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A Ministerial Menace

Contributed Editorial

General Superintendent Morrison

ONE of the foremost threats to the success of the ministry is indolence. The average human being is as lazy as he dares to be. Unless he has something that operates as a constant stimulant he will gradually decline in his exertion, regardless of how good and spiritual he may be.

The secular worker has the urge of retaining his job, or of being promoted therein, to drive him to unremitting toil. The business man has the hope of success or the fear of failure, as well as the ceaseless competition of others about him, to prevent his lagging at the task. But the preacher, humanly speaking, has no clock to punch indicating the hour when he reported for work, or eagle-eyed boss to check on the exact moment of his arrival on the job. Often he lacks in *moving* sense of success or failure or that of competition.

Many a preacher does not associate early rising and punctual attack upon his ministerial duties with the idea of success. He permits himself to feel that he can succeed by manipulating folks, or with the spur of the moment's inspiration, or with the pull of the District or General Superintendent, or something else than just earnest, prolonged, sustained exertion.

Unless backed by a resolute will, and a keen, conscientious sense of his obligation to God, His kingdom and the salvation of souls, a gradual descent by the preacher into indolence is inevitable, and as certain as the sweep of the tides. There are hundreds of preachers who are failures, or partial failures, or who are operating at twenty per cent efficiency, solely because *they are lazy*. There is no one to watch them, there is no one to check on them, they are their own bosses, and every laborer is lazy if the boss permits it.

Many are physically lazy. They have joined the fraternity of the "Sons of Rest." Their bodies feel so comfortable when they sit, lie, or do nothing. Some of them are early to bed and late to rise. Some spend the evening in hilarious visiting with midnight lunches, and then sleep long the next day. Some love to fish because so often fishing is a lazy man's recreation. They can sit for hours on the

bank of a stream, or lake, or in a boat, and do nothing but watch a bobber, and call it sport! Many a preacher keeps himself poor, his family ill-clad, and his home indifferently furnished, his table lacking in nourishing food, because he must have a car, for, forsooth, he is too lazy to pump himself about on a bicycle.

Many oversleep and many overeat. Their study hours are invaded, their pastoral calling is never really caught up, their sermons indifferently prepared, the odds and ends of parish need never attended to, their family worship neglected and themselves delivering ten or twenty per cent efficient sermons, just because their outstanding menace is physical laziness.

Many are mentally indolent. They never master a keen, comprehensive course in Bible study. They seldom or never read a worth while book. They sidestep with careless evasion the taxing problems of a pastorate. There is no effort made to circulate the *Herald of Holiness*. They comfortably allow the W.F.M.S. to look after *The Other Sheep* subscriptions. They are content to let the women raise the General Budget and to allow the District Budget to go unpaid or only part paid. They are too tired mentally to launch a canvass of the town, or their part of the city, and contact the outsiders. They allow their sermon preparation to wait till Saturday night, or Sunday morning, and rely on the spur of the moment's inspiration, with a little added shouting and extra physical gyrations, to get them by. Books are taboo—it is too much like work to read them. They are mentally weary and cannot think long, or closely, or continuously.

Some are spiritually lazy. Their experience at the altar was not intense, desperate, critical. They slid through and took it for granted, professing on "dry faith." Their faith has been "dry" ever since. Their prayers are without anguish or tears. Their devotions are devoid of thrill or ecstasy. Their sermons are without spiritual pull, throb, glow or glory. They are spiritually indolent. They have never in all their lives been desperate in their hearts. They are sluggish, tiresome, hesitant. They dimly realize that they are a failure, yet for lack of anything else that promises them a livelihood, they hang onto the church, occupying the place that but for them might possibly be filled by a worth while pastor.

The tragedy of indolence in the ministry is its incurableness. Let a preacher once become inoculated with a genuine case of it and his situation is usually fatal. He seldom ever gets over it. Once in a while a lazy minister will have a great awakening, see a wondrous light and snap out of it. But such instances are rare.

It is tragic to note how many struggling churches are doomed to the fate of standing still, or actually receding, because of the indolence of some pastor. It is heart-breaking to see souls going to the pit in a given neighborhood because the pastor is not desperate enough to reach some of them. Think of the boys and girls who could be gathered into a Sunday school if only their pastor were not asleep, or

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Thoughts on Holiness from the Old Writers

Olive M. Winchester

True Resignation

That ye may prove what is that good, and acceptable, and perfect will of God (Rom. 12:2b).

