

The PREACHER'S MAGAZINE

I WILL show you a far better way. If I can speak the languages of men and even of angels, but have no love, I am only a noisy gong or a clashing cymbal. If I am inspired to preach and know all the secret truths and possess all knowledge, and if I have such perfect faith that I can move mountains, but have no love, I am nothing. Even if I give away everything I own, and give myself up, but do it in pride, not love, it does me no good. Love is patient and kind. Love is not envious or boastful. It does not put on airs. It is not rude. It does not insist on its rights. It does not become angry. It is not resentful. It is not happy over injustice, it is only happy with truth. It will bear anything, believe anything, hope for anything, endure anything. Love will never die out. If there is inspired preaching, it will pass away. If there is ecstatic speaking, it will cease. If there is knowledge, it will pass away. For our knowledge is imperfect and our preaching is imperfect. But when perfection comes, what is imperfect will pass away. When I was a child, I talked like a child, I thought like a child, I reasoned like a child. When I became a man, I put aside my childish ways. For now we are looking at a dim reflection in a mirror, but then we shall see face to face. Now my knowledge is imperfect, but then I shall know as fully as God knows me. So faith, hope, and love endure. These are the great three, and the greatest of them is love (1 Corinthians 13, Goodspeed Translation).

The Preacher's Magazine

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

D. Shelby Corlett, Managing Editor

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

Is Your Preaching Scientific?

BY THE EDITOR

PART TWO

LAST month we inquired about doctrine, asking if your doctrine is scientific. In that connection we gave a somewhat general definition of the term "scientific," as we planned to use it, so will not repeat here. But this time we desire to think of preaching in its broader aspects, including its content, but involving also its timeliness, delivery and other factors which have to do with its effectiveness.

The first time I remember distinctly of meeting General Superintendent Goodwin, about 1910, he was engaged in a campmeeting at Bethany, Oklahoma. I came by for just one night. He urged me to preach, which of course I could not consent to do, seeing I was there so short a time, and seeing he was getting on so acceptably. But the thing I remember so well was his terminology. Repeatedly and urgently, he said, "Oh, brother, please give us a preach." I had never heard this expression, but on further thought, I liked it. It really says more than most expressions say. A man may preach a good sermon and yet give the people no particular message. He may give them a helpful message and yet have the message clothed in the form of a poor sermon. But if one should "give a good preach" he would have to have content, arrangement, spirit and effectiveness—all.

If a man's preaching is scientific, using the word in the free sense which we adopted last month, it will have to possess at least a considerable number of the qualities which go to the making of good preaching—one or two such qualities will not do.

A young student of chemistry was telling me about his professor's method. He said the professor would place on the blackboard in the form of a problem certain chemical constituents and certain conditions and ask the students what the result would be. And if a student was bright enough to think of something else that could be added which would bring about a certain known result, he would obtain special mention thereby.

Once I read the story of the early experimentations in rubber. The man who was enamored of the

possibilities of rubber had occupied his time with his experiments until his family was in extreme want, and he was in disrepute as one who would not provide for his own house. But one day, by accident, he let a portion of his concoction fall upon the hot stove, and immediately he obtained the result for which he had been striving and vulcanization was discovered, and that man's fortune was assured. The factor of heat was what he had needed all along.

But we must not go too far afield: we are thinking of preaching, and are asking of you if your preaching is scientific. That is, is your preaching possessed of the qualities and conditions that result in its being effective to the accomplishment of the purpose you have in mind? If not, would it be possible for you to analyze until you find out what is wanting? Perhaps you are short on light, or perhaps you are wanting in heat, like that early worker in rubber. Perhaps your content is good, but your proportions are ill-adapted. Chemically, carbolic acid and common table sugar have the same elements in them, but in different proportions. Thus, elements mixed in certain proportions make a deadly poison, and mixed in another proportion they constitute a delightful food. I think it can be this way with the content of preaching, and the preacher is not scientific if he fails to consider his mixtures; for you know we are called to save, not to kill.

Then temperature does have much to do with results. Some things will work when they are hot that utterly fail when they are cold. Leaving the field of chemistry, and turning rather to physics: take the matter of welding. It is not enough to beat and hammer the iron, you must heat it as well. You must put it together in the heat, if you expect it to hold both in the heat and in the cold. This is the same thing as "atmosphere" in a religious meeting. A wise preacher never preaches on judgment themes except when his own heart is broken. Telling men of the danger of hell with a careless spirit is bound to harden, rather than move. One can better preach on love when he is short on love than he can preach on judgment when he is short on love.

Of one who habitually preached with a broken heart, it was said, "People will take anything from him without offense." Some thought this was but a human trait, but in reality it is the result of attention to conditions—to atmosphere. When your heart is breaking, men will stand your corrections and reproofs. But when your spirit is critical, you had better hold your peace or talk of privilege. It would be easier for me to say, "Get your heart ready." but in mercy, I say, "Get your heart ready if you can. But if you cannot get your heart ready and if the conditions will not swing to your favor, then be scientific, adjust so that you will not do harm, even if you find it impossible to do much good."

Content, condition, temperature, occasion; how innumerable are the factors which enter into effective preaching! Make it your business to possess as many of the factors as possible, and study to have them in the proper proportions. Do not make prayer and the divine blessing substitutes. Rather let them

be supplements. Do not account that God's blessing makes all effort equally good. Rather, God's blessing makes each effort correspondingly good. That is, the better the effort, the better yet, after God's blessing is upon it.

Preachers have much to learn from the methods of the scientist, especially in such matters as patience in pursuit, and readiness to try a new factor or to utilize a new adaptation. But if these can do

so much when there is but a material result offered in reward, how much more should we do who hold out for rewards in things spiritual and eternal? John Wesley dubbed the man an "enthusiast" (meaning the same as we mean by our word *fanatic*), who expected results without due attention to adequate causes. Results we want and must have, but let us expect them upon the basis of proper causes. Are you really scientific as a preacher?

Thoughts on Holiness from the Old Writers

By Olive M. Winchester

A SUBTLE EVIL

For wrath killeth the foolish man, and envy slayeth the silly one (Job 5:2).

ANY times we are overtaken by sin because we do not understand its operations in the heart. We open the door to its evil workings without realizing that it is sin that we allow to enter. Thus it behooves us to study the manifestations of sin, that we do not let the taint of it stain the purity of the Spirit-filled life that has been vouchsafed unto us.

Last month we followed pride through its ramifications of evil and we turn now to envy. Envy in many ways would seem to be more subtle than pride, that is, we may not realize its presence as sin; we may indulge in it not sensing that we are allowing a sinful intruder in the heart.

ENVY, WHAT IS IT?

A very familiar word is envy. We use it and feel we know what we mean, and yet if we were asked to give an exact definition we might be at loss just what to say.

To help us to understand the term we turn to others for a definition and this is what we find, "Envy is the feeling of mortification or ill will occasioned by the contemplation of the superior advantages of others." And if we take the poet's definition, we have a similar thought:

*Base envy withers at another's joy,
And hates that excellence it cannot reach.*

Another writer in seeking to clarify the word, contrasts it with its corresponding virtue, that is, emulation. This is Butler who in one of his sermons on human nature, speaking of the two qualities, says of emulation, "It is desire and hope of equality with, or superiority over, others, with whom we compare ourselves, which not only may be free from any unworthy feeling toward them, but is obviously the spring of progress. The characteristics of envy, on the other hand, is to desire the attainment of this equality or superiority by the particular means of others being brought down to our own level or below it."

Almost every evil emotion is a perversion of a good emotion, yea, we can no doubt say with truth that every evil emotion is such a perversion.

The emotional drives of our constitution were good originally and are good basically, but in the surge of life with the solicitations of temptation, they become perverted, so the virtuous characteristic of emulation, which should be a driving force for good becomes misdirected and turns to evil, and thus we have envy.

ENVY DEPICTED IN SCRIPTURE

In studying the Scripture delineation of envy, we learn various facts. First, we are told from whence it comes. It is one of the works of the flesh (Gal. 5:21). With this passage in Galatians, 1 Tim. 6:4 is to be compared and also Rom. 1:29. Thus we see that envy is one of the offshoots of the carnal mind, it springs from the depraved nature.

Then we discern the power resident in envy when in Proverbs we have the question asked, "Who is able to stand before envy?" (27:4). In this passage the cruelty of wrath is mentioned and the brutality of anger, yet the inference is that it is more difficult to meet envy and withstand it than wrath and anger. Thus we would judge that envy is more powerful than these other passions of human nature.

Furthermore the effect on the individual who harbors it in his heart is depicted, for we read, "A sound heart is the life of the flesh: but envy the rottenness of the bones" (Prov. 14:30). This insidious evil in the heart destroys the good and tender emotions and leaves it as a mass of putrefying evil, a dire state indeed.

Besides these direct statements with respect to envy, we are given specific incidents where it works out its dire effects. One of the early outstanding instances is that of the brothers of Joseph. The reasons for their attitude lay first in the special love that their father had for Joseph manifested objectively by making for him a coat of many colors. Then there were the dreams in which the sheaves which his brothers had bound bowed down to the one that he had gathered, and also the other dream wherein the sun, moon and eleven stars did obeisance. For all this his brothers envied him.

In this account we see also an inherent characteristic of envy and that is, that it not only does its deadly work within the individual who harbors it, but it expresses itself in malicious acts toward the one against whom the feeling exists. These brothers

through this envy in their hearts, when a favorable opportunity arose, sought to slay Joseph. If it had not been for Judah who diverted their purpose, they would have carried this into effect. Thus we note that envy carries great evil in its train.

The most outstanding example of all of the evil resident in envy is the culmination of its evil in the hearts of the scribes and Pharisees when they would deliver Christ to be crucified. Long had the purpose been latent to slay the Master; they had dared not because of the people, but envy still lurked there waiting for a favorable opportunity which came during the Passover week following the Triumphal Entry. Jesus had not fulfilled the popular expectation of proclaiming Himself king and the populace, though still sympathetic, yet did not have the enthusiasm to support his cause when they did not see the results that they desired. Thus came the desired moment for the Pharisees. So evident was it that the motivating power was envy that Pilate himself recognized it. Jesus had a large following, Jesus could perform wondrous works, but more than all else Jesus taught and manifested a spirit so superior to that of the Pharisees, that they would seek to slay Him for envy. Their zealotry for the religion of the Jews in the accusation of Jesus was a subterfuge; the real reason was the spirit of envy.

CHRISTIANS WARNED AGAINST ENVY

Considering the nature of the evil, we are not surprised that a warning is sounded forth in the Word of God against this sin. If it appeared always in its most hideous mien, such warning might not be necessary. We would instinctively shun it, but like many other evils it is rather subtle in its working. A little envy creeps in before we realize it, if we are not watchful. Then when a little enters, more follows, until the heart is filled. Many times the individual

does not recognize the real motive of his conduct. Like the Pharisees of old he covers the real motive by some exterior motive that would seem to be plausible and often religious. We need the searching power of the Holy Spirit to detect this insidious evil.

Recognizing the dangers in this evil and others of like kin, the Apostle Peter wrote, "Wherefore laying aside all malice and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby" (1 Peter 2:1, 2). Such undesirable emotions are not to be allowed to enter the heart of the Christian; they must be repulsed at the door; this is necessary if we intend to grow and to be built up through the sincere milk of the Word.

The Apostle Paul in writing to Titus contrasts the state and condition of those who once allowed themselves to be dominated by such passions then draws the inference that after the "kindness and love of God," appeared these existed no more (Titus 3:3, 4). While this is not explicitly stated, it is clearly the import of the text.

Finally there is the crowning statement of all, "Love envieth not." When the principle of Christian love possesses the heart, then all contrary to love is expelled. Love by its very nature cannot envy; it is essentially contrary to love; envy has resident in it hatred, and the opposites cannot coexist. One must fill the heart to the exclusion of the other. When envy comes in, love goes forth, and when love enters, envy must retreat.

Such then is the nature of envy, an insidious evil passion, unworthy of any human heart even though not a Christian and so much the more so when a Christian. Shall we not seek to keep our hearts and minds in the love of God that this dark sin may not at any time find lodgment within? Truly only so will we find favor before God.

The Preacher Who Loses Heart

By A. S. London

THE Church of the living God is a divine institution. It leads backward to the days of the Cæsars, the land of Palestine and the cross of Calvary. It goes forward as far as the promises of God extend and reaches out to the needs of the vilest of men. The Church leads upward to the innermost and finest fibers of the human soul and is caught up into communion with "him who inhabited eternity."

It is the most wonderful privilege on earth to be a preacher in the Church of Jesus Christ. It is no wonder that one of our great leaders said that if he had a thousand lives, he would give them all to the work of the ministry. Paul delighted to call himself "a slave of Jesus Christ." A God-called preacher is the servant of men. Jesus took a towel, girded Himself, stooped and washed the disciples' feet, even the feet of Judas. "Lo, I have left you

an example," furnishes the glorious ideal. A preacher is a servant of the people for Jesus' sake. It is a sad day in the life of any preacher when he loses this vision of his calling.

The Church has come to its present place through the impelling powers of its own inner energies and emotions. The blood of a noble army of martyrs across the centuries has glorified it. The tears of devout saints of all ages have nourished it. The prayers of godly men and women throughout the world have sanctified it and hallowed it. The man called to such a task as preaching the gospel of Christ in such an institution is rich. He is the interpreter of the spirit of Christ. His work calls for a sacrifice of himself, an aid in overthrowing the forces of entrenched evil. He is a public man.

A preacher who is called to preach a saving gospel will suffer. The man who stands as a prophet of

God will have a larger vision than his hearers. He will have to be patient with their dullness and forgive their shortcomings. He must ever bear in his heart something of disappointment and suffering. Of the ancient prophets, the Lord said, "Which of them did your fathers not stone?" At Capernaum, on one occasion, all but the twelve left the Savior and to these He said, "Will ye also go away?" Jesus was left with but a few, but these few became the salt of the earth.

It seems to me as I travel in every state in the Union, and mix and mingle with all kinds and classes of preachers, that there are three things that confront our preachers:

First, the question of a divine call. For any man now to succeed in the ministry, he must know that God has bestowed upon him the privilege of being a preacher. Doubt here will mean disaster down the road. Certainty here will give a foundation that all the gates of hell cannot overthrow.

Second, the question of his faith in the Word of God and supernatural redemptive processes. Is the Word of God real, vital, dynamic, in my life and in my thinking? Is there a question mark relative to its inspiration, its power in the lives of lost men?

Third, the question of being willing to suffer, be misunderstood, and often live on a lower plane in material things than those about him. Our preachers need a heroic note in their lives and ministry. The gospel of Christ is a gospel of the cross. It is not an easy, soft-cushion, feather-bed arrangement. The prophets, the disciples, the Christ, suffered.

Every true preacher is a target for the devil. Preachers may fall victims to silly women, love of praise, love of money and love of ease. "But thou, O man of God, flee these things." The only hope of any preacher is the power of God. Manhood is the first and highest essential of the Christian preacher. Some time ago I saw a statement that gripped my attention. A man said in speaking of the three preachers who had been at his church, "Our first minister was a man, but not a preacher. The second was a preacher, but not a man. The third was neither a preacher nor a man." The secret of any man's work in the ministry is pure manhood, with vital communion and union with God.

Jesus said that the man who lost his life would find it. This is certainly true of the preacher. Every true preacher enters the valley of the shadow of death. He is a man of sorrows and acquainted with grief. But this is true life. He finds that life becomes grand when viewed as a repetition of the life of Christ. Nothing gives life but life. Real flame alone kindles another flame. "I believed, and therefore did I speak."

Sad is the preacher who loses heart. Discouragement comes from two words which mean without heart. A preacher who has lost heart is without core. His heart is gone. A broken-hearted preacher is one of the saddest sights on earth. I have met him across the nation. Faith, vision, praise and works are gone.

One preacher said, "I have wiggled, twisted and scrimped, until my soul is raw. I have had enough. All through the years there has been a growing conviction that the average church member cares but little about the kingdom of God, or the interests of his fellowman. He does as little as he can for others and cares but little what others do. Almost all those in the churches where I have served are not devoted to God's work. They took a covenant that they would be faithful in church attendance and not one-third of them ever come to a Wednesday night prayermeeting."

The preacher with a life without a core continued, "I am tired of being the only one in the church from whom real sacrifice is expected. I am tired of being in a financial strain all the days of my life. I am looked upon as the one to do almost all the work, make the sacrifices, and make the church succeed. I am through trying to get people to live like Christians should live, and then see them fall so short of the ideal." He was simply one of the hundreds across the nation who have lost Christ—lost heart. He is to be pitied. May God bless all such characters and have mercy upon their souls!

Paul had his "prisons," his "stripes," his "shipwreck," his "perils," his "watchings often," his "hunger and thirst." But he did not lose heart. He says, "Thanks be unto God, which always causeth us to triumph in Christ." Hear him say, "None of these things move me." Paul knew that the sun often shines on the mountain when it is dark in the valley. A sense of the nearness of God through every cloud, with an overmastering conviction, will lead any preacher on earth out of the place where he has lost heart. "The defeat of the true-hearted is victory."

Whatever the need of the human heart, the Word of God has a message to meet that need. It should be no surprise to us that this is true. He who made us and He who inspired the Scriptures are one, and as Paul expresses it, "My God shall supply all your need according to his riches in glory by Christ Jesus." In a study of this text someone has compiled the following list of some of the Bible's teachings of the way God meets our needs in Christ:

- For the sinner He is a Savior (1 John 4: 14).
- To the dead He is life (John 14: 6).
- To the seeker He is the door (John 10: 7).
- To the learner He is truth (John 14: 6).
- To the blind He is light (John 8: 12).
- To the hungry He is bread (John 6: 35).
- To the traveler He is the way (John 14: 6).
- To the weak He is power (1 Corinthians 1: 24).
- To the bereaved He is consolation (Luke 2: 25).
- To the troubled He is peace (Ephesians 2: 14).
- To the doubter He is the faithful witness (Revelation 1: 5).

—Christian Observer.

Paul's Terms Related to Holiness

BY NEAL C. DIRKSE

IN the epistles of Paul, one finds a wealth of study material in the terms he uses to designate some phase of the doctrine and experience of entire sanctification. He cannot be charged with monotonous repetition, for the variety of figures and terms used suggest much more than can be contained in this brief series of articles. We purposely are making them rather brief, hoping that this may encourage the readers to follow up the suggestions and leads given for a worth while study.

