

INTRODUCTION

There exist certain moving energies, which produce social and moral effects. Some individuals are endowed with great personal dynamics, others are blessed with the capacity for inspiring activity. Some causes are manned by those who build tremendous impetuses through principles involved or mighty motives. Outstanding among these social energies is the power of prayer.

I. PUTS THE EYES OF THE LORD UPON THE RIGHTEOUS

"The eyes of the Lord are upon the righteous . . . his ears are open unto their cry" (Psalm 34:15, 17). God looks upon the righteous, and becomes concerned when they pray.

II. PRAYER IS THE KEY OPENING THE TREASURES OF GOD

"Whatsoever we ask, we receive" (1 John 3:22). Spiritual dynamics are opened upon the soul that prays. The anointings of God are poured upon the availing soul who will prevail in prayer. Energies of heaven are linked to the praying man or woman. Holy stimulations to action reside in the simple practice of prayer. God would move the universe, did conditions demand it, just

to answer the prayer of a soul who has great expectancies—witness Joshua and the sun standing still.

III. CUTS THE MAZE OF FATE AND WORKS GLORIOUS RESULTS

Covenanters prayed and God sent a great fog to hide them from enemies. An invalid prayed in London for Moody to come, and ere long Moody and a mighty revival arrived. Monica prayed for her wayward son 30 years and finally Augustine was converted to become saint, teacher, theologian and preacher. When things seem blockaded, pray through the maze. When fate is against a man or movement, pray through the weird turns of fate. When you cannot organize through, labor through, pull through, you can always pray through, and there are no chains of circumstances which prayer cannot cut.

CONCLUSION

As Jesus, pray all night—pray without ceasing—pray when others labor, others plan, others sleep, pray until God's eyes swing toward your cause, God's hands are outstretched to you in benediction.

(2) The Glory of Prayer

And he went out into a mountain to pray, and continued all night in prayer (Luke 6:12); And as he prayed the fashion of his countenance was altered . . . but Peter and they that were with him were heavy with sleep, and when they awoke, they saw his glory (Luke 9:29, 32).

INTRODUCTION

The nature of glory consists in a divine illumination, a holy shekinah, a peculiar radiancy and power which reveals the presence or nearness of God to the soul. It is a spiritual warmth which puts a glow in one's life. It is an anointing which enables one to warm decadent souls. Nothing needed by the Church like this glory of the Almighty residing upon one. Prayer brings glory, and works glorious results.

I. PRAYER REVEALS THE MIND OF GOD

The man who prays will have no difficulty realizing what the divine will is—praying clears the spiritual skies, places one in the center of divine light, lifts the soul near the heavenlies, where God can speak to the soul. Prayer quiets the voices of this world, so that the divine voice might speak.

II. AFFORDS WINGS WHEREON WE FLY TO HEAVEN

When one prays spiritual wings are placed on the leaden soul, and one is enabled to dwell in the heavenlies. We can ride above the trials of the world, the earthy, on these wings of prayer. The mind may be freed from the bondage of evil thoughts by having prayer wings put to it. Our vision becomes glorious in outlook, our ideals become spiritual in nature, our motives become heavenly when we put under them prayer wings.

III. PRAYER CROWNS THE SOUL WITH DIVINE GLORY

The praying man has an anointing from the Holy One. The glory of God comes not unless one places his soul under the divine eyes, under the illumination of God's countenance, under the view from heaven. Prayer does this. Pray long enough and you will be blessed internally, warmed spiritually, uplifted morally, quickened mentally, and spiritually endowed throughout all the avenues of your being. This is glory.

CONCLUSION

If you are gloomy in prospect, doubtful in faith, weak in morals, swayed by the winds of temptation, put the wings of God under your soul through prayer. Then you will ride high in the divine heavens, far above your trials.

When you are reading a book in a dark room, and come to a difficult part, you take it to a window to get more light. So take your Bibles to Christ.—**ROBERT McCHEYNE.**

Prayermeeting Suggestions for December

Lewis T. Corlett

The Bible, A Book of Authority

(2 Tim. 3:16, 17).

1. On creation.
2. Sin, its origin, effect and curse.
3. Salvation, its joys, blessings and experiences.
4. Death.
5. Immortality.
6. Final destiny.
7. The laws of progress.
8. Proper standards of morals and ethics.
9. Of God.

A Comforting Helper

(Psa. 119:49-56)

1. Hope—in the Word of God (v. 49).
2. Help—In the Comfort of God (v. 50).
3. Horror—at the forsakers of God (v. 53).
4. Happiness—in the fellowship of God (v. 54).
5. Holiness—by the power of God (v. 55).

