

The PREACHER'S MAGAZINE

THIS GOD IS OUR GOD

THE INFINITELY wise, great and glorious Benefactor of the universe has offered to take men by the hand, lead them through the journey of life and conduct them to His own house in the heavens. The proof of His sincerity in making this offer has been already produced. He has given His own Son to live and die and rise and reign and intercede for our race. "Herein is love," if there ever was love; "not that we loved God, but that he loved us." That He who has done this, should not be sincere, is impossible. Paul, therefore, triumphantly asks what none can answer, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Trust, then, His Word with undoubting confidence; take His hand with humble gratitude, and with all the heart obey His voice, which you will everywhere hear saying, "This is the way, walk ye in it." In sickness and in health, by night and by day, at home and in crowds, He will watch over you with tenderness inexpressible. He will "make you lie down in green pastures, lead you beside the still waters, and guide you in paths of righteousness, for his name's sake. He will prepare a table before you in the presence of your enemies, and cause your cup to run over with blessings. When you pass through the waters of affliction, he will be with you, and through the rivers, they shall not overflow you. When you walk through the fire, you shall not be burned; neither shall the flame kindle upon you." From their native heavens, He will commission those charming twin sisters, Goodness and Mercy, to descend and "follow you all your days."—TIMOTHY DWIGHT.

The Preacher's Magazine

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Epigrammatic Preaching

THE EDITOR

HOW LONG shall I preach? This is a vital question with every preacher. One preacher settled it on the basis that he must do justice to his subject—he preaches long sermons. Another settles it on the basis that he must do justice to his crowd—he preaches short sermons. But the one is likely to preach too long and the other is likely to preach too short; for there are hurtful extremes each way. It is of course impossible to compute the length of sermons in time only—so many other qualities enter in. But I think we may say for practical purposes that an hour is too long and twenty minutes is too short. Somewhere in between twenty minutes and an hour, depending on the time the preacher gets started, the character of his subject and the sustained interest of the people, is about right.

But the method of preaching will in a large measure determine whether a certain preacher will be consistently long or short. If a preacher is to lay a good foundation, reason out his premises, answer objections, give fitting illustrations, make proper applications, and finish with a proper conclusion, he cannot be expected to do all that in much less than an hour. But if he preaches an hour very often the word will get around that he is a long-winded preacher and the chances are that the very people he should help will lose interest in him.

However there are subjects that cannot be treated except in the approved manner illustrated in the preceding paragraph. I mention it as the approved manner, for it is the manner that has been used all down through the centuries of effective preaching. But an age of good preaching has also to be an age of good listening, and we might as well admit that our age is not an age of good listening. Perhaps we should not find fault. Perhaps it is a compliment to the people that they do not need the full and careful treatment required by the fathers. We do know that the general level of education is much higher than it was in the days of good preaching. The days when the preacher counseled more with his own strength than he did with the enduring power of the people. And yet, at least now and then, every preacher should take his people a little off

guard, get the "preliminaries" out of the way, get to his preaching task early, and give them a good, old-fashioned, John the Baptist sermon on one of the great themes of the Bible, and make it full and an hour long. Just do not make a habit of it. Do it just often enough that the people will know you are capable of doing it, but not often enough for them to expect it.

But if the preacher is to preach short sermons, he must agree to take a lot for granted. He must agree to make his statements in epigrammatic form and leave them to take care of themselves with very little logical and argumentative support. He must major on plain words, short sentences and direct conclusions. He must leave much to the imagination and reason of his listeners. He must develop within himself the faith that his listeners know a great deal about the theme on which he is speaking. His illustrations must be suggestions by words and phrases, rather than by detailed stories and allegories.

One must not overlook the fact that there are weaknesses in epigrammatic, as well as in other forms of preaching. Some hearers will not be able to complete the arguments and will not "get the point." Some will think of the objections and because the preacher did not mention them, will think he does not know them and hence will imagine he would revise his thesis if he knew all. Some will take his half truths for whole truths and will become unbalanced in their own faith. There is no method that does not have its weaknesses and its dangers.

On my table beside my typewriter is a paper in which there is a column of epigrams by Benjamin Franklin and others. The truths suggested are important, but the statements are incomplete and unless they are read discriminatingly they may become misleading. Here are a few of the epigrams for illustration: "He that waits upon fortune is never sure of a dinner." This is intended to suggest the philosophy of "pushing to the front," so popular nowadays. But time and opportunity and general providential surroundings, like seasons and markets, do have much to do with success and failure. Those who have not fully succeeded know these things, and when others ignore them, they have a feeling of discouragement and a sense that the world is not fair. "A philosopher is one who never enjoys life for wondering about it." But thinking is a fine art, for all that, and the inconsiderate are neither better nor happier for their dullness. "Tomorrow is either the reward or the punishment of today's activities." This is too much the doctrine of fatalism to be usable for the evangelical preacher. "By taking revenge a man is but even with his enemy, but in passing over it, he is far superior." Very good, but still a little short of the divine ideal of forgiveness. "Yesterday is dead. Tomorrow does not exist. Today is here. Use it." Still, today, yesterday and tomorrow are vitally connected so one cannot fully detach any one of them. "The less we leave to chance, the more certain success will be." "What we put off until tomorrow is a burden," etc. And yet much of our lives must be lived by faith,

and some things are better put off—time solves many problems that we cannot solve now if we try.

The limitations we have marked exist in all instances where epigrams are indulged. They are present whenever truth is presented in abbreviated form. One preacher thought he had made decided progress in his preaching method when he announced that he had abandoned sermon forms and had come to "just casting out chunks of truth to the people as they occurred to his own mind." And it may be he had made progress—I do not know what his former method was or how apt he was in following it. But I do know that epigrammatic preaching has its dangers. Some genius thought he had found a good summary when he explained that in the crucifixion Jesus Christ "sacrificed His humanity upon the altar of divinity." But this is so faulty in theological content as to be actually heresy.

But there is no use talking of the ideal. People nowadays will not come to hear the preacher who habitually preaches a long time. We are called to preach to the people of our times, so we have to just adapt the best we can. My suggestions, then, are three in number: (1) Plan deliberately to preach a

big, full, long sermon on an outstanding theme now and then. Get the preliminaries out of the way, get to the preaching early, and give full justice to a well-prepared sermon—but do not do this often enough to get the people to expecting it. (2) Plan to keep your preaching within reasonable limits as a rule. Do not often drop to twenty minutes and do not often go to an hour. Thirty to forty minutes, I think, is about the proper average, and combine the two methods of argumentative and epigrammatic so as to approximate this average. (3) Experiment some with the epigrammatic form. Occasionally give place to the worship part of the service and allow but a short space for the sermon and then keep within the limits by giving out the message in direct and abbreviated form as to words, sentences, arguments, illustrations, applications and conclusion. But be guarded in this method so as not to mistake or permit others to mistake brevity for completeness. Always be careful about short statements of big truths, lest you be guilty of the heresy of half truths. And remember at all times that your chief business is not to follow methods or preach sermons, but to save souls. And may the God of truth and power be with you.

Thoughts on Holiness from the Old Writers

Olive M. Winchester

Joy as a Fruit of the Spirit

The fruit of the Spirit is . . . joy (Gal. 5:22).

PASSING from our consideration of love as a fruit of the Spirit we come to joy. That joy is a distinguishing feature of the Christian religion is certainly a very evident fact; both experience and Scripture set forth this truth. No other religion has the element of joy as in the Christian faith. In fact all other religions are inclined to the somber rather than the joyful note. If they express themselves in the lighter moods it is more in the line of revelry rather than with true joy. Since joy is so distinguishing a feature of our Christian faith, it is natural that at times its place and function might be mistaken. Cause and effect have been confused and joy, the resultant of our Christian experience, has sometimes been interpreted to be the experience itself and the presence of Christian experience has been judged by the presence or absence of joy, therefore we need to make a careful study of this fruit of the Spirit.

JOY IS NOT TO BE SOUGHT PRIMARILY

With man's love for pleasure as a natural desire it is not strange that in matters of Christian experience he should carry over the same longing. Moreover since very often in the initial experiences of salvation there is an overflow of joy as a concomitant which stirs and moves the heart, it is also natural for an individual to desire the continuance of this joyful experience as an abiding factor and when it does not become permanent, then questionings arise. We forget that the experience is the primary and essential matter and the joy is the fruit

of the experience, that there are various phases of fruit and not all are present in the same measure at all times.

That we may more fully understand this we will turn to an account given in the *Guide to Holiness*, of 1844, which is entitled "Everyday Experience." The writer relates, "For the last two weeks I have had some trial of my faith. I was led greatly to desire, and pray for, an increase of the Spirit's power in my heart, with something of the feeling, that on my importunity rested the responsibility of receiving or not receiving. Finding day after day my prayer unanswered, receiving no new marked accessions of grace, my spirit became disquieted, and the struggle against sin severe. I almost feared continual bondage; a relapse into my former state of sin. What could I do? I observed a day of entire fasting with prayer, and on the evening of that day, while kneeling in God's presence, with my heart and voice uplifted to Him, I saw clearly, by the aid of the great Teacher, where lay the difficulty; I had not prayed submissively, but rather wilfully. Oh, how happy was I to see my error; how good I found it to confess my fault; my sorrow was turned to joy. It was happy penitence, blissful tears. I now felt a joyful acquiescence in God's will, whatever it might be, whether to give joy or sorrow, light or darkness. I then gave up, as I thought, all my exercises of mind to God's control. I found that I had been secretly desiring and looking after those feasting days of joyful emotions I once experienced; and now I am taught a lesson, somewhat severely, for

my case required it, to have done with, to let alone my own religious joy and seek simply, purely, to do the will of God. 'Lo, I come to do thy will.' Precious passage! Henceforth this shall be my motto. I would follow in the lowly path my Savior walked. Even He 'pleased not himself.' Lord, it is enough that the disciple be as his Lord. Oh, how much have I to learn in the lowly track of humility and self-abasement. When shall I get down, down, and fathom the depths of the valley of humiliation? When shall I be as my Lord?"

The experience thus related has been the experience of many, and not all have found their way through to the ultimate truth that joy is occasional not continuous. Some have gone into confusion and have wandered around like the Children of Israel in the wilderness because they have not recognized this fact. If they would leave their inward religious states with their Lord and Master and seek to do His will, they would find the return of joy sooner than in seeking it primarily.

THE NATURE OF JOY

While confusion arises over the fact that we sometimes seek joy instead of complete submission to the divine will, it also arises again as to what is the nature of joy. The dictionary tells us that joy is an emotional expression upon the expectation or acquisition of some good. We have a tendency to confuse joy and ecstasy. Ecstasy is a high state of elation when the individual is carried almost out of himself in his joyful feelings. Joy may pass over into ecstasy, but need not necessarily do so and does not fail to be joy if it does not pass over into this state. Perhaps if we would realize that we may have joy without necessarily being ecstatic, it might help us.

The older writers hold out many warnings along this line. Let us listen to one writer for the *Guide to Holiness* in 1839. He says, "Some have expected a state next to rapture; in this, however, they have often been disappointed. Joy is indeed a fruit of the Spirit; and we are accordingly commanded to rejoice; Paul could rejoice in tribulation; and our Lord has bid us ask that our joy may be full. These expressions certainly denote a state of great and substantial happiness; yet not the ecstasy some have imagined. The most holy are not exempt from the common ills of life. The road to heaven lies through the vale of tears. Some excellent men of whom it is said, 'the world was not worthy,' were destitute, afflicted and tormented. These were among the ancient worthies; and still greater numbers under the Christian dispensation, though filled with a larger measure of the Spirit, have suffered yet more abundantly. While the Christian has so many trials and so many enemies to encounter, the course of his joys will always be liable to interruption. If there were nothing else to disturb it than the dishonor done to God by wicked men, that would be sufficient. How many have said, like the psalmist, when he beheld the abounding of iniquity, 'My heart is sore pained within me . . . rivers of waters run down mine eyes because they keep not thy law.' Paul said that he had continual sorrow in his heart,

occasioned by the unbelief and obstinacy of his countrymen."

Many other quotations might be given but time forbids and this one would seem to illustrate the fact very clearly. There may be an undercurrent of joy in our souls which may not bubble up into an ecstatic state, but be rooted in a true experience of salvation.

DISTINCTION BETWEEN LOVE AND JOY

There are other aspects of joy that might be noted, but perhaps the most important for our final consideration this time is just what is the difference between love and joy. We mentioned last month that love was both integral and a fruit, we would reply that one line of demarcation is that joy is a fruit not an integral, but other lines of relationship and difference may be given and these have been analyzed in full by T. C. Upham, we will, however, choose only one of his points.

Fifth in his discussion of the subject he observes, "We remark further, as a natural consequence of what has been said, that the love of God, as it exists in the minds of those who are His devoted followers, always inquires after His will. It does not ask after ease, pleasure, reward; nor, on the other hand, does it ask after trial, suffering, and contempt; it merely asks after the Father's will. Its language is that of the Savior, when He says, 'Lo, I come to do thy will, O God.' And as in common life we think much of a person that is beloved, and desire his favor and approbation; so in regard to God, if we truly love Him, he will be very much in our thoughts, and His approbation and favor will be to us of great price. If He is the highest object of our love we shall desire no higher happiness than that of constant communion with Him, and of being always united to Him by oneness of will. Thus we may be said to be in Him, and He in us; and that eternal rest of the soul, which constitutes the true heaven, will be commenced here. Then we shall have the true joy, calm, deep, unchangeable. Love goes before; joy comes after. Love is the principle of action; joy is the reward. In the spiritual tree of life love is the nutritive sap, the permeating and invigorating power that flows through the body and the soul of man; joy is one of its beautiful fruits and flowers. If, therefore, love is strong, joy will never fail us. But on the other hand, if love is wanting there can be no joy, except that joy of the world which worketh death." We would add also in this connection just a sentence from another paragraph, "True love, clinging to the object of the affections, is permanent; joy is often evanescent."

We have considered together joy as a fruit of the Spirit. We rejoice in this element of experience, but we would seek the experience rather than its resultant, for if we seek the experience then the result will follow. Moreover we would not be led astray by thinking that there cannot be any joy unless it overflows into a state of ecstasy and finally, we would ever remember that love is primary and that joy flows out of love. If our love abounds, then joy will come and give vigor and strength and romance to our Christian experience.

Casting the Net

Value of Personal Work

ARTICLE SEVEN

THIS IS not an overwritten subject, nor an overworked practice. It is, therefore, of value. There ought to be more skilled personal workers. *Preparation* to do this particular kind of work is absolutely necessary. No one can become an expert except by toil, prayer and practice. If you never begin, you will never accomplish anything. Too many self-appointed Christian workers lack tact and wisdom. Their egregious blunders drive away from the kingdom of God as many as they are successful in winning. This ought not to be. A soul is too valuable, yes, of such *infinite* value, that blunders in dealing with one should be reduced to the minimum. From a long experience in dealing with *individuals* the writer offers some suggestions that he trusts will be of helpfulness to those now in this important field, and to encourage others to enter.

ADAPTABILITY

Not all Christian workers have adaptability; but many more might have. First, make up your mind that you will enter this particular field, and then make the very best preparation possible to succeed. There must be a deep, clean, religious life; there must be unceasing and importunate prayer, both for yourself and for others; you ought to learn to read character; the Word must be on your tongue's end; if you lack a *passion* for souls, you will hardly have patience to keep at it; you will not succeed by *spurts*, but by a faithful *stick-to-it-iveness*.

THE FIELD

One does not lack for opportunity. The field is *everywhere*. Only open your eyes, and you will see the ripened harvest fields. Multitudes are awaiting an individual effort or appeal. Many of these will not go where the gospel is proclaimed; they must be reached in some other way.

You will find an opportunity, perhaps, in your own family. Or among your neighbors, or some personal friend. The street car, the railway train, the steamboat or steamship. Your place of employment or place of business, the shop, the mill, the school-room, the office, the boarding place. Look where you will, and there will be, and *are now*, almost limitless opportunities to thrust in the sickle of personal effort and harvest some of the ripened grain.

WHEN AND HOW TO BEGIN

Begin *now*. Give serious thought and prayer to this call to prepare yourself for this unworked field. Get hold of some good books on this particular

These articles are taken from a handbook for preachers, "Casting the Net," by the late Rev. C. E. Cornell, one of the most successful soul winners of our church. The book has been out of print for some years, but these messages are so vital we are printing them for the benefit of our younger ministers and those who were not privileged to read the book.—MANAGING EDITOR.

subject. Absorb these, and get yourself full of desire. Learn from others and apply in practical effort. Do not rush, but take time enough to pray and study. A secure foundation will hold the substantial superstructure of your after life. You will always be glad for getting a good start. Write to the publishers of this magazine for a copy of H. Clay Trumbull's "Individual Work for Individuals." This book will instruct and inspire you. Work into everyday life some little effort in behalf of some soul. You will soon meet with excuses, hardness of heart, indifference, vituperation, "attend to your own business" and the like. Study to answer, but avoid much argument. "In the multitude of words there wanteth not sin." Your personal testimony to the saving power of Jesus Christ is one of your best weapons. A fresh, hearty, personal experience is incontrovertible. The man who simply puts up theory against *your* delightful personal experience will not be able to stand. You have the best of the matter, and the unbeliever will not be long in seeing it.

Your own judgment must be exercised in the selection of someone whom you think you can win to Christ. When this has been done, the tug of war is upon you. You have now entered the field, let there be no turning back. If the case is hard, stubborn, resisting, as many are, you will need the *patience* of Job, the *wisdom* of Solomon, and the *love* of John. These all are yours for the asking. Paul, in writing to young Timothy, said, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." This is not ideal and unobtainable, but possible. Any grace or wisdom that you may need is within your reach; only *reach*.