In this first study we take the term used most extensively, that is, the largest number of times, though it appears almost entirely in the one Epistle to the Romans. It is the term, "the sin." Though in most of the references given, the article does not appear, the very most elementary knowledge of this doctrine of holiness informs us as to its being so stated in the original text. This expression herein used is interpreted by numerous commentators as referring to the principle of sin, the Adamic nature, the carnal mind. To add, then, the article, "The," is not to "add to or take from" in order to bolster our position. It is rather, to clarify the original meaning.

THE NATURE OF THE SIN

Romans 5:21, Contains the seed of spiritual and eternal death.

Romans 6:12, 13, Reigns as an inveterate tyrant within.

Romans 6:16, 20, Renders us servants, obeying a power greater than our own.

Romans 7:8, Produces all manner of concupiscence.

Romans 7:11, Murderer.

Romans 7:14, More than a tyrant, it is a slave master.

Romans 7:17, It is an indwelling ruler.

Hebrews 12:1, An upsetting and besetting hindrance.

WHAT THE SIN DID IN ME

Romans 5:21, Reigned unto death.

Romans 6:16, 17, Made me a servant.

Romans 7:8, Wrought in me all manner of concupiscence.

Romans 7:9, 11, Slew me.

Romans 7:13, Worked death in me (that is, ruined every good thing that might be in me).

Romans 7:14, Made me carnal, and sold me out to sin.

Romans 7:17, 20, Dwelled in me.

Romans 7:23, Possessed my very members.

THE SIN ISSUES IN DEATH

Romans 5:20, Entered by one man, issuing in death.

Romans 5:21, Reigned unto death, spiritual and physical.

Romans 6:16, Made us servants unto death.

Romans 6:22, Its wages are death.

THE SIN AND GRACE

Romans 5:20, There is a grace equal to the sin.

Romans 6:1, Continuance in sin unnecessary when grace intervenes.

DELIVERANCE FROM THE SIN

Romans 6:6, Destroyed in the Atonement.

Romans 6:10, Christ's death included provision for death to the sin.

Romans 6:11, Dead to sin through Christ, we are alive unto Him.

Romans 6:12, We need not allow sin to reign any longer.

Romans 6:13, Yielded unto God, I am delivered from its power.

Romans 6:14, Sin no longer is to have dominion over me.

Romans 6:18, Made free, I am to become a servant of righteousness.

Romans 6:22, Freedom from sin, plus being a servant of God equals a life of fruit unto holiness.

Romans 8:3, The ignominy of Calvary was the only effective power to destroy the sin.

Romans 8:10, Christ in us, is to render us dead to sin. Hebrews 9:26, In Christ's atonement the sin was put away.

Hebrews 9:26, In Christ's atonement the sin was put away.

DEATH TO SIN

Romans 6:12, Being made dead to the sin, we can no longer continue therein (a moral impossibility).

Romans 6:3-5, As Christ died and was buried, so when we are baptized, we signified our death to the sin. As He was resurrected, so have we been resurrected to a newness of life.

Romans 6:6, With the sin destroyed, by the terrific cost of Calvary, we certainly ought not serve the sin.

Romans 6:7, Death to sin sets us free from it.

Romans 6:11, Reckon yourselves dead unto sin.

Romans 6:13, Alive from the death of sin, but dead to the sin, yield yourselves unreservedly to God.

Romans 6:14, The sin's dominion over you is forever over.

Romans 8:10, Christ-possessed creatures are dead to the sin.

It will be noticed that only in the immediate context of this term have we made our suggestions, as far as this study is concerned. Other terms used in these same portions of scripture will be developed in further studies. We have attempted to stay with the one expression, "The Sin."

Speaking of eternity, above all things, cultivate your own spirit. A word spoken by you when your conscience is clear and your heart full of God's Spirit is worth ten thousand words spoken in unbelief and sin. Remember that God and not man must have the glory. If the veil of the world's machinery were lifted off, how much we would find is done in answer to the prayers of God's children.—
ROBERT MURRAY McCHEYNE.

A Preacher and His Intellectual Life

By Lewis T. Corlett

PREACHING is an adventure, a glorious trip into the unseen, finding the map, learning the Source, locating the guideposts for oneself and then coming boldly to the pulpit to declare the Word of God with the voice of religious authority charged with ethical passion. There are always fresh fields to be surveyed, larger realms to be realized, greater problems to be solved, and remedies and means to be secured that will refresh weary hearts, revive drooping spirits and strengthen feeble knees. Eliphaz told Job that his words had kept men on their feet, and this is the fitting challenge to the intellectual ability of any minister.

The minister is indeed in a fortunate situation. God has endowed him with the mental faculties and powers necessary and essential for thought and development and the people pay him so that he may have time to develop intellectually and increase and improve in mental processes as well as factual knowledge. Also the thought of a waiting congregation stirs the true shepherd of the flock to be careful lest "the hungry sheep look up and are not fed."

The use of these intellectual endowments, the conservation of the time provided, and the feeding of the flock is dependent greatly upon the vision of need that each individual minister feels. The lack of study and preparation is not indicative of any marked degree of grace and glory or an exemption of faith but rather that of selfishness, self-pride in the idea that he is so big he can get by, self-satisfaction in that his own mind and soul have dried up so completely he does not crave mental stimulation, self-indulgent in that the time provided by the church is spent for personal gratification, and self-determination in that he is on the downward grade and does not know it but continues to impose his selfishness on the patience and goodness of an audience.

Every true minister recognizes the importance of keeping fresh in intellect as well as in spirit. The curse and problem of modern life is that, under the whirl and routine, life is going stale, no romance, no vital interest in anything. The preacher labors under the strain of a continuous drain upon all of his resources; he has multitudinous duties to clamor for consideration and numerous calls for his time and energy. So much so that many men find themselves losing the romance of preaching, growing weary of the many calls and life is going stale.

The Bible Christian is to be as a palm tree, green and fresh at heart and at the top, and as the cedar of Lebanon, glorious with life in the cold and freezing temperatures. The preacher must retain his freshness of both spirit and intellect for this is the primary source of interest in a preacher's method. Life is real and glorious and there is a romance in it to any man who is willing to live one hundred per

cent regardless of the cost. The church always dries up in its ministry first and then in the pew and the life of the minister will regulate greatly the life of the church.

Again the intellectual life of the preacher is regulated and governed by the sense of understanding he has of the problems of the church. The preacher is a physician wisely diagnosing the needs and skillfully prescribing and administering the remedies. Too many preachers do not face their problems honestly and intelligently. A modern writer has said that there are four powers and forces the church should satisfy and direct. "A longing for authority, the need of salvation, the sense of solidarity, and the capacity for sacrifice." These are the fundamental basic needs that the dictators are taking advantage of and directing to their personal lust for power. The church is paying the preacher to take time to think and find the proper ways to guide and direct the people for the upbuilding of the kingdom of God and their highest and deepest good and greatest happiness. To the extent that these four things are satisfied and directed properly, the church will advance and succeed and it is equally true that the ability to do this will depend on the intellectual life of the minister.

The inner reactions of the preacher are regulated by the standard of objectives that he or she has. Man must have specific goals set in order to make definite progress. Too many preachers are preaching like they are living, hand to mouth. Each sermon is prepared with the idea of just another one and generally such a minister "preaches out" every time he occupies the pulpit and has a sense of emptiness after each Sunday. Every minister should be continually enriching the heart and mind for "any preacher's preaching will be, in the continuing substance of it, a revelation of his understanding of life. It will be also the expression of his Christian faith in all its relations to life and its meaning for life and it must be strongly based." Each minister has the privilege and necessity of making his own objectives. Others may suggest but each incorporates into his own thinking and standards what he wants to and each one is traveling the pathway of mental processes that he wishes to.

There are many ways of formulating objectives but to the writer they sum up into three basic and important ones under one heading, "An Interpreter." *First*, the preacher is an interpreter of God, an ambassador of the Most High, representing and revealing God in all of His aspects, character, works and provisions. *Second*, the minister is an interpreter of all things and relationships in relation to God. There is no leeway here. The minister is not a chemist, bringing things into a test tube; he is not a psychologist thinking of everything in terms of

the laws and powers of the mind, nor any other type of scientist, he is a preacher of God, interpreting all things in terms of moral values in relation to God, he is always and forever bringing all things and people to the radiance of the light of God to appraise them. *Third*, he is an interpreter of human needs, sensing and recognizing the problems of the people with whom he is laboring and endeavoring to lift their horizon so they can see God above their problems and at the same time bringing God closer through his life and message. A proper interpretation along these three lines will make a life rich in sympathy, broad in mercy, keen in diagnosing and skilful in administering God's provisions for every need.

In order to meet the above there must be a method in mental development that will be the means of a continual advancement and enrichment to the preacher. Three suggestions are given for a good method, accumulation, assimilation and adaptation. By accumulation we do not mean the same as the dandy who said that hash is not made, it just accumulates, but rather a directed plan of finding and gathering material as a reserve for the time of need, a building of resources that gives both assurance and power. The preacher does this primarily through three avenues.

First, that of observation, keeping the eyes open, finding material facts, knowledge everywhere, carefully observing and learning of the uses and processes of trades, activities of men and animals, finding something in every place visited that will be grist to the mill. William Stidger in his book suggests that the preacher should develop a homiletical mind so that he sees something for a sermon in every contact he makes, every trip that he takes and every scene that he sees.

Again this gathering is done through reading. More and more books are being written on good subjects and the preacher has the glorious opportunity of traveling far while within the confines of his own study. The great preachers of the world have all been voracious readers. Many of them read a book a day, read on the trains, in the depots, in the daytime, at night, reading everywhere and all the time. Reading makes a full and ready minister, with a mind full of good things, a storehouse from which he can bring forth treasures both new and old. Most of all, holiness preachers must build a reserve through reading the Bible that makes them a commentary of the Word. This is the chief Source Book for the minister. A minister soon "preaches out" if he does not read so he can preach out of a reserve and out of the overflow of a live, active and full mind.

The third method of accumulation is through experience, the everyday experiences of life, for only after the preacher has lived has he the right to paint life. Life is rich though sometimes painful and it is in the dark hours that one learns what is lasting and worth while. Blessed and rich is that minister who has drunk deeply of sorrow, pain, sufferings, heartaches, and such like for in them he has

had the opportunity to find the clouds with the silver linings and in the mountains of hardship has he found his rich bonanzas of gold. Books may give facts and ideas but the experiences of life offer ways of finding sympathy, mercy and compassion. The president of the first holiness college the writer attended told a class that they would not be of much use to God until they were broken in spirit under the refinings of God. True it is that some ministers learn nothing out of the dark hours, but real shepherds have found their deepest feelings in the hour of the impossible. Not only in the sad hour, but in all relationships, the minister will find material to be put away in his storehouse that will enrich some sermon or provide the Holy Spirit with material to bring to the attention. Life has riches for all, especially ministers, so let us drink deeply.

The second aspect of the method is that of assimilation. Another term that may be used is meditation, the taking of all matter brought in by accumulation and digesting it, turning it over and over in the mental faculties until, figuratively speaking, the preacher will be competing with the cow in the ability to make cream out of the driest hay provided. Dr. Clovis Chappell answered the writer's question regarding his method of sermon preparation in these words: "I saturate myself with the text and context until I can quote it and then the points arise from it." Too many sermons can be characterized as "half-baked," quotations of dry facts unrelated to life. Truth to be forceful must be passed through the sieve of the personality of the preacher until in one sense it can be rightly said to be his own. He should analyze, pull apart and examine everything and in the full light shed by abiding Holy Spirit let it be saturated through and through with divine energy until he is boiling with the zeal of appreciation and bubbling over in gratitude to a God who has put so much good material in one world.

In the intellectual development of the preacher the third aspect of method must always be considered, that of adaptation. The minister must always keep in his mind that he is not free to go or do anything he desires. He has limitations, voluntarily accepted. He must adapt all truth to the teachings of the Bible and of the church of which he is a member. He arranges it according to the problem being considered and the type of audience to which it will be delivered. While pursuing truth, he always holds himself in readiness to be checked or guided by the Holy Spirit who knows better than he what is best for the hour.

Also the minister must adapt the truth to the best manner of presentation. Too many truths have been injured by the manner or method of being presented. The first requisite for any and all sermons is that they should be interesting. This is left to the preacher's judgment and practice. Sentences should be formed, thoughts phrased and words selected that will make the truth in itself commanding and arresting. Then the preacher should so adapt himself, after prayer and devotion, to the laws of the operation of the Spirit of God that the message will carry

unction and glory and divine power. God will assist, but poor sermons are man's fault and not His. Good sermons are the outgrowth of a live, active mind and a warm beating heart through the co-operation of the human and divine agents.

Such a program will bring life to the preacher,

food for the sheep, light for the darkness, comfort for the bereaved, strength for the feeble, and life for the church. The preacher will not give sermons out of a dry hole or ones that are worked up but those that are like an oil well overflowing from a hidden reserve.

Doctrinal Emphasis*

By A. R. Neese

WEBSTER defines doctrine as, "The principal belief or dogma, which are the essentials of any church or sect. It is necessary for our people to be properly indoctrinated and the responsibility of indoctrinating the church rests largely upon the pastors.

Perhaps the sponsors of this program could see that too many of the workers in our beloved church are like the little girl playing in the park, who would climb to the top of the slide, take a survey of her surroundings and yell, "Hitler." When asked what she meant, she replied, "I mean look out below; prepared or unprepared; here I come!"

It is vital that we should stress the doctrines of our church. We are all aware, I hope, that to become a member of the Church of the Nazarene depends upon the important fact that we have been regenerated.

Briefly may I state the agreed statement of our belief. *First*—We believe in one God, the Father, Son and Holy Ghost. *Second*—That the Old and New Testaments are inspired and that they contain all truth necessary to faith and Christian living. *Third*—That man is born with a fallen nature, and is, therefore, inclined to evil, and that continually. *Fourth*—That the finally impenitent are hopelessly and eternally lost. *Fifth*—That the atonement through Jesus Christ is for the whole human race. That the grace of God is received through repentance and faith in the Son of God. *Sixth*—That believers are to be sanctified wholly, subsequent to regeneration, through faith in Jesus Christ. *Seventh*—That the Holy Spirit bears witness to regeneration and also in entire sanctification. *Eighth*—In the return of our Lord, the resurrection and in the final judgment.

The force of any statement depends upon the prominence of the speaker. William Jennings Bryan, at a banquet in Washington, D. C., turned his wine glass upside down and said "No" to the liquor traffic so loud, that his message was heard around the world. A greater than Bryan speaks. It is Jesus. Listen to His voice, "As the Father hath sent me so do I send you. Be as wise as serpents and as harmless as doves." History is so full of thrilling events of the early church, with its persecution and victories, following Pentecost that it is absolutely necessary for us to emphasize holiness. Zinzendorf, saw a picture of Jesus as He hung on the cross, and

*Paper presented at Kansas City District Preachers' Convention, Feb., 1940 by pastor at St. Joseph, Mo.

through faith received the blessing. When the Moravian band numbered 600 they were supporting a missionary in every land. Dr. Bresee stepped out under the stars, rather than have the message of holiness curtailed from his messages. From this beginning our beloved Church of the Nazarene was born.

From the very beginning we have been known, as a denomination, by the emphasis we have placed on the doctrine of holiness.

Our reasons are:

FIRST, IT IS A BIBLE DOCTRINE

To the preachers and wives who are assembled here this morning, the sponsors of this program have asked that we examine ourselves as to whether we be in the faith once delivered unto the saints. And if we are placing the proper emphasis on this great Bible truth. It is a certain fact that we do not have to apologize for preaching this great truth, which is the central theme of the Bible. We agree that all churches believe that men are to be made holy before entering heaven. Even the Catholics believe this and teach it.

There are seven theories that are taught relative to this great truth.

1. You get it all at once.
2. You grow into it.
3. Receive it at death.
4. Catholics—purging in purgatory.
5. Imputed holiness. Universalism.
6. Setting apart as the law did.

7. Bible doctrine. There is a second definite work of grace subsequent to regeneration, known as entire sanctification, and it comes to the individual heart after genuine repentance, which is a godly sorrow for sin. After repentance we may then come and by making a complete consecration receive the baptism with the Holy Ghost and fire which burns out the seed of sin and fills the soul with divine love.

Holiness is intensely practical.

It is an experience.

It is life, spiritual life and energy.

It sways our affections and its influence is like sweet tones of silver bells, ringing out to bless other hearts.

Holiness is divine life implanted within us. Real Bible holiness, then, being the life of God within the soul must of necessity find expression in holy activity for the good of man and for the glory of God. The Holy Ghost, the Third Person of the Trinity, leads the possessor about doing good and keeps the soul in

perfect peace amidst the busy scenes, jostling throng and the moral impurities about him. Genuine holiness is courageous and rebukes sin without fear or favor.

SECOND A NEEDED POWER

Every heart needs this holy power which was promised to us by a crucified and resurrected Savior in Acts 1:8. The last words of our departed loved ones are always sacred and these were the last words of our Savior: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

There, beloved, is your call to receive and proclaim this great Bible doctrine. Here is the Great Commission given to the Church. This power enables you to speak boldly in a language that your hearers can understand. It is not emotionalism, sensationalism or psychology. It is true that our hearts overflow with ecstasy, joy and holy love, but holiness is more than that, it gives courage, boldness, wisdom, empowers for service, illuminates, convicts, directs, energizes, controls, holds us back and leads us on.

THIRD THE NEED

No real revival will ever come without it and surely the world needs a revival today with world conditions such as confront us. May I ask, "Europe, was there evidence of spiritual power in your churches? A crippled world lies at our feet."

Will you have pure or adulterated lemonade? A peanut will satisfy a monkey, but it takes God's eternal truth to satisfy man. This message is the heritage of the Church of the Nazarene and we must emphasize this great doctrine.

Hundreds of churches are closing their doors yearly. One great reason is that they are like Apollos' church, they have not so much as heard about the Holy Ghost. Why advertise a banquet if there is nothing to eat? A radiant face with a complexion you cannot rub off is a great sermon within itself and comes only from a clean heart. Christ is not limited but reproduced. Vocabulary may sparkle with such words as civilization and a world court but the world is dying for the message of God from a burning heart. Because there are so many substitutes, yes, substitutes for the true message of holiness, surely we should examine ourselves lest we become contaminated. High steeples, velvet pews, hot and cold air are wonderful conveniences in worship but cannot take the place of the Holy Ghost. Operatic and jazz singing, lectures, sermonettes, moving pictures, amusement parlors and banquets will attract a crowd whose belly is their God but Jesus said, "Feed my sheep." Then, too, this message of holiness continues to attract amidst false doctrines. Because the church at large has failed to do so, is a very valid reason why we should place greater emphasis on this Bible truth. Yes, the message of holiness is attractive. The one who preaches it in all its beauty will not preach to empty seats. Another reason we should preach it is that we want some of those fine families in our churches. We need them and if

we get them into this experience, you cannot keep them away with a fly swatter.