—SELECTED

A True Witness Delivereth Souls

(Prov. 14:25).

I. EVERY PERSON CAN BE A SOUL WINNER

1. Not a difficult job.
2. Propagation of the gospel in every man's hand.

II. MANY ORDINARY PEOPLE IN BIBLE TIMES DID SO

III. REQUIRES RIGHT PURPOSE

IV. REQUIRES A REAL INTEREST IN PEOPLE

V. DEMANDS CONSISTENT LIVING

VI. THE FAITHFUL WILL BE REWARDED

The Glory of Going on

(Gal. 6:9)

- I. LEAVING THE PAST**
 1. With its failures.
 2. With its disappointments.
 3. With its lessons.
- II. THE GLORY OF GOING ON**
 1. Building on past lessons.
 2. Advancing to better blessings.
 3. To greater victories.

4. Recognizing the privilege of being a partner with God.

Defeating Discouragement

(Psa. 42:1-11)

1. Elijah did not perish (1 Kings 19:1-21).
2. Remember the past (Heb. 11:32-40).
3. God provides (Matt. 6:27-34).
4. Jesus was tempted (Heb. 4:15).
5. There is a Comforter (John 14:26-28).
6. A Better Day (James 1:12).

—SELECTED

A Song of Praise

(Psalm 145)

1. His Unsearchable Greatness (v. 3).
2. His Unrestricted Goodness (v. 9).
3. His Unspeakable Glory (v. 11).
4. His Unselfish Giving (v. 15).
5. His Unmeasured Grace (v. 19).

—SELECTED

The Constitution and Bylaws of the Kingdom of Heaven

(Matt. 5:17, 7:12)

1. The Law of the Scriptures (5:17-20).
2. The Law of Motives (5:21-32).
3. The Law of Words (5:33-37).
4. The Law of Perfection (5:38-48).
5. The Law of Worship (6:19-24).
6. The Law of wealth (6:19-24).
7. The Law of Trust (6:25-34).
8. The Law of Righteousness (7:1-12).

—SELECTED

"I Can"

(Phil. 4:10-13)

1. Resist temptation (1 Cor. 10:12, 13).
2. Exercise faith (James 1:2-8).
3. Know (Eph. 3:14-19).
4. Trust (Eph. 3:20).
5. Share (John 15:14-18).
6. Do (James 2:14-18).
7. I Can Through Christ (Phil. 4:10-13).

—SELECTED

My Father's World

1. God, the Creator (Gen. 1:1; John 1:1-3).
2. God, the Sustainer (Job 34:13-15).
3. God, the Provider (Matt. 6:25-34).
4. God, the Director (Rom. 8:28).
5. God, the Infinitely Good (Matt. 19:16-22).
6. God, the All-Powerful (Isa. 40:12-31).

—SELECTED

The "Precious" Death

(Psa. 116:15)

1. The "precious" death is a prepared death.
2. The "precious" death is a peaceful death.
3. The "prepared" death is a profitable death.
4. The "prepared" death is a preferred death.
5. The "precious" death is a powerful death.

—SELECTED

The Grammar of Faith

(Gen. 22:1-19).

- I. THE REQUIREMENTS OF FAITH (v. 1, 2).
 1. It requires patience—"after these things."
 2. It requires steadfastness—"God did prove Abraham."
 3. It requires submission—"Take now thine only son."
 4. It requires obedience—"Offer him there."
- II. THE RESPONSE OF FAITH (v. 3-10).
 1. It acts immediately—"rose early."
 2. It anticipates steadfastly—"on the third day."
 3. It trusts implicitly—"God will provide the lamb."
 4. It obeys unflinchingly—"Abraham stretched forth his hand."
- III. THE REWARD OF FAITH (vs. 11-19).
 1. Heaven beholds it—"The angel of the Lord called."
 2. Angels know it—"now I know."
 3. A substitute provided—"behold a ram caught."
 4. His faith amplified—"Called the place Jehovah-jireh."
 5. The promise verified—"In thy seed shall all the nations of the earth be blessed."
 6. He returned victorious—"so Abraham returned"

—SELECTED

Ebenezer—"Hitherto"

(1 Samuel 7:12)

God's people may fittingly celebrate His goodness and faithfulness at the dawning of a New Year.

- I. THE PAST—AN EXPERIENCE OF HIS GRACE
 1. Jacob could not forget (Gen. 48:15).
 2. David was delivered from the hand of Saul (Psalm 18:6, 17).