OBSTACLES

They will multiply like weeds in an uncultivated garden. They will appear to be mountain high. But you must have wings as well as feet. "Run and not be weary, walk and not faint." Every obstacle can be and *must* be successfully overcome. Your contact with obstacles will serve two purposes. First, contact will sharpen your sword, and you will be the richer for it; and second, the inexpressible joy of *overcoming* is worth infinitely more than the cost of hardship or effort. God is a faithful and liberal paymaster. To the faithful Christian wages are always due, and are always being paid. "My God shall supply all your need."

THE HAND TO HAND FIGHT

Getting close to a man, the looking into his life, piercing him through and through, mastering and knowing his peculiar and natural characteristics, requires patience and study. But you can do it. This all may be accomplished in a comparatively short time. But if it requires patience, then you must wait. You cannot *drive* men to Christ, but you

can draw them to Him. *Love, kindness and persistence* will win.

DISCOURAGEMENT

This word must never be reckoned in your vocabulary. There is no such thing as fail, and although the one you are after, and for whom you have worked so long, might die in his sins, you shall not lose your reward. The great Bookkeeper of the skies is keeping books, and the every effort put forth from a sincere and honest motive is noted. The satisfaction of knowing that you have labored with an unselfish zeal is "pay" enough to smash all discouragement into smithereens. If you cannot get complete victory over discouragement, you will hardly make a successful personal worker.

FISHING FOR MEN

Life insurance men especially work "prospects." This may require months and maybe years. But a "prospect" is always worth looking after, and *keep- ing* after. I have known a life insurance agent to carefully but persistently keep after a man for *five* years, and finally write him for a large insurance policy. Why can we not be as wise in winning men to Christ? If it requires careful planning down the months or years, let us lay our plans and work to them. We have God to help us, and that is much more favorable and advantageous than any merely secular effort. But let us not try to fish with the same old pin hook—the same method—but using the good common sense and "the wisdom that cometh from above," we must adapt sane methods suitable to the individual; use *anything legitimate*, only win your man. "He that winneth souls is wise."

METHODS

There is no end to methods, and one must study them out for himself. What is applicable and successful in one case cannot be used at all in another. You might call upon a man in his office and by personal conversation lead him to Christ then and there, but you might call upon a dozen other men in their offices and meet with refusal and maybe rebuff. So some other method must be tried. Here are some suggestions, only, as to methods.

You ought to *know* your man, and he ought to have *confidence* in you.

A kind invitation to church may open the way (providing you invite him to a church where he will hear the gospel).

An invitation to lunch together after you are sufficiently acquainted will furnish you an opportunity to study your man. Other invitations will furnish you further opportunity. Use these wisely.

An invitation to your home or room will bring you into closer fellowship.

When there you might interest him in music. Put in one good, old-fashioned hymn. Or you might lend him a good book to read.

There are a thousand forms of showing kindness. Individuals can be won by a timely kindness. A quarter or a half dollar slipped into the hand of a man in need has its favorable effect. A basket of groceries sent to someone in unfortunate circumstances will open the way for conversation about Christ.

Your neighbors may be won by little acts of kindness. Divide your strawberry shortcake, or your big bunch of vegetables, or those nice apples that Uncle George brought you from the farm; or when the baby is sick run over with a little medicine or home-made cough syrup. See?

You could keep the children while Mrs.——— went downtown shopping. She has been at home so long and wants a few hours of change.

A nice bunch of flowers helps to cheer the sick-room.

Do you ever think of giving your magazines to the firemen? Stick in a religious paper or two.

Have you ever given a policeman a big red apple? Did you ever wave your hand at him, smile and say "good morning"? Most people act as if a policeman has no soul. The saloon keeper knows how to win Mr. Policeman. I do not need to suggest how he does it. Who ever tries to offset the saloon keeper's methods?

Did you ever visit a hospital and take a few flowers, or papers, or tracts for the patients? A little word of cheer is very effective with many who suffer.

Did you ever try writing a letter for that old man whose hand is too trembly to write any more? Did you ever try reading to that blind man?

You might win that Japanese young man if you would take the time to teach him English.

That young man who is alone in the city; he needs a friend. Have you asked him out for a meal or to spend a social evening?

Did you ever think of having a nice room in your house where you could care for someone for a week or month at a time, using this opportunity to bring someone to Christ?

Why not try to get that friend or stranger employment? It will be an opening wedge to his heart.

If a man likes books, use books.

If he likes music, use music.

If he likes to go hunting, go hunting.

If he is scientific, and you can do so, interest him on scientific subjects.

If he admires horses, talk horses.

If he is an inventor, admire his inventions.

If he likes electricity, interest him somehow on this line.

Study his likes and dislikes, and catch him on his *likes*. Never lower the standard of Christian experience, or compromise your honor or allegiance to Christ. Keep a high standard and he will admire you for it.

Pages could be written of the "hows" of personal effort. When you are once in the work, practical methods will come to you. Some you use may have to be entirely discarded; and others you can use over and over again with good success.

THE WIN ONE AT A TIME

Does it look a little slow? Are you inclined to be discouraged before you begin? But souls are not brought to Christ in crowds, nearly everyone who becomes a Christian is the result, either directly or indirectly of personal effort somewhere. To just win one soul for Jesus Christ is of such inestimable

worth, that if it required a lifetime of effort, it is worth much more than the cost. We must put the value on a soul that God does. In a commercial aspect He says that one soul is worth more than the whole world. Think of the entire world with its vast and almost limitless wealth and resources, and you have a faint idea of the worth of a soul. To win one soul to Christ, to make one Christian, whose influence and effort thereafter is for righteousness, to have one star in your crown of rejoicing, will furnish eternal riches inconceivable. But after you have won just *one*, then your appetite will be whetted for another, and another. And your continued experience will furnish you with equipage that will make you an *approved* and *skilled* workman.

RESULTS

They accrue. They are often much larger than our highest expectations. In this *Win One* battle, you have the privilege of fishing for either big or little fish. However our human estimate is often faulty and we must not despise the day of small things. You may get a diamond in the rough. But despite the real value of a soul—and one is worth just as much to God as another—some, who, if won for Christ because of their intelligence, their influence, their business or something, have larger possibilities in the kingdom of God, to assist and to reach others. This is apparent and the results springing from this one man or woman down the years of

effort may result in the salvation of thousands. So when one soul is won to Christ, who can measure the results? Think of John Wesley, or Charles G. Finney, or William Booth and his wife, or Bishop Asbury, or Moody or Gipsy Smith, and scores of others whom God has favored with thousands of precious souls. Think of William Carey, John G. Paton, Bishop Thoburn and dozens of others who have, under God, influenced a whole nation. No one can measure or conceive the mighty results that may accrue in winning *one* soul for God.

That faithful effort of yours, requiring many months of toil, planning, praying, is at last rewarded, and your man won to God. In after years he becomes an evangelist, or a fire-baptized preacher of righteousness, or a missionary, or a philanthropist, or an influential, Christian business man. His life influences thousands of others to come to Christ. You will have a part in all this. Is this personal contact not worth the *supremest* effort?

The writer has not attempted an exhaustive study of this subject, with its varied phases and countless illustrations, but hopes that what has been written may inspire many who read this book to launch out into this vast, unexplored sea where there is the best of *fishing for men*.

"Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins" (James 5:20).

THE END

The Value of the Pause in Preaching

E. Wayne Stahl

MRS. FLORA Finching is one of the inimitable characters in Charles Dickens' beautiful and fascinating story, *Little Dorrit*. She has the habit, in talking with anyone, of "running on with astonishing speed, and pointing her conversation with nothing but commas, and very few of them." She is speaking with an old friend who has returned from a sojourn in China and addresses him thus:

"Oh, do tell me something about the Chinese ladies whether their eyes are so long and narrow always putting me in mind of mother-of-pearl fish bat cards and do they really wear tails down their back and plaited too or is it only the men, and when they pull their hair so very tight off their foreheads don't they hurt themselves, and why do they stick little bells all over their bridges and temples and hats and things or don't they really do it?"

I stated that Flora was one of "the inimitable characters" of the great master of narration. But in real life we probably all have met persons who bore a strange resemblance to her, when it came to their conversational technique. That lady I knew some years ago seemed to have heard a preacher who formed his pulpit style somewhat on Flora's meth-

ods. Mrs. N. gave me a sample of his manner; he was condemning the show-boats that went up and down, as I recall, the Ohio River. She reported his denunciations somewhat as follows:

"These wicked shows are a curse to the community and you should keep away from them they ruin your soul for time and eternity and are of the devil they are to be avoided I cannot speak a good word for them at all Christian people have no business patronizing such things come ye out from among them and be ye separate may the thunder of God blast these showboats!"

While this is not a direct quotation of what my informant said, it at least suggests one thing that strongly characterized that preacher's speaking, his lack of pauses. Somewhat as did Tennyson's brook, his tongue "ran on forever," as it were, with no breaks or transitions or momentary silences for emphasis.

While the writer of this article is conscious that he has not "already attained," and that he is not "already perfect" in the matter of practicing the pause, he would nevertheless humbly offer some of the fruits of his meditations, study, experience and observations as to this important principle of spoken discourse.

The great Ruskin declared, "There is no music in a rest, but it has the making of music." What the rest is in music that the pause is in public speaking. It is one of the most effectual means of emphasis.

In his valuable (invaluable, I could say) book, *Foundations of Expression*, (it would pay every preacher to own this book) the author, Dr. S. S. Curry, writes:

"The concentration of the mind and the reception of an impression sufficiently definite to cause expression demand a period of silence. 'Silence is the father of speech.' In natural conversation, however quick, however animated or excited, innumerable pauses are necessary on account of the action of the mind. During a pause, however short, the mind lays hold of its idea and chooses the words."

Since the most persuasive public speaking is but conversation greatly enlarged (the audience helps "to carry on the conversation" with its response of attention and sympathetic reactions of various kinds), what Dr. Curry wrote in the quotation just offered is of particular value.

Vividly I recall a scene in my studio of a college where I taught expression some years ago. One of the classes was in session. I wanted to impress upon the mind of one of the students, among other things, the importance of the pause. So I asked her to tell naturally and simply of a certain experience that had recently been hers, a short trip she had made, if I remember correctly.

Clearly and interestingly she related the various details, with beautiful conversational form. When she had finished narrating her brief "travelogue" I called her attention to the frequent pauses she had made in the account. I trust she never forgot the lesson; if she is out in the active work of preaching now (she was in the theological department of the college) I hope she profits by what I sought to show her that day in the classroom.

In that same classroom I one day had a certain preacher who was stopping at the school for a few days, giving a series of addresses, speak to my students on some of the vital things of public discourse. This man has spoken in many parts of this country; doubtless most of the readers of this periodical have heard him. He is one of the most effective public speakers I ever heard. What greatly contributes to his success in the pulpit and on the platform is his use of the pause. This adds to the impressiveness of the mighty thoughts that he presents. While he is a man fervent in spirit and can be passionate in his declarations of eternal truth, there is at the same time a certain "power through repose" manifest in his delivery that makes his remarks irresistible. He exemplifies the advice of the greatest writer in the English language; who was counseling concerning speaking in public, and said, "Use all gently: for in the very torrent, tempest, and, as I may say, the whirlwind of passion, you must acquire and beget a temperance that shall give it smoothness."

One of the blessings of the pause for the speaker is that it enables him to recuperate and economize

his energies, so to speak, while before his auditors. There is a lesson to be learned from the action of the heart. Between each beat it takes a little rest. The public speaker who has learned the secret of the pause realizes he can conserve his powers to such an extent that at the close of his sermon or address, or a number of them) he need not be exhausted, but able to continue indefinitely.

It should be kept in mind that there is a difference between the pause and hesitation. We pause in speaking because we have a thought which we desire to emphasize but when we speakers stop for lack of ideas or a word we hesitate.

Persistent, private practice in reading or speaking aloud with the utmost deliberation will do much to help the speaker master the precious secret of the oratorical pause, if there is a tendency to break the "speed laws" of speech. In this practice if one takes time to breathe in the thought, the results will be more "precious than rubies."

What do I mean by, to breathe in the thought? Let me illustrate. Suppose you were riding in a railroad car or in a bus late some afternoon. You have been talking animatedly with a friend at your side; suddenly you glance out of the window and see one of the most gorgeously lovely sunsets your eyes ever rested upon. What is your first reaction to that glorious crimson flooding all the western sky in the ineffable majesty? You draw a breath of awed admiration and then exclaim to the one at your side, "Look at that sunset!"

Or suppose your doorbell rings; responding, you find on opening the door that a dear friend you have not seen for years stands unexpectedly before you. The first thing you do would be to take a deep breath of delight and then say words like these perhaps, "Well, well, I didn't expect to see you! I'm so happy you've come."

One "inhales" ideas not words, and then expresses them. As the thoughts are really received the pauses will follow. *It is essential that the breathing be from the center of the body.* Right respiration adds immeasurably to the speaker's power. Some would be disposed to say that the whole secret of successful public speaking might be summed up in the counsel, "Pay attention to the breath."

The Holy Spirit has been called "The Holy Breath." "He breathed on them, and saith unto them, Receive ye the Holy Ghost" (John 20:22; see also Ezekiel 37:5-10). While it is important that there be observance of the laws of speech, which God has imposed, yet for the preacher there is the supremely important essential that the Third Person of the Trinity possess his body, soul and spirit. Here is power, here is victory. Here is glory in the pulpit.

Two men went to hear the marvelously eloquent Bishop Simpson preach. After the sermon one said to the other, "Well, what do you think of his oratory?" The answer was, "Don't talk to me about oratory. That man has the Holy Ghost." So overwhelmingly had been the effects of that speaking under the divine anointing.

A Code of Ministerial Ethics

Many denominations have adopted A Code of Ministerial Ethics which serves as a guide for ministerial conduct. Occasionally this matter has been discussed among small groups of Nazarene ministers, and there seems to be some sentiment in favor of adopting a code of ethics adapted to our purposes. The code adopted by the Baptists is printed herewith to acquaint our readers with its scope. Perhaps it would be wise for the next General Assembly to consider the adoption of such a code that Nazarene ministers may clearly understand just what the church expects of them. To say the least it would tend to check some careless but harmful practices of which a few thoughtless ministers are guilty.—

MANAGING EDITOR.

Code of Ministerial Ethics of the Ministers' Council of the Northern Baptist Convention

1. Striving to be good ministers of the Lord Jesus Christ, we will ever seek to discover the will of God for us, and live our lives in harmony with the ethical principles recorded in the New Testament.

2. We believe that the demands of the Christian ministry today are such as to require not only the best men, but men at their best. This being true, we will not be content with any preparation less than the best in body, mind and spirit.

3. We will give all diligence to safeguarding our good names and reputations, by living honestly in the sight of all men, in speaking the truth in love and in avoiding embarrassing debts.

4. As faithful pastors and trusted counselors of our people we will have an ear and a heart for all their ills, but we will hold as sacred all confidences that may be shared with us.

5. As pastors and leaders in things spiritual, we will always be ready to counsel with our brethren, and while being kindly firm, if necessary in the exercise of the authority of our leadership, we will not seek to dictate or lord it over our people.

6. As good ministers of Jesus Christ we will seek to share His sacrificial spirit, and strive to minister rather than to be ministered unto. We will hold service above salary.

7. Recognizing our first responsibility to our own church and people, we will accept our full responsibility to community interests and welfare. As ministers we cannot escape the responsibility of citizenship.

8. We hold that it is not ethical for a pastor to solicit members of other churches to join his church. The kingdom of God does not come by building up one church at the expense of other churches. In this matter we should practice the Golden Rule, as well as in other relationships with our brethren. There is an interdenominational brotherhood that the thoughtful minister will regard and respect.

9. We will not belittle or discredit another church, nor will we by word or act cast reflection upon the good name of a fellow minister, or besmirch his character.

10. We believe that it is not ethical for one minister to enter into competition with another minister, seeking the same church, as such rivalry often leads to efforts to discredit the other man. We can afford, not only to be fair in this matter, but to be generous.

11. While it is understood that friendships and fellowships formed during a pastorate often become permanent, we think it not ethical for a minister, retiring from a field, to continue to cultivate, or perpetuate, pastoral relations, or meddle in the affairs of the church. Nor should any outside minister come in for pastoral service without seeking to give recognition to the local pastor.

12. We are of the opinion that it is not ethical for a minister to assume an attitude of dissent in regard to the commonly accepted view of Baptists, without a thorough understanding and consent of his brethren whom he serves.

13. Believing in the essential worth and desirability of associational and denominational fellowship and co-operation, we hold that it is not ethical for a minister to use his influence, as a spiritual leader, to alienate the church he serves from such denominational relations. Denominational consciousness and loyalty are essential in the prosecution of our work. We may well expect that the leadings of the Holy Spirit will most often be in the direction of unity rather than division.

14. We believe that it is not ethical for a pastor to become party to dividing a church in time of stress, or in leading out of the church a contingent of dissatisfied members. Only in extreme circumstances would such disruption be justified. The unity of the church, the body of Christ, is ever to be held paramount to the fortunes of the pastor.

—Adopted by the Council at Philadelphia, May 20, 1937, in *Church Management*.

An Important Question

Recently we came across this very practical question, "Why am I in the world?" As Christian believers we should be in a position to furnish a very definite answer to such an inquiry. That we are in the world for some express purpose is certain. God has placed us here for some wise and beneficent end. What is that end, and are we realizing it? Undoubtedly our relationship to the world is that of witnesses; God has entrusted us with this commission.