Fire is the best defense against corruption. Externals and correct observance may make a Pharisee but never a holy man or woman. "But," said one, "my folks came over on the *Mayflower*." Do not let that stand in the way; you can still have the blessing.

Last but not least, do you, my precious brother worker, possess this great blessing? Do not make the great mistake that is abroad that holiness is something quite optional. May I speak with all the authority of God's Word and say, "It is essential, and if we are unsanctified we are out of the will of God, for it is His will even your sanctification." May the Astronomer of the skies turn the searchlight of heaven upon those who are present today. Surely in the history of our beloved church it is time to enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation.

Before Pentecost, two on their way to Emmaus came back at midnight and found other disciples behind barred doors. After Pentecost fear was gone and a new power was at work. The angels never saw a day like this. Ordinary men became wonderful when clothed with the spirit of power. A ministry of love that burns, kindles, glows, and a power that may be as necessary for silence as for speech. Along with this message may we emphasize that obedience is made the condition of retaining this experience.

May the thoughts of victory and success point the individual to heights of attainment for the effect of the Holy Ghost is like fire, electricity, dynamite or as steam is to the engine. It is a power that distinguishes living Christians from mechanical counterfeits. Polished, cultured, capable, gifted you may be but without holiness you are as a sounding brass and tinkling cymbal for the knowledge He gives is something more than information.

If we are in the way we are in the will of God and must execute His command, "Go," and we are not defeated. By the grace of God we cannot be defeated for the future is as bright as the promises of God. There are no forces in earth or hell that can conquer us. The Holy Ghost gives the courage, energy, the confidence and the holy enthusiasm that enables an achieving faith to build and support churches, maintain foreign missions, conduct revivals and win the souls of men. Yes, such will we continue to do until Jesus comes for God never called us to defeat but to victory.

O God, give to our beloved Church of the Nazarene this mighty baptism and may each heart be strangely warmed, for truly the message of holiness is God's message and to such a task have we been called at this time to preach it. May we preach Sinai until people think they are dropping into hell and then hold up a Savior on the central cross until they plunge into salvation's fountain.

What does the future hold for you? For Will Rogers it was fame, fun, and then a crash in Alaska. For Amelia Earhart fortune, home, a drowning plane and silence over the Pacific. Mrs. Bower is a great social worker in Chicago. That city asks what will

happen to the city if she settles down, But she will not settle down for she says, "I am only 80 and there is much work to be done."

Oh, the unfinished task is so great and the need so universal. Russia, with your godless revolution we have for you a message of peace. Germany, with your slavery, lawlessness and lying spirit; Jesus died for you. France and England; with your war babies, may we point you, to the Babe of Bethlehem.

*The General Qualifications for the Nazarene Preacher**

By Haley Messer

IF God or man has a greater business than preaching, that business has not been set down in the list of human activities. Preaching is a robust business. It challenges the very best that any individual possesses. "After the manner of men I have fought with beasts at Ephesus," and "I bear in my body the marks of the Lord Jesus," are expressions of one of the preachers of the Christian era. And this same preacher in giving instructions to a student of his, said, "My son, be strong." To be wholesome, a preacher must be brawny. The anemic of spirit cannot do this deed. They had better not try. It is not, to be sure, here intimated that the body is the preacher's chief asset. Slowness of figure hindered neither Wesley nor Napoleon. Not every man can have a six-foot figure like Washington, nor a six-foot-four figure like Abraham Lincoln. But the might of man lies not in his body, while that should be given the very best of care, but in his soul. The body as for its general stature must be as it is. The following statement seems to apply pretty well to the preacher, "Victory is not determined by the size of the man in the fight, but by the size of the fight in the man." Paul was not by common conception a large man, but he was a man.

Dr. Grenfell of the Labrador was a man of small stature, but that man who was ministering to such as needed the help of a Christ-man found himself on a wild night of the long Labrador winter afloat on a sagging sea of ice. The dogs which drew his wagon of the north grew ravenous with hunger and finally leaped on their master to dine off his flesh, and in self-defense he slew the brutes, battling as he clung to the houseboat of the tilting ice-cakes, skinned his slain dogs and wrapped himself in their warm hides, and thus escaped death by freezing, and, tying their legs one on to the other, erected a flagstaff, from which waved the signal of his own garment, stripped from his freezing shoulders, and so signaled, a passing ship rescued him; and so the sea missed one more victim and earth kept one hero a little longer. Bishop Quayle speaking of this said, "When I heard this man speak he impressed me as a little man. When I read this of him he stood before my imagination like a tower."

God sends His ministers forth among the sinful

*Paper read at the Western Oklahoma District Preachers' Convention, Feb., 1940, by pastor at Duncan.

America, remember, "The wicked shall be turned into hell with all the nations that forget God." Preacher, do you have the Holy Ghost as a power, teacher, and leader in your heart and life? Dr. Bresee said, "Keep the glory down." Dr. Morrison asks us anew, "Can't we do a little bit more? Jesus said, "Be thou faithful unto death." therefore we must preach, sing and live holiness that the world may believe.

children of men, "To open their eyes, to turn them from darkness to light, and from the power of Satan unto God."

As "ambassadors for Christ" it is their sole business to "beseech men to be reconciled to God." They are, "labourers together with God" in the work of recovering the world from moral ruin. No angel from glory was ever entrusted with so important an errand to the children of men as that for which the Son of God calls and commissions the ministers of His gospel. And when all the monuments of human greatness shall have perished; when the grandest productions of earth's philosophers, legislators, historians, poets and illustrious men shall have been destroyed; when "the earth and the works that are therein shall be burned up, and the elements shall melt with fervent heat"; the influence of the faithful preacher will survive, the results of his toils and tears, his counsels and warnings, his preaching and praying, his study and visitation shall still remain, and those who were blessed and saved through his ministry "shall arise and call him blessed."

I am to discuss the general qualifications of the Nazarene preacher. I shall mention a few qualifications which I believe to be necessary to the success of the Nazarene preacher without any claim on my part to have qualified at every point, but with the aim in mind of helping all of us together at this annual preacher's convention.

I. THE NECESSITY OF A DIVINE CALL

It may seem useless for me to mention the call to the ministry at this gathering, but it is always well to remind ourselves that we are working at a task of divine appointment. But perchance there might be one present who is uncertain as to whether or not he is called to the ministry, a checkup at this point might save a life from shipwreck down the way and save the church and ministry from embarrassment, for no one can succeed at this job unless God has ordained him. The New Testament regards the various orders in the Christian ministry as among the "gifts" which the Holy Ghost "divideth to every man severally as he will." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Brethren, this is a serious

matter for while possibly there are hundreds of young people called of God who are making no plans to enter the ministry, there are likely many others who are making preparations for the ministry who will never succeed and their failure will be credited to the fact that they have missed God's plan for their lives.

I do not believe in some good brother or some good sister calling a young person to preach. Neither do I believe in a preacher calling his young people into the ministry. It is well to pray for and advise with such people as may seem to be called of God, but this surely is a matter which the individual himself must settle, and God will leave no one in the dark at this point. I know of one preacher in a certain pastorate whose young people, almost to the person, professed a call to the ministry. I observed that church and kept in touch with many of those young people for a number of years. There were four or five at one time in one of our colleges studying for the ministry, but only one of the number as far as I know succeeded as a preacher. God help us to respect the ministry of Christ as a high calling, but never enter that sacred office unless it is, "woe is me if I preach not the gospel."

II. PERSONAL EXPERIENCE

We have all discovered that a minister's success is not finally rated in terms of how brilliant or how eloquent he is, not in how many meetings he attends or doorbells he rings. It is finally a matter of spiritually empowered personality. That is a quality which can be had by all ministers. "Ye shall receive power," was not limited to the few. It is available for us all. It is the power which gives the impression as people know and listen that God is speaking through that life. Every preacher should be able to say to his congregation, as St. Paul said to the Thessalonian Christians, "Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you." We need more than a theory of sanctification, we need a clean heart. A sanctified spirit is about the only effective holiness we can preach. The apostles of the Lord were not allowed to begin their ministry, as we have seen, until, as a final qualification for its responsibilities, they had received the endowment of "power from on high," the "baptism with the Holy Ghost." After Jesus commanded them to tarry in Jerusalem until they be endued with power, I can imagine Peter as spokesman for the group, saying, "Lord, have we not been taught these three years and do we not know enough?" And I can also imagine Christ replying, "Yes, Peter, you know enough, but knowledge is not enough, you must be possessors of the Holy Ghost which will give you power to witness for me throughout the world."

Many a good sermon is wasted, not because it goes over people's heads, but because in it is lacking a manifestation of a sanctified spirit.

Our ministers must keep a glow of spiritual life amid their varied responsibilities or else the laity will suffer spiritual lapses. As a stream can rise no higher than its source, so ministerial influence can produce no higher type of spirituality than that

which characterizes the minister himself. The influence of an unsanctified ministry not only fails to produce deep spirituality in the laity, but it usually brings the experience and piety of the church down to the level of its ministers. The preacher's daily routine, so comforting, so helpful, so blessed to his people, may be his own spiritual trapdoor through which he falls from the stage of lofty Christian experience.

The surgeon becomes increasingly insensible to suffering in his intentness upon removing it. And that is well for the surgeon and possibly well for the patient. But it is not well for a preacher to become dulled in his spiritual sensibilities by ministering so constantly to keep alive the sensibilities of others. It is tragic when a minister praying so much for others finds his prayers not moving his own soul, preaching so much to others and bringing no message to his own soul, praying at the altar for those who have no greater need for spiritual help than himself.

If we can only be conscious, as preachers, that we have found the power of one like unto the Son of God, then our work is a lift instead of a load. Paul said, "I magnify mine office." If the office of the preacher is magnified by us, God will be glorified through us. That writer was surely correct when he wrote, "He who would preach a crucified Christ must himself be a crucified man."

We must not only be acquainted with the Bible but we must know its author. You may be familiar with the story of an actor who was asked to read the twenty-third Psalm to a crowded house. He did it so artfully and perfectly that when he had finished everybody cheered him. Then an old preacher was asked to read it. As the old preacher read it almost everybody wept. The actor arose and said, "I know the shepherd's music, but this preacher knows the Shepherd." The actor was artful, the preacher was unctuous. Art and elocution are on the outside of a man; real preaching comes from the inside.

III. A NAZARENE PREACHER SHOULD BE A WELL ROUNDED NORMAL HUMAN BEING

We had a young couple in one of our pastorates who told us how surprised and well pleased they were when they found that preachers were human beings. Let us consider:

1. *The preacher's personal appearance.* I have known preachers who, in my estimation, paid too much attention to personal appearance. Again I have known some who gave too little heed to how they looked. A man may be a good man and a spiritual man and be careless in appearance, but he is good and spiritual, not because of these handicaps, but in spite of them. In speaking of personal appearance let me quote the "Roving Correspondent" in the PREACHER'S MAGAZINE of July, 1937. "Why do some preachers place pencils and fountain pens in coat breast pockets, when they could put them out of sight by using a vest-pocket or the inside coat pocket? Why do some preachers wear soiled collars, dusty shoes, baggy trousers, and permit dandruff and fallen hair to park on the coat?"

"Now" he added, "I am actually taking advantage of my authority to express my feelings about that fast disappearing cult of long-haired preachers. I saw one the other day—a well built, pleasant featured minister—but how he did need a hair-cut. His hair was long in front, long at the sides and long down the back of his neck. Otherwise he looked normal, intelligent and like any respectable man should look."

2. *The Nazarene preacher must have an undying love for his work.* There is absolutely no hope for us if we are not impelled and supported by love. I feel that the chief hindrance to success in our ministry is not educational; not want of talent; nor even faithful and industrious workers. It is the lack of men who really and ardently love their work. "Love never faileth," and the preacher who loves his work does not fail. If it is difficult, love makes it easy, if it is unappreciated, love makes the reward for itself. If it breaks a man down, love renews the inward man. If it is discouraging, love "hopeth all things." I have found out that sometimes when an automobile gets to knocking when climbing a hill, the remedy for the trouble is to have the carbon burned out. Would it not be wise when our spiritual machinery gets to knocking, when we seem to be "losing the pull," when everything goes wrong, when the congregation falls off and the budget will not budge and our sermons fall at our feet like balls of lead, to implore the Holy Spirit to kindle in us the sacred flame of love and burn out the carbon? It was said by Mr. Murray, the book publisher, that every time Tennyson's poems were printed an extra supply of letters "l" and "v" had to be secured, the poet used the word "love so much. May love hold a similar place in the poem of our lives.

"Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

3. *A Nazarene preacher should make an intense and continued practice of study.* John Wesley, in writing to a minister who had fallen into a disinclination for study, depicts the evil of mental indolence in the following manner: "Your talent in preaching does not increase; it is about the same as it was seven years ago; it is lively, but not deep, there is little variety; there is no compass of thought. Reading alone can supply this, with daily meditation and prayer. You wrong yourself greatly by omitting this. You can never be a deep preacher without it, any more than you can be a thorough Christian. Oh," he continued, "fix on some part of every day for private exercise. You may acquire the taste which you have not. What is tedious at first will afterward be pleasant. Whether you like it or not, read and pray daily. It is for your life; there is no

other way, else you will be a trifle all your days and a petty, superficial preacher. Do justice to your own soul; give it time and means to grow; do not starve yourself any longer."

Yes, we as Nazarene preachers need the fire but if we fail to keep adding the fuel of continuous study the fire will naturally go out. Studying and ardently applying the mental faculties is hard work, and whether or not we improve our preaching by studying is determined by whether or not we are loafers or hard workers. Preachers can loaf their way through without a great amount of strain and certainly without a great amount of success. But it is well for those who are bent to make their lives as ministers count to apply the words of Euclid to their calling. Euclid, it is said, was employed to teach geometry to the king of Egypt. The process was so slow and difficult that the king asked for a quicker, faster way. But the great mathematician answered, "There is no royal road to geometry." Likewise there is no royal, easy road to success in the ministry.

4. *A Nazarene preacher ought to have a good disposition.* A good disposition is natural to some people, and they ought to thank God day and night for a goodly heritage, also remember that to whom much is given of him will much be required. But a good disposition may also be acquired, or it might be better said, obtained. Are we not taught that when we come under the influence of the Spirit of Christ old things pass away, all things become new? Did not St. Paul proudly claim, "By the grace of God," not by nature, "I am what I am"? If the grace of God cannot change an ugly and hurtful disposition into a helpful and beautiful one how can we magnify the grace of God as omnipotent? This accomplishment cannot be put into the course of study for preachers; but if there could be a way found to examine candidates on this point it might save time and trouble down the way. For in spite of fine preaching ability and strong administrative capacity, there are some preachers whom no congregations want or will keep any longer than it takes to find them out; while other preachers in spite of the most moderate ability in every line win their way to loving popularity, and any congregation is glad to get them and sorry to part with them when they leave.

5. *A Nazarene preacher ought to be optimistic.* Of all men the minister might reasonably be expected to be an optimist. He ought to be the most hopeful of men, the least discouraged by any present conditions and most serene about those to come. He believes that he has omnipotent power behind him in what he is trying to do. He believes that he has been sent on a mission of unspeakable importance to the human race, that the gospel of Jesus Christ which he has been commissioned to preach is of God and will ultimately prevail against all opposition, and is now prevailing everywhere, when it is given a chance, over sin and ignorance and sorrow. He believes that he has the only remedy for all the spiritual ills of mankind, that he is privileged to offer this remedy to all men without discrimination and without price,

and he has testimony every day that this remedy is healing men and nations and bringing peace and happiness and healing to the world.

And yet I read of a man recently who stopped attending church because the preacher was so depressing. It made him feel as if he were attending a funeral, the face of the preacher looked like it, his voice sounded like it, and the whole service was gloom, thick, unbroken gloom. What was wrong with that preacher? I do not know, but I think his chief diet was persimmons. The old colored preacher said that pessimism comes from the Greek word, "persimmon" and added that the word means, one who is always frowning. And I think, too, that he was the preacher who was always fussing about small crowds to the faithful ones who were present, and complaining of depression and hard times while he was trying to raise his budget.

Never scold those who are present. They do not deserve it. A scolding preacher is like a cold draft on the back of the neck—unpleasant and chilly. Never tell your congregation they are poor, they may find it out some other way, and may be after the offering is taken.

6. *Christian courtesy is a quality which every Nazarene preacher should possess.* Every preacher ought to manifest the same spirit toward his fellow preachers that he insists should exist between the laity. We preach that it is wrong to gossip and to say hard things about each other, and that to surmise and get a hurtful story started, or to help keep one going that someone else started is about the worst of sins. But sometimes fail to apply the same rule to our own lives regarding our brother in the ministry. If the grace of God cannot keep a preacher sweet and without jealousy toward his brother, why preach a standard like that for the poor layman to try to live by. If I cannot treat my predecessor with Christian courtesy I ought to go to the altar and seek the experience that I hold up as a possibility for the layman.

And speaking of courtesy, I believe every preacher ought to be prompt in answering any and all correspondence. It is a breach of good ethics to keep anyone in suspense who has written to you when for a penny you could reply to his appeal. I had an occasion recently to correspond with the United States Congressman in my district and also the United States Senator regarding a friend whose appointment to a civil service position was being sought. And without any delay and by return air mail each answered my inquiry. I have just referred to this in order to drop this suggestion, all big men answer their correspondence.

IV. EVERY NAZARENE PREACHER SHOULD BE A GOOD PREACHER

He has everything that is required to be such. He has a divine call which is proof enough of his mental qualification, for God would not call an individual to preach who does not possess sufficient intelligence. He has an experience of full salvation. He has obtained everything God has promised to mankind by way of purity and power when he has received the Holy Ghost. He has the Bible which

contains the message necessary to the greatest preaching known, and there is not one part of the Bible he wishes to change; he accepts it all without trying to hide behind some pet scripture to justify himself for wrongdoing or inconsistent living.

Preaching is a great responsibility. It is a great hour when a surgeon holds a knife at the end of which is life or death for the patient. It is a great hour when a lawyer faces a jury conscious that if he makes a mistake or fails to do his best, an innocent man will hang and a name will be disgraced forever. But the greatest of all hours, and the gravest of all responsibilities is when a preacher stands as God's representative before a man hastening to his condemnation, and commissioned to offer him pardon and purity that will last throughout the eternities.