3. Paul and Silas were delivered from prison (Acts 16:23-26).

II. THE PRESENT—A TESTIMONY TO HIS PRAISE

1. David's heart warmed with praise (Psalm 66:16).
2. Daniel gave glory to his God (Daniel 6:21, 22).
3. Peter was a grateful witness (Acts 10:39-43).

III. THE FUTURE—PROVIDENCES BECOME PROMISES

1. Joshua—"As I was. . . so will I be" (Josh. 1:5).
2. Paul's written declaration (Rom. 8:32).
3. Paul's personal assurance (2 Tim. 1:8).

—SELECTED

The Perfect Soundness

(Acts 3: 16)

1. Sound mind (2 Tim. 1:7).
2. Sound words (2 Tim. 1:13).
3. Sound doctrine (Titus 2:1).

4. Sound speech (Titus 2:8).
5. Sound in faith (Titus 2:2).

—SELECTED

The Power of the Word

1. The Power of the Word—Cleansing (John 15:3).
2. The Power of the Word—Keeping (Titus 1:9).
3. The Power of the Word—Revealing (Heb. 4:12).
4. The Power of the Word—Teaching (2 Tim. 2:15).
5. The Power of the Word—Comforting (1 Thess. 4:18).

Christian History

1. Saved by Him (Heb. 7:25).
2. Peace through Him (Rom. 5:1).
3. Accepted in Him (Eph. 1:6).
4. Leaning on Him (John 13:23).
5. Devoted to Him (2 Cor. 8:5).
6. Waiting for Him (1 Cor. 1:7).
7. Dwelling with Him (John 14:3).

—SELECTED

An Outline Study of the Book of Hebrews

Paul S. Hill

CHAPTER TWELVE

IS THE program of God in His dealing with men to stop at the completion of the Old Testament Scriptures, or is it to continue? Has God brought His people through all their wonderful history as told in the Old Testament just to stop their progress in a confused day of unrealized vision and faith or shall His people continue? Do all the meanings of Hebrew ritualism and ceremony vanish into thin air without leaving a substantial thing in the world or shall these teachings become solid? Do all the inspired prophetic utterances of the Hebrew prophets evaporate in a misty future without having the seal of actual fulfillment attend them? Or are they true to future facts? Did God send His Son into the world merely to compass all His ministry within the days of His incarnation in human form, or shall the ministry and Saviorhood of Christ continue? Shall the world know the beginning of a New Testament dispensation, a New Testament Christian Church, only to see it lost in a few short years because of its lack of power over men, or shall the New Testament Church continue and expand? Shall the first generation of Christians know the power of the Holy Ghost, only that all successive generations be weaklings, or shall the power of the Holy Ghost be continuous? Shall God's kingdom get off to such an auspicious start with the signs and miracles and divers gifts of the Holy Ghost in the New Testament dispensation merely for the sake of diminishing and crumbling away, or shall it prevail against all earthly kingdoms and men? Shall the pentecostal

power be promised and experienced, and laid hold of by the early church only to prove that it is inadequate to save men, or shall the Spirit continue to convict of sin, righteousness and judgment? Is the Old Testament program the biggest and best that God has for the world or is the New Testament order still larger and more enduring?

There is no doubt in the mind of the writer to the Hebrews as to the answer to these questions. The Old Testament days with their processes of bringing Christ and His salvation into the world are past and gone, but better days are ahead. The prophets have uttered their prophecies, they shall be fulfilled. The Hebrews have struggled long years to bring revealed religion into the world, it shall be established to the ends of the earth. The types and ceremonies of the Hebrew religion with all their wonderful teaching shall not be lost, but fulfilled and enriched by the New Testament Church. The beginning of the New Testament Church in its power and glory shall not die, but live and increase, and fill the earth, and finally be developed into "A kingdom which cannot be moved," even when God shakes the heaven and the earth.

The forward look of the accomplishments of the High Priest in the "heaven itself" is not one of diminishing and dwindling ministry and power, but of an increasing certainty and enlargement. The New Testament program is not one with which the Lord is displeased, nor is it one that will need to be replaced by another, but as the writer to the Hebrews says, one of "Grace, whereby we may serve

God acceptably, with reverence and godly fear."