In a realm of darkness the child of God is called as a light to shine, showing forth the glory of fellowship with Jesus Christ. Then, moreover, the believer is to exercise a preserving influence upon the world in which he lives. "Ye are the salt of the earth," said Christ to His disciples; a living force that counteracts moral and spiritual corruption. If the Church of God was living up to its exalted privileges, then the world would feel the impact of practical godliness to such an extent that it would have no alternative but to face the issue of decision for Christ.—*The Elim Evangel*.

Shall We Preach Dogma?

E. E. Wordsworth

THE dictionary defines the word dogma as follows: "A doctrine or system of doctrine concerning religious truth as maintained by the Christian Church or any portion of it; doctrine asserted and adopted on authority, as distinguished from that which is the result of one's own reasoning or experience; a dictum." Dr. James Orr, the eminent biblical scholar, says, "Dogma is doctrine clearly stated and ecclesiastically sanctioned." The International Standard Bible Encyclopedia defines dogmas, "Formulated teaching, or decrees relating to moral and ceremonial matters; those truths authoritatively ratified as expressing the belief of the church." With these definitions before us we are ready to consider the subject of this contribution, "Shall we preach dogmatically?"

In these modern days many pulpits are telling us that the days for dogma are forever past. At least it has no sanction from the intelligentsia. If it has a place at all it must be confined to the den of the philosopher, the schoolroom and the library of the minister. Dogma is everywhere spoken against. Novelists, magazine writers, editors and reporters tear doctrines, creeds and doctrinal statements into shreds. Unbelievers and freethinkers grow furious in its presence. Even so-called Christian authors publish volumes which speak contemptuously of systematic truth. They shout vociferously, "Away with your dogmas!" We are told that we are living in a new world and facing new problems and we must grapple with these and let dogma go. Some would emphasize institutionalism, others social service, still others great world problems and pressing perils and proscribe dogma on these grounds. This Napoleon of history must be banished to his lonely isle. Reasoning of this character at first seems plausible and sound, but upon deeper thought it becomes unworthy of recognition and sanction.

Of course it must be frankly stated that dogmatic preaching on nonessentials, controversial doctrinal positions, as for instance the proper mode of baptism, verbal or plenary inspiration of the Bible, premillennial interpretations of the Word, and such like are out of place. In the language of Wesley, "We should think and let think," on many matters. We cannot be too polemical on some lines with good grace and charity. The study of irenics will help the minister to have poise, grace and love according to 1 Corinthians 13.

But true Christian dogma on fundamental doctrines and practices is important and it surely has a rightful place in the pulpit ministry. In fact to neglect it proves tragical and weakens the position, place and power of the church. We face spiritual deadness everywhere and such decadence is indeed appalling and heart-breaking. There is today wide-spread spiritual desolation, and doctrinal preaching is discountenanced and is in ill-repute. We are suffering

because of the damning sins of doctrinal neglect. The church is emaciated, effeminate and puny in the presence of prevailing sin. She is shorn of her power. This is traceable to the neglect of doctrinal preaching, dynamic pulpit utterance and the substitution of man-made agencies and activities.

The preaching of history that has moved the world has always been dogmatic. It has been a mighty source of power. The beacon lights of the Christian faith have heralded truth with no uncertain sound. Beginning with the Apostle Paul; Polycarp, bishop of Smyrna; Ignatius, bishop of Antioch and the early fathers we note dogmatism in their preaching. In later days such men as Wycliffe, Tyndal, Latimer, Savonarola, Huss and Jerome, Cranmer, Calvin, Knox, Bunyan, Edwards, Finney, Spurgeon, Asbury and a vast host of other preachers whose names stand out like Pike's Peak in the range of Christian history, have proclaimed the great doctrines of the Word without equivocation or hesitancy. Some more modern apostles of the faith like Peter Cartwright, Matthew Simpson, William Taylor, William Booth, Joseph Parker, A. B. Simpson, Alexander Maclaren, Sam P. Jones, Gipsy (Rodney) Smith, Henry Clay Morrison, Dr. Bresee, Billy Sunday and many others knew nothing of mere pleasing platitudes. Their ministry was dynamic, courageous, forceful and divinely anointed.

Science is dogmatic. It has its creed and its articles are clear and definite. Sin is dogmatic and deals with positive blows. Socialism is dogmatic and presents to us a force which is to be feared. Karl Marx was the greatest dogmatist which Germany has ever produced within the last hundred years. He states his ideas, thoughts, dogma in language which burns like a thousand torches and subterranean furnaces. The Roman Catholic Church is dogmatic and always has been. The dogmas held are the dogmas of the church, purgatory, transubstantiation, head of church and state, etc. With these dogmas she holds her millions in subjection. Mohammedanism is dogmatic and rules with the sword. Dogmatism is everywhere except in a weakened church.

The times demand dogmatic preaching of the great essential truths of the Word of God. Luther's dogma was justification by faith, Wesley's the witness of the Spirit and the "second blessing." We need again to give tremendous emphasis to the truths of the new birth, adoption, regeneration, entire sanctification, heaven, hell, the judgment, and the whole body of revealed truth. This is no time for pussy-footing. Christ "spake with authority and not as the scribes." Paul in the first eleven chapters of the Roman epistle was dogmatic. 1 Cor. 15 presents his immortal argument for the resurrection. John was a dogmatist. Here is a sample: "Who is a liar but he that denieth that Jesus is the Christ?" I challenge you to find a New Testament writer that

failed to be dogmatic on doctrinal truths. There were blood, heart, passion, pith, point, power, directness and clarity to all their utterances.

My beloved brethren of the ministry, let us preach the great doctrines of the Bible in such a way that men will see their way back to God, Calvary's cross, the mercy seat, the throne of grace, the fountain of

cleansing, the open door to the sheepfold; to the life, the truth, the way. Preach the felicities of heaven, the horrors of hell, the sufficiency of grace, the two works of grace, the necessity of full salvation, the rewards of the faithful, the requirements of a holy God. Preach until you win your crown. Preach with a warm heart but also unstammering tongue.

The Holiness of God and Sin

Paul S. Hill

WHAT is it within the nature and character of sin that makes sin sinful? The same question can be raised in reference to right, or righteousness. What is it that makes sin a sinful thing; and what is it that makes right a rightful thing. What peculiar basic principle is involved that separates the stream, sending one current under the classification of sin, and the other under the classification of right, or holiness? That there is such a distinction needs not be argued, and that the distinction relates to things of moral construction is also evident. It is also very evident that the questions of sin and holiness are questions that are closely related to human life, both here and hereafter.

I

To state that sin is a matter that refers to human relations, and to human relations only, is a misstatement of the entire question. While it is true that sin greatly affects humanity, and that the commission of sin by one member of human society against other members of society is prevalent and serious, still the answer as to what makes a sinful thing sinful cannot be found when we confine sin to human relationships. Unless there is a standard that remains unchanged eternally by which we can judge the right and wrong of things we cannot arrive at that fundamental, and characteristic thing that makes sin what it is. Human standards of right and wrong are changeable and varied. What one man approves another condemns. What one stratum of society accepts as permissible another part will ban. Human conscience is a frail and inaccurate scale, or measuring rod, by which to gauge the evil or good of conduct, or the inner state of the human heart. To judge ourselves by ourselves is not wise.

In the last analysis every part of this question must find its answer in the nature and character of God. It is God himself who is the Judge of all the earth. In God, and God only, is there the standard of right and wrong, and this standard, because of the unchangeableness of God, is eternally the same, past, present and future. So eternal is God, and so unchangeable is His being, and so absolutely *holy* is His character and nature, that we can find in Him the one and only proper and sure standard of what constitutes either sin or holiness. If a thing is in harmony with the nature and character of God then that thing is not sinful, or sin. On the other hand,

if a thing is of such a nature that it cannot find the approval of the holy nature of God, then that thing is sinful. It is not that God has declared some things to be sinful and some to be righteous regardless of whether or not they find his moral approval or disapproval. God did not and does not decide, and by divine fiat declare, that some things were sinful and some things were not, until and unless those things were first shown to be either in harmony or out of harmony with His own holy character. Those things that can be harmonized with the holiness of God, whether those things are acts of men or angels, or are events, or spirits, are not sinful. Though they may not carry with them the excellency of moral force and trueness, that would classify them as definitely righteous within themselves, yet because they are not contrary to the holiness of divine being they are not sinful.

This classification allows a range of human things which have no moral elements within them, but at the same time it holds the line unswerving and true, over all those human relationships which humanity can possibly have toward itself or human society, and also toward God, who is the one and only standard of right and wrong. It is when the worth of an act, or attitude of the human soul, is placed against the background of the holiness of God that its merit or demerit is seen. Those things, those attitudes of the human heart, those events and those things of moral quality which cannot be harmonized with the nature and character of God are sinful, and come under the general, and universal, and eternal classification of *sin*. It is on this basis that we determine the relationship of all things to God. It is on this basis, and by this standard that we appraise the condition in state and standing of all things within the realm of moral beings, whether men, angels, events, deeds, attitudes, and everything contained within, or related to, the moral universe.

But when we make the nature and character of God the standard of right and wrong we must, if possible, think into the very being of God in order that we may find that characteristic or fundamental principle in God, which is the great determining and quality-fixing force. Or perhaps a better way to say it is, we must try to classify the various attributes of God so that we may find, if possible, which attribute, or characteristic of His Being determines the worth of moral things. We do this because we are

created in the image of God, and as finite replicas of His infinite self, we need to understand ourselves in our relation to Himself. We want perfect harmony between ourselves and Him, and between ourselves and that portion of society that is in harmony with Him.

II

And what is that great and eternal determining attribute, or characteristic in God, that determines the value of things in their moral relationship: their righteousness or wrongness: their righteousness or sinfulness? It is with reverence that we approach this subject. To discuss God may seem presumptuous. But inasmuch as an understanding of the sinfulness of sin is impossible without a knowledge of God, and a knowledge of God is better known through a discussion of His attributes, therefore we dare presume the discussion.

The absolute holiness of God is the great determining factor and characteristic within the nature and being of God that determines the value of all moral things. It is His holiness rather than His eternity, or His power, or His wisdom, or His omnipresence, or any other attribute which determines the standard of right and wrong. It is this quality of absolute holiness which, within God himself, determines the exercise of any or all of His various other abilities. It is not a question of God's power to perform a thing so much as it is a question of God's holiness to *allow the exercise of that power*. It is not a question of God's wisdom being able to plan and supervise a way of salvation, so much as it is the holiness of God which *gives sanction to the exercise of that wisdom*, and that plan. Every act and decision of God is determined by that absolute holiness which is the very center of the nature of the infinite God. "All the works of God are holy." The angels in the temple during the days of Isaiah were singing this great moral truth of the holiness of God, "Holy, holy, holy." The angels of Revelation rest not day nor night, but sing around the throne, "Holy, holy, holy." Their song is not as much a reference to any of the other attributes of God, but to this great fundamental moral characteristic of God, which permeates and directs in the exercise of all His various abilities. Absolute holiness expresses the nature and character of God better than any other term we may use to describe Him. Even though He could be possessed of every other attribute and ability, yet He could not be God unless He be absolutely holy, and this absolute holiness in God is the standard of right and wrong in and through all the universe. Here we find the why of right and wrong. All that is contrary to the holiness of God is sin. All that can be made to conform to the divine nature is not sin.

This standard is rigid and unbending. It is eternal and unchanging. By it men and angels are judged. Attitudes and actions are weighed. How true it is that "without holiness no man can see God." How reasonable the command, "Be ye holy, for I am holy."

III

In considering the question of sin, or the sinfulness of sin, or that underlying principle that makes sin a sinful thing, we arrive at the conclusion that sin is entirely within the moral realm. It is within the realm of moral choice, moral being, moral action, moral nature. Unless there is a moral element in a matter relating to human relationship with God, or human relationship to itself, there is no sin. It may be, as stated above, that the matter may not contain an element which classifies it as definitely righteous, but it is not unrighteous, therefore is not sin. We speak now of those human decisions and states of being and conduct which are removed from the moral realm. We all make decisions every day. Some of them have no moral element in them, and either way we decide will not be sinful. But we all make some decisions that contain the element of right and wrong. Wrong moral decisions will make us sinners, because they will put us out of harmony with God in His infinite holiness. Those decisions which have no moral element in them will not place us out of harmony with God, nor bring us under condemnation.

Some present day religious teachers would define sin as anything that has in it the element of deficiency, whether physical, mental, or social. With them it is a sin to be sick, a sin to make a mistake, a sin to be included in a social discordancy or upheaval. To be sure there may be something of the moral element that may enter into a mistake, or into sickness, or into a social problem; but it is also true that there may be mistakes, sickness, or social discordancy without the moral element involved at all, and therefore all these things may be sinless, and guiltless, and be passed through without bringing separation from a harmonious relationship with a holy God.

These religionists teach that any "shortcoming" is sin, and as such they see no way to be entirely free from sin. They say we all have shortcomings, and therefore are sinners. What they refer to are those decisions and relationships which have no moral element in them. These are a terror to them because they are so numerous. But these shortcomings do not bring guilt nor condemnation to the shortcomers, because they do not contain anything that is contrary to the moral nature of God. They have not come under the ban of divine holiness.

Let us look at an extreme case of shortcoming in which there is no moral element, in order that we may better study the question. Here is a mother. She has a sick baby. The love of the mother toward the suffering child is all that it can be. If possible she would die for the child. It is her greatest concern that the child get well. She has watched night and day by the bedside. She has engaged a physician, and a nurse. She has supplemented them with all the motherly concern humanly possible. In the night the nurse is taken suddenly and violently sick, and is unable to carry on her duties. The mother gets instruction in reference to the medicine for her little child and undertakes to act as nurse. Two

bottles of medicine are there and look much alike. One is a tonic to build up the appetite and strength of the child, the other is a stronger medicine, which will affect the heart in a bad way if taken in too large doses. The mother does not know their different contents, nor the results; she has had no opportunity to learn. She does not want to make a mistake. She wants to help her sick child. She again inquires of the nurse, and gets confused in the directions. She is sure she is right. To do nothing would be sinful. To do the best she knows is plainly her duty. She is careful and prayerful. She is a Christian.

Every part of her nature is enlisted to help save her sick child. She does her best, but gives the wrong medicine, *and her sick child dies*. Is she a sinner? Surely she had a shortcoming. But she did her best. If she had it all to do over again, under the same conditions, with no more opportunity to learn than before, no more data to work with, no more resources at her command, she would have had to do the same. Has she failed in the realm of right and wrong. Has she sinned? Will God send her to hell for her mistake? Will He separate her mother heart, filled with concern for her child, from Him because she came short? The very holiness of God forbids such a thing. To all the standards of right she has measured up. It may be that here is something in the strange situation that needs atonement, but so far as moral guilt is concerned, there is none. She did her best and failed. Where she failed was in the physical realm and not in the moral. There was no moral separation between her soul and God.

IV

In studying the attributes of God, and placing them beside the various abilities of the man that God has created, we are shown the Infinite and the finite. God is infinite; man is finite. God is Almighty while man has but little power; but there is no quarrel between the little power that man has, and the all-power that God has. There is no separation there. God is All-wise, man has but little knowledge: but there is no quarrel between the little knowledge that man has and the all-knowledge that God has. There is no separation there. God is eternal, man is in time: but there is no quarrel between the little space of time that man knows and the vast eternity that belongs to God. There is no separation there. And so we might go on through the list of the things which are considered as attributes of God and their finite replicas as found in the nature of man, and there is no separation between God and man except in the moral realm. But in the moral realm there is a separation, the separation between right and wrong, sin and holiness. Though there is no quarrel between the infinite abilities of God and the finite abilities of man, there is an uncompromising and eternal warfare between the holy nature of God and the sinful heart of man. "The carnal mind is enmity toward God, and is not subject to the law of God, and neither indeed can be." Here is a gap. A gap so serious that it separates man forever from his Creator, unless there is a mediator between God

and man. We thank God for His Son who bridged this gap for us and made salvation possible.

The sin problem of the race is primarily between God and humanity, and is in the moral realm rather than the physical, mental or social. The penitent heart deals not so much with man as with God. It is not a case of repenting because we are caught, but because we are estranged from God by sin. We have injured His loving holy heart. We have spurned His way. Though in our repentance we have included restitution to men, we are mostly concerned with our attitudes toward God and His holiness.

The sin problem then is defined and settled only as we study it from the viewpoint of the holiness of God. God's holiness is the standard of right and wrong. It is not what we say, or what men teach, but what God *is* in His infinite Being. God is absolutely holy. The sinner is separated from God by the attitudes of his sinful heart, and by the deeds and acts of his life. Only Christ can save from sin, but He is abundantly able.

Salvation is issued from God to men on a plane of His holiness. In every part of its administration, in all of its workings, in the detail of its demands, it must comply with the moral standard of right and wrong as determined by the holy nature and character of God. And when it is working in the heart of the race it brings to every man who will be saved by grace divine, a holiness which is an adjustment to the divine standard, a holiness which is freedom from past transgressions, a holiness which is freedom from inward sin or rebellion of heart against God, a holiness which will adjust itself to the limit of human understanding to the good of society, and the glory of God.

In the difficulties which surround humanity because of the frailness of the physical, mental and social, the soul can be saved from all moral failure of action or disposition. Jesus can save and can sanctify the heart completely.

"I have you in my heart," wrote Paul to the Christians in Philippi. Far more to him were they than names on a church roll or members of his parish. Doubtless the members of the Philippian church were very like the men and women of other churches in that day and in this—not always easy to get along with, sometimes critical, often neglectful of their duty—in a word, having the same lovable and unlovable qualities to be found in all of us. Nevertheless the great apostle had toward them the heart of the true pastor. Like his Master, the Good Shepherd, "who knoweth his sheep by name," Paul had the people of the struggling little church locked in his heart. Their problems and difficulties were his problems and difficulties. Their cares and burdens were his cares and burdens. He could thank God for "every remembrance" of them and for their unflinching fellowship in the gospel. If there were more pastors like that, would there not be fewer sheep to stray from the fold and fewer ministers seeking a change of field?—*Christian Observer*.