The ministry carries a great reward. Dr. Chapman, the great Presbyterian evangelist, used to tell how he was riding out of Atlanta, Ga., on the train one day. Across the aisle from him was a man who seemed nervous and excited; now he would peer out the window, then walk up and down the aisle, throw his overcoat on the seat, then pick it up and put it on. Finally Dr. Chapman spoke to him and said, "You seem to be nervous; what is the matter?" "Why," he said, "stranger, I have been to Atlanta. I went there a blind man. A doctor operated on my eyes and I can see now. I was reared a few miles up the road, but this is the first time I have ever seen these towns, the trees, the beautiful flowers. My wife and children are to meet me at the station. I have never seen either of them. Stranger, I have a right to be excited."

When the train stopped at the station, he just fell off into the arms of his wife. She planted kiss after kiss on his face. The children tugged at him, looked into the open eyes and rejoiced. As the train rolled out, Dr. Chapman said he saw the man surrounded by his wife and children and with his hands raised heavenward he shouted, "Glory, glory, I see, I see!" Our business is to open the eyes of the blind, and in that alone is reward enough for our labor. But there is something more than that for the faithful preacher of the gospel. It was the final reward that sustained Moses amid the trying experiences of his ministry. "He had respect unto the recompense of the reward." St. Paul was upheld by a similar hope. His motto was, "I press toward the mark for the prize of the high calling of God in Christ Jesus." And it was "for the joy set before him" that our Lord himself "endured the cross, despising the shame," until he had finished his work.

And for the encouragement of His faithful ministers He has said, "Great is your reward in heaven." To those who patiently and faithfully "feed the flock of God, taking the oversight thereof," our Lord has said, "and when the chief Shepherd shall appear, ye shall receive a crown of glory, that fadeth not away." All the years of patient toil, and struggle, and prayer, and study, and conflict, and suffering in defeats and victories in the ministry of the Lord Jesus shall end in glorious triumph, and shall bring us a glorious and everlasting reward. "They that are wise shall

shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

A Layman Speaks

MANY, many times I have gone to "meeting" with anticipation and great expectancy and with a testimony in my heart which was like "fire in my bones" but I came away without opportunity to "tell it," feeling I had been cheated—I was disappointed and almost disgruntled. Had it not been that I loved my Savior too well, and had I not been concerned with the carrying on of His Church, I would have become like one among the multitudes from every denomination (Nazarenes included) who, because it has been so useless for them to go to church, just stay at home or go to something else unless there is something extra or "interesting."

What has become of the old-fashioned, "midweek, people's meeting" where everyone participated?

For the sincere person, who has a heart-felt experience, who knows God, who has fought some battles, and has had some recent victories and has had some heart-to-heart talks with God, to be forced to be silent and sit there "like a bump on a log" with none or limited opportunity to tell what God is doing for him, with no chance to express his love for God or exhort the brethren, is like "muzzling the ox" in a green cornfield. It will kill holy enthusiasm and stifle what the Holy Ghost has inspired.

I will grant that not all experiences related by laymen are sound or given with judgment, and sometimes an overzealous or irresponsible one "monopolizes" the service if allowed "freedom." But along with the few such, there are scores who express the blessing, and power, and triumphs of their hearts as wrought by the blessed Holy Ghost and though they praise their Redeemer with a "lisping, stammering tongue" yet the holiness and fragrance of their testimonies are as refreshing as a cool breeze wafted over living waters.

How often have I wished that the good pastor would subside, and not "subsidize" the "people's meeting"—I hear his voice in exhortations or sermons or announcements for the greater part of every meeting. That is as it should be (I guess?) but this is "people's meeting," and I long to hear some testimonies or join in a good "season of prayer" with the saints and pray till we feel that we have "the answer." I love to see some mother or father in Israel "get blessed," perhaps walk up and down the aisles shaking hands or exhorting, or "holding up holy hands without wrath or doubting"—or even to express the victory they feel by loud praises or sometimes a "shout" of triumph.

But the good pastor in his blind eagerness to "feed the sheep" drones on, and on, or violently exhorts while we "muzzled" laymen sit there and humbly look at him, "like sheep for the slaughter," and hope he will "run down." Is he not ever going to give us a chance? I thought this was "people's

meeting"? We came to testify and express ourselves—not to be "preached to" this time.

A lot of us are as full of praise as the good pastor is full of "good sermons," and exhortations. This is "people's meeting," and I and others had fondly hoped (yea, had come purposely) to give out a bursting testimony and a vigorous exhortation ourselves and to give vent to what the Holy Ghost is urging.

This is "people's meeting" and I am a bit resentful when that good, but short-sighted pastor robs me of my birthright—my right of "free speech"—my birthright as a child of God (and He commissioned me saying "Ye are my witnesses"). I must have my say for God, and tell what the Savior is doing for me. Let me have opportunity.

How often has our good pastor "taught us from the Word of God"—but this is "people's meeting" and we came to testify tonight. We need to be "taught" but this is "people's meeting"; this night we feel is ours to express ourselves, rather than to be "preached to," or to have lengthy Bible readings thrust upon us. Surely this is not the right place or time for lengthy Bible study as much as we need it.

The "midweek meeting" (or "people's meeting" as it should be) always has been a problem to most pastors—why should it be? If the good pastors will give us a chance we will make the meeting so interesting and "hot" with our testimonies and prayers and exhortations that the attendance will be notable. We can double the attendance in six months and our midweek services will be crowned with great grace and glory.

You who remember the success of the old First Church under Doctor Bresee will remember that it was almost continuously a "people's meeting" and the Holy Ghost honored it because there was "freedom." Dr. Bresee was a wise leader and all Los Angeles knew about it. The city was stirred by our holiness meetings.

We may criticize the "wild fire" and "spiritual excesses" and the apparent "freedom" which characterizes the meetings and "temples" of certain sects which "imitate" our "Holy Ghost power" and have capitalized on what was once our glory (that shekinah glory and freedom), and who make a lot of "spiritual whoopee" which attracts thousands who are longing for expression, and who "fall for" this light "imitation" of real holiness, but the holiness pastors often have left little or no time in their services for expression, so the stifled souls were easy proselytes for what appeared to them on the surface to be Holy Ghost demonstration where all participated freely. A wise pastor will not preach long sermons—and seldom will he preach at all on "people's night."

Holiness people just must express themselves and if they are "muzzled" too much, they will stagnate and die or else be found more or less at so-called "Pentecostal" meetings, where "each one hath a psalm, an exhortation, an interpretation, a vision," etc.—a chance for expression.

Of course the average congregation ought not to be "turned loose" very often, but there is a right

time and place for all heart-felt experiences, and "people's meeting" is purposely designated as such, and as a "safety valve" which will relieve the pentup feelings, and keep us from either cold deadness or "wild fire."

I can remember, and so can you, when "the Holy Ghost came on the people" and the wise pastor or evangelist did or said little himself except to keep it within bounds and make an altar call, without having had opportunity to preach. Those were blessed times. May God be pleased to visit us with more such scenes, and He will, if the pastor will not "muzzle the ox who treads out the corn" and "pays the bills" and "fills the seats"—but we want the privilege of testifying and we will patiently "tread out the corn" if we are left unmuzzled and can enjoy a bite once in a while.

There's a saying that "every dog has his day"—so does the ox.

Dear pastor, will you not please allow us to have our "people's meetings" as in days of yore. Your church will grow, your salary will increase with the congregation.

The older denominations are what they are today because the clergy took the initiative from them by stifling their testimony and expressions from the pew. The clergy said it all. For the most part the people come and go (those few who go) like a door swinging to and fro, on its hinges—no expression, no working out of what they hear, no testimony to a personal experience—and we, too, can soon lapse into that apathy. They once were alert like we. The cold ritualism of the Episcopal or Catholic churches is set before us as a warning; the priesthood are "all and in all" while the people are puppets without a soul expression. Let's keep our "people's meeting" wide open.—One of the 175,000 laymen, C.E.R.

"If You Were the Pastor's Wife"

THE opportunity to exercise that rare privilege of voting against your pastor would never be yours, if you were the pastor's wife. No matter how much you desired a change, or longed for a new style of preaching, you must always listen to the same pastor. You might move to a new locality every year, or move a great distance, but still the same old pastor.

You could never indulge in criticizing the pastor's sermon around your Sunday dinner table, and express the hope that you will not have to endure him another year. Neither would you be free to express your opinion that you are certain the pastor is to blame for the condition the church is in.

As the pastor's wife you could hardly stay at home during Sunday morning service to listen to the service on the radio, because you seem to receive more soul food from it. Moreover, you could not stay at home and miss the missionary meeting, just because you had not yet done your weekly washing or ironing.

If you were the pastor's wife, it would not be

very ethical for you to leave the service because the sermon was too long.

You would not have the privilege of looking forward to a call from your pastor, or you could not indulge in criticizing him because he did not call oftener.

If you were the pastor's wife you might be expected to go calling with him most of the time, notwithstanding the fact that you have no maid to cook your meals, to do all the general housework, to take care of your children; yet, you would be expected to keep your house in a state of tidiness for any unexpected caller.

As the pastor's wife you may experience a peculiar feeling, hard to describe, when you see the "pillars" of the church sleeping while your husband is earnestly delivering a message to which he has given time, thought and prayer.

You might have a chance to resist the temptation to envy some other pastor's wife, whose husband is no more efficient, and who works no harder than your husband, yet receives a salary thrice as large.

If you were the pastor's wife, you would have no assurance of a raise in your husband's salary, though he applied himself, worked overtime, and is employed by the same "firm" for many years. You would have to be "dead" to the fact that your sisters have husbands who are no more worthy than your own, and yet they are always sure of receiving a large check at a specified time. Whereas, your husband may not know whether or not he will receive his check, although he has been on the job faithfully all week.

You might have a chance to learn the art of preparing appetizing meals even when out of such staples as flour and potatoes for two or three days at a time. You might be criticized for dressing too extravagantly, even though you obtained your clothing off of last season's bargain rack. Some of the ladies might think you should not purchase a new hat every season, even if you do get them off the fifty-cent counter.

As the pastor's wife you might know the embarrassment of "outsiders," or out-of-town relatives coming into your home, because you hate for them to know that your church allows you to live in such a house, or that they pay your husband such poor wages that he cannot furnish it better.

And remember, though expected to be the pastor's "assistant," not a penny would you receive for your services.

But as the pastor's wife, you would have the sole opportunity to encourage the pastor when all seems against him and he is tempted to discouragement (but big enough to keep such from his flock).

Finally, if you were the pastor's wife, all the blame might be laid at your feet because the pastor has not "succeeded."

Would you not love to be the pastor's wife?—
BY ONE OF THEM.

Blessed is the man who has found his work; let him ask no other blessedness.—THOMAS CARLYLE.

BOOK CHAT



By P. H. Lunn

FACING LIFE WITH CHRIST by James Reid (Cokesbury—\$1.50), is a book of fourteen stimulating sermons. These messages are concerned with a solution of the problems of life. Dr. Reid asserts that the supreme need of the world today is for a greater number of Christians who have learned how to make a success of life's true business—living. The discussion centers about such vital themes as "Successful Living," "The Place of Self-discipline," "The Mastery of Fear," "The Cure of Care," "The Escape from Frustration," "The Problem of Suffering," "The Christian's Use of Possessions," "Relationships with Family and Friends," "The World Beyond" and others of the same strain. If the applications were a bit more personal and incisive the effectiveness of these messages doubtless would be increased. After all, any consideration of life and its difficulties must center about the adjustment of personality to Jesus Christ. Then and then only, are we ready to face life.

EXPOSITORY PREACHING by Jeff D. Ray (Zondervan—\$1.00) is a worth while contribution to the field of homiletics. This is a very practical volume always staying close to the subject under discussion. The author, who is Professor of Homiletics at Southwestern Baptist Theological Seminary, Fort Worth, Texas, has a direct method of approach which is especially appreciated in a volume on a subject such as this.

Another Zondervan book is **CAN WE EXPECT A WORLD-WIDE REVIVAL?** by Paul W. Rood (\$1.00). The book gets its title from the first sermon which is a stirring call to the Christian Church to mobilize for battle with the forces of evil. There are nine sermons in all. Dr. Rood has a burning passion for the lost of earth. This attitude is manifested in each one of these messages. His preaching is plain and straightforward, illuminated with pertinent illustrations. The final sermon, "Is It Possible to Live a Victorious Life?" with just an additional touch here and there could be preached with acceptability and effectiveness in any holiness pulpit.

Anyone interested in Christian biography also those concerned about evangelism among the "down and out" class will be glad to hear about an autobiography of Melvin E. Trotter, superintendent of the City Rescue Mission at Grand Rapids, Michigan. This book is entitled **THESE FORTY YEARS** (Zondervan—50c). Many of our readers know that our Evangelist Jarrette Aycock was converted under the ministry of Mel Trotter in Los Angeles. Every page of this volume is crammed with tears and tragedy, with pathos and prayer, with struggle and success in the work of God.

An extremely worth while book comes from the Cokesbury Press, **UNDERSTANDING THE PARABLES OF OUR LORD** (\$2.00), by Albert E. Barnett. The author treats each of the forty-three parables in a manner combining the values of a commentary with those of topical study. The context is carefully examined. Following this, an investigation of the

meaning as presented by the Gospel writers. Then an explanation of the imagery and concepts of the parable. Lastly, there is emphasized the probable teaching point of the parable. This is a book for careful study.

Problems Peculiar to Preachers

CHARLES A. GIBSON

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

QUESTION—*Does the congregation, including the visitors, owe the preacher the duty of hearing his message in both Sunday morning and night services?*

ANSWER—I should think that in every case, the congregation does owe the preacher the courtesy of hearing his message which is evidently of the Lord. I can see no reason why any other conclusion should be reached although there might be exceptions in an individual case. Certainly the rule should be that the congregation should extend to the pastor the courtesy of hearing his message. Any other conclusion would lead to the fact that a Sunday school is a unit within itself, or that the Young People's Society has a right to leave when their part is over; when, in fact, these are but auxiliaries to the church. I should hope that in every case we would press the duty of the congregation to remain through the message. Unless the message of God through the preacher is a final climaxing part of the service, these other services will eventually bring us to disaster.

Q. *In one of the recent answers, you stated that a preacher should not leave when the work was at the bottom or when a crisis was on. Also, that he should not remain when the work continued to drag. I see little difference in these two answers. What do you really mean?*

A. I mean that if there is a crisis when it looks like the work is at the bottom and perchance a minority of opposition are trying to oust the pastor, it will hurt both church and pastor for him to leave in those circumstances. I further believe that if in the ministry of the Lord, your work seems not to go and drags all the while, with a decline shown from month to month, it is not wise to continue indefinitely and let the work die on your hands. Find a way to make a change and I am sure that any District Superintendent would help to bring that to pass if the work is in general decline.

Q. *I am a graduate from school and am desirous of getting a pastorate, but I owe a school debt, and I have sought for a place where I could pay my debt and at the same time pastor a church. So far, no pastorate has been opened with sufficient support for such a payment. What would you advise?*

A. I would advise that you take such open doors as come to you; walk in them, serve your apprenticeship in the ministry, and while doing it, find any side job that is honorable and honest and pay your school debt. Do not expect either now, or at any other date, to get a work strong enough to pay a number of extra debts and at the same time carry on the work of your church. It is not likely that you ever will get enough to pay bills that were made somewhere else unless those bills be matter of sickness, car payment, or furniture payment and yet, even

there you should watch lest you have too large obligations outside your church work. I have known preachers to have more monthly payments than their total salary would cover.

Q. The Young People's Society of our district has made an assessment or request from our society for a special project that they have undertaken. I do not like the project very well, and we are very poor, with money scarce; as a result, I have refused to participate in this special obligation. Have I done right?

A. You have not done right. One of the first laws of the church work is the law of co-operation. If you cannot co-operate in that which you cannot see through or in that which you do not care for, it will not be long until you will find others who will not co-operate with you in something you undertake. It is likely that you have already undertaken several things that some people did not agree with and yet have been courteous enough to stand by you and help you in what you are trying to get done, even though they themselves do not agree with it. It will not take them long to learn that you will not co-operate in anything that did not come from you. This dates back to selfishness rather than poverty. You may argue poverty but back of it is the fact that you will not support anything you did not initiate. This will get out on you sooner or later and wreck you in any department of our church, whether you be a pastor, District Superintendent, or evangelist.

Q. What courtesy should a Nazarene pastor show toward visiting ministers regarding his pulpit?

A. A Nazarene pastor should be very careful to be courteous to all men and especially should he be courteous to ministers of like faith, even though not members of the Church of the Nazarene. Where possible, he should give the courtesy of his pulpit to such men who visit his church. Yet there are occasionally times when even a visiting minister should not cause the pastor to digress from his regular program, for if he has a special service or a special message, that message should be delivered in spite of any visiting

The church was quite regular in the matter of holding revival meetings, having two a year for several years. But the matter was becoming quite discouraging to the people, for the attendance was never large, the number of seekers small, and only a very few additions to the church during these years. A change of pastors took place and the new leader listened to the stories of past failures and decided that it was time to approach the problem from a different angle. He began to talk Sunday school and to urge the people to work for an increase in the attendance. After a time he began to see some fruit of his labors in the larger numbers in Sunday school, and also in the Sunday services. Then when time for the regular revival arrived the people were already in action and a number of new people attended, found the Lord and joined the church; and most of this group became acquainted with the church through the Sunday school.

The Professor says that one of the best means of reaching new people in a revival meeting is to start months before by bringing new people to the Sunday school.

minister. Of course, in such cases, the visiting clergyman of like faith should be asked to pray, make some comment, or dismiss the service, or be given proper recognition.

However, with proper courtesy should come proper caution. There will be visitors who will be of other faiths adverse to the faith we declare. In that case, it is wisdom to be very careful as to how we use these men. A little while ago, a man visiting one of our churches felt quite grieved because he was not asked to take an active part in the services, and yet he was a distinct and avowed tongues man of the rankest sort. He stated that he had been asked to preach several times by Nazarene men. This might have been a falsehood, but if so, it was likely an effort on the part of the Nazarene ministers to do a courtesy to this man. But, in doing it, they opened the door for criticism of our other preachers, and also the danger of spreading false doctrines among other people. Courtesy should be guided and guarded by caution.

Q. My Sunday school runs 250 while the preaching service runs less than a hundred. What can I do to improve the situation?