Looking at chapter twelve we are first brought face to face with a great cloud of witnesses. Who are these "witnesses" that are so numerous that they "compass about" the New Testament Christian in his New Testament race? Are they not all the Old Testament worthies? Are they not all the events of the Old Testament? Are they not all the piled-up evidences of revealed religion which the Old Testament affords? Are they not that great array of miracles, and supernatural deliverances which Old Testament history states? Are they not the entire services of the sanctuary with all the types and teachings of the temple? Are they not all those fulfilled prophecies that centered in Jesus Christ? Are they not all those events in both Old and New Testament times which have been related as being necessary to the Book of Hebrews before it could be written? (see the introduction.) Are they not the testimony of Christ himself in reference of New Testament faith? Are they not from among the New Testament Christians whose inner heart bears that stamp of Christian consciousness, the deliverance from sin? Are they not those mighty surges of pentecostal power and victory which are common to the early church? Are they not the Roman and pagan world that is standing aside looking at the results of the gospel on the nations of the world? Are they not the angels in heaven, messengers of God to those who shall be heirs of salvation? Are they not Christian men of like faith who watch over our souls? And so we might continue the list in an effort to learn and enumerate the great cloud of witnesses who surround us. There is no event or happening, no person nor prophecy, no spiritual conquest nor victory, no martyr nor Christian hero that is not among the witnesses watching the voice of the New Testament Christian Church. Some call out their warning voice, some

cheer us along, some teach us things we need to know, some with deep scars encourage us to battle, some call from the heavenly shore, all bear witness. So complete is their circle, so massive their demands, so logical their teaching that the only sensible thing we can do is look to Jesus and run the race.

The exhortation in chapter twelve is against the contradiction of sinners. This was the contradiction that was against Christ, and continues against His Church. Past history shows how angry at the truth the world can become. The exhortation is to let no force of sinful men or sinful things diminish the zeal the Christian has for the Lord who bought him, nor for the truths of New Testament Christianity. What encouragement there is in this chapter! What sound advice! Holiness of heart and life are the normal heritage of the Christian. "Follow peace with all men and holiness without which no man can see the Lord." This is the road of Christianity. Look out for that inner enemy, that root of bitterness that springs up to trouble. Be free from it lest it bring you to a place of regret where there is no repentance.

Look at the portion of chapter twelve between verses 18 and 29. Notice the Old Testament order—verses 18-21. Now notice the New Testament order—verses 22-24. One is law, the other grace.

The blood of Abel called for vengeance upon Cain, but the blood of the New Testament calls for mercy.

There is no hesitancy on the part of the writer to the Hebrews in declaring the close of the priesthood of Levi. This passing of the Levitical priesthood is a natural consequence of the establishing of the priesthood of Jesus. The order of reasoning is that there was first a priesthood after the order of Melchisedec, covering that period from the fall of man to the call of Abraham, and a little later the forming of the Levitical priesthood in connection with the giving of the law by Moses. Following the establishment of the Levitical priesthood there

was built up a system of religious types and ceremonies that had for their great objective the conserving of the moral law and priesthood was accomplished when the priesthood of Jesus is connected to the priesthood of Melchisedec by way of the same "order" and by "oath" and by "continuation of days," and by "better promises" and by One "greater than Abraham," and by the fiat of God himself then the only conclusion possible is that "That which decayeth and waxeth old is ready to vanish away."

But the high priestly office of Christ has also a forward look. The picture is not one presenting a long list of arguments to establish the priesthood of Christ in order that the entire matter of revealed religion might stop short with no place or process of advancement. It is rather a picture of a struggle of achievement in which the Hebrew people had forged ahead through the period of Mosaic law and Levitical priesthood to a place where all their expectancy as contained in Old Testament doings had been so completely fulfilled in Christ that the writer could say, "Let us go on," "Let us go on to perfection." "Let us lay aside every weight and run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our Faith."

"See that ye refuse not him that speaketh." The first sentence in the Book of Hebrews has the following subject and predicate, "God—hath—spoken unto us by his Son." Yea God hath spoken—Has spoken the second time, has spoken on Calvary, has spoken the New Testament order, and, "See that ye refuse not him that speaketh." (Read verse 25). The shaking time is coming. Only the New Testament truth as it is in Jesus shall remain. Thank God for that unshakable kingdom, the New Testament Church, the product of a perfected New Testament program, a kingdom of grace in which we serve God acceptably with reverence and godly fear.



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Previous Office held	When admitted to membership
How	Profess Sanctification
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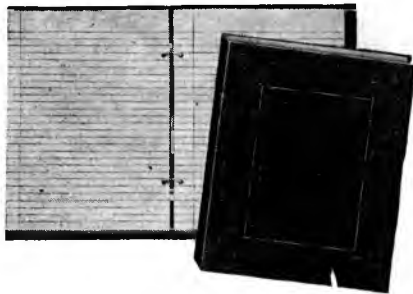
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