What Type of Evangelism Will Meet the Need?*

C. W. Burpo

A SERIOUS question in the mind of every true minister of our church today is, "What type of evangelism will best meet the present need?" To some the problem of evangelism is almost acute. So many of our revival efforts have proved a disappointment. The attendance and interest drop below normal many times after the revival. This should not be so. I know of one church that was functioning beautifully before a meeting, and to the amazement of all, after the meeting the attendance and interest went far below normal and it required about four months of hard work and careful planning to get back to normalcy. It is not my intention to place the blame entirely upon the evangelist, for it was not all his fault, but since I am to speak on the type of evangelism needed I merely mention the one incident that we might place emphasis upon the proper type.

What type do we actually need? Many will say, a constructive type, and they would be right. Constructive evangelism is at this moment the insistent need of our church. As not before in many decades the cause of true evangelism languishes. With a strange unanimity conservatives and critics alike are waking to this dire condition of things—the waning of the evangelistic spirit. I mention for a moment the necessity of aggressive, constructive evangelism.

THE NECESSITY

The very word "necessity" removes us from the realm of argument. There are voices more eloquent than ever were heard upon platform pleading this necessity.

1. The prayer of the real Christian pleads it. There are men and women in our church who feel there is something wrong with them when soul-winning ceases and the church becomes content with her barrenness. We hear them cry, "Wilt thou not revive us again that thy people may rejoice in thee?" In too many of our churches we pass through the services of Sunday without conversions. To be normal a church should have conversions regularly between the special efforts with our evangelists.

2. The empty pew pleads for a more constructive evangelism. If a revival is successful, the crowds will be larger after the revival than before. If it does not tie at least a part of the new folks to the church and pastor, then it is not a constructive revival. A revival to be successful must inspire the pastor to the extent that usually his preaching is better and more fervent, then, of course, his crowds will be better. There are many reasons for empty pews but the outstanding reason is a lack of fervent, constructive evangelistic preaching. The empty pew is a great challenge to many Nazarene ministers.

3. The steady decrease in accessions to the great denominations other than ours, in proportion to their numbers, which has characterized recent years; the

cry for retrenchment that has smitten the very souls of missionary secretaries and treasurers; the compromise with worldliness by which the ambitious have hoped to keep up appearances in the eyes of the public; the introduction of sensationalism into the pulpit; the parading of so-called new theology; the turning of men from the church to the lodge, the women and children from sacred meetings to the movies and matinees—all these and more too might be mentioned, showing to us the necessity of vital, moving, constructive evangelism for our day.

WHAT IS CONSTRUCTIVE EVANGELISM

The word constructive means, "To build; form; put together; compose." Evangelism: "The doctrine and preaching of evangelical principles." Evangelical: "Pertaining to the gospel of Christ, maintaining the fundamental doctrines of the Protestant faith." Evangelize: "To instruct in the gospel and convert to Christianity."

Having the above definitions in mind let us now proceed to describe in simple terms a constructive revival and how to bring one to pass. Many are discouraged about the work of the church and they feel we are to just hold our own and fold up, waiting for the Master to come, but Christ said, "Blessed is that servant, whom his Lord when he cometh shall find so doing." Let me remind you that there has been no single century of Christian history when some significant outpouring of divine grace has not occurred. I do not have the time to relate each one but will only say that the God of revivals is yet living and just as surely as He gave a revival to the first church at Jerusalem, He will give them yet today. The fault is with us.

Success will depend upon at least two things—method and spirit. There are methods many. I mention the first as *personal evangelism*. This is the keynote of present day evangelism. The matchless example of Christ speaks loudly for personal evangelism. If one reads carefully the four Gospels he will find that this form of service stands out with great prominence. Christ wanted the individual. I do not minimize mass evangelism when I say here that many times Jesus turned from the great throngs to deal with the individual. To pause and turn a man's face toward the great unseen realities was the practice of His life. So with the apostles. Not all of us can be great pulpit orators but every one of us can bear a message to an individual and talk face to face with him.

I think that we as pastors should engage in personal evangelism for three outstanding reasons:

1. Because in this way we can reach the people. The lost sheep was found by the shepherd going after it personally. We drop too many people from our rolls, before we pastors go to them and deal with them personally. I hear them complain about small crowds. In many places if we wait for them to come to us we will wait in vain. In Christ's time they had

* Paper read at Western Oklahoma Preachers' Convention.

empty pews but instead of calling a conference to amend it our Master betook Himself into the country and down by the seaside where He could find the masses. If people will not come to the church for the gospel, then we must take the church to them. Christ did not say to the world, "Go to the church for the gospel," but He did say to the church, "Go ye into all the world." To further emphasize the need, I cite you to that portion of Oklahoma City, south of the Canadian River, known as Capitol Hill where 60,000 people reside. Only eight per cent of those people are being contacted by the 27 churches in their midst. Most of those churches are crying for crowds, yet they are doing scarcely anything to reach people. It is being said that it is more difficult today than ever before to get people to attend special revival services. Therefore we must have sensational evangelists with a dramatic message and some jazz music with lots of life (?) in it to get the people out. I do not believe we need to resort to such tactics. Our trouble is, we would like to shift the responsibility of soul-winning to the shoulders of our special workers. This is wrong. That kind of program has proved most unsatisfactory. We cannot do without special workers. We all admit that, but if we want good revivals we must be personal workers and have plenty of new contacts made so that when we do have a special worker he will have some new material to work with.

2. The second reason for personal evangelism is that all can enter into it. Not only the pastor but the whole church. The entire membership should be harnessed up. The pastor is the leader and is not to do the whole work of the church. We are suffering through a lack of real leadership. Leadership is one of our great needs. Finding work for all of the church is a test of our ability. It is not an easy task but it must be done. We must have an outstanding purpose that is big enough to command the thought and strength of our church. We must not be content with little things. The pastor must set the pace. The pulpit must be on fire. I believe the pew is not insensible to fire. It knows a few things. If the pastor sets the example in personal evangelism and inspires his group, then that pastor will be on the road to successful evangelism. The pew will in most cases follow the example of the minister.

A bit of advice here. A good thing for all our churches would be to have a house-to-house canvass as the present day politicians do. In this manner we can reach scores where we are scarcely reaching one. In the writer's parish the city is divided into districts and the districts into zones, etc.; and in this way we use every available member in personal evangelism. Untold good is coming from it. I know it is hard work but let a church and pastor settle it that they want people and then be willing to work for them and that church will have people. Many a church, now languishing and dead, might take on new life and have marked success by giving itself to personal evangelism.

3. Then it is an effective method. God touches men through men. The pathway from God to a hu-

man heart is through a human heart. Reaching a man must often be through face to face pleading. There is power in personal appeal. Influence is one soul touching another. Friendship is one soul abiding in two bodies. Dr. Cuyler said of three thousand souls that he had won for Christ, "I have handled every stone." In time of war sharpshooting counts. Personal evangelism is sharpshooting. It is mightily effective. Preaching is generally to the audience; personal work is direct and personal. It is aimed at a man. There is no mistaking who is meant.

I am thinking of one among many of my own people who was won through this method. I said to her, "Why do you not come to our church and get converted to Christ and be happy?" She answered, "Because up to this day no one has ever asked me to do so." What a serious indictment against careless Christian workers. She came and the third service was won to Christ and the church. She is an influential person and has won others to our Christ and the church.

Bishop Adnah W. Leonard's words put me to shame. While pastor in Springfield he resolved to speak to one soul each day relative to his salvation. The ingatherings of that year exceeded any previous year of that church's history. Then he was transferred to Cincinnati and there he decided on two a day. He kept the schedule alongside of all other parish work and gloriously succeeded. He was then transferred to the West and there he spoke to three new people a day and for many months the tide of accessions poured in. I wonder if it would not be best to drop a lot of work that is less important and set ourselves zealously to the task that we are called to do; that of soul-winning.

(Concluded in December issue)

Pulpit Twins

C. B. Strang

ART-ICULATION and Gest-iculation are found in every pulpit. Sometimes "Art" is not as clear as he might be. His voice is rather husky. He talks as if he had mush in his mouth. Very often he seems to be in such a hurry, not taking time to pronounce his words clearly. At other times he gets his voice in the upper register and it becomes so squeaky that it is unintelligible. At other times it is so low that it sounds as if it were coming from a well. Very often he delivers his message in a monotone that all but puts his listeners to sleep. One of his worst habits is running his words together. He does not pronounce word endings at all.

You will gather from this that "Art" is an exceedingly unmanageable chap. But really it is surprising what one can do with him with just a little care. All he demands, like most people, is a little attention. In a short time he can be made to say his words clearly and distinctly, and not too quickly, which greatly adds to his worth in every way.

Now "Gest" is never guilty of the faults of "Art,"

but he has many of his own. Really one should not find fault with him unless he corrects his twin.

But "Gest" gets too excited at times. He waves his arms in the most grotesque manner. His actions are so noticeable that his listeners do not pay any attention to what he is saying. Now this should never be, and many of his hearers know it.

But, like his twin, he is not the unmanageable chap that many think he is. He can be so managed that all his bodily movements in the pulpit can contribute something rather than detract from his sermons.

He is one of the most necessary figures in a pulpit, but he has a strange habit of going too far either way unless kept under control.

On the advice of some, he has at times become so stiff and starchy that he is almost squeaky. He is hard to look at and hard to hear then. But a little care and a little attention bestowed on him and he becomes one of the greatest assets imaginable.

Preacher, are you paying enough attention to Art-iculation and Gest-iculation?

"The long road may be the happy road, if we walk it with the Master, and congenial friends. Even the road may be made easy if love walks it with us."—SELECTED.

Open Letters to a Young Minister's Wife

By a Minister's Wife

NUMBER TEN

DEAR ANN:

After informing you in my last letter that I would try to tell you this time how to avoid becoming sophisticated, professional and bored in religious work, I began to wonder if I could put into words just what I mean by that. It is one thing to have a mental conception of abstract qualities and characteristics and quite another thing to clearly state that conception. But I will at least make an attempt because I feel keenly that ministers' wives as well as ministers are not immune to such deplorable states.

Before trying to explain how or why one gets into such false positions or how to avoid the same, I feel I should briefly define these terms as I understand them.

By religious sophistication I do not mean the legitimate acquirement of a religious sense of the fitness of things or an improved technique in doing Christian work or a properly developed spiritual discernment. Most people who are engaged in Christian work will and should normally develop these things. But I do mean a certain obnoxious, self-conscious familiarity with all things religious and spiritual, accompanied by a subtle and increasing loss of reverence for sacred convictions and holy things that were once taken seriously and even held in awe.

By religious professionalism I mean, "going through the motions" of "Christian activity" and service from pure force of habit and trying to do in the energy of the flesh and through human wisdom those things that were once done through the power of the Spirit with a motivation of divine love in the heart.

As I see it sophistication and professionalism may not be hypocrisy in the beginning but are near relatives to it. If persisted in they will have a deadening and deadly effect upon a Christian worker until eventually his life and service, like an artificial flower, will have all the appearance of reality but will lack the dewy freshness and fragrance of the real. To the casual observer there will seem to be no difference but to the spiritually discerning, the mockery is plainly evident.

Then, too, these things do not develop suddenly like an acute attack of some disease but overtake one gradually and almost imperceptibly. I do not think that anyone who has ever had a genuine Christian experience willingly or consciously falls into such errors. He is overtaken by them because he fails to maintain adequate soul defenses or to use proper spiritual antidotes.

It goes without saying that a person who becomes thus sophisticated and professional will finally become insufferably bored by what was once a source of blessing and never failing joy. And need I say that when one arrives at this final stage he has lost all the life of God out of his soul and needs to repent and do the first works over again? It becomes a respectable way of backsliding in heart to which all those engaged in Christian service as a life work are peculiarly susceptible. Satan knows he cannot often induce such people to sell their birthright for a mess of pottage; he must seduce them by more subtle means. Paul expresses this in 2 Cor. 11:3, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

Now as to the cause, prevention and cure of these fatal religious maladies, Ann, there is much that could be said, but I will try to make my diagnoses and prescriptions as much to the point as possible.

As I have already suggested I believe that ministers' wives along with all other Christian workers are more constantly exposed through their environment to these "diseases" than are laymen. For one thing they cannot help the fact that knowledge of all kinds is simply thrust upon them. And knowledge along some lines is bound to bring disillusionment which is an important contributing factor in the process of sophistication. Then there is that necessarily intimate contact with all the divinely ordained agencies through which God works to save humanity. This invites the loss of wholesome awe for sacred things in the same way that familiarity with common things breeds contempt. But there are defenses one can rear and antidotes one can use to offset these negative influences upon the character. Paul says, "Knowledge puffeth up but love edifieth."

So it seems that divine love kept aglow in the heart will act as an immunizing agency that will counteract any harmful effects of an overdose of knowledge. Not long ago I heard a preacher say that God uses trial as a stretching process for the soul in order that we may need and use more grace. So perhaps knowledge of a disillusioning sort creates a greater need and capacity for growth in love. At any rate I am convinced that the supply of divine love in our hearts must at all times be more than adequate to meet any demands made upon it. A full tide of divine love will carry us right over rocks that would shatter our ideals and shake our faith if we met them in the shallow waters of mere human altruism.

But to offset the baneful effects of unavoidable familiarity with the very agencies that should bless our own lives as well as those of the laity, it is essential that we ourselves actually use the medicine that we prescribe for others, or, using Paul's figure in 1 Cor. 9:13 we must continually be partakers of those things in which we minister to others. I am aware that the context shows that he is speaking largely from a material viewpoint, but I feel that it is consistent to apply it spiritually also. If we constantly "taste" by experience the "powers of the world to come" we will be in little danger of losing our awe and reverence for them. Deep spirituality provides the only immunity to the subtle influences that have spoiled so many souls and no one can keep spiritual unless he feeds continually on God's Word and breathes the air of heaven through prayer. To be frank, Ann, I am only warning you not to get so busy being a Christian worker that you forget to be a Christian.

If a close walk with God is the greatest safeguard against religious sophistication, it is also the chief preventative of religious professionalism. For if we keep so filled with the Holy Spirit that He motivates and empowers our service for God we will not be apt to foolishly try to do in the energy of the flesh what hitherto God has enabled us to do through the Spirit. But if we get too busy to pray and thus neglect to renew and refresh our inner man we will unconsciously keep going through the motions by force of habit and mechanically perform the task in hand because it is expected of us. Now if we have formerly known the joyous spontaneity of God-energized service we will soon detect our spiritual impoverishment and if we are wise, we will refuse to go on until we can do so in the fullness of the blessing. On the other hand if, as some people have done, we refuse to heed the reproof of the Spirit and will not humble ourselves before God, we will begin to substitute fleshly wisdom for the counsel of God and the energy of the flesh for spiritual power. Before long we may become professional religious enthusiasts and experts who can, perhaps, "make things go" by sheer human dynamic with plenty of sparkle, but there will be no attendant unctuous spiritual glow and warmth of divine fire. I believe this must have been the reason Paul exhorted Timothy to stir up the gift of God that was in him. He knew the tendency of humanity to substitute gifts

of nature for the gift of the Spirit. But when natural talents are consecrated and a sanctified personality uses those talents in the power of the Spirit, God is glorified and humanity edified.

There is, however, another type of professionalism that may not be due to a failure to keep close to God but a failure to keep close to people. Christian workers just like doctors and lawyers may become professional because they get an impersonal perspective of humanity. To some doctors and lawyers, people become mere patients and clients. The same thing can happen to ministers and their wives unless they keep "the common touch" as well as the divine. And strangely enough an intimate contact with people that gives us a heart interest in their sorrows, their joys and their problems will do more, perhaps, than anything else to keep us on our knees before God for we will realize that "the matter is too great for us." That is why I feel that I need to call on people in their homes as much if not more than they need me to call on them. It stimulates, refreshes and inspires me as nothing else does. Learning that some humble, inconspicuous saint is standing up courageously under trials that are enough to crush anyone is a challenge to my own courage. The sacrifices that I observe on the part of the people of God often put me to shame. Coming face to face with appalling sinfulness challenges faith in God and urges me to intercessory prayer. It is true that this kind of work is exhausting and one can overdo even a good thing. So I find it wise to occasionally try to get away from the crowd. Even Jesus tried to do this but without much success. They always found Him and He was always moved with compassion. May God help us to be like that, too. If we find ourselves resenting intrusions too keenly when we are trying to relax a bit we had better examine ourselves and locate the cause. For although we may sometimes get tired *in* the work of God we are on dangerous ground if we find ourselves getting tired *of* it.

So, Ann, if you ever catch yourself showing symptoms of boredom with your lot as a minister's wife you may be sure that there is something wrong somewhere. You may be nervously exhausted and need a change and a rest or you may be spiritually depleted and need a private prayermeeting. Perhaps you will need both because body and spirit are pretty closely related. I do not mean to infer that you will never find times when you will have to *make* yourself walk in the path of duty but if all is well within, you will find yourself responding inwardly to the need of the hour and before you get through there will be a blessing in it for you. God's compensations are unailing.

May God help you and me and all of us who are in places of special spiritual responsibility and leadership to be able to testify with Paul that "In simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, we have had our conversation in the world."

Yours for God and humanity,
HOPE VINCENT.

GENERAL CHURCH PROGRAM

MISSIONS

C. Warren Jones

The Thanksgiving Offering

THIS OFFERING has become an annual affair in the work of our church. Many of our people want to show their thanksgiving by giving a special offering to aid in the great undertaking of at least helping to evangelize the world.