A. I am of the opinion that emphasis should be placed upon the preaching services, and some particular attention given to the juniors in that service. It is not likely however that you ever will be able to have as many in the morning preaching service as you do in Sunday school, especially if you are reaching a large number of children. If your congregation is made up of older folks, then you can by special effort build them into the regular preaching service and they will stay. I wish that it were possible for all the children to stay in the preaching service and they will stay. I wish that it were possible for all the children to stay in the preaching services, and I think that we should give much attention to this particular part of our work. If we face any one grave danger, it is the building of a large Sunday school with a small preaching service, which will eventually cause us great difficulty. I trust that more emphasis can be placed on preaching.

Q. There are a number of singing gatherings in our country, and these gatherings allow no time for preaching. Our people are urged to attend them, and in many cases they seem to desire to do so. What shall be the attitude of the pastor in this situation?

A. I should say that the work of the Lord, the preaching of the gospel and the saving of souls is greater than singing. The singing gatherings have become mere social affairs and after all do not produce salvation. I think that we should take a definite stand. Where we can co-operate with such gatherings without affecting our services, well and good; but where it involves the Sabbath, we must be firm and yet kind in the rejection of this type of service. The Sabbath is the Lord's day and should be devoted to the worship of God and the preaching of the Word.

Q. A couple now in our community were recently married; one of them from our town and one from another community. Since their marriage, the pastor of the neighboring church has come here and urged the one not to move his membership to my church, with the result that they are now neither attending this church nor the other Nazarene church, but are attending a church of another denomination. What could be done?

A. I think that the pastor has been very unwise, and likely through his selfishness will drive them out of both your churches and lose them to the denomination. Any pastor who selfishly holds on to people who live in another town will sooner or later reap the reward of his own selfishness. I would advise that you deal with them and with the pastor and, if necessary, speak to the District Superintendent regarding the matter.

THE PREACHER'S WORKSHOP

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

Roy E. Swim

Sermon Seed

Religion and Liberty—"Proclaim liberty throughout all the land, unto all the inhabitants thereof" (Leviticus 25:10).

The World of Tomorrow—"For we look for a city which hath foundations, whose builder and maker is God" (Hebrews 11:10).

Home-made Bread—"The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal till the whole was leavened" (Matthew 13:33). Note that the gospel and the religion which it inculcates are not planned for isolation but for permeation. Our Lord and Master did not spend His life in a hermit's cell but along the thoroughfares of life ministering to the needs of men's bodies and souls. Real religion cannot be lived in a vacuum.

What Worth Liberty?

Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? . . . I know not what course others may take; but as for me, give me liberty, or give me death!—PATRICK HENRY at the Virginia Convention, March, 1775.

A Democracy Must Have Christian Citizens

The type of society which we please to call democracy is the product of a definite historical movement. That movement had its roots in a soil that went far deeper than its secular surface appearances. The soil from which democracy sprang was saturated with Christian motives, concepts and convictions. Even those who did not own themselves to be Christians were definitely influenced by the force of its spirit. The founders of America were deeply religious men.

Democracy depends for its strength solely upon the character of its citizens. To suppose that a democratic type of government could survive after its very foundations had deteriorated would be folly. Saving America demands saving her citizens, in the Christian sense of the term. A democracy must have Christian citizens.—R.E.S.

God's Just Judgment

"The Almighty has His own purposes. 'Woe unto the world because of offenses, but it must needs be that offences come, but woe to the man by whom the offence cometh.' If we shall suppose that American slavery is one of these offenses,

which in the providence of God must needs come, but which, having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as a woe to those by whom the offense came, shall we discern there any departure from those divine attributes which the believers in a living God always ascribe to Him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood with the lash shall be paid by another drawn by the sword, as was said three thousand years ago, so still it must be said, that 'the judgments of the Lord are true and righteous altogether.'—ABRAHAM LINCOLN in Second Inaugural Address.

The Progress of History from Within

"The drama of human history is like a visible projection of that which proceeds within ourselves. There is nothing more urgent than that secret labor by which those with a little faith raise, first of all in themselves, the level of mankind's spiritual energy."—JACQUES MARITAIN.

Our God

His voice sublime is heard afar;
 In distant peals it dies;
 He yokes the whirlwind to His car,
 And sweeps the howling skies.

Ye nations, bend, in reverence blend;
 Ye monarchs, wait His nod,
 And bid the choral song ascend,
 To celebrate our God.
 —H. KIRKE WHITE in *The Methodist Hymnal*.

The Test of Civilization

The truest test of civilization is not the census,
 Not the size of the cities, nor the crops;
 No, but the kind of men the country turns out.—EMERSON.

He Shall Reign Forever

"The crucified Jew, being the holiest among the mighty, the mightiest among the holy, has lifted with His pierced hands empires off their hinges, turned the stream of centuries out of its channel, and still governs the ages."—JEAN PAUL RICHTER.

Religion and Good Government

Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind. Unless the people believe in these principles they cannot believe in our government. There are only two main theories of government in the world. One rests on righteousness, the other rests on force. One appeals to reason, the other appeals to the sword. One is exemplified in a republic, the other is represented by a despotism.

The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of man. Of course we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reforms which society in these days is seeking will come as a result of our religious convictions, or they will not come at all. Peace, justice, humanity, charity—these cannot be legislated into being. They are the result of a divine grace.

I have long felt a very deep interest in the work of the Sunday school Bible classes, because of the conviction that this sort of serious and continuous study is not only of the greatest spiritual and character building value, but the means of familiarizing people with one of the splendid monuments of all literature, the Bible.—CALVIN COOLIDGE.

The Way Back to God

Recently while traveling through Canada, we passed a car with a metal placard fastened to the license plate which read, "America! Back to God!" This started us to thinking and a number of questions arose in our minds. What caused this man to have such a conviction? Should I join with him in the same condemnation? If we have drifted away, from what have we drifted? If it takes a placard to awaken us, why have we not been awakened sooner? Should I take this matter seriously or merely consider it the ideas of the overanxious? How long ago did this drifting begin and have we reached the acme yet?

There will be a variety of opinions on these questions, but one thing is certain, we cannot find "the way back to God" until first we decide whether or not we have drifted away from God. It makes no difference whether we are considering the individual or the nation, all must put life's standard through the test of Bible teaching and see just where we are in our relationship to truth and right.

Sin has existed since the fall and we believe has increased more rapidly, in proportion to the increase in population, than has righteousness. Especially is this true in the last fifty years with the coming of modern invention. "Vices of

gaming, inebriety, unchastity, indecency, and pugilism existed in early history. The Orient had polygamy, and slavery was world-wide. However the ancients were amateurs, except in brutalities of the amphitheater, compared with men of our age in capitalization of appetites, passions and abnormalities for predatory profits. Nero developed the lottery, but only for the distribution of gifts to banquet guests. Our gamblers have run it up to an annual "take" of \$200,000,000. The slot-gambling machine and punch-board, invented scarcely thirty years ago, now yield a total of \$500,000,000. The \$750,000,000 yearly "number game" is only seven years old.

The direct annual cost in our country of seven harmful indulgences, most promoted for profits, total \$9,350,000,000. They are: Gambling, \$4,000,000,000; Intoxicating Beverages, \$2,150,000,000; Tobacco, \$2,000,000,000; Unchastity, \$500,000,000; Vile prints and shows, \$400,000,000; Habit drugs, \$250,000,000; Pugilism, \$50,000,000.

The indirect costs of vice are unemployment, sickness, dependency, accidents, insanity, crime and death, which equal the direct costs. Gambling, the only vice yielding a rebate, returns about \$2,000,000,000 leaving a net vice bill of \$7,350,000,000 which doubled for the indirect costs, makes a total of nearly \$15,000,000,000. This is a fifth of the present national income or one dollar from every five of our national income is spent for vice. No wonder some are crying, "America, back to God."—REV. ALVIN R. STOFF in *The Wesleyan Methodist*.

Bound

"I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody who stands right; stand with him while he is right, and part with him when he goes wrong."—ABRAHAM LINCOLN.

Abstinence Versus Temperance

"My experience through life," Robert E. Lee wrote, "has convinced me that while moderation and temperance in all things is commendable, total abstinence from spirituous liquors is the best safeguard of morals and health."

The Shoe on the Other Foot

When a former opponent of prohibition recently made a substantial gift to fight liquor he was asked, "Why?" "Repeal isn't working the way I expected," he said. "My son came home drunk last night."—ADULT BIBLE CLASS MONTHLY.

The Economics of Liquor

The idea that the liquor business creates something economically is on a par with the idea of the undertaker who complained that the pure milk committee

in his town had ruined his trade in babies' funerals.—IRVING FISHER, Yale University.

Ten Profitable Wednesday Evenings

The Sebring, Ohio, Church of the Nazarene under the leadership of Rev. Ralph Schurman, pastor, planned a series of ten midweek prayermeetings around ten interesting and practical themes. These were announced and well advertised in advance. Brother Schurman writes the program was successful in increasing attendance at the midweek service to double and sometimes treble the usual number. The plan was varied, yet spiritual, and people liked it.

The themes for the ten weeks were as follows:

1. Good Reading Night (four speakers).
2. Layman's Night (conducted by a visiting layman).
3. Question Box Night (bring your puzzling scriptures).
4. See Nazarene Mission Fields (stereopticon pictures).
5. Good Reading Night (what a Nazarene bookshelf should contain).
6. Layman's Night (introducing a visiting layman).
7. Question Box Night (bring your questions on doctrine and Christian experience).
8. Meet Two Outgoing Missionaries (the names were announced).
9. Good Reading Night (presenting books we love best).
10. Question Box Night (answering your everyday problems).

Was this in Your Church?

"So you have no teacher this morning," sighed the superintendent as he paused at the classroom door of the Intermediate boys Sunday school class. "I will see if I can find you a teacher," he called back as he hastened away.

Interrupting the Bible class, he asked who would volunteer to teach a class. After an embarrassing silence and more pleas and excuses, Sister— followed him slowly. She glanced at her Sunday school quarterly to find out what the lesson was about and arrived at the classroom considerably behind the superintendent. When finally he got the boys quiet enough to hear what he had to say, he introduced the teacher.

"Who knows what the lesson is about today?" she queried. The boys hunted through the lesson quarterly to find the lesson. "Now we will read our lesson. This boy on the left over here will read the first verse and tell us what he thinks it means." The boy read the verse well but was "stumped" to give its meaning. The boys began to giggle and make fun.

The process was continued with exhortation to keep quiet and give attention. Finally, much to the relief both to

teacher and boys the closing bell sounded. "I hope you will be back next Sunday," called the teacher, but the tumult prevented the admonition being heard by most of the boys.

As the group went out of the door one boy was heard to remark, "I'm not coming back. If that's the best they can do, I guess Sunday school isn't so important anyway."

NOTE—A well organized Sunday school has a group of substitute teachers ready to teach at any time.—R. R. HODGES in *Kansas City District Voice*.

Keep on Keeping on

"I have found both condors and snails on the top of the Andes Mountains. The condors got there by flying, and the snails got there by crawling, but *they both got there*."—R. S. WINANS Peruvian Missionary.

Baseball and the Gospel

Babe Ruth of baseball fame gave this high tribute to an aged minister friend of former days:

"Most of the people who have really counted in my life were not famous. Nobody ever heard of them—except those who knew and loved them. I knew an old minister once. His hair was white, his face shone. I have written my name on thousands and thousands of baseballs in my life. The old minister wrote his name on just a few simple hearts. How I envy him. He was not trying to please his own immortal soul. So fame never came to him.

"I am listed as a famous home-runner, yet beside that obscure minister, I never got to first base."—Mount Hermon News.

They Said It

Only the brave know how to forgive. A coward never forgave, it is not his nature.—LAWRENCE STERNE.

Flattery corrupts both the receiver and the giver.—EDMUND BURKE.

It is the whole business of the church, and it is the business of the whole church to carry the gospel to the whole world as speedily as possible.—*Central Northwest District Pulse*.

"I have to live with myself, and so I want to be fit for myself to know."—M. H. MOSIER.

Real obedience is recognition of the law, acceptance of it, and then living above it.—*Children's Religion*.

For the Bulletin Board

Little things are important, for they are the hinges on which great things turn.

Punctuality is the first sign of dependability.

The wages of gin is death.

Try doubting your doubts and trusting your beliefs.

Do not be so pleased with your first success that you quit.

HOMILETICAL

**A PREACHING PROGRAM
 FOR JULY, 1940**

By Mrs. Agnes W. Diffie

The writer of sermon themes this month is Rev. Mrs. Agnes White Diffie, pastor of our First Church in Little Rock, Arkansas. Mrs. Diffie was converted and sanctified at an early age and gave her life enthusiastically to the service of the Lord. A number of years were spent in the evangelistic field where success attended her efforts. For two years she was assistant pastor at Little Rock First Church; and for the past nine years she has been its very efficient pastor. This church has one of the largest and best equipped church buildings in our denomination, has one of the largest Sunday schools, and ranks high in church membership. In addition to the regular pastoral duties, Mrs. Diffie conducts or supervises a daily thirty-minute radio broadcast from studios in the church building. She is widely known and appreciated throughout the Southland.—MANAGING EDITOR.

SUNDAY, JULY 7, 1940

MORNING SERVICE

The Lord's Supper

TEXT—1 Cor. 11:23-28.

INTRODUCTION—This ordinance is the heirloom of the church.

EMBLEMS—Bread and wine (homely).

Bread—"My body," wine—"my blood." Symbols of His character and mission.

- I. HIS INCARNATION—Took body prepared by Father (v. 23).
- II. HIS DEVOTION—Gave thanks. Not my will but Thine (v. 24).
- III. HIS SUFFERING—After thanks He brake it. No man taketh my life.
- IV. HIS SUBSTITUTION—This is my body (Isa. 53:5). *Not life—Not teaching—Not miracles*—but death—His body, Not glorious "but broken." His blood not coursing through the veins of a conqueror but given for man. You are to see your *sins* laid upon Him, your *souls* washed by Him, your *doom* reversed by Him, your life secured by Him and thus shew forth His death till His coming.
- V. HIS INVITATION—After atonement has been made appropriate it for your eternal salvation. Virtue is not in eating and drinking but *remembering Him*. Elements are but memorials.
- VI. HIS PURPOSE—Our salvation. Preach Christ and Him crucified (Titus 2:11-13).
- VII. HIS PROSPECT (v. 26)—Till He comes. Not table of any particular church. It is the Lord's.

—————
 EVENING SERVICE

Paul Before Felix

TEXT—Acts 24:25.

INTRODUCTION—Prisoners often tremble before the bar of justice as the judge hears their cases. But how different, here the prisoner takes charge as prosecutor, witness, jury, and hands the judge over to the supreme Judge of all while the judge is unable to defend or excuse himself.

PICTURE—Paul's request of Felix, "Hear about this Christ who was executed as a felon; why so much ado about him?" Paul answers, "In order that I might better explain what Christ is to me—it will be expedient for me to touch on certain subjects connected with religion and morality, with respect to it, with which we may better be able to understand each other."

Paul's sermon had 3 heads:

I. RIGHTEOUSNESS

- 1. The word has its root in the word right. Righteousness springs from the great law of right which pervades all the relations to his Maker and to his fellowman.
 - a. He has created us for His own glory and we are to respect His rights in us.
 - b. These rights are not arbitrarily imposed. He cannot withdraw them.

George III to Prime Minister, Mr. Pitt, concerning a measure he did not approve, Pitt said, "I'll resign." "Very well," said the king, "you may, but I cannot." So it is with God. "To this end was I born and for this purpose came I," etc. I came not to do my will but Thy will.
- 2. Under obligation to our fellowman (Edison, Robert Fulton, Eli Whitney). Also I am under obligation morally to fellowman. Mentally—not only not to do him any harm but to do positive good—feed—clothe, etc. You may say I do no harm—priest and Levite to half dead man on Jericho road.

II. CONCERNING TEMPERANCE—Self-control. Soul of man compared to a citadel with greed, avarice, anger. "He that is slow to anger is better than the mighty; and he that ruleth his own spirit, than he that taketh a city. (Prov. 16:32).

Lusts of the flesh "Let not sin reign in your mortal body that ye should obey it in the lusts thereof. Felix had another man's wife.

- 1. Here is remedy says Paul. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death—wonderful law.

III. JUDGMENT TO COME—Must be future, someone says we get it here.

- 1. Two people commit same crime here, one escapes—other goes to prison or two commit same sin of impurity—man goes free—woman ostracized. But you say, "What about the penalty man suffers within?" One committed sin first time, other the 999th time—one hardened—one conscience tender.
- 2. A man said, no punishment after this life. Picture drawn of one grinding life out of the other, poor barely able to live. Death comes to both as rich man and Lazarus—as James 5th chapter. Judgment will be according to deeds done in the body. Opportunities and light.

IV. FELIX TREMBLED—Did nothing about it.

V. WAIT FOR MORE CONVENIENT SEASON—Young boy, young man, middle life, old age called to bedside of same man dying, yet he whispers, "I am waiting for a more convenient season," and is gone.

SUNDAY, JULY 14, 1940

MORNING SERVICE

"Come; Tarry; Go"

SCRIPTURE TEXTS—Matt. 11:28; Luke 24:49; Mark 16:15.

I. COME!

We have here the three-word gospel. The beautiful message expressed in the first word "Come" is given throughout the Scripture and always brings joy, hope and good cheer. In the Book of Genesis God said to Abraham, "Come into a land that I will show thee and I will make of thee a great nation . . . blessed and be a blessing" (Gen. 7:1).

Also invitation to Noah, and message to Rebekah (Gen. 24). Joseph's father and brethren (Gen. 45:18); Moses (Ex. 3:10).

But greatest of all to us is the one in the text before us. What does it mean to come to Christ?

1. Godly sorrow for sin.
2. Repenting and turning from sin.
3. Faith, confession, and baptism.

Some came in rural church, some at home, some in great revivals; some in childhood, young manhood, some in old age—but note not many in old age (give your own experience).

II. TARRY—WHAT FOR?

The text says until you are clothed with power. What is power? The Holy Spirit is the dynamo of heaven; it is He that the entire church world needs (see Luke 24:49; Acts 1:4,5; Acts 2:38, 39).

III. Go!

The early Christians were not only to come, to tarry, but they were to go. Our task as a church is to go to spread scriptural holiness throughout the world. The Lord commanded it; He said, "Go, . . . make disciples of all nations, . . . preach the gospel to every creature." Also, when a great revival had been held in Samaria, Peter and John were sent down to further instruct them in the way of the Lord, and they prayed for them that they might receive the Holy Ghost.

Acts, tenth chapter, further records the missionary work of the Church in preaching holiness; when Cornelius and his household were baptized with the Holy Ghost.

Acts 19:2, the doctrine of holiness was preached to the Ephesians and they received the experience.