IN OUR message last month we spoke of the value of a "meek and quiet spirit, which in the sight of God is of great price." We suggested that oftentimes we lose sight of the value of some of these virtues that are not so obtrusive and spectacular and fasten our thought and attention on those phases which stir the being with their mastery of emotional exuberance. While many times the truths of Christian experience may arouse the heights of emotional feeling, yet virtue is not a resident in emotion; good emotions arise from virtue.

Our thought this month turns again to one of these unobtrusive virtues, but very representative of the Christian spirit, and which will bring to the heart a depth of satisfaction. These virtues, classed as we have said, give to the soul strength and depth of piety. They lie in attitudes rather than in manifestations, that is, manifestations of a certain type; they have their manifestations, but these find expressions in relations. Our present subject considers the soul's relation to God in resignation.

SELF-EFFACEMENT

In choosing one of the older writers on holiness we have this time taken Dr. T. C. Upham, who came into the light of holiness through the ministry of Mrs. Phœbe Palmer in her Tuesday meetings and who thereafter became a faithful exponent of the doctrine. He considers the subjects of the "Relation of Faith to Internal Resignation or Abandonment" and gives nine characteristics of true resignation. We shall not attempt to consider all nine at this time, but shall consider several and then we may be able to conclude with the others at another time.

His first observation on true resignation is thus phrased, "When a person has truly sacrificed all, and abandoned himself unto God, or in other words, so abandoned himself that God has taken the possession of his heart, and become to him all in all, he never has any self-gratulating reflections; he never pleases himself with the idea of having done some great or heroic thing. It is possible that such ideas may be suggested to the mind by Satan, but they are rejected at once with the deepest abhorrence. He does not recognize them as his own; he hates them. An approbating and self-pleasing reception of such thoughts would be a decisive proof that the loss of himself in God, or true abandonment, has never been realized."

We may feel that the idealism set forth in this paragraph is rather high, but if we analyze our own experiences, we will recall no doubt that when we have let self-gratulation feelings take possession of our soul, they have removed from us the sense of the presence of Christ and diverted our true appreciation of our fellowman. After indulging in such feel-

ings we find that we need the place of prayer and that it takes time to induce the spirit of prayer, so we can readily discern that such feelings do not minister to the highest in the spiritual realm.

ATTITUDE TOWARD ILL TREATMENT

The next observation set forth touches another attitude very essential in Christian living. "When a person has sacrificed all," says Upham, "and has experienced the grace of true abandonment, he is not disturbed in view of the ill treatment and the accusations of men. He may be grieved and afflicted on account of those who thus wickedly treat him, but in regard to himself he places a calm and full trust in God and fears no evil. When we are troubled at every little misapprehension of our conduct, and are in a hurry to set it right, lest perchance our good name should suffer; or when in solitary inactivity we repine over the cruelty and injustice of our fellowmen, we give unhappy evidence that the root of inordinate self-love is still lingering and flourishing in our bosoms. He whose heart is abandoned to God, strong in the consciousness of the divine protection, is not afraid of being persecuted and despised of men."

Here again we find the statement a searching one, but we cannot deny but what it is true to the Scriptures. We recall what Jesus said regarding the smiting of the cheek and the command to turn the other also. If we are going to take the ideals as presented by Christ as in deed and in truth the ideals we are to follow, then we must align ourselves with this, the truth as presented by Dr. Upham.

CALMNESS OF MIND

The next point is closely allied to the subject previously considered, that is, quietness of spirit. He says, "True abandonment is inconsistent with an excited and hurried state of mind. The true expression in ordinary cases is eagerness; in other cases is impetuosity; in other words, the zeal of nature in distinction from the zeal of grace; what the French spiritual writers more happily call 'empressement.' This eager and impetuous state of mind is inconsistent with entire self-renunciation. Abandonment, when it exists spiritually, is followed by an intimate union with God. The great prerequisite of divine union is the negation and rejection of self. In proportion as self is crucified and put into banishment, the fullness of the divine mind enters in and takes interior possession. But God is ever calm. There is no eagerness, no unquiet and hurried activity, no 'empressement' in Him. And if we are united to Him by true abandonment of self, a holy calmness, far different from the unquiet and turbid activity of nature, will necessarily characterize us. True and unwavering faith, which is the basis of the state of mind we are considering, keeps everything steady."