Our General Superintendents have issued a proclamation, telling our people of the need and asking for a generous offering so as to take up the slack and aid the Foreign Missions Department to plan for the year 1939. To carry forward our work on twelve mission fields abroad and seek to give aid to our missionary districts at home is no small undertaking. God has so marvelously blessed and our work has grown so rapidly that the needs seem to pile up mountain high.

ONE COURSE OPEN TO US

That one course is to keep pressing the battle. We dare not turn back. God beckons us to grasp the opportunities, quicken our speed and wage a relentless warfare against the enemy. To this work we have been called and we must not fail our Lord. What we do for a lost world depends in a large measure upon what our people do on November 20.

THE THREE GREATEST NEEDS

These three needs are Foreign Missions, Home Missions and Ministerial Relief and the great bulk of your offering will go to supply these three needs. Your money invested in these three enterprises is sure to bring results. We are forging ahead on the foreign fields, planting scores of churches every year in the homeland and to the best of our ability standing by the wornout ministers who have spent their lives preaching holiness.

HIGH POINTS TO REMEMBER

Keep in mind the Day of Prayer and that day is Wednesday, November 9. Please take the offering on Sunday, November 20, or as soon after as possible. Send to M. Lunn, General Treasurer, for the envelopes and an equal number of circulars to give out to your people. These envelopes and folders are free. They can be had for the asking. Place your order at once. As soon as the offering is received, please remit to our General Treasurer, M. Lunn, 2923 Troost Ave., Kansas City, Mo.

Strength can be ours if we ask for it and use it when it is given. The word in the Greek may be translated "dynamic," and we see how this strength is active, and speaks not of endurance alone but of objective power. We are to be brave in suffering, but we are also to exercise spiritual might.—FLOYD W. TOMKINS.

CHURCH PUBLICITY

U. E. Harding

Cards and Handbills

The window card used for years with the evangelist's picture has almost been discarded. Shopkeepers will not put them in their windows, or they take them out in a day or so. I have used easels made of 1x2 sheeting and make the frame 22x45. This will take a 22x28 card and allow 17 inches left from the ground. If you are to have several workers, use large picture cuts with your printing. Put twenty-five or so of them out according to size of your city. Place them in filling stations and business places, where you have a friend who will care for them in case of a storm. Also put them on the lawns of your members and friends who will take care of them. People will even stop their cars to read them. Two colors of ink will make them more attractive.

If you do not care for such a large card, then use the regular size 14x22. Paste it on a full show card 22x28, having the background of attractive color, orange or red, or show-card blue. In this way, you will be out only the extra expense of the card. The easels can be made by your own men and gathered up and used different years.

N. Y. P. S.

S. T. Ludwig

Community Responsibility

THE Church of the Nazarene has a definite responsibility to the community in which the church is located. While the church's first responsibility rests always in giving moral and spiritual guidance to the people, yet we must not forget that sometimes secondary means may be used to achieve primary goals.

The month of November concludes with the special thanksgiving atmosphere. Through this entire month projects may be carried on which will increase the appreciation of the community for the service rendered by the church in the name of her peerless leader, Jesus Christ.

Here is a good opportunity for the pastor to use the latent ability of his young people, turning it into the channels of the church. By means of the evangelistic, the visiting, or some other committee especially arranged for, the N.Y.P.S. will be glad to function in this particular capacity. At the same time that the church will be reaping benefits from

such service the society itself will take on new life and purpose because it has a definite part to contribute to the whole program of the whole church.

This increased activity during November may take on several forms. (1) To get in touch with really needy persons and bring them an expression of Thanksgiving cheer is certainly a worthy project. But need we stop here? (2) What about finding these who cannot attend the services of the church and cheer them with a visit, a song and a prayer from a group of young people? (3) "Being Grateful for My Church," is the subject for discussion in the N.Y.P.S. for Nov. 20. Suppose you build up your whole church to attend this service and get every member out. It might help to stimulate interest and would certainly furnish incentive for your young people. (4) Feel free to use your young people to personally present the church's invitation to 250 unchurched homes. Then give them something worth their coming when the people attend.

Other projects and ideas may be devised to fit local church needs, but above all, let us do something outstanding this month. *The net result*—perhaps your community would discover that your church was really needed, or would they? We can largely determine that answer!

Building Barriers to Our Own Success

BY AN OBSERVER

SUCCESS is not an accident, neither is it easily achieved. In any field it takes thought, planning and hard work. But while it seems most men desire to succeed, failure is the rule and success the exception. And quite often they are responsible for their own failures, at least they build barriers to their success.

I listened to a man preach not long ago who should be a leader in his chosen field but he is not. As I studied the man, felt his spirit, heard him preach, I soon learned he was a "lone wolf." He keeps himself detached from the movement. He feels that the leaders of the church have not recognized and appreciated his ability. He was continually saying things that reflected upon his brethren and upon the officers of the church. And I know the Church of the Nazarene well enough to know that it will be hard for him to succeed as long as he maintains that spirit and attitude. He is building barriers to his own success.

Then I know a pastor who should be filling a larger place in the denomination than he is. He feels that the place he is now serving is "below him." He is dissatisfied. He is writing General and District Superintendents asking for a chance when any of the "better churches" are open. But this precious brother is not wanted by these men. For when he is located in a good church he takes the attitude that this is "his church" and he will look after the local church and forget district and general interests. He will often drop remarks that suggest that there is a "political ring" in the church, but that he does not belong. He is rather luke-

warm to the leadership of the church. Oh, he may even pay the budgets, but he is not enthusiastically back of the district and general program of the church. If there is a District Campmeeting he feels that it is none of his affair, he is not strong for campmeetings anyway. If there is a special district project, or a district campaign on, he does not concern himself to the extent that he will give whole-hearted co-operation. And we know that the Church of the Nazarene is so closely knit together and so united that a man cannot succeed in it with this spirit. This precious brother has built his own barriers to his success.

Just recently I had the privilege of hearing a man preach for several days who is a short term pastor. Before I heard him preach I often wondered why his pastorates were short. He has quite a good personality and is a fair "mixer." But his peculiar habits in the pulpit soon became tiresome, even boresome. I counted the number of times he used a "pet phrase" and found that in preaching forty-five minutes he repeated this expression 182 times. Then his sermons were all the same. After you heard him once or twice you had heard him. A lack of study and careful preparation was painfully evident. He is a good man, I believe a clean man, but his lack of study, peculiar pulpit habits, his bore-some repetition of "pet phrases" are all barriers to his success. Yes, he will continue to be a short term pastor if he persists in pursuing this course.

The ministry of the true man of God will be permeated with—

Confidence in the Bible as the Word of God.

Confidence in Christ as the Son of God.

Confidence in the death of Christ as the only means of salvation.

Loyalty to Christ and His kingdom.

Pure love to God and to all men.

Sacrifice for the ends of the gospel.

Certainty of the ultimate triumph of righteousness.—*The Free Methodist*.

Ramblings from the Roving Correspondent

Preacher friends, do you ever tire of criticisms on the one hand and idealistic patterns or standards on the other? This corner has been guilty of both, but the r. c. is sure that all that has been said has been taken in the spirit that prompted it. This time we shall just pass on another idealism in the hope that it might be helpful. Somewhere in our reading we came across three elements of a sermon with two qualifications for each one of the three. This writer said that the outstanding factors of a sermon were, thought, language, and delivery, and who would dispute it. Thought, said he, should be both profound and brilliant; language should be both elegant and beautiful; delivery should be magnetic and faultless. That is an ideal which any preacher might well despair of reaching but toward which he should be constantly striving.

As Young Ministers We Should Know

J. W. Montgomery

THERE is no safe way to beat the game of life. We must live our lives squarely and honestly, or some day learn that no matter how glittering the pinnacle, we are no stronger than the foundation of our character. We are invited by the spirit of this age to dwell on the surface—but none is compelled to accept the invitation. It is one thing to skate and quite another to be a navigator. It is one thing to glide over a frozen pond, and another to sail over a troubled sea. A bottle is not full because it bears an attractive label. The sparrow has as many wings as an eagle, but never soars above the clouds. The builder of a house does not begin with a paint brush. A house made of corncocks would be all right on a still, clear day, but to endure the winds and the storms one requires more substantial material. Someone has said it is possible for a person to "Advertise his tailor, and at the same time disgrace his school-master!" One has achieved little or nothing if he has learned a dozen different languages and is unable to say anything worth while in any of them. It would be far better for a minister to leave one little Nazarene church that he has organized behind him, than to have a half dozen letters before his name that he may never actually overtake in a lifetime. It is better to be able to give one sound reason for the hope that is within us than to make a dozen good excuses for failure. One minister cannot shun responsibility and shift his load onto others of the district—he simply retards the progress of the whole organization through his lack of faith and courage. The dumbest of all ministers are those who imagine they fool others when they "cut corners." A minister seldom, if ever, fails if he keeps a good case of religion and is well adjusted in his home life. "Not by power nor by might, but by my spirit, saith the Lord."

BOOK CHATS

P. H. Lunn

THE attractive, oversize book at my elbow is one that I am sure will be of special interest to our group in particular. There are several reasons for this supposition among them being the fact that the author has been for many years an elder actively engaged in ministerial service in the Church of the Nazarene.

The book is THE MASTER BOOK OF HUMOROUS ILLUSTRATIONS. It is of course a compilation, the work of Rev. Leewin B. Williams, who for many years was pastor of our church in Washington, D. C. Some of our readers will remember a former book of somewhat the same nature, "Pungent Paragraphs." The new volume contains some of the same material with a vast amount of new matter.

It is as far as the Book Man knows a unique volume in that it specializes on humorous illustrations—clean, whole-

some, pithy anecdotes that catch the attention and drive home truths that otherwise might pass unnoticed. Beside the 1620 exhilarating stories there are 414 sparkling, pointed epigrams which can be woven into sermons and addresses or used on outdoor bulletins.

This book of 431 pages is virtually an encyclopedia of humor. It deserves a place in every minister's reference library. One surprising feature of the book is the price which is \$2.00. By the way, it is a product of that enterprising house, The Cokesbury Press. Yes, there is a comprehensive subject index enabling one to find what he wants all the way from "Ability" to "Zigzagging."

ILLUSTRATIONS

Tithing

A splendid young farmer who with his family attended my church related to me the following: "I had a cow that had been sick for a number of weeks and steadily grew worse until she could not rise or lift her head from the ground. I decided one evening that it would be best to kill the cow and relieve her of her misery as there was no hope of her recovery. As there was nothing handy with which to kill the cow, I decided to do this act of mercy the following morning. On the way to the house the thought came to me, 'Why don't you give her to the Lord'; and I thought, 'If the Lord can do anything with her, He can have her.' The next morning I brought an ax with which to kill the cow, but when I came to the place where I had left her, she was not there. Upon investigation I found her at the feed bin eating with the other cattle. The cow was fattened and sold and the proceeds given to the Lord."

This good man had learned his lesson, and has not failed to honor God with his tithe from that day on, and has contributed liberally toward the erection of our new church building recently completed. In turn God has acknowledged his faithfulness by blessing him financially above many of his neighbors. The truth of Malachi 3:10, 11 has been verified in the life of this farmer.—Submitted by R. H. JORDAN.

On Hell

Prior to preaching the gospel I spent three years publishing a small town weekly newspaper. A part of my work was to visit my fellow townsmen in my quest for news and advertisements. I called on the town blacksmith who had attended, the Sunday before, the same church that I was actively engaged in. As soon as he saw me he began an eloquent discourse on his resentment of the pastor's sermon on "Hell." He brought an illustration while pumping the air through the forge, saying, "Suppose I had the power to thrust a man in this forge, and suppose he was so constituted that he could not die. Don't you suppose I would have mercy after a while and release the poor fellow?" His blasphemy and persistent resentful talking caused me to turn and leave without trying to reason with him. Later on, while at my shop, I heard a crash at the blacksmith shop. Rushing out I followed others to the scene, to behold the tragedy of the hell resenter dying. A pulley wheel left its pinion while revolving rapidly, making contact with his forehead.

Upon narrating this to the people, I instruct them earnestly that God, who has gone to such great means to rescue us from hell, is not responsible if we persist in going there.—Submitted by F. R. GUY.

Providence and the Still Small Voice

While a young man I was repairing a water gap that had been washed out by a flood on the head-waters of the Cimarron River. The task necessitated my putting a wire fence across a small island. I firmly fixed the wire in my pliers, then looked back to estimate the distance across the island, and then proceeded pulling the wire, walking backward. Suddenly I seemed to hear a voice say, "You had better stop and look back." I did stop and look back, just to be startled by the fact that one more step would have plunged me over a thirty-foot precipice.

God is still calling to those on the backward trend to stop and look back. Some heed, but more do not, and are plunged into the darkest of midnight.—*Submitted by F. R. Guy.*

I knew a man and had heard him and his wife sing under the anointing of the Spirit many times. He was blessed with several children. They were also musically inclined. He had a very bad temper. One time he showed his pastor a knife upon the piano, and said he did not dare carry it because of his temper. The pastor pleaded with him to get sanctified. He refused as he had done many times before, and as he did afterward.

The next I knew of the family they were all backslidden and had formed a dance orchestra. They were playing at a dance one night; both husband and wife had been drinking. The man thought that his wife was paying undue attention to other men at the dance. In an argument he pulled his knife and threatened to use it on her. The oldest boy stepped into the argument to protect his mother. The next day these two awakened in the jail. Someone told them that the boy had been slain in the brawl. The home was broken up and the father sent to prison. A boy's soul was lost, a family was broken, and two lives were disgraced because a Christian refused to seek the will of God.—*Submitted by EDWARD PAUL.*

One of the Dillinger gang was the son of a holiness preacher. He was saved many times when he was a lad, but would always allow the ridicule of chums to keep him from seeking holiness. Those who knew him said that he manifested a desire to do what was right. However his up-and-down life soon became discouraging and he gave up for good. He fell in with bad company, and soon he found himself convicted of crime and in prison. When the Dillinger gang escaped, he was among them. He soon separated himself from the gang. As he was walking along a railroad, near his home, a farmer recognized him as one of the wanted men. In a few minutes the young man lay on the tracks with his brains blown out by the farmer's shotgun.

Who knows but that he had separated himself from the gang with the intention of trying to do right? However this may be, the boy who wanted to do right, was slain in his sins because of his failure to seek holiness.—*Submitted by EDWARD PAUL.*

When I was pastor of a certain church some years ago, my attention was called to an elderly man living a few miles from the city where I resided. A serious sickness had fastened itself on him; the prospects for his recovery were not bright. It was suggested that I call on him and minister to him spiritually. He was not a Christian, had never been one. As soon as possible I found myself in his home. How feeble he was! His days of activity were over; eternity loomed before him. Very earnestly and tenderly I dealt with him, seeking to impress upon his heart the tremendous importance of yielding to God as a lost sinner, and accepting Jesus as the all-sufficient Savior. My soul

was burdened for him, knowing that soon his sun might be setting.

He listened respectfully to my gospel exhortations, and seemed to know the certainty of salvation. But something appeared to come up as a barrier to that precious knowledge. Oh, how fervently I talked with him at my repeated calls, about the necessity of the new heart! How sincerely I prayed with him that the light of the glory of God in Christ Jesus might dawn on his benighted spirit! But for some reason he did not, apparently, have the ability to "step out on the promise," and definitely to sing, "Blessed assurance, Jesus is mine!" His feet were "stumbling on the dark mountains." Was there some powerful, malignant influence (or should I not say, personality?) that dominated him? I even got him to pray, "God be merciful to me a sinner!" But there was no radiant result from that prayer. He is dead tonight, dying in a hospital. So far as I know "he died and made no sign" that he was saved.

While he still stayed at home in that last sickness I talked one day with his niece, a Christian woman. She told me that on a certain occasion she asked him, "Uncle, why is it that you have never made a profession of religion?"

His reply was enough to strike cold horror to the soul.

He said, "Years and years ago when I was a young man, I attended a revival service. At that meeting I was powerfully impressed that I should become a Christian. The invitation to come to Christ was given at the end of the sermon. But in spite of that tremendous feeling that I ought to respond I would not."

Here is the awfulness of this tragic confession; he said to his niece:

"From that day I have never had the impression that I should seek the Lord."

Oh, the unspeakable danger of trifling with the Spirit of God! What multitudes in eternal torment tonight realize the truth of the lines:

*There is an hour—we know not when—
There is a place—we know not where—
That marks the destinies of men
For glory or despair.*

Was that meeting such a time and place for this man?—
Submitted by E. WAYNE STAHL.

One night I was preaching a message on "Hell" and at the close of the service was making the altar call when I noticed a middle aged woman standing half way back from the front who seemed to have a peculiar attitude toward the service. I felt impressed, in spite of her apparent hardness, to speak to her inviting her to come to the altar. She said "No," and shook her head sadly. I continued to urge her to come, but she just shook her head and would say no more. After that service I did not hear from or see the woman again until one morning there was a knock at the parsonage door. A young man said, "There is a lady out on a farm about five miles from here who wants you to come out to see her; she is very sick." I arrived at the farm, went into the house and some people ushered me into a sick-room where I found the same woman who had been in the church. She said, "Reverend, I want you to pray for me that I will get saved. The doctor has told me that I am going to die any time now from a cancer that I have suffered with for five years." I could see she was very weak and seemed very short of breath. Gasping for breath she told me this story:

"When I was a girl twenty-one years old, we were having a revival in the village church. Many of my friends had gone to the altar and God had been striving with me for two weeks. My friends pleaded with me to give my heart to Christ but I had some sinful habits that I couldn't give up. One night I returned home from the revival depressed

and blue, yet hard at heart and went to my room and retired. Unable to sleep because of my spiritual condition I finally said under my breath, 'If God would just leave me alone I would never trouble Him for anything.' When I said that I felt a sense of relief but suddenly it seemed that there was an image which was dark and horrible sitting at the foot of my bed; then it disappeared. Thirty years have past since that night and I have never asked God for a thing. I have known all along that I did a foolish thing but would never go to church until three months ago when I was in your service. Do you think God will have mercy on me?"