CONCLUSION—Let me say again that the Church of the Nazarene was raised up to preach entire sanctification, wrought by the baptism of the Holy Spirit, and when we cease to do this we have no place to fill in the church world.

EVENING SERVICE

Where Are the Dead and What Are They Doing?

TEXT—Luke 16:19-26.

INTRODUCTION—Brevity of life—then how necessary for us to prepare for death for we shall live on somewhere forever.

I. WHERE ARE THE DEAD? Rich man died and in hell. Lazarus died and was carried by the angels into Abraham's bosom.

OBSERVE:

1. His soul existed in a state of separation from the body. If did not die or fall asleep with the body, his candle was not put out with him but lived and acted and knew what it did and what was done to it.
2. His soul removed to another world, to the world of spirits, it returned to God who gave it, its native country—spirit of man goes upward.
3. Angels carried it. "What pallbearers." Amasis, King of Egypt had kings to draw his chariot but what is that to this?
4. Carried into Abraham's bosom—Why so stated—Jews spoke of their dead as going to Garden of Eden, as going to be under throne of glory and as going to be in Abraham's bosom. Abraham was father of the faithful and where should they go except to him as a faithful father who would comfort them, bid them welcome and refresh them? Carried to his bosom, that is to feast with him—for at feasts the guests are said to lean on one another's breasts; and the saints in heaven sit down with Abraham, Isaac and Jacob. And rich man was in hell, spirit in torments.

II. WHAT ARE THEY DOING?

1. Lazarus is in comfort, peace, plenty—no sin—no pain—no sorrow—no want—endless joy conducted by the

angels into living room, bedroom, dining hall, but rich man left him with dogs.

2. Rich man

- a. Lifted up his eyes—or sense (see Luke 13:28 and Isa. 66:23, 24).
- b. Saw Abraham—Lazarus aggravates torment (Rev. 14:10).
- c. Cried aloud—Addresses Abraham as "Father." His plea, "Have mercy . . . send Lazarus that he may cool my tongue. . . . I am tormented."

(1) Notice tongue first mentioned. This is organ of speech. Torment of it made him think of all hard words spoken against God and man. Asked for one drop, who had refused one crumb. What are they doing? Seeing, hearing, feeling, tasting, remembering and praying.

III. MEMORY—REMEMBERING:

1. Home and home life—business life.
2. Wickedness of brethren although he addresses Abraham as "Father." Many church members on way to hell.

IV. LAST—Remaining in that fixed state. Gulf fixed.

SUNDAY, JULY 21, 1940

MORNING SERVICE

Faithfulness of God

TEXT—Rev. 2:10.

INTRODUCTION—The original carries with it the idea of "become thou faithful—unto the death point." In everything else men are expected to be true but if you do not veer to right or left in religion you are a fanatic. This word means full of faith—concerning things eternal, invisible—Moses—Christ. Things to be full of faith in—

I. Faithfulness to God. For, remember, no other relation can be quite right when this is wrong.

1. Take honoring views of God.
 - a. "Cast not away confidence."
 - b. Keep short accounts with God. Drive no sharp bargains. Jacob—Esau.
 - c. Tell God everything—no secrets—straightforward.

II. FAITHFUL TO YOURSELF

1. Pledges—Demas.
2. Conscience—Judas.

III. FAITHFUL TO CHURCH—FAULTS, YES—But best of all institutions. Many out of church today because of criticism of elders. Church of your fathers and mothers your place of baptism, marriage, etc. Many hours of sorrow changed to joy. Be faithful to her, follow her teachings, obey her laws, love her services; bow to her judgments; strive for her increase; pray for her unity.

IV. READ THIS SCRIPTURE OFTEN—Do not permit yourself to grow slack in faith—in:

1. God.
2. Yourself.
3. Church.

EVENING SERVICE

Only Two Ways

TEXT—Daniel 12:10. Read verses 1 to 12.

INTRODUCTION—Text presents:

1. Two kinds of people.
2. Two different ways of living.
3. Two ways of dying.
4. Two ways after death.

Consider:

I. TWO CLASSES OF PEOPLE—Wise and unwise. We know what the world calls wise, but see God's classification of the wise (v. 3).

1. *Five wise virgins*—Wise because they made ample provision and preparation to meet the bridegroom—oil in their vessels.
2. *Watchful* servant.
3. Paul calls for a circumspect walk in life.
4. Be not unwise but wise *understanding what the will of the Lord is*.
Will of Lord to be saved (v. 10). Will of God to be sanctified. *Will of Lord to be industrious, frugal, etc.* "Go to ant thou sluggard." Command household. Stir up your pure hearts by way of remembrance. Will of Lord to be *fervent in spirit*—winning souls (v. 3).

II. WAY OF THE WICKED—Deut. 17:5. Worship, moon, stars or hosts of heaven. "They have no regard for the ten commandments:"

1. "No other gods."
2. "Not bow down to graven image."
3. "Not take name of Lord thy God."
4. Sabbath day keep holy.
5. "Honor thy father and mother."
6. "Thou shall not kill"—whisky, etc.
7. "Thou shall not commit adultery."
8. "Thou shall not steal."
9. "Thou shall not bear false witness."
10. "Thou shall not covet."

Briefly comprehended in New Testament "Love the Lord thy God with all thy heart," etc. "and neighbour as thyself."

III. TWO WAYS OF LIVING (v. 10). One understands—other does not.

IV. TWO WAYS OF DEATH

1. *Let me die death of righteous* and my last end be like his.
2. *Death of the wicked*—"Judas and Saul." Many who die saying devils are after them.

V. TWO WAYS AFTER DEATH

1. Some to "everlasting life" (v. 2).
2. Some to "same and contempt" (v. 2).

SUNDAY, JULY 28, 1940

MORNING SERVICE

God's Plan for Man's Redemption

TEXT—1 Cor. 1:30.

INTRODUCTION

1. *Man is hopelessly sinful* and dying (Jer. 17:9). Heart deceitful above all *things and desperately wicked*.
2. Helpless to lift himself out. "Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good that are accustomed to do evil." Experiments made since Cain.
3. *Remedy must come from God*, and it is given briefly in text.
God is author Christ is agent
Wisdom, righteousness, sanctification, redemption are its benefits.
Benefits—Wisdom, righteousness, sanctification, redemption.
Christ is made unto us—

I. WISDOM—Christ teaches through the

1. "Word of God."
2. Church, ministers and
3. "Holy Spirit."

II. RIGHTEOUSNESS—NOT ENOUGH TO KNOW—Man on rock above Niagara. (2 Cor. 5:21). Sin for us who (Gal. 2 and 3).

III. SANCTIFICATION

1. Church world confused on subject; Scripture not, God not, needs of man not. "Knowing this that our old man

is crucified" (1 Cor. 3:1; Rom. 6:6 1 Thess. 5:23, 1 John 1:7-9).

2. He can realize it here in this world (Luke 1:73-75).

IV. REDEMPTION—"Change our vile body . . . fashioned like unto his glorious body according to working . . . whereby he is able to subdue all things unto himself." Ransomed body as well as soul (Rom. 8:23, Phil. 3:20, 21).

Grandeur—John said in Rev. 7:13, 14, "Whence came they?"

EVENING SERVICE

TEXT—Heb. 2:1—"We ought to give the more earnest heed to the things which we have heard" lest haply we drift away from them.

INTRODUCTION

What is *chief danger* to us all?
Danger of drifting away from the path of *Duty, Right and Safety*.

One word is key word—DRIFT.

I. WARNING IS FOR US ALL

1. For Christians—"Watch and pray that ye enter not into temptation."

"Wherefore let him that thinketh he standeth take heed lest he fall."

Warned against—Pride, Flesh, World, Satan.

Exhorted to war a good war—fight a good fight, put on the whole armor.

2. Can live life gloriously or shabbily.

II. WHY DO PEOPLE DRIFT?

1. Church attendance neglected.
2. Prayer and reading Word.
3. Business Reverses.
4. Sorrow.
5. Wrong in relation to some human being—Abraham and Lot.
6. Secret sins.
Drugs—drink—loss of virtue—"If I regard iniquity in my heart." Love of money.
7. Backslidden, do not know it—Samson.

III. WHY DO UNSAVED DRIFT?

1. Atmosphere of world.
2. Daily Tasks
Ground of rich man.
3. Familiarity with religious things—Man in cemetery. Light resisted becomes darkness. Business man of world said to be successful but he said "No. Give my life to cry over personal religion like I used to."

IV. WANT TO TURN BOAT UPSTREAM? "Act as if God were—you shall come to know that He is."

Boy in meeting told to act upon impressions to become Christian—saved—mangled in mill next day preacher came, smiled faintly and said, "Wasn't it a glorious thing that I settled it in time?"

Little girl lingered at altar—house burned that night.



ILLUSTRATIONS

Basil Miller

Prayer Slips the Noose

"Extra! Extra! Will Purvis did not hang! The noose slipped!" newsboys shouted the story. Frantically, the people grabbed the papers to read the details, for the governor said that there would be no reprieve, but God declared otherwise. The attorney-general said he would devote his life to hanging Purvis, but God covered Purvis' life in the hollow of His hand.

The angry mob at the rural county seat tried to tear the jail down and kill Purvis, but God built a wall of fire about him!

The scene was laid in 1894. Will Purvis, then under age, was convicted for a horrible murder, and when the quick trial was over there was to have been a speedy hanging. A shrieking mob formed and wanted to tear him limb from limb, but the jailer withstood them. Furor ran high. Men came from miles away just to get a look at Purvis or the jail.

Lincoln Brown, influential citizen in God's kingdom, went to the cell as his custom was with condemned criminals, and talked with Purvis.

"I'm not guilty. I did not commit the murder," Purvis said.

Something clicked in Brown's heart as he talked with the lad, and he decided that he was telling the truth. Immediately he asked for a retrial, but failed to get one. Then he went to the attorney who had convicted Purvis, trying to soften him, but failed. Finally he went to the governor and asked for a reprieve, and here again he failed. At length, he went to God and God said, "*Purvis will not hang!*"

The preachers heckled Brown on the day of the trial. The attorney called him a crank and laughed him to scorn. Still Brown said, "*Purvis will not hang.*" He had heard from God.

High noon struck. Purvis was taken to the gallows. The milling crowd jeered. The criminal looked over the group searching for the face of his friend, Mr. Brown, but could not locate him. Brown had gone to his place of business, for he believed God!

The sheriff led the boy to the gallows, quickly adjusted the noose. The divine Hand laid hold of that noose, and when time came for the trapdoor to be sprung, something happened, and *the noose slipped!*

The wild mob, remembering Brown's faith, would not allow the sheriff to replace the slipped noose. They took up the cry, "*Free Purvis!*" The state rocked with the issue. Political careers were made and broken on the same cry. A daring governor later pardoned Purvis and he became a free man.

Years later the real murderer lay on his deathbed. A heavy conscience burned through his skin, turned upside down the burden he had carried for so many years. He confessed that it was he and not Purvis who had committed the crime.

John Paul says that forty years later, in 1934, he told the story to a Louisiana audience and a man arose from the congregation and said, "I stood by the dying bed of that criminal and heard him confess the murder for which they tried to hang Will Purvis."

Will was converted as a result of his miraculous deliverance from the gallows (a divine feat equal to Daniel's deliverance from the lion's den). He raised a large family, and in 1936, the group drove to visit Lincoln Brown, then eighty-nine years old, the man whose prayers had saved their father and grandfather from the gallows.

Whose hand slipped the noose?

If God would slip the noose for the prayers of Lincoln Brown, praying man or woman, what will He do for you?

Sleuth Hounds of Hell

"Come out with your hands up," the state officer commanded.

A posse of a dozen armed officers surrounded a clearing in the mountains of Pennsylvania. They had been tipped off that a desperate criminal and his wife were hiding in a small log cabin.

"You're covered, and unless you come peacefully we'll blow the shack to pieces and you to—."

The hut was small, two windows and a door, carefully covered with machine guns.

Officers watched, well-hidden from the criminal's fire. Suddenly the door slammed open, and a man and his wife crept out with their hands held high. Not a shot was fired, but when the officer slipped the handcuffs on the couple their first words were:

"Thank God you've found us. We spent a year in hell. How terrible it is to live alone with conscience."

Less than ten years ago this man and woman committed robbery in Pittsburgh, stealing more than a quarter million dollars in large denomination bills. They got away with the crime for months. Officers could not locate them. Finally, in the mountains they discovered them living in a log hut.

Conscience is hell's sleuth hound! Every man carries within him the voice of God in the form of conscience. When he acts as a criminal this voice, once speaking as the mouth-piece for the Almighty, becomes a hound baying for hell. At least, such is the declaration of criminals.

Conscience had become to them hell's hound, tracking them everywhere. They spent a year in hell, and when they located the log cabin, far from the beaten paths, they literally lived in hell. A neighboring farmer fed them, thinking they were there as writers. The hell of conscience would not let them lie still at night, and the days were turned into seasons of fear and watching.

When they were found each one declared that the happiest moment of his life was then, for conscience's voice was stilled.

They had hidden in mayonnaise jars more than \$260,000, one jar alone containing 16 \$10,000 bills. But there was no peace in their crime.

The hard beds of prison were more welcome than the rocky bed conscience laid for them.

"We Can't Take this Train"

"Verdi, we can't take this train," Lulu Dilbeck said to her singing companion.

"But if we miss it, we will be late for our next revival, and there's no other train until tomorrow. That's too late."

"Too late or not, we can't ride this train."

The two gospel workers were in Oklahoma, standing on the wooden platform of a depot. The train pulled into the station. They held tickets in their hands. Their next revival was slated to begin and this was the last train they could take to make the appointment.

Lulu, the preacher of the duo, was suddenly impressed by the Spirit not to ride that particular train. She felt a peculiar restraining hand, heard an odd voice say, "*Not this train!*"

Verdi argued, but Lulu was adamant. She had heard from God. She cared not for the how nor the why of the affair, once she was certain God had spoken.

The train pulled out of the station (not in the custom of waiting for arguing young ladies, even though they be gospel workers, to debate whether or not they would ride it).

It had not been gone thirty minutes when the news flashed over the telegraph wires, "The train was wrecked! Thirty people were killed!"

If we will tune our spiritual ears to receive divine voices in the form of impressions, we also will miss fateful steps. Listen and God will deliver you.

Pray for Fifty Dollars

"Pray for fifty dollars, son," the young divinity student read from his mother's letter.

He was in need of money for a certain obligation and knew not where to get it. He had spent that particular week in prayer. After a morning season he received the letter from his mother.

"Last week," he read on, "I was with your uncle in the cart. He had Blackie (the student thought, Mother is going into many details for some purpose) hitched to the cart. We had started down the long hill leading to Ben's, when suddenly God seemed to say, 'Your son needs fifty dollars. Pray for it.' I prayed the ten miles there and back that God would send the needed money."

The student thought it odd that the exact amount of the needed money should have been revealed to his mother more than fifteen hundred miles away. To the best of his knowledge at the time his mother received this prayer impression, he was on his knees asking God to send him that sum of money.

The next day he opened a letter from an old friend in San Francisco, and out of it dropped two ten-dollar bills. A week later the second one came with the same amount, and finally, the third envelope with a ten-dollar bill. His fifty!

"I was suddenly impressed that you needed money," the friend told him weeks later. "And I sent you the first twenty dollars. Later the impression came that I had not sent enough. And this continued until I had mailed the fifty dollars."

"It was God who impressed you to answer my mother's and my prayer."

Small items or large affairs, there is one place they can be solved—the secret place of prayer.

God's Warning Voice

"Get back!" the voice rang clearly in the miner's ears. Without waiting to see who the speaker was, he threw himself across the mine shaft.

The entire side of the shaft, where he had been working, gave way. The place he had been was covered with rock. He had thrown himself back just in time to miss being blotted out.

Badly shaken, he decided to lay off for that day, and when he reached the top, he asked his brothers which one of them had called down to him.

"Neither of us spoke a word. Why?"

"Down there, I heard one of you call distinctly, 'Get back!' I jumped just in time to avoid a cave-in."

That morning the miner said just before he went into the dangerous shaft about a hundred feet down, "I committed myself in silent meditation and prayer into the hands of a beneficent Father whom I asked to go with me into the mine."

Meditate longer—pray more! Heavenly voices will speak oftener.

Good Literature Pays

"I guess Uncle Sam won't put me in the pen if I send this holiness paper out to that poor family on the route," an Alabama postmaster said to himself, as he tore the name off the *Herald of Holiness* and sent it to a family living on the poorest section of the rural route.

He continued doing this for weeks, after he was unable to locate the proper party to whom the paper belonged.

The poor man and his family began reading the paper and were converted. Then they spread the copies among their neighbors, who read them eagerly, and finally a few of them got religion. When eight families had been converted, they sent for a Nazarene preacher to hold a revival, and out of that meeting came a Church of the Nazarene.

Years ago the sainted L. Milton Williams told me an incident that occurred while riding through Kansas on the train.

"I got in conversation," he said, "with a farmer on the train, and told him that I was a holiness preacher. He asked about my work and where he could find more about the doctrines I preached. I gave him a copy of my book, *Where Art Thou?*"

"The farmer went home, read the book, and was converted. Later a revival was held in that community and a hundred people were converted. They wanted a Church of the Nazarene, and one was organized from the seed sown through one man reading a book."

That church is Sylvia, Kansas, the second largest rural Church of the Nazarene in existence.

The Indian's Vision

"Thank God, you came," the wrinkled old Indian said to Joe Sewell and S. M. Stafford.

Early in this century these men went to Mexico as missionaries without the backing of any organization. They had gone to a community in southern Mexico with their gospel work, and one day they met an old man to whom they told the story of Jesus and His saving power.

"This is what I have been praying for," he said. "Years ago, not knowing anything about this religion, I had a vision that two white men would come here teaching a strange religion. I have in my heart what you are talking about."

He told them how God had given him a peculiar vision of their coming and from this he learned to pray to the strange God. A spiritual warmth had entered his soul. He knew nothing about true religion, but he had entered into fellowship with Christ through faith. His was salvation outside the law, as Paul speaks of it in Romans.

God is faithful to every soul to give him the gospel.

From this incident came the starting of our Nazarene missions in Mexico, which that noble man, Dr. Santin, has led for so many years.

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Communion Sermons

My Life in Christ

TEXT—*For this is my blood of the new testament* (Matt. 26:28).

INTRODUCTION—Blood is the essential of life, and in this ordinance of the Communion the wine represents the life of Jesus. The symbol is that of the Master giving His blood, His life, for our redemption. The blood is the heart of the New Covenant for it stands for the death of Christ by which salvation is made possible.