With that she began to weep, cough and pray seemingly all at the same time. I never have heard since such dejected, hopeless, broken begging for God to have mercy as that afternoon. I prayed, others prayed, we read the scripture, then prayed some more until the poor soul was exhausted, but all during this the heavens were brass. I tried to encourage her faith in every way I could but to no avail. Later at home I tried to pray through for her but could not. A few days later she died without finding God.—*Submitted by L. E. ECKLEY.*

SERMON HEARTS

Itching Ears and False Prophets

Having itching ears . . . they shall turn away their ears from the truth, and shall be turned into fables (2 Tim. 4:3, 4).

SPURGEON HENDRIX

In 2 Chronicles, eighteenth chapter, we have related an interesting incident. King Jehoshaphat of Judah had come to visit King Ahab of Israel. Ahab asked Jehoshaphat if he would go with him up to Ramoth-gilead to battle with the Syrians. Before Jehoshaphat went, he asked Ahab to inquire of the Lord as to whether it were His will or not? Ahab called in the four hundred false prophets of Baal and asked them whether to go up to Ramoth-gilead or not. They all with one consent said for them to go that the Lord was surely with them. Jehoshaphat still was not satisfied with the word of the four hundred false prophets and asked Ahab if there was not a prophet of the Lord of whom he could inquire. Ahab reluctantly called Micaiah, the prophet of Jehovah, before him and he prophesied that ill would come to the king on this journey. Ahab and Jehoshaphat went to battle, choosing to take the counsel of the four hundred false prophets rather than of the one prophet of the Lord. We read on to find that Ahab came to a tragic death because he did not heed the words of the man of God.

The trouble with Ahab was that he had itching ears. He enjoyed the smooth words of the false prophets because they tickled his ears. They prophesied pleasing things to his carnal heart. Let us make a few deductions from this story:

1. Itching ears indicate a carnal heart which would lead its victim into false doctrine. How dangerous it is to entertain the carnal mind in our lives after we are saved and receive light on the possibility of its eradication! The reason many people are led into false doctrine can be traced to the fact that carnality deceived them. There have been many in the holiness ranks who have had good experiences of regeneration but have been led astray by a carnal heart; if not into outbroken sin, possibly into error. If the carnal mind cannot get its victim to go into the life of outbroken

sin, it will do its utmost to lead into false interpretations of the scripture.

2. Even though large numbers may support a false doctrine that does not make it true. In the story of Ahab and Jehoshaphat, there were four hundred of the false prophets against the one true prophet. However we find that the one true prophet of the Lord was right while the four hundred were wrong. Numbers sweep many off their feet. They say to themselves, "Well, everyone else is doing it, why shouldn't I?" The saying, "Might makes right," is not true when it comes to matters pertaining to eternity. I think it was Henry Clay who said, "I'd rather be right than be President." This should be our attitude relative to the matter of the true way.

3. As Ahab ended in tragedy so will all who heed the advice of false prophets today. The idea that it does not matter what we believe just so we are sincere is not true. It may seem more satisfactory, as it was with Ahab, to follow the advice of the false prophets, but eternity should be kept in mind. The convenient thing for the moment may not be the proper thing when eternity is taken into consideration. Ahab's tragedy consisted in far more than his mere physical death. He also lost his soul. The writer knew a woman who believed in Christian Science, although she did not profess to be one as she (as she said) had not yet attained the plane of a true Scientist. Her brother was seriously ill with tuberculosis. She advised him to seek help from a practitioner, which he did, rejecting all medical aid. He grew worse and worse and finally, in spite of the efforts of the practitioner, he died without evidence of having found the true way. The tragedy was that this woman was instrumental in the damnation of her own brother. But I am thinking of a greater tragedy awaiting her when she too crosses the line of worlds and faces that brother in the endless suffering of hell. Because there was a time in her life when she had a good experience of salvation, but "having itching ears" she turned away from the truth to error. Truth leads to life everlasting, but error leads to death everlasting.

The Way of Holiness

And an highway shall be there, and a way, and it shall be called the way of holiness (Isa. 35:8).

J. D. LEWIS

It is paramountly important to bear in mind the imperative principle that from whatever aspect we may consider this "way," whether it be the narrow way, or the way of salvation, or the way of righteousness, or the way of peace, or the way of truth, etc., it is "The way of holiness," and our Lord Jesus Christ is that Way of Holiness by the Holy Spirit. "I am the way, the truth, and the life: no man cometh unto the Father, but by me"—JESUS.

As we meditate upon the many aspects of this subject, several striking features are presented to our view as being characteristic of this sovereignly constructed highway of holiness.

I. A SPECIFICALLY PLANNED WAY

Even God works according to plan. His roads, all of them, are according to order. Whether we think of Him as making the clouds His chariots, or walking upon the wings of the wind, or planting His footsteps in the sea, or making a way for the light, and a path for the lightning; or whether we think of Him as walking with Adam, or with Enoch, or with Noah, or with Abraham, etc. His ways are according to plan.

Some people call this plan *predestination*. It is a big word and it stands for a big thing, or rather a great thing, for a thing may be big without being great. Indeed the Bible uses the word *predestination*. "For whom he did foreknow, he also did predestinate to be conformed to the

image of his Son" (to be holy). "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will [His plan and purpose] . . . In whom we also have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." "He wills that I should holy be." This is His plan for all people—His predestinating purpose—*purity of heart and life*. All things were created for God's glory. Man was made in His own image. "Let us make man." God's *plan* was *man*. A man, a real man, a *holy* man.

"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ." We are not only chosen, but well chosen. Scientists speak of natural selection when referring to various species. We have been *elect*d with spiritual selection specifically in view. *Elect* in order to be *select* from God's standpoint—His peculiar people according to plan.

This way is not "Private," nor for "Staff Only." It is open for all who will enter in conformity with God's plan. That is the condition—*God's plan*. And His plan is that every soul shall be saved. "He is not willing that any should perish, but that all should come to repentance." And His plan is that every soul shall be sanctified. "For this is the will of God, even your sanctification."

"But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth: whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ."

II. A SPOTLESSLY PERFECT WAY

Our Lord, who is "*The Living Way*," "loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

They that walk along this way are those who have garments undefiled (Rev. 3:4). "And they shall walk with me in white." God grant us grace continually to "hate even the garment spotted by the flesh" (Jude 23). To walk without spot is to walk without stumbling, nay, it is even more, it is to walk without causing others to stumble. "Blessed are the undefiled in the way, who walk in the way of the Lord." This verse begins the long psalm. And bless the Lord, if we enter in there at the undefiled or perfect way, we begin a long psalm, nay, we start a song that shall never end. This way, oh, ye immortal souls of the redeemed, for loveliest sights and everlasting songs. "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isaiah 35:10).

Praise God for the spotlessly perfect way. On this way sinning and sighing give way to singing, because it is the light way, and not the night way. "They that sleep [the sleep of the slothful] sleep in the night; and they that be drunken are drunken in the night."

All who are in the holy way are alert; they are working and watching as well as walking and talking. "Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness" (1 Thess. 5:4-7). "The darkness is past"—the darkness of sin, sloth, and moral slumber and the darkness of drunkenness and all kinds of satanic toxins and intoxications. "The darkness is past."

Hallelujah! "And the true light now shineth." And "the path of the just is as the shining light, that shineth more and more unto the perfect day." This is the shining way not the sinning way.

"Ye were sometimes darkness, but now are ye light in the Lord: walk as children of the light"—walk the perfect way. "When we walk with the Lord in the light of His word, what a glory He sheds on our way."

III. A STRIKINGLY PLAIN WAY

It shall be for those: the wayfaring men, though fools, shall not err therein. Which is the right religion? Which is the right way? The right religion is the religion that makes you right. And the right way is the way that keeps you right. The right way is a plain way, because it is the light way—the way of light. "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth." If any man loses the way it is because he does not walk in the light. The perfect way is the plain way, the clear light of holiness shines upon it. "But if any man walk in the night, he stumbleth, because there is no light in him."

"He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." This is the way of light and life and love. This is perfect love, it belongs to the perfect way which is paved with it: and being so paved it is as plain as light. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

IV. A SUFFICIENTLY PROTECTED WAY

No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there. Roads in this world are not very safe these hurried days. The toll of the world's ways tells a woeful tale. Alas, the lion of lust and the raven of greed are about on life's ways and highways destroying and devouring. But glory to God, "there is a path which no fowl knoweth, and which the vulture's eye hath not seen: the lion's whelps have not trodden it, nor the fierce lion passed by it."

The Lion of the tribe of Judah still lives and reigns. He protects the perfect and plain way which leads to heaven. He takes care of the travelers who are going to the glorious city of God. He has undertaken to guide us and to guard us, "Lo I am with you alway, even unto the end of the world. Amen."

"He keepeth the paths of judgment, and preserveth the way of his saints." How many promises we have that He will keep us as we walk in His way. We are safe as long as our hearts are sound in His statutes. Life's road is beset with many dangers, there are slippery places, but if we keep along the way of holiness no real harm can befall us. "He will keep the feet of his saints." "Hitherto hath the Lord helped us." And may our "henceforth" be as good, nay, even better than our "hitherto," and then our "hereafter" shall be well. Hallelujah!

May our fervent prayers ever be: "Hold up my goings in thy paths, that my footsteps slip not." He is able and He enables us to hold on our way. "Thou shalt guide me with thy counsel." Yes, and "Though I walk in the midst of trouble, thou wilt revive me." "He leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

Are we in the *right* way—the way of *light*, and not the way of *night* and *blight*? Alas, how many choose the *fight* way in more than one bad sense instead of the *right* way and the everlastingly *bright* way—the way of *holiness*.

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

November Sermon Seed

The Basis of World Peace (Isaiah 9: 6, 7). Peace programs can never succeed which do not take into account the government of the Prince of Peace.

The Cause and Cure of International Anarchy (2 Thessalonians 2:1-17). The spirit of lawlessness is the spirit of anti-christ. The literal translation in verse 8 of "that Wicked" is "the lawless one." The mystery of iniquity doth already work . . . whom the Lord shall . . . destroy with the brightness of his coming."

Paul's List for Thanksgiving (Colossians 1:12-16). Inheritance, deliverance, translation, redemption, forgiveness, fellowship, riches inexhaustible.

Remembering Gratitude (Psalm 103:2).

The First Official Thanksgiving (1 Chronicles 16:7).

The Aftermath of Thanksgiving (Luke 17:15-19). Thanksgiving brings a multitude of added blessings to the thanksgiver.

Thanksgiving in the Sacrament (Luke 22:15-20). "And he took bread and gave thanks."

The Creator

There is a God, all nature cries,
I see it painted in the skies,
I see it in the flowering spring,
I hear it when the birdlings sing,
I see it on the rolling main,
I see it on the fruitful plain,
I see it stamped on hail and snow,
I see it on the clouds that soar,
I hear it when the thunders roar,
I see it when the morning shines,
I see it when the day declines,
I see it in the mountain's height,
I see it in the smallest mite,
I see it everywhere abroad,
I feel, I know there is a God.

—SELECTED.

A Mother Looks at War

They said there would never be another war, eighteen years ago, when the world was running red with blood, and echoing with the sobs and prayers of broken-hearted women. That was a war to end war they said; it was so terrible that no one would ever dare to start another. Finally it ended and we took up the task of mending the loss and ruin and suffering it had caused.

Eighteen years! Mother Earth has not had time to spread a green cloak over

all the shell-torn fields; many hearthstones still lie broken and shattered. Soldiers who fought that last "war to end wars" still live with shattered brains and bodies for which there will never be any healing. For each of these living dead, as for each of the blessed dead, there is a broken home, a broken heart, and they are talking war again!

No woman on earth hates war more than I hate it—for I have not only known the grief of every mother who has had sons go down to death on the battlefield, but I have endured the agony of seeing my family divided, my boys fighting each other, fighting to kill—one with the country of my birth, four with this country, which I love more than I ever loved my homeland. And I say to you—I who know, I who am called the mother of the American Legion—that war is the greatest curse on earth. From it nothing, anywhere, is safe. — ERNESTINE SCHUMANN-HEINK.

Where Man Is Free

I bless my God that I was born
Where man is free!
Where man is free!
Our land it is a lovely land
And wide it spreads from sea to sea
And men in happy union join
Where man, where man is free!

—AUTHOR UNKNOWN.

Man's True Wisdom

The world has grown wise in many things. Man has explored the wonders of nature, plumbed the depths of the sea, and learned to fly through the air. He looks through great telescopes and sees a universe that is far vaster than his fathers ever dreamed. With the microscope he finds other marvels no less wonderful in their nature. Notwithstanding these discoveries that man has made and notwithstanding his greatly increased knowledge, it is still true that many have lost their way—some of them even because of the multitude of these new discoveries. Such as these have allowed the marvels of the material world to blind them to the greatest of all facts—the fact of God—and to the greatest of all discoveries—the sense of His gracious love. How greatly does the world need to rediscover an old truth, one that is none the less true because it is old! We need to heed once again the word of the ancient psalmist, "Be still and know that

I am God." Without the knowledge of God, all the marvels we have searched out will ultimately prove worthless.—*Christian Observer*.

Christ Crucified

David Brainerd, that saintly missionary among the Indians in the eighteenth century, gives this testimony, "I never got away from Jesus and Him crucified; and I found that when my people were gripped by this great evangelical doctrine of Christianity of Christ and Him crucified I had no need to give them instructions about morality. I found that one followed as the sure and inevitable fruit of the other. I found my Indians began to put on the garments of holiness and their common life began to be sanctified, even in trifles, when they were possessed by the doctrine of Christ and Him crucified."—*Pentecostal Herald*.

Only Christ Can Change Men

The Malas of India had been notorious criminals. Their town was the headquarters of a robber band led by a Mala. When he and many of his followers were converted, one of India's famous mass movements began which resulted in many thousands of Malas in that region becoming Christians. The Kammas are another group. Bishop J. W. Pickett reports in his book, "Christ's Way to India's Heart," a conversation he had one day as he walked across a field with a nonchristian Kamma:

"Do you know the Christians of your village?" we asked him.

"Yes, all of them."

"What do you think of them?"

"They are our best people."

"Are all of them your best people?"

"There are only Hindus and Christians in the village, and the Christians are much better than we Hindus."

"Do you mean that even the Mala Christians are better than you Hindus?"

"Oh, yes; some of them are not as good as others, but as a whole they are better than we are."

"Has being Christians made them better?"

"Certainly. Before they became Christians they were robbers and murderers. Even we Kammas were afraid of them. The difference between them as they were then and as they are now is like that between the earth and the sky, between noonday and night."

"What other groups have become Christians?"

"Two lower Sudar groups."

"Are their lives also changing?"

"Yes, in just the same way. Some were drunkards; now they don't drink."

"And what of your people? Haven't some of them become Christians?"

"Yes."

"Are they also being changed?"

"Yes, and more rapidly than the others were. It seems that we Kammas are better material than the Malas; but none of our people would become Christians if they hadn't seen first what happened to the Malas."

"You say that you have seen many bad men changed to good men, drunkards to sober men, robbers to honest neighbors. Has that happened only to those who have become Christians? Haven't you seen anyone changed like that in Hinduism?"

At this the old man seemed surprised that we should ask such a question, and revealed how deeply he had been affected by what he had seen. "Never! Only Christ can change men like that!"—*New York Christian Advocate*.

We Need a Savior

Daniel Webster once said, "Such is my conviction of accountability to God, such is my sense of sinfulness before Him, and such is my knowledge of my incapacity to recover myself, that I feel I need a supernatural Savior."

Filled with the Spirit

"The passive verb employed in the passage, 'Be not drunk with wine, wherein is excess; but be filled with the Spirit,' is very suggestive. The surrendered will, the yielded body, the emptied heart, are the great requisites of His coming. And when He has filled the believer, the result is a kind of a passive activity, as of one wrought upon and controlled rather than of one directing his own efforts. When one is under the influence of strong drink there is an outpouring of all that the evil spirit inspires, frivolity, profanity and riotous conduct. 'Be God-intoxicated men,' the text seems to suggest: 'Let the Spirit of God so control you that you shall pour yourself out in psalms and hymns and spiritual songs.'—J. C. CUMMINGS.

Prayer for Holiness

Savior from sin, we Thee receive
From all indwelling sin;
Thy blood, we steadfastly believe
Shall make us throughly clean.

Since thou wouldst have us free from sin,
And pure as those above,
Make haste to bring Thy nature in
And perfect us in love.

—CHARLES WESLEY.

Spiritual Education

Education is a bringing out of what is there and giving it the power of expression, not packing in what does not belong; and spiritual education means learning how to give expression to the divine life that is in us when we are born from above.

Am I getting nobler, better, more helpful, more humble, as I get older? Am I exhibiting the life that men take knowledge of as having been with Jesus, or am I getting more self-assertive, more deliberately determined to have my own way? It is a great thing to tell yourself the truth.

These are some of the lines of spiritual education: learning the dimensions of divine love, that the center of that love is holiness; that the direction of divine living is a deliberate surrender of our own point of view in order to learn Jesus Christ's point of view, and seeing that men and women are nourished in the knowledge of Jesus. The only way that can be done is by being loyal to Jesus myself.—OSWALD CHAMBERS, in *Spiritual Life*.

Begin the Day with God

Begin the day with God!
He is thy sun and day,
He is the radiance of thy dawn:
To Him address thy lay!

Thy first transaction be
With God himself above:
So shall thy business prosper well,
And all thy days be love!

—HORATIUS BONAR.

Hints on Soul Winning

"When you approach a careless individual to endeavor to awaken him to his soul's concern, be sure to treat him kindly. Let him see that you do not seek a quarrel with him, but desire his best good in time and eternity.

"Be solemn. Avoid all lightness of manner or language. Levity will produce any but the right impression.

"Be respectful. Some seem to suppose it necessary to be abrupt, rude and coarse with the impenitent. This is a serious mistake.

"Be very plain. Do not cover up any circumstance. Before you can cure a wound you must probe it to the bottom. Keep back none of the truth, but let it come out plainly before him.

"Be sure to address his conscience. Talking in general terms against sin will produce no results. You must make a man feel that you mean him.

"Bring the great and fundamental truths to bear upon his mind. Sinners are apt to run off upon some pretext or some subordinate point, especially some point of sectarianism. Do not yield to him. It will do more hurt than good. Tell him that the present business is to save his soul.

"Be very patient. Guard your own spirit. Many have not enough good temper to converse with those who are much opposed to religion. Such a person wants no better triumph than to see you angry.

"Do not take the sinner's part in rebellion. If he says he cannot do his duty, do not take sides with him. If he finds fault with some Christians, do not take his part. He had better see to his own concerns.

"Be sure to pray with him before leaving, for without prayer you leave your work undone."—CHARLES G. FINNEY.

Call for Volunteers

The Expositor tells of a young people's group in Illinois who took the responsibility of distributing among the congregation a call to service which included some of the following items under the caption—

WHAT WILL YOU DO?

1. Will you play the piano?
2. Will you join the orchestra?
3. Will you sing in the choir?
4. Will you teach a Sunday school class?
5. Will you join a class in Sunday school?
6. Will you act as usher?
7. Will you care for flowers?
8. Will you lead a group?
9. Will you come to church regularly?
10. Will you bring someone else?
11. Will you tithe for three months?
12. Will you pray for the pastor?
13. Will you join a mission study group?

14. What else will you do?

Said they, "We need an army of workers to do God's work, but we don't like army tactics. So why not offer to help?"

One-of-Four Club

Have you ever thought of organizing your men into squads of four to go out on assignment with the strategy of intelligent planning and purpose to bring men to Christ? It worked in Jesus' day. Moody found the plan successful. Maybe it would help you in your church. One man discovers a prospect in need of God. If he cannot win him or get him to church he takes a comrade with him on his next visit. If this fails to bring results the four meet together and reinforced with prayer go forth to the venture. The four seldom fail.

Wesley's Rule of Life

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

Whatever impairs the tenderness of your conscience, obscures your sense of God, or takes the relish off spiritual things, that thing is sin to you.—SUSANNA WESLEY.

HOMILETICAL

A Preaching Program

Orval J. Nease

Morning Message—November 6

PRAYERS OF POWER

Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him (Acts 12:5).

INTRODUCTION

New Testament pictures of practical Christian experience.

I. PETER IMPRISONED

1. Peter apprehended for the gospel.
2. Peter in the inner prison.
3. The loss to the church by the imprisonment of Peter.
4. Life brings many imprisonments to God's people.
 - a. The afflictions of the flesh.
 - b. The temptations of the enemy.
 - c. The opposition of the world.

II. PRAYER WAS MADE

1. Prayer is function of believers.
 - a. The church prayed.
 - b. Prayer is the responsibility of the church.
2. Prayer is the means of divine intervention.
 - a. God works in answer to prayer.
 - b. Prayer becomes the battle ground of the soul.
3. Unceasing prayers.

Margin says, "instant and earnest prayer."

III. THE ANGEL OF DELIVERANCE

1. A divine deliverance.
2. A complete deliverance.
3. A joy inspiring deliverance.

CONCLUSION

More battles are won by prayer than by the armies of man.

Evening Message—November 6

CHRIST ON THE DOORSTEP

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me (Rev. 3:20).

INTRODUCTION

1. Man lived in God's Eden.

Sin expelled him.
2. God seeks to dwell in man's Eden—the heart.

Sin keeps Christ without.

I. THE POSITION OF CHRIST

1. The Christ *without*.
2. The *standing* Christ.
3. The *knocking* Christ.

II. THE PLEA OF CHRIST

1. The *address*—"any man."
2. The *appeal*—"hear my voice."
3. The *instruction*—"open the door."

III. THE PROMISE OF CHRIST

1. The "will" of Christ—"I will."
2. The habitation of Christ—"Come in."
3. The feast with Christ—"Sup."

CONCLUSION

The sinner on the doorstep.
"The door was shut" (Matthew 25:10).

Morning Message—November 13

IMPERATIVE HOLINESS

Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light (Eph. 5:14-21).

INTRODUCTION

1. Awake, arise.

Light and life.
2. Employ life's functions.

Walk wisely.
Redeem the time.
Be wise.

I. THE COMMAND TO HOLINESS

1. Negative.
 - a. Be not filled with wine.
 - b. An emptying before a filling.
2. Positive.
 - a. Be filled with the Spirit.

II. THE INWARDNESS OF HOLINESS

1. A cleansing of the heart.

The purging by the Holy Spirit.
2. A full possession by the Spirit.

III. THE EXPRESSION OF HOLINESS

- "Speaking to yourselves."
1. Melody in the heart (verse 19).
 2. Thanksgiving (verse 20).
 3. Submitting in the fear of Jehovah God (verse 21).

"Holiness, without which no man shall see the Lord."

CONCLUSION

Evening Message—November 13

"AFTER THIS"

After this (Hebrews 9:27).

INTRODUCTION

The eternal question, "What next?"

I. AFTER LIFE—DEATH

1. The fact of life.
 - a. Life is no choice; we live.
 - b. Life is present reality.
 - c. Life has its consequences.
2. Men live as though there was no death.
 3. Death is as inevitable as life.
 - a. Man's attempts to ignore death.
 - b. The seriousness of dying.

II. AFTER DEATH—JUDGMENT

1. Physical death does not end all.
 - a. Man has capacities for eternity.
 - b. Character is undying.
2. The judgment seat of Christ.
 - a. Be assured of judgment.
 - b. A righteous judgment.
 - c. Sin must be faced.
 - d. The pronouncement of sentence.

III. AFTER JUDGMENT—ETERNITY

1. Life never ends.

Eternal life.
2. Death never ends.
 - a. Eternal death.
 - b. "Death that never dies."
 - c. "Outer darkness."
3. Judgment never ends.

The sentence of the Judge will never be altered.
4. Eternity never ends.

As death leaves us so eternity will find us.

CONCLUSION

"It is a fearful thing to fall into the hands of the living God."

Morning Message—November 20

THE OVERFLOW BLESSING

My cup runneth over (Psalm 23:5).

INTRODUCTION

1. The cup was given at the feast offering the choicest wines the lord of the feast could offer.
2. Man's soul is a cup to be filled with divine blessing from which God and man may sup.

"I will come in and sup with him and he with me."

I. "MY CUP RUNNETH OVER" WITH A CONSCIENCE VOID OF OFFENSE

1. A good conscience.
 - a. A cleansed conscience.
 - b. A conscience with a good testimony.
2. An evil conscience.
 - a. A hounding conscience.
 - b. The worm which dieth not.

II. "MY CUP RUNNETH OVER" WITH BLESSED MEMORIES

1. Memory is the picture gallery of the soul.
 - a. Memories of sins forgiven.
 - b. Memories of hours of communion.
 - c. Memories of faithful service.
 - d. Memories of victories won.
2. Heaven a place of unfolding records of memory.
3. Memory will bless or damn.

III. "MY CUP RUNNETH OVER" WITH HEAVENLY IMAGINATIONS OR ANTICIPATION

1. The divine promise of present victory.

"As I was with Moses so shall I be with thee."
"Lo I am with thee always."
"I will never leave thee."
2. Heaven a place of heart's desire.
 - a. The Christian's prospects make burdens lighter, etc.

"The joy of the Lord is our strength."

- b. The assurance of heaven at last. "I go to prepare a place for you."

CONCLUSION

The New Testament standard is the overflow experience.

Evening Message—November 20

THE MIRACLE OF THE NEW BIRTH

Ye must be born again (John 3:6).

INTRODUCTION

- 1. Man made substitutes for the divine birth.
- 2. The necessity of the divine birth.

I. BECAUSE OF WHAT MAN IS

- 1. Created in the image of God.
 - a. The capacities for holiness, love, mercy and truth.
 - b. These constitute characteristics of godlikeness.
- 2. The image of God in man lost by sin.
 - a. Evidenced by loss of love, purity, etc.
 - b. The sin of the heart contrary to God.
- 3. The yearning of the heart for God.

II. BECAUSE OF WHAT THE KINGDOM OF GOD IS

- 1. Kingdom of God is a spiritual kingdom. "Not meat and drink but righteousness, joy and peace in the Holy Ghost."
- 2. It is the kingdom of the heart.

III. BECAUSE OF WHAT GOD IS

- 1. The presence of God and the absence of sin constitute heaven.
- 2. Presence of God makes hell for the sinner.
 - a. Sinner unfitted for heaven.
 - b. Pure hearts are fitted for a pure heaven.
- 3. Hell is the culmination of the sinner's attempt to escape from God's presence.

IV. BIRTH THE ONLY STARTING POINT

- 1. No substitution for birth.
 - a. Culture does not make saints.
 - b. A changed nature. "Can a leopard change his spots or an Ethiopian change his skin?"
- 2. Jesus' pronouncement for the new birth. "Ye must be born again."
- 3. The miracle of the gospel.

CONCLUSION

The new birth attests the religion of Christ as divine.

Morning Message—November 27

FORWARD

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

INTRODUCTION

Brief history of Israel.

- 1. Promise to Abraham.
- 2. Experience of Abraham.
- 3. The promise in fulfillment.

I. THE DANGERS OF AN ARMY ENCAMPED

- 1. Israel was an army on the march.
- 2. Victory lay in constant advancement.
- 3. Intrenchment too often means retrenchment.
 - a. Inactivity is contrary to divine command.
 - b. A conquering army is a moving army.

II. ISRAEL'S MARCHING ORDER

- 1. God's command was "Go."
- 2. It was Israel's business to obey.
- 3. The direction of the divine command was forward.
- 4. God led the army.

III. THE VICTORIES OF A MOVING ARMY

- 1. The miraculous power of God was displayed.
- 2. The enemy was not utterly defeated, but never arose against them again.
- 3. Uncontrollable joy filled the whole people.

CONCLUSION

This people must move.

Evening Message—November 27

NO PLEASURE IN DEATH

As I live, saith the Lord God, I have no pleasure in the death of the wicked (Ezekiel 33:11).

INTRODUCTION

The divine command, "Say unto them."

I. THE OATH OF CONFIRMATION

"As I live, saith the Lord."

- 1. The most solemn of oaths, "As I live."
 - "Because he could swear by no greater."
- 2. Man's pleasure or pain a concern of Deity.
 - a. God not a despot.
 - b. Man not forsaken.

II. THE SOLEMN UTTERANCE

"No pleasure in the death of the wicked."

- 1. God could not be morally good and take pleasure in the infinite suffering of man.
 - a. This has led some to believe in universalism, that is, all will be saved.
 - b. This has led some to believe in a second probation.
 - c. This has led some to believe in annihilation of the wicked.
 - d. This has led some to believe in the unreality of sin.

- 2. The interests of moral government demand that God punish the wicked even though it pains His own heart.
 - a. For the establishment of righteousness.
 - b. For the protection of His holy and obedient ones.

III. GOD'S PLEASURE LIES IN THE TURNING OF THE WICKED

- 1. It reduces the sum total of wrong.
- 2. It adds to the sum total of right.
- 3. It creates eternal joy to man and God.

CONCLUSION

"Turn ye, turn ye, for why will ye die?"



Sermon Suggestions and Outlines

Guaranteed Prosperity

R. R. AKIN

(Happiness of the Godly)

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

QUOTE—Psalm 1:1, 2, 3.

INTRODUCTION

- 1. God has always moved from the lesser to the greater.
- 2. If God is in a thing it will progress.
- 3. There is no defeat for the "people of God."
- 4. "If God be for us, who can be against us?"
- 5. Speak unto the children of Israel that they go forward" (Exodus 14:15).

Then forward still 'Tis Jehovah's will.

These verses refer to the godly.

I. THE PRESCRIBED CONDITION

- 1. Negative.
 - a. "Blessed is the man that walketh *not* in the counsel of the ungodly." Seeketh counsel, advice or instruction from the "Advocate with the Father."
 - b. "Blessed is the man that . . . standeth [*not*] in the way of sinners." Seeketh pleasure and happiness within the kingdom of God.
 - c. "Blessed is the man . . . that sitteth [*not*] in the seat of the scornful." Seeketh our Spirit from Christ. Not to be scorning, criticizing, or judging others.
- 2. Positive.
 - a. "But his delight is in the law of the Lord." Law made for lawbreakers and lawless. "My yoke is easy and my burden is light."

- b. "And in his law doth he meditate day and night."
"Whose mind is stayed on thee."
A continued and consistent living.

II. THE UNFAILING PROMISE

1. Comparison made to a well-watered tree.
 - a. Regular in fruit-bearing—faithful.
"I am the vine, ye are the branches."
 - b. "His leaf also shall not wither"—evergreen.
Always evidencing signs of spiritual life.
 - c. "And whatsoever he doeth shall prosper."
Accomplishing things for God.
Reaching others for Jesus.

*All hail the power of Jesus' name;
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.*

How to Win Souls

MRS. MABEL SHOUP

SCRIPTURE—Matt. 9:35-38.

TEXT—Matt. 9:37.

I. INTRODUCING OURSELVES

1. First to God.
2. Living as an example.
3. Getting acquainted with our subject (personal work).

Expository Outlines

Lewis T. Corlett

Thanksgiving

(Psalm 92)

I. GIVES THE REAL ESSENCE OF THANKSGIVING

1. "Shew forth thy lovingkindness in the morning."
 - a. Looking forth on a day that is filled with the goodness of God.
 - b. Gratitude for expected blessings throughout the day.
2. "Shew . . . forth thy faithfulness every night."
 - a. Looking back on a day full of the faithfulness of God.
 - b. From the beginning to the end God has not failed His children.
3. "To sing praises unto thy name."
 - a. The thanksgiving spirit is to God for His blessings.
 - b. This was the attitude of the early New England people when Thanksgiving Day was established. They had very meager crops and much adversity yet appreciated the lovingkindness and faithfulness of God.

II. SOURCE OF THANKSGIVING

1. "Thou . . . hast made me glad through thy works" (v. 4).
 - a. When viewed properly the Chris-

4. Aim to meet life's situations.

II. CARRY A BURDEN

1. Earnest prayer.
2. Groanings.
3. Sacrifice.
4. Being all things to all men (1 Cor. 9:22).

III. MAKE AN EFFORT

1. To bring souls into a spiritual atmosphere.
2. Influence souls to have an appreciation for divine things.
3. Be a good workman (Ephesians 2:10; 2 Tim. 2:15).
 - a. Sow good seed.
 - b. Reap a clean harvest—nothing less.
 - c. Commit them into the hands of God.
 - d. Hold on to God for their spiritual advancement.
4. Be a close observer after they have gained new grounds.

IV. SHOWING THE REWARD

1. Fellowship with God (1 John 1:17).
2. Answered prayers (1 John 5:14, 15).
3. Mansions in the sky (John 14:2).
4. Partakers of the Marriage Supper in heaven (Rev. 3:20, 21).
5. A land of endless day (Rev. 22:5).
6. No more sorrow (Rev. 7:17).
7. A new name (Rev. 2:17).
8. A crown of life (Rev. 2:10).

tian should join with the psalmist and say, "O Lord, how great are thy works! and thy thoughts are very deep" (v. 5).

- b. The contemplation of the works of God develop gratitude.

2. Thou hast opened the eyes of thy children to see it. "A brutish man knoweth not; neither doth a fool understand this" (v. 6).

Some are perplexed when the wicked spring as the grass and the workers of iniquity flourish, but the Lord opens the eyes of His children to see that the Lord is above them all, most high forevermore (v. 8).

3. Thou hast provided me with the way of victory.

"I will triumph in the work of thy hands" (v. 4).

He not only promises to sustain His children but also to provide the means of victory in every battle of life.

The victories of the past year have been through His strength.

4. He has provided joy in the pathway. "I shall be anointed with fresh oil" (v. 10).

III. RESULTS OF GIVING THANKS

1. "Flourish like the palm tree" (v. 12).
Useful, for food, medicine and shade.
Leaves are used for fans when taken out of the natural setting.
Christians are a spiritual refreshment.
2. Grow like a cedar in Lebanon.
Tall, straight and stately. Durable, evergreen. The palm is a native of the hot climate and the cedar of the cold. The children of God will flourish in all climates.
3. A continuous flourishing (v. 14).

IV. THE BLESSINGS OF GOD COME ONLY TO THE THANKFUL

Preparation for Holiness of Heart

(Heb. 12:1-15)

I. RESTING ON GOD'S ASSURANCE (Heb. 11:40).

1. God's promise of a better position for His children in the gospel dispensation.
2. God's faithfulness in keeping His word to those of the past, as related in chapter 11, encourages His children to trust Him for the fulfillment in each individual case.