I. BLOOD IS LIFE—This wine is an emblem of the life of Jesus freely laid down for our salvation. Taking the blood of Jesus is taking His life. By partaking of the wine, symbolical of His blood, we have a part in the life of the Master, and all that it stands for.

II. CHRIST'S LIFE FOR US—When we partake of Christ's life we obtain certain elements. (1) His is spiritual life as against physical life (2) It is becoming the sons of God in a spiritual manner. (3) It is divine power to live holy. (4) Finally it is victory over death. The one who lives in Christ shall never die. In a mystical sense, when we come to this table, we renew this covenant with our Lord, that His life becomes ours.

III. THE COMMUNION BRINGS TO THE SOUL—When we come to the table we enter into the New Covenant with our Lord and it symbolizes these facts: (1) The Christ life is a living experience to the partaker. (2) It gives access to those divine reservoirs of living water that Christ promised, which when we drink of them we shall never thirst. (3) It also causes one to live by having Christ living within.

CONCLUSION—Drink then of this symbol of the Christ life of which we become partakers through the remission of our sins. Ours is not a dead Christ, but a living one—alive on high and alive within.

Christ's Broken Body

TEXT—*Take, eat; this is my body* (Matt. 26:26).

INTRODUCTION—In the wilderness God fed the Israelites with manna, the bread which came down from above. In the New Testament we find the bread of life upon which the

soul can feed. There is a close relationship of the broken body of Christ and the bread of life by which the soul lives.

I. **THERE IS HEAVENLY FOOD**—As bread is for the body, so is this heavenly food or bread for the sustenance of the soul. Jesus ate of it. At the well He referred to the bread which He ate and the disciples wondered if any man had brought something for him to eat. He had fed on the heavenly bread, the spiritual manna.

II. **EATING THIS HEAVENLY FOOD**—At the Communion Service we eat of the broken body of Jesus, symbolical of partaking of this heavenly bread. He said, "Take, eat; this is my body." In eating of this emblem we enter into a relationship with life through Christ as when the food for the body is eaten it becomes a part of the physical man. This is a symbolical relationship.

III. **RESULTS OF THE HEAVENLY BREAD**—(1) Heavenly bread feeds the spiritual nature. You must partake of it to live in a spiritual sense. (2) It contacts spiritual forces which enable the soul to live. Without eating therefrom the inner man would die. (3) It brings one into an immediate fellowship with Christ. (4) The life of Christ becomes the source of our spiritual life.

CONCLUSION—Feed your soul today at this table of the Lord. Take and eat thereof that you might flourish in God and become strong in heavenly graces. Do not allow your spiritual man to become weak through failure to eat this heavenly food.

Funeral Sermons

The First Out of the Tomb

TEXT—*The dead in Christ shall rise first* (1 Thess. 4:16).

INTRODUCTION—Death is the route by which all men leave this world. Enoch and Elijah alone missed the grave. All go into the grave, but the first to arise are the dead in Christ. This is our blessed assurance.

I. **HOPES DO NOT END WITH THE GRAVE**—Our hope of future blessedness does not end in the casket. The form, so beautiful when animated with life, upon which we now look, dreamed dreams which do not fade with the grave. There is a beyond, a new age, a new life.

II. **THIS IS NOT OUR FINAL GOODBY**—We are saying goodbye to this loved one but not for the last time. This parting is but for a moment. We shall again clasp these cold, inert hands, and press cheek to cheek with this loved one.

III. **THE DEAD IN CHRIST SHALL RISE**—(1) This same body shall come forth to be kissed with immortality. (2) It shall be renewed with incorruptibility, beyond the touch of Job's skin-worms, the rust of death. (3) This body now lifeless shall enter into abundant life beyond the grave. (4) We then shall be reunited with our loved ones.

CONCLUSION—This our loved one is absent but for a while, awaiting the trump of God when the dead in Christ shall burst forth from the tomb and be clothed in the bliss of immortality. Dry your tears because this loved one is far beyond the reach of mortal care.

The Flutter of Death's Wings

TEXT—*Therefore be ye ready: for in such an hour as ye think not the Son of man cometh* (Matt. 24:44).

INTRODUCTION—We stand this hour in the presence of death. The wings of the death angel have fluttered by once again and a friend and loved one has been called. Death comes with the suddenness of an unannounced storm. It awaits no invitation. Hence we should each one carefully examine our lives as we sit by this open casket and be ready when these wings flutter by.

I. **DEATH A UNIVERSAL FACT**—Death is universal as the records of the centuries testify. Our grave lots abound. Our mortuaries stud our city corners and cross-road hamlets. God has appointed a time for the coming of death.

II. **DEATH CLOSSES GETTING READY TIME**—There is no future record written after death closes the pages of life. We are writing today, but death dries the ink on life's pen. What is written today cannot be altered in eternity. This friend lies here as a warning of life's seriousness. Not one moment can the dead return from beyond the grave and change a single act of today.

III. **JUDGED IN ETERNITY**—As death finds you so will eternity judge you. There is no second probation—eternity hands the writer no eraser with which to change a single sentence he wrote while on time's side of the grave. Judgment follows life with the certainty that the cradle and the grave are linked in an inexorable chain.

CONCLUSION—We are in a land marked with death, as today's scene vividly portrays. May this be a warning to saint and sinner alike to be prepared for that inescapable event. Hide your soul under the wings of the Almighty and for you death will have no terror and eternity will be but a rewarding event, a coronation time.

Illustrations

from Everyday Life

The Store Counter—the Church's Altar

"I'll take two packages of envelopes and a bunch of the little rubber bands," I said to the clerk at the stationery counter of the department store. She wrapped the things up and took the money for them. Arriving home a little later I realized I did not have these articles.

Inquiring at that counter the next day for the missing purchase, I found I had failed to take my parcel away with me. It was mine, *since I had met the conditions for ownership*; but I had not appropriated what belonged to me.

Something like that sometimes takes place at the altar of the church. A seeker of God for pardon or sanctification has met the conditions of repentance or of consecration, as the case may be, but does not definitely, immediately, by faith claim the blessing of forgiveness or heart purity as his own through the merits of Jesus' blood. Believing is taking what, through divine grace, belongs to us. Then we can sing, "I'm believing and receiving." (See Mark 11:24; John 1:12; Acts 16:31; Acts 15:9b; 1 John 5:14, 15.)

Snake Poison and Romans 8:28

A neighbor of ours, Mrs. B., had suffered greatly from arthritis. For some time this excruciating ailment tortured her. This morning I met her husband, a worker in a filling station, and asked him about his wife's health. He replied, "She's perfectly well."

Then came the amazing information, as he said, "It was snake venom that effected the cure." Twice each week, for a few weeks, the physician injected into her bloodstream the deadly poison from a serpent. The result is that she has "perfect soundness" of body.

Thinking about it later, there came into my mind, the exceeding great and precious promise, which is also a statement of fact, "For we know that all things work together for good to them that love God, to them who are called according to his purpose" (Rom. 8:28). I rejoiced in the glorious truth that, if medical science can take a most baneful thing, such as snake poison, and make it a benefit, how much more is God, our Father Almighty, able to cause the seemingly destructive events in our lives to co-operate for our utmost blessing!

"Out of the eater came forth meat, and out of the strong came forth sweetness" (Judges 14:13). Joseph, prime minister in Egypt, found it so. To his brothers, whose malignity toward him was "sharper than a serpent's tooth," he declared, "But as for you, ye thought evil against me, but God meant it unto good" (Gen. 50:20). And today God effects such triumphant transmutations. Hallelujah forever! Greater than man's malignity is the power of the divine alchemy. Even human wrath works out divine purposes for God's lovers and called ones.

It was snake poison that brought health again to our neighbor. It was looking toward a brazen serpent in the

wilderness (Num. 21:6-9) that brought healing to serpent-stung sufferers—"which thing is an allegory!"

No preacher should allow himself to scold or indulge in personalities in the pulpit. It is too often the case that the preacher, on learning of some irregularity or delinquency on the part of the members during the week, makes that his theme the next Sabbath morning and treats the congregation to a genuine scolding instead of a gospel sermon. Such a course is evidence of true cowardice. It is bad taste and not only does no good but works positive injury.—*Christian Union Herald*.

Expository Outlines for July

By Lewis T. Corlett

The Secret of Guidance

(Prov. 3:5, 6)

I. MAN IS IN NEED OF DIVINE GUIDANCE

1. Because of the deceptiveness about him. "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).
2. Because of the slyness of the devil (2 Cor. 11:14).
3. Because of man's own limitations (Jer. 10:23).
 - a. He is finite and thus limited in judgment.
 - b. He is faulty in judgment.
 - c. He is fallible in memory.
 - d. He is prone to take the path of least resistance.

II. GOD PROMISES TO GIVE MAN GUIDANCE—"And he shall direct thy paths."

1. He will guide in judgment (Psalm 25:9).
2. He will guide to places of spiritual refreshment (Isa. 49:10).
3. He will guide continually (Isa. 58:11).
4. He promises to guide the feet of His children in the path of peace (Luke 1:79).
5. He promises to guide into all truth (John 16:13).
6. He will guide man until he leaves this world (Psalm 48:14).

III. THE SECRET OF OBTAINING GUIDANCE FROM GOD

1. Heed the voice of God, given at various times and under divers manners.
2. Rest in the assurance that God desires to guide His followers. "Trust in the Lord" (v. 5).
 - a. The voice of God is ever challenging man to rest his case in the hands of the divine.
 - b. The Word of God directs the attention of man from the material things to the glorious personality of the Godhead.
 - c. History reveals the pleasant results to those who have rested in God's guiding Hand.

3. Do not depend upon human powers. "Lean not unto thine own understanding."

- a. Recognize the limited knowledge of man, for at best he knows only in part.
- b. Do not trust the circumscribed vision for at the best man's horizon is too narrow.
- c. Man is watching the present through the present surroundings and past experience while God is viewing all as a whole and knows best.

4. Be a definite witness for Christ. "In all thy ways acknowledge him."

- a. Honor Him for His character.
- b. Glorify Him for His works.
- c. Witness for Him through holy living.
- d. Praise Him for individual experience.
- e. Acknowledge Him at all times and in all places.

5. Harmonize the entire inner life in devotion to God. "Trust in the Lord with all thine heart."

- a. Set your affections on things above (Col. 3:2).
- b. Fill the memory with thoughts of God.
- c. Guide the intellect in ways of pure, wholesome thoughts (Phil. 4:8).
- d. Keep the motive life pure in relationships to God and man through the abiding presence of the Holy Spirit.

IV. GOD WILL NEVER FAIL IN GUIDANCE—"He shall direct thy paths."

Paul's Pattern of Christian Living (Philippians)

I. PAUL FOUND CHRIST TO BE THE CENTER OF THE CHRISTIAN RELIGION

1. In times past he had considered Him an impostor.
2. In early manhood he felt it his religious duty to oppose the spread of His gospel.

3. On the road to Damascus Christ revealed Himself to Paul and from that day hence he was enraptured with Him.

II. HIS PRESENT LIFE WAS IN LIVING RELATIONSHIP WITH CHRIST (1:8-11; 2:1; 3:9).

1. He was changed from being a persecutor to a fervent advocate of and for Christ.
2. He rejected the standard of the Mosaic law in order to have Christ in his life.
3. He enjoyed a living relationship with Christ as intimate as that of the branch to the vine.
4. The mind of Christ was controlling him.

III. HIS PURPOSE OF LIFE CENTERED IN CHRIST

1. For a greater knowledge of Christ (3:10).
 - a. As Savior.
 - b. As a Conqueror.
 - c. As his Coming King.
2. For a more intimate fellowship with Christ. "Know him in the fellowship of his sufferings" (3:10).
 - a. He counted it a privilege to suffer with Christ (1:29).
 - b. He had an intimacy of understanding that grew out of the dark hours.
3. He counted it a glorious delight to live for Christ (1:21).
 - a. He counted all things of his former life but loss in order to win Christ.
 - b. He endured many hardships and sufferings for the cause of Christ.
 - c. He planned to go forth in boldness for Christ (1:20).
 - d. His single purpose was to so live that he would be certain to attain unto acceptance at death (3:12-15).
 - e. He desired to so labor that in the day of Christ he would find that he had not labored in vain (2:16).
4. He purposed to depend on Christ for all of his power and strength (Phil. 4:13).
 - a. Prepared for any conflict.

Suggestions for Prayermeetings

By H. O. Fanning

- b. Strengthened for every emergency.
 - c. Encouraged for every crisis.
- IV. HIS PROSPECT FOR THE FUTURE
1. To live continually for Christ (1:20).
 2. To rest in the peaceful keeping power of God (4:7).
 3. Know assuredly that Christ will come and receive him (3:20, 21).
 - a. Christ will come as a victor. "To subdue all things unto himself."
 - b. Christ will change the bodies of His children to a glorified body like unto His.
- V. THIS IS A GOOD PATTERN FOR ALL CHRISTIANS TO INCORPORATE INTO THEIR LIVES

The Message of the Angels

(Matt. 28:5-7)

- I. THE ANGELS WERE MESSENGERS OF GOD TO DECLARE A GLORIOUS MESSAGE
 1. To a sorrowful group of followers.
 2. To the discouraged disciples.
 3. To all generations to come.
- II. A MESSAGE IN LINE WITH WHAT JESUS HAD SAID—"As he said" (v. 6).
 1. Christ stated in the beginning of His ministry that He came not to destroy but to fulfill.
 2. The life and activities of Christ dovetailed accurately into the fulfillment of all prophecies.
 3. The angels announced that the harmony of the gospel message is still being carried out.
 4. A substantial basis for faith.
- III. A MESSAGE OF ENCOURAGEMENT—"Fear not ye."
 1. The declaration of the manifestation of deliverance from the worst enemy man has—death.
 2. A promise of deliverance from inward fear.
- IV. A MESSAGE OF SALVATION—"Ye seek Jesus which was crucified."
 1. The fulfillment of the purpose of Christ.
 2. Redemption provided for each and every child of Adam's race.
 3. Salvation from the depths of sin.
 4. A personal message of hope for each individual.
- V. A MESSAGE OF VICTORY—"He is risen."
 1. He overcame the power of death, hell and the grave.
 2. He gained the victory over the military seal and guard.
 3. A resurrection from the power of the limitations of humanity.
 4. A message of victory in order to share the spoil with His followers.
- VI. A MESSAGE OF ASSURANCE
 1. "He goeth before you." Waiting and watching for His followers.
 2. "There shall ye see him"—Specific directions for each to follow to have a meeting place with Him.
 3. The assurance of co-operation with the Divine. "Go quickly."

Prayermeetings and Sound Doctrine

THE need for urgency in the matter of sound doctrine in the church, is constant. Older workers are passing on, younger ones are taking their places. These younger men must be trained in the principles of sound doctrine, and have its importance impressed on their hearts and minds. Here is a need that demands our conscious, conscientious and prayerful attention. That the sanctified life is a progressive life is manifest in all we are taught about it in the Word of God. That it is processive and progressive is indicated everywhere. The Holy Spirit comes, not only to do the crisis work of entire sanctification, the importance of which cannot be overestimated, but also He comes to do a progressive work in the hearts and lives of the wholly sanctified. Without this initial work there is no experience of entire sanctification. He comes to be our Teacher; to teach us all things, to guide us into all truth. This is a progressive work. It is vastly more than a one-sided work. It is a co-operative work. It is only as this co-operation is given that this work succeeds. He is the Source of sound advice. We are to be the recipients of this doctrine. Coming to such an understanding of the Word of God is essential to our being sound in doctrine. This is no easy matter. There is a transforming work to be performed in the wholly sanctified; a renewing of our minds, that we may prove what is that good, and acceptable, and perfect will of God (Romans 12:1, 2). A working out of our own salvation, as God works in us to will and to do of His good pleasure (Phil. 2:12, 13). Not only is there sound doctrine concerning the initial work of entire sanctification, but there is sound doctrine concerning the improvement wrought in the wholly sanctified. The discovery, development, training and use of our powers; matters concerning life and service. Talents and pounds are not given to the servants of our Lord, merely to be kept; they are given to be used to the gaining of other talents and pounds. The man who merely kept what was given to him was cast out into outer darkness as an unprofitable servant, after losing what he had kept. Without the crisis experience there is no enjoyment of sanctifying grace. Without the improvement of those who are in this glorious and blessed experience, there is little in the way of a satisfactory outcome of the experience. The work the Holy Spirit comes to do in the wholly sanctified is as important, in its place, as is the crucial work of bringing one into the experience of entire sanctification, in its place. Each

has its place. There can be no substitution of the one for the other. Among our multitudinous needs, soundness of doctrine in these—as well as in other matters—has its place.

Paul's Charge to Timothy

I charge thee before God: . . . Preach the word . . . Be instant in season and out of season . . . For the time will come when they will not endure sound doctrine (2 Timothy 4:1-6).

In his charge to Timothy, Paul does not intimate that a career of preaching sound doctrine will be an easy matter, or that it will win for him the approval of all mankind. Paul is finishing his own career of such preaching. In so far as his foes are concerned, his career is ending at the headsman's block. He is saying practically, "Let the cost be what it will, it is worth it." He has no word of regret for having had such a career; no word of complaint that it is ending as it is. Whatever the world may, or may not think, Paul's career is not ending at the headsman's block. It will have no ending; it will live on forever in the hearts of men who never will die. It will be as enduring as the sound doctrine he has preached. The block is but an incident in his career. It is not a goal, but a gateway. There is a connection between life here, and life hereafter, that is not to be ignored in our thinking. We are determining here, what our lives shall be hereafter. "Henceforth there is laid up for me a crown of righteousness." For this he has met conditions here. There can be no question of the certainty of the results.

I. *A more solemn charge than that here recorded could scarcely be possible.* It is made in the light of swiftly approaching, and inevitably certain judgment. The preaching of the Word of God is a stewardship, for which all who engage in its ministry must give an account. Too many interests are involved here to make possible this work as a one-sided affair. The eternal purposes of God, and the destinies of eternity bound souls are involved; interests imperishable in their nature and extent.

II. *Preach the Word.* The charge is to preach the imperishable Word of the ever-living God. The preacher is an ambassador for Another. He is a spokesman for the God of all grace, of all worlds; of the universe. He is vastly more than a representative of a religious organization. He is a commissioned representative of the God of all grace. To Him he must give an account of his ministry. Ecclesiasticism must fall into

its proper place in its relationships to God. He must be supreme in authority in all matters. Not sound doctrine in the light of human religious opinion, but sound doctrine in the mind of Him who is the Source of such doctrine.