II. THE PREREQUISITES FOR HEART HOLINESS

1. Live a life centered in Christ. "Looking unto Jesus."
 - a. The basis of historical faith.
 - b. The source of saving faith.
 - c. The source of personal experience of grace.
 - d. Recognizing the necessity of heart holiness. "Without which no man shall see the Lord." "Lest any man fail of the grace of God."
2. Have a definite goal in religious thinking.
 - a. Run the race.
 - b. Be patient and persistent in pressing toward Christ's objectives.
 - c. Remember that the past heroes of faith are depended on each one to be faithful.
3. Self-renunciation.
 - a. Not personal ambition but complete acceptance of the divine plan. "Run with patience the race that is set before us." The pathway to God and divine relationships is well marked. The child of God must stay within the markers.
 - b. Abandonment of all hindrances. "Lay aside every weight and the sin which doth so easily beset us." Possessed with such a desire for God's plan and will that everything else is placed

- in a secondary relationship. Dying to self in renunciation of the besetting carnality. Compare the attitudes and activities of the inner self-life with that of Christ's (vs. 2, 3).
4. Let the abandonment be to God.
 - a. Content with His guidance and correction (vs. 5-10).
 - b. Recognizing His dealings as guideposts to bring His children to proper fitness. "That we might be partakers of his holiness."
 - c. Confident in His ultimate provision. "Nevertheless afterward . . ."
 5. Be definite in the determination to bring the whole life to the place where God can sanctify.
 - a. Keep the eyes on the ultimate goal.
 - b. "Lift up the hands which hang down." Put some personal effort forth to reach the goal.
 - c. Strengthen the feeble knees to walk in God's will, to make straight paths for the feet.
 6. Unite all desires to obtain the blessing. "Follow peace with all men, and holiness, without which no man shall see the Lord."
 - a. Follow, yearn after, earnestly desire and seek after.
 - b. Follow unto the point of attainment.
 - c. Be enthusiastic about getting sanctified.
 - d. Let nothing stop the seeking.
- III. GOD WILL VERIFY HIS PROMISE
1. To encourage the seeker.
 2. To sanctify the believer.

Christian Privileges
(Jude 20-25)

- I. JUDE EMPHASIZED THE PRIVILEGES OF THE CHRISTIANS
1. To help them to keep in proper condition to "Earnestly contend for the faith which was once delivered unto the saints."
 2. To assist them to be prepared when "the Lord cometh with ten thousands of his saints."
 3. To stimulate their joy in the midst of the mockers who should come in the last times.
 4. To encourage them to be more firmly established in the face of the falling away of some.
- II. THE CHRISTIAN'S PRIVILEGES
1. Of a firm foundation. "Building up yourselves on your most holy faith" (v. 20).
 - a. A foundation that need not be influenced by people or events.
 - b. A faith that is anchored in the unchanging character of God.
 - c. A foundation that becomes more secure as faith is increased and strengthened.

2. Of praying in the Holy Ghost (v. 20).
 - a. Praying under the guidance and prompting of the Spirit.
 - b. Praying in the enjoyment of the abiding presence of the Spirit.
 - c. Praying in the assurance that the Spirit will bring the prayer to the throne of God (Rom. 8:26).
 - d. The enjoyment of divine co-operation and endowment.
3. Of living in the love of God (v. 20).
 - a. The proper atmosphere for soul development.
 - b. Above the injurious effects of sin and Satan.
 - c. A place of joy and happiness.
4. Being active in the work of God (vs. 22, 23).
 - a. Manifesting the compassion of God. "Of some have compassion."

- b. Joining with God in opposition to evil. "Hating even the garment spotted by the flesh."
 - c. Co-operating with God in the salvation of men and women. "Others save with fear, pulling them out of the fire."
5. Resting in the assurance of God's protection (v. 24).
 - a. In this present world, under all trials and conflicts. "Now, unto him that is able to keep you from falling."
 - b. In making heaven the place of final abode. "And to present you faultless before the presence of his glory with exceeding joy."
6. Of praising God (v. 25).
 - a. For His character.
 - b. For His work.
 - c. For personal blessings.
- III. CHRISTIANS SHOULD TAKE ADVANTAGE OF ALL THEIR PRIVILEGES IN CHRIST JESUS

Suggestions for Prayermeetings

H. O. Fanning

Quoting Scripture

It is a good thing to encourage our people to commit the Word of God to memory, and to urge them to quote it freely and frequently in our prayer-meetings, in their homes, and in their conversations. This will be a help to us in our meetings in our homes, and to the people with whom we come in contact. It will identify us as the people of God, and help us to meet the issues of life with our colors clearly displayed to all men. It will tend to give us courage and strength in hours of testing and trial and temptation, through the encouraging and strengthening messages stored in our hearts. It will give us food for profitable meditations, and make us victorious in our hours of need. A heart well stored with divine truth will prove itself a fortress of defense against the onslaughts of the enemy, a tower of strength in all that goes into the making of life.

The Spirit's Strengthening Work

For this cause I bow my knees unto the father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge,

that ye might be filled with all the fulness of God (Eph. 3:14-19).

In this prayer Paul gives us in broad outline, the divine program for the wholly sanctified believer, in meeting the issues of life, and realizing the possibilities of his experience. It is one thing to be wholly sanctified by an act of divine grace and power. It is another matter to live the sanctified life, and realize the possibilities of the sanctified experience. The one is done instantaneously and completely, the other gradually and progressively, as issues come, and opportunities present themselves. It is here that the divine strengthening is needed. Both are the work of the Holy Spirit. The Source of our life is the Source of our strength to live the life. That this strengthening comes in answer to prayer is evident from this, and other similar passages of scripture. The Holy Spirit comes, not only to sanctify us wholly, but to enable us to live the sanctified life, meet divine requirements, enjoy divine privileges and blessings, and receive the promised rewards for so doing.

I. The measure of this strengthening; the riches of His glory. This points us to the majesty and glory of the Christian life which is sublimely and solely, heavenly in its origin. We can live this life with nothing less than the divine empowering of the Holy Spirit.

II. The place of this strengthening. Strengthened with might by His Spirit in the inner man. This the real man. The man God alone knows as to his condition, needs and possibilities.

III. The Agent in this strengthening. The Spirit of God. By His Spirit. His

sanctifying work is not an end, but a means to an end. As sanctified believers we are not finished products, we are in the making. Sanctification as an experience, is not a goal, but a gateway. It is a gateway to glorious privileges and possibilities.

IV. The indwelling of Christ. That Christ may dwell in your hearts by faith. There are differences in Christ's indwelling. He dwells in our hearts in regenerating grace. He dwells in them in sanctifying grace. He dwells in them in the living of our sanctified lives, in ever deepening measure. His indwelling in the future should mean much more to us than His indwelling in the past, and will as we make progress in grace. And this indwelling is by faith. As our faith grows our consciousness of His indwelling grows, and our appreciation and appropriation of the benefits of His indwelling grows.

V. An ever deepening establishment in grace. That ye being rooted and grounded in love. As the tree grows its rooting system is enlarged and strengthened. As

we grow in grace we become more deeply rooted and grounded in love. With this comes strength to apprehend with all saints, the immensities of divine grace.

VI. Knowing the love of Christ. Ability to comprehend with all saints what is the breadth and length, the depth and height, to know the love of Christ which passeth knowledge. Our knowledge of all things is partial. Now we know in part. And so we may know the love of Christ which passeth knowledge. No more sublime, or heavenly knowledge will be ours. This will come to us in ever increasing measure as the ages roll on.

VII. Being filled unto all the fullness of God. We do not know all this means, but we know that it means vastly more than freedom from sin. This comes to us at the beginning of our sanctified life. The fullness of God comes to us in ever increasing measure, and will continue to so come throughout eternity. In sanctification, God has given us an experience so great that nothing less than eternity will be sufficient for the realization of its possibilities.

The Family Altar

For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him (Genesis 18:19).

May the family altar never pass away from the homes of God's people. The family is the unit of society. What the family is society is. What the home is the church is. The church cannot rise in spirituality above the spirituality of the homes of its members. The church has its place; but it is not and cannot be a substitute for the home as the spiritual center of the family. Of this we must constantly remind ourselves. Homes with family altars are assets to God, to the church, to the communities in which they are located, to the world of mankind, to all concerned. They are the salt of the earth; the light of the world. From them come our best and noblest and most useful men and women. They are channels of blessing to others. They are oases in the deserts of this world astray from God. Beacons of hope, pointing lost men to the haven of help and salvation. Without them spirituality would soon perish from the earth.

I. Consistency on the part of parents is an important factor in giving value to the family altar. Without this the value of the family altar is lessened to all concerned. Give the family altar its full value at any cost.

II. The home with a family altar is a safeguard to the children of the home, and a channel of help to all within it. Without it neither parents nor children can come to their own in things that tend to make life worth while. Multitudes of other influences are appealing for a place in the lives of our children and young people. They need every possible safeguard against these things.

III. We should give to our family altars that which will merit and command the respect of our children, and of our neighbors and friends. The family altar should be no slipshod affair, but an established institution in the home; a veritable part of it; such a place that it would not be home without it. We should cultivate in ourselves and in our children, an appreciation of its dignity, its worth, its importance, its necessity, its influence and its work.

IV. The family altar should give character to the home, dignity to the household, minister to the spirituality of all and be a large factor in the building of the characters, the formation of the habits and the shaping of the lives of its inmates. Nothing is more beautiful, more helpful, more to be desired, than family piety. It counts for more than all else in the lives of mankind for time and eternity.

New Style Christmas Messages for Pastors



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This item is different, dignified and very acceptable to sender and recipient alike.

As the folder opens up there is found an appropriate Christmas illustration in colors showing the Wise Men in the field. On the opposite page is a carefully worded message in decorative type.

V. The family altar is an institution for which there can be no substitute. It has a place of importance second to none other. Apart from personal salvation, it is the last thing one should consider giving up.

VI. Any worthy sort of family altar has its value. In no other field are there opportunities for larger variations in value, influence, and power. Constant improvement in this institution should be our ever increasing desire. Efforts to bring it to its best will increase our appreciation of its importance and value.

VII. We can make no better investment than that we make in the family altar. It is a place for the investment of time, of interest and of effort. We cannot have the worth while things of life without paying their price. The worth while family altar demands its commensurate price. Many say we cannot afford the time and effort necessary to maintain the family altar. The family altar is so important that no family can afford to be without it. Not what does it cost? but what is it worth? is the important question. Its values far transcend in importance those of all it takes to maintain it. It must be maintained at any cost. The attitude of parents toward the family altar has much to do with determining the attitude of the children toward it. Appreciating its value will help the children to do likewise. The family altar must be taken seriously.

The Power of Faith

Jesus said unto him, If thou canst believe, all things are possible to him that believeth (Mark 9:23).

The power—the all-possibleness—of faith is in that it links us with God, with whom all things are possible. It is the vehicle through which the power of God flows. That which makes all things possible to the man who has it, demands all there is in him, and of him, in its exercise. Telling his story to Jesus brought to the mind of this man the full force of his need and the hopelessness of help from all sources he had tried. It assures him that Jesus now fully understands his trouble, knows the disappointments he has suffered, and the difficulties of the case. The Christ who has inquired so solicitously, listened so sympathetically, is now acting with full knowledge of the situation. What He says will have great force with this often disappointed father. The man is aroused to the point of desperation. Every fiber of his being is aroused to the highest pitch of its energy and force. Whatever effort he puts forth will be supreme. He is at his best as to his power to believe.

The question of our Lord, "If thou canst believe?" suggests difficulty on the father's part. All things are possible—

not easy—to him that believeth. The worth while things of life are not easy, and this is the most worth while thing to this troubled father. The natural heart in its fallen condition is prone—not to faith—but to unbelief. Every hope this father had had for the healing of his son has been blasted. Disappointment had been his portion in every effort he had put forth. The failures of the years were before him. "Lord, I believe." There was faith there in the full force he was capable of exercising it. There was unbelief there incident to his natural con-

dition, and to the disappointments he had suffered in this matter. He comes to Christ with it all just as it is. We may be safe in assuming that his unbelief is free from blameworthiness. It is the unbelief incident to the situation with its details and disappointments. It is not wilful unbelief, the unbelief they had at Nazareth, where He could do no mighty work and where He marveled at their unbelief.

I. Faith is not easy. Its exercise demands the arousing of one's faith powers and the bringing of them into positive



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action. Whatever challenges them helps. This father was stirred to the point of desperation. And so must we be in order to exercise to the full our capacities for faith.

II. Faith is not a substitute for works—for the use of the means of grace. It is an incentive to their use. Prayer and fasting would have made possible the faith of the disciples in this matter. Faith without works is dead.

III. Faith releases the power of God. It releases human powers, stimulates them, improves and enlarges them. We may well make disappointments stepping stones to better things.

IV. Faith turns the tides of life. It turns disappointment into satisfactory achievement, defeat into victory, failure into success, hope deferred into hope realized. It makes success possible in all the work of God.

V. Faith has its place in the working of God. Through it we have all that has come from His bountiful hand. Without it it is impossible to please Him. It honors God; unbelief dishonors Him. It exalts man; unbelief degrades him. It is reasonable; unbelief is unreasonable.

VI. God is not responsible for the failures of His people. We ourselves are responsible. Just as our successes follow belief, so our failures follow unbelief. Unbelief that is blameworthy hinders the working of God. The unbelief of this father apparently was not the blameworthy sort, but it needs divine help, not to increase it, but to make it inoperative as a hindering clog to faith.

VII. Faith for salvation is one thing. The disciples had this. Faith for the release of divine power in the work of God is another matter. The disciples failed in this. Not that they were entirely faithless in this matter. Demons had been subject to them and mighty works had been done through them. This faith is a matter of degrees. It grows by exercise and the use of the means of grace designed to produce and promote its growth. We should seek for its constant increase. God is glorified and His power manifested in its exercise. We are here for the exercise of this faith. The full orbed ministry of our Lord included teaching, preaching and healing. That ministry He desires to exercise through us.

Some Simple Lessons on Faith

And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief (Mark 9:24).

Confidence is essential to the transaction of business and to the proper functioning of all human life. Where it is lacking normal functioning in human relationships is impossible. And this is as true of man in his relationship to God as it is of him in his relationships with

men. There must be substantial ground for this confidence if it is to be exercised properly and profitably. Whatever God has promised to us and provided for us is made possible by the work and sufferings of our Lord and Savior Jesus Christ. The infinite value of His sacrifice and service assures us of the infinitude of the supply and of its appropriation through faith properly exercised.

I. Our Lord's, "All things are possible to him that believeth" assures us that the divine provision made for us in Him is sufficient to meet our every need for time and eternity. Whatever the condition of appropriation may be in the world to come faith is the condition in this world in which we now are.

II. Faith in God is the outgrowth of desire for the things He has provided for us. The more intense the desire the more urgent the faith. Men who do not desire the things of God make little or no effort to exercise faith for their possession. This is one reason so many do not seek Him for salvation. Either they do not desire this experience or their desire is too feeble to find vigorous expression. This father intensely desired the healing of his son and was willing to pay the price of faith for his deliverance. Desire for salvation in the hearts of men tends to set them seeking the satisfaction of their desire. This desire the Holy Spirit is constantly seeking to arouse. Our work is to co-operate with Him in all He is doing to arouse men to the exercise of faith.

III. Man is helpless without faith. There was but one way to the satisfaction of this father's desire; the way of faith. And there is but one way to the satisfaction of our deepest desires, that of faith.

IV. We discover the imperfections in our faith in our efforts to exercise it. These discoveries come through the severe testings incident to our efforts in this matter. These discoveries should not discourage us. These things are revealed to us that they may be removed. The way of faith is a rugged way and it takes strength and courage to tread it.

V. Help for these imperfections is secured through the prayer of faith. Help thou mine unbelief, and similar petitions will be ours throughout the journey of life. We are learners in the school of faith. New discoveries will come as we make progress.

VI. Faith progresses and develops through exercise. Whatever there was of imperfection in this man's faith was not allowed to hinder in the deliverance of his son. Imperfections incident to progress in faith are different from imperfections incident to unsubdued hearts and insubordinate wills.

VII. Jesus encourages men in the exercise of faith. No word of discouragement is spoken to this man. Even the words spoken to the disciples, though

implying disappointment, were words of encouragement in revealing to them the cause of their failure and suggesting a remedy for their defect. The hindrances to faith are not in God, but in man. The leanness of our experience is not due to the meagerness of God's provisions, but to the meagerness of our faith.

The Spirit's Teaching Ministry

But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (John 14:26).

Man is a learner. This fact distinguishes him from the lower orders of creatures whose capacities for learning are limited. He has much in common with them, but his superior intelligence necessitates a special teaching ministry. Man lives as he learns and learns as he lives. Jesus had devoted Himself during His public ministry to the teaching of these disciples. Now the Holy Spirit is to continue this work.

I. The superior intelligence of man is indicated by the superiority of the Person who is to be his Teacher; the Holy Spirit; the Comforter.

II. This is also indicated by the measure of teaching he is to receive. He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you. This is the declaration of our Lord. It will take all time and all eternity to accomplish these things.

III. We learn as we develop capacities for learning. Jesus said to these men, "I have yet many things to say unto you, but ye cannot bear them now" (John 16:12).

IV. The Spirit's sanctifying work is not a substitute for His teaching work. It was rather preparatory to that work. Wholly sanctified we are better prepared for His teaching ministry. He teaches us the things concerning the sanctified life, after He has brought us into the sanctified experience. He will teach us the things of the glorified life after we have been brought into the glorified experience.

V. The Holy Spirit comes as the Executive of the Godhead. His ministry with us is to be as extensive as God's will for us and our needs demand. In His teaching ministry He reveals to us God's will, our needs, and the divine supply for them. All this and more. His teaching ministry is as essential in its place as is His sanctifying ministry in its place. Neither can be substituted for the other. His sanctifying ministry makes necessary His teaching ministry. Through His ministry we come into the experience of entire sanctification. Through His teaching and enabling ministry we come into the realization of the possibilities of this glorious experience.