III. *Reprove, rebuke, exhort.* Here are outstanding needs in the ministry of the Word. The men with whom we are dealing are in the making. They are coming up out of the darkness of this world, into the light of the world to come. Progress is made as ability to make it is developed. The ministry of the Word of God is no easy matter. It is one that will tax to the utmost the resources of the minister. Progress is made in the spiritual realm, much as progress is made in the natural realm; as the possibilities of such progress are realized. Rebukes, reproofs, exhortations, are normal in the ministry of the Word of God. They are not necessarily signs of unusual obstinacy in the people with whom we labor. They are necessary in the normal progress of the work.

IV. *With all longsuffering and doctrine.* Few things are needed more in the ministry of the Word of God than patience. The average human mind is sadly crippled through the effects of the fall, and the ravages of sin. We must deal with people as they are, not as we think they ought to be. Under God, our job is to take them where they are and bring them to where they ought to be; and this is anything but an easy undertaking. Whoever will succeed in it will need to have all his powers under proper control, and rightly functioning. Nothing less than longsuffering of the most pronounced sort will make success possible. He who has not learned to control his own powers will have little success in helping others to control theirs.

V. *For the time will come when they will not endure sound doctrine.* This is a condition for which the minister of the Word must be prepared. We must keep in mind that there is much preaching of unsound doctrine in the world, and ever has been. Meeting the effects of this teaching is certain. Not only are there teachers of false doctrines, but there are people who desire to hear such doctrines. There may be many reasons for their having "itching ears." Whatever may be the occasion, they have them. There is a tendency for such people to "heap to themselves," teachers who will "tickle their itching ears." Whatever is possible to do, should be done for these people. Some of them may be saved, others may be helped. They are beings for whom Christ has died, and whose salvation has been made possible by His death.

VI. *And they shall turn away their ears from the truth, and shall be turned unto fables.* To turn their ears from the truth is to turn them to untruth. This

may be of varying degrees of error and deadliness. These people should have our kindest and most prayerful consideration. When our Lord saw the people as sheep having no shepherd, His heart was moved with compassion toward them. The more we are like Him, the better it will be for all concerned. The one remedy for their condition is truth; and we are ministers of truth. It will be worse than folly to offer them less than truth; truth best adapted to meet their needs.

VII. *But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. Be sober. Be wide awake.* These conditions are challenges to us. They call for the best there is in us. They are not to be regarded as excuses for defeat, but challenges to conquest, and victory. Whatever may be the occasion, it is to be taken as a challenge. Because others are failing, or have failed, is no occasion for our failure or defeat. The gospel is to be preached to every creature of the human sort. It is the power of God unto salvation, to every one that believeth. It should be put to the test in every possible case. We are to make full proof of our ministry. Paul's charge to Timothy is a good model for similar charges to other workers.

Our Strengthening Lord

I can do all things through Christ which strengtheneth me (Phil. 4:13).

In all ages, the Lord has been the strength of His people. The mightiest of the mighty men of time have been men of God. They have been strong and done exploits that have marked them as the mountain-peak men of the ages. One of the mightiest of them all is the writer of our text. He was used of God to give the gospel a mighty sweep across the world of that day, and here we have the secret of his marvelous success, "I can do all things through Christ which strengtheneth me." His success involved him in great suffering for the name of our Lord; in perils of many sorts, in labors almost unbelievably abundant, in sacrifices cheerfully endured, in being misunderstood and misrepresented, in afflictions well-nigh unendurable. He did all things through Christ who strengthened him.

I. *That the service of our Lord is no easy matter, is the testimony of history, of experience, and of the Word of God.* In undertaking the redemption of a ruined race, a work was begun that taxed the resources of God himself. Those who are honored by being called to have a part in this great work, are called to something that will tax their resources to the limit, and far beyond their limit. Only by the strengthening grace and power of God can the work be done.

II. *Our Lord's final words to His apostles were words of revelation of their need of power of God for the doing of their work.* "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Not until they were endued with this power, were they ready for their work, or properly equipped for its doing.

III. *Power is not only a matter of fact, but it is a matter of degrees.* The secret of the marvelous success of the Apostle Paul was due to the measure of the power with which He was endued. Without some measure of this power no measure of success is possible. The measure of the Spirit of God, and of His power, that the people of God have enjoyed down across the ages, has marked the measure of their success in the work of God.

IV. *That many things are involved in this matter is apparent to all.* One of them is that of the putting of ourselves in the way of our enjoyment of the fullness of the Spirit, and the enjoyment of the larger measures of His power. Manifestly, Paul had learned much of this secret. The language of our text indicates this—"I can do all things through Christ which strengtheneth me." The strengthening of Christ met his every need. What was required of him was wrought through Him. The provision of divine grace was fully equal to every divine demand for performance. What Paul found to be true, we too may find to be so.

V. *Another matter involved here, is that of our co-operation with our Lord in all matters pertaining to life and service.* Here again Paul had learned his lessons, and here also we must learn them. We do not go far in the service of God until we discover that intelligent co-operation with Him in all that pertains to life and service is no easy matter. And this is the sort of co-operation that makes eminence in His service possible.

VI. *Another matter involved here, is in the fact that the difficulties in the way of effective co-operation with our Lord in the doing of His work, are many, and often of perplexing character.* Here again Paul had learned his lessons. He was a master hand at meeting and overcoming the difficulties involved in the service of our Lord. Overcoming these difficulties was one of the "all things" he could do through the strengthening Christ. What Paul learned, we, too, may learn. The learning will cost us what it cost him. The things of life have their price, and only they may have them who pay it.

VII. *Paul was no novice in the service of God.* He had had long years of ex-

perience therein. Our text is not only a matter of experience in the life of Paul, it is in the nature of a challenge. In all that is past, this text has been true. In all that is to come—let it be what it will—it will be true. In all that is past there has been no evidence of a breaking strain. In all that is to come there will be no evidence of such a strain. This strengthening is that of the Omnipotent God. It ever will be sufficient. The exercise of the faith Paul manifests here is one of the "all things" he can do through this divine strengthening. That there is such a strengthening side to the gospel is certain. That the most of us should know much more of it is equally certain.

Hearing the Voice of God

Today if ye will hear his voice, harden not your heart (Psalm 95:7-11).

Never in history have there been so many voices clamoring for the attention of the people, and never has there been greater need of hearing the one authoritative voice, the voice of God. The voices of the day are discordant in multitudinous ways. Usually they are the voices of men with "axes to grind." Voices representing temporary and passing instructions; voices having to do with the things of time and sense, and dealing with them only in the light of the present. The voice of God is the one voice that can hold us steady and keep us on our way in peace and safety, in the midst of the confusion of the hour. No man knows what an hour may bring forth and bring upon us. God knows the end from the beginning, and His is the one voice free from confusion and conflict.

I. *God has endowed men with capacities for hearing His voice.* Not only do men have natural powers for hearing voices in the realm of nature, but they have spiritual power for hearing voices in the spiritual realm.

II. *Man's spiritual powers are as real as his natural powers.* They are his as he is quickened by the Spirit. These powers must be discovered, developed, and used, as are his natural powers. In view of the fact that a lifetime here below is too short for the discovery, development, training and use of our natural powers, we need not be surprised at the difficulties we encounter in hearing and understanding the voice of God. In some unaccountable way many of us seem to have deluded ourselves into believing these matters should be easy; that we should have the use of our spiritual powers merely by virtue of having them. Experience teaches us that the mere having of natural powers carries with it no such presumption.

III. *When we resolutely face the difficulties incident to the discovery and development of our spiritual powers, and*

realize the importance of such discovery and development, we find much in the way of encouragement. It is folly for us to expect that a matter of such importance as that of hearing the voice of God should be simple and easy. Difficulties increase with the importance of the things with which they are connected. In all ages men have settled their destinies, and have been made factors in the development of history by their attitude toward God in this matter. The generation of men of war that came out from Egypt perished in the wilderness because they hardened their hearts in this matter. Caleb and Joshua alone passed the confines of the Promised Land.

IV. *The trouble of the men of that day did not rest with God, but with themselves in their attitude toward God in this matter.* They brought upon themselves the just retribution that came upon them. Not only were men made by God, but they were made for Him. They are so constituted that they cannot get along without Him. As certainly as we are dependent upon Him in all matters in the realm of nature, and could only perish without His provision for our needs, just so surely are we dependent upon Him in all matters in the spiritual realm—"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." To hear the voice of God is to live; to harden our hearts when we hear it is to die.

V. *In our relationship with God, He has made a place for prayer.* This is one of our most exalted privileges. Usually we think of this as talking to God. It is this, but it is vastly more. It is talking with God. Prayer is vastly more than a one-sided affair. It is a co-operative affair. Not only is it talking to God, but it is hearing from Him. What we say to God is important; what He says to us is far more important. It is what He says that is determining as to the outcome of our praying. It is important that He hear our voices; it is far more important that we hear His voice. Prayer may be so simple that a child can engage in it; it may be so profound that the wisest among us are tested to the limit. In this matter there is vast room for improvement in the best of us.

VI. *We may put ourselves in responsive attitudes toward God in the matter of the hearing of His voice.* Putting ourselves in the way of receiving answers to our prayers is one of the most important parts of our praying. Co-operating with God is another important matter. In the natural realm we find such co-operation to be important. Without it many of our prayers never would be answered. This is equally true in the spiritual realm, where co-operation is just as necessary as it is in the realm of nature. We should be even more eager to hear the voice of

God than we are to have Him hear our voices in these matters.

VII. *In considering the importance of this matter, we should remember the debt of gratitude we owe to the men and women who have devoted themselves to the hearing of the voice of God, and have been used in passing His messages on to us; men who spake as they were moved by the Holy Spirit.* The ministries of these men have been of inestimable value to us. Not only are we to hear the voice of God for ourselves, but we should be hearing His voice for His glory, and for the good of others. Men and women who hear the voice of God and become mouthpieces for Him are needed today as certainly as they have been needed in other ages. The Holy Spirit is here as our Teacher. As we hear His voice we enjoy the benefits of His teaching. Many are new in the way, and they need the ministry of those who have gone farther with our Lord. As we hear the voice of God we come to soundness in our interpretation and understanding of the Word of God. We need vastly more than human intelligence in this matter. We need Divine illumination and guidance. Eminence in hearing the voice of God is no easy matter; matters of such importance never are easy.

Suffering Graciously and Gracefully

Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil (Job. 1:8).

It matters little what Job's friends or Job's critics think of him. It is what God thinks of him that counts. Let Him speak. In few things do we have finer opportunities for the display of the effects of divine grace than we have in suffering. In few things are there greater possibilities involved. In suffering graciously and gracefully, we bring glory to God, and good to our fellowmen. Patience in our sufferings is a good evidence of grace in our experiences. God needs such sufferers. Job was immortalized by the way in which he bore his sufferings. This matter was so important in the mind of God that He has devoted forty-two chapters of His Word to its description.

I. *The sufferings of Job were those of a wholly sanctified man.* The perfection of the wholly sanctified, is one that is subject to vast improvement in many ways. It is one in which the richest and fullest improvement is made possible. Freedom from indwelling sin, being filled with the Spirit, being endued with power from on high, co-operation with God in the outworking of His purposes—are some of the conditions that make this improvement possible. God was putting Job on exhibition as the finest product of

His sanctifying grace of his day. He did not suffer as a sinner, but as a saint. He suffered at the hands of Satan by the permission of God, and only by this permission.

II. *At the first test Job suffered the loss of his possessions, and his children.* Satan had insisted that Job was serving God for the prosperity He was giving him, and the protection He was affording him. Satan's challenge was, "Put forth thine hand now, and touch all that he hath, and he will curse thee to thy face." Permission to touch Job's property was given; permission to touch Job himself was withheld. It is a comfort to know that the adversary of our souls is under the control of the Savior of our souls in his activities. In response to the efforts of Satan, Job "fell down upon the ground and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly."

III. *At the second test Satan was given permission to touch Job's body, but commanded to spare his life.* Then came physical sufferings, the severest Satan had power to inflict under the circumstances, we may be sure. While sitting in the ashes with a potsherd to scrape himself withal; his wife said unto him, "Dost thou still retain thine integrity? curse God, and die." But Job answered, "Thou speakest as one of the foolish women speaketh. What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips?" While Job suffered the loss of physical health at the hands of Satan, his moral and spiritual health held good and remained intact. Human life is vastly more than human possessions and physical health. The things that really counted were still in the possession of Job. Through the experiences of Job we learn something of the dignity and magnitude of human being and life; of the importance and value of human relationships with God; of the place and power of Satan in the outworking of the purposes of God.

IV. *In the ministry of Job's preacher friends, we see no apparent effort to understand Job, or to be of special help to him.* He speaks of them as "miserable comforters," and "physicians of no value." They begin with some measures of mildness, and continue with ever increasing severity. Their philosophy seems to be that sin is the one cause of suffering. Job is a great sufferer, therefore he is a great sinner. What God has to say concerning Job has no power to change their theories. Their one objective seems to be to get Job to agree with them in their ideas, and acknowledge himself a sinner. This Job refuses to do. His rela-

tionship to God is so firmly established that he is invulnerable to all their attacks. In Job's experience we see something of the power of such a relationship when properly established. We are encouraged to press on into such establishment for ourselves. God places no limits on the measures of the power of His grace, that we as wholly sanctified people may enjoy. He challenges us to go as far in this enjoyment as we will. The good things of grace are ahead of us.

V. Eliphaz charges that Job has been valiant in his efforts to help others in times of distress and need. Now such a time has come to him, and he faints; he is touched, and he is troubled. The thing he has advocated for others is not working with himself. "Remember, I pray thee, who ever perished, being innocent? or where were the righteous cut off? Ever as I have seen, they that plow iniquity, and sow wickedness, reap the same." A little communion with God would have been wonderfully helpful to Eliphaz in his ministry to Job. One of the outstanding things in the ministry of these men is the absence of such communion.

VI. *Job is charged with failure to get his prayers through to God.* "Call now, if there be any that will answer thee; and to which of the saints wilt thou turn?" There is help for him with neither God nor man. Job encounters much difficulty in this matter. Bildad sustains this charge, "Doth God pervert judgment; or doth the Almighty pervert justice? If thy children have sinned against him, and he hath cast them away for their transgression; if thou wouldest seek unto God betimes, and make thy supplication to the Almighty; if thou wert pure and upright; surely now he would awake for thee, and make the habitation of thy righteousness prosperous." But Job holds steadily on. His prayers have been going through. Answers have been delayed, but delays are not denials. In due time things are again working normally. Hold steady, brother. Excitement will do you little good, and may do you much harm.

VII. *Seemingly God is not hearing.* But one thing is important, and that is operative, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him. . . . But he knoweth the way that I take; when he hath tried me, I shall come forth as gold." For some reasons God seems to be withholding some things from Job, but his faith rests secure. There is no failure in the workings of God, He is moving forward in the accomplishment of His purposes. In due time—in the finality of things—all will be well. Impatience will not help Job. It may be greatly hindering to him. Wisely he walks by faith, and in the security of that walk. He is suffering, but he is doing it graciously and gracefully. As the outcome of it all, he has

twice as much in the way of property as he had in the beginning. Morally and spiritually, the proportions are not given; but we may be sure they were as great, if not far greater than those of his material possessions. God accepts him in prayer for his mistaken preacher brethren. His friends see their folly, and wisely return to him. God vindicates him, and establishes him in an even greater field of usefulness than had formerly been his. Since the days of Abraham, his experience has been a help and an inspiration to others to follow in his footsteps.

A Man of Faith

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places (Habakkuk 3:17-19).

Men of faith were needed in those days. They are needed in our days. They are ever needed. They ever have been a blessing. They seem to have been men of understanding; they have understood God, and they have understood men. They have had the elements of character that have made them useful to God and to men. Men who come to eminence in faith, have their lessons to learn.

I. Habakkuk seems to have been a man with a good background to his life. He was a man of decision of character; a man of action, a man with a proper attitude toward matters that had to do with his personal well being. He seems to have expected that others would have like intelligence toward things that had to do with their personal well being, and would be men of prompt action therein. He had seen the evils of his day, and cried out against them. He had seen the ruin the men of Judah were bringing upon themselves, and warned them. He had expected action that did not come.

II. *He had to learn that all men did not have the good backgrounds to their lives that he had to his; that all men were not men of decision of character, of prompt and decided action in matters pertaining to their welfare; that dealing with them was tedious and toilsome business, and often disappointing in its results. Men are slow to learn. Often their powers of understanding are so dulled by sin and the effects of the fall that intelligent action in important matters is beyond the limits of their powers.*

III. *He had had to learn that calls to repentance often had to be many times repeated, frequently with meager results;*

that calls to amendment of life often fall upon unresponsive ears. He had to learn that men are slow to appreciate the higher benefits of life and living; that many of them are strangers to sacrifice and service; that they have little appreciation of the values of the higher things of life.

IV. *It had seemed to the prophet that God had become indifferent to the interests of His people.* He had to learn that this was not true. God is keenly alive to everything that pertains to their welfare; He has ways of working that may seem strange to many. The Chaldean nation was rapidly rising to power; they would be used in the discipline of God's people. That the Israelitish people were going into a long period of subjective existence. The rise of Gentile domination was at hand. Nations of world-wide power would rise and run their courses.

V. *The southern kingdom is about to be delivered into the hands of the Chaldeans.* They are a bitter and hasty nation, but they are the instruments chosen for the chastisement of the people of Judah and Jerusalem.

VI. *The entire program for the future of the world, and for the people of Israel is in the mind, and in the hands of God.* Great dearth will come upon the land, and great destitution will come upon the people. This seems clearly to have been revealed to Habakkuk. What response is aroused in his heart?

VII. *Let the destitution be what it will, it will have to do with the physical in man, it will affect the things that have to do with matters of the lower levels of life.* Things that have to do with matters on the higher levels of life will be intact and unimpaired. Let everything that pertains to the physical take its flight, the God of our salvation is still with us in all of His practice and power. His saving grace and power will be unimpaired. He still will be the God of our strength. He still will make our feet as free and as swift as the feet of the hind. He still will make us to walk on our high places. The God who cares for the higher interests of our lives still will care for these in the lower realms. All that really matters still will be ours. Physical life is mortal and passing; it has value, and it has its place—no unimportant value and no unimportant place. The things that pertain to matters in the higher realms of life are more important. The physical life that now is ours is for time. In a sense, it is a passing thing. Bodies will be ours in the life to come, but they will be bodies bearing the image of the heavens; glorious bodies, spiritual bodies, bodies fashioned in the likeness of the glorious body of our Lord. Men of faith have appreciation of the relative values of the things of life. The prophet manifests this appreciation.

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