Reading this admonition we recall the passage

of scripture in Isaiah, "He that believeth shall not make haste." Then again turning to our own experience, how many times have we failed of the grace of God by undue hastiness of spirit and have been rash in word and deed? The state of grace set before us here is high, but there is grace sufficient for each one to attain, if we will appropriate it.

INWARD DESOLATIONS

The last of the observations that we shall bring to you at this time concerns the inward state and condition of the soul when it seems as if God had forsaken us and all the exuberance of experience has faded away. God has not forsaken us but as one has said, "In behind the shadows, he is watching o'er his own." When these hours of trial come, our resignation should be as full as in other tests of life. So, Dr. Upham suggests, "He who is truly abandoned to God will remain calm, peaceful and thankful under interior as well as exterior desolation. The common forms of Christianity will in general be found capable of supporting what may be called outward desolations, such as the loss of property, reputation, health and friends. But a state of interior

desolation, in which we have no sensible joys, no inward illuminations, but on the contrary are sterile alike of edifying thoughts and of quickening emotions, and are beset continually with heavy temptations, is, generally speaking, far more trying. In this state, as well as in that of exterior trials, the mind that has abandoned all into the hands of God, will wait, in humble and holy quietness, for the divine salvation, faith remains; a firm, realizing, unchangeable faith. And the language of the heart is, under the keen anguish which it is permitted to experience, 'Though he slay me, yet will I trust him'."

Loyalty to Christ under all of these circumstances mentioned, in the rejection of self-gratulatory feelings, in the right attitude toward ill treatment, in calmness of mind and faith during inward desolations, will bring real strength to the soul, and will aid us as our text suggests in proving what is the will of God, the will of God that is good, well-pleasing and perfect (Translated from the Greek). We will build up inward strength of spirituality which will not be contingent on outward circumstances and will not rise and fall with the tide of environment.

*Is There Danger of the Churches Losing Their Spiritual Dynamic?**

I. C. Mathis

I AM taking it for granted that the term "churches" referred to in this topic are Nazarene churches, therefore I shall discuss the subject from the standpoint of our denomination. I am aware that those who view with alarm or point out dangers are often looked upon as alarmists, people who are easily excited and worked into a frenzy. Nevertheless I am going to say that I do believe we face dangers. And we are not the only people who have faced them. Every church has faced them, and for the Church of the Nazarene there is no exemption. Those who do not realize this have not studied the times and conditions carefully. Jesus reproved men who claimed to be the religious leaders of His day because they were able to foretell the weather and were unable to read the signs of the times. And if we read correctly the signs of the present, the Church never faced more crucial times than are out ahead of her.

The world famous philosopher, Dr. Will Durant, said recently in a lecture in a Texas city, "The twentieth century is the scene of four great conflicts: Individualism against socialism, democracies against dictatorships, religion against unbelief and a resurrected East against a disunited West." He went on farther to say, "Out of the confusion caused by these conflicts there are two great questions that face the world today, Will democracy survive? and, Will Christianity survive?" These words from Will Durant show that in the minds of many there are questions regarding the future of the Church and the

message she proclaims. But we who are here today know the Church will not fail if she is true to her Lord. For Jesus said, speaking of the Church, "The gates of hell shall not prevail against it." And now, I would like to offer three suggestions whereby the Church of the Nazarene can maintain the divine dynamics so essential to her success.

I. WE MUST SEEK TO DEEPEN AND DEVELOP THE DEVOTIONAL LIFE OF OUR PREACHERS AND PEOPLE. If we will do this I believe we will avert one of the dangers that face us, that of substituting churchianity, or denominational loyalty for love to God. We love our church, we believe in its doctrines and standards, we have confidence in and thank God for our leaders, but the church is not an end in itself, but a means to an end. It is the Lord that hath redeemed us. And let it always be remembered that the more our people love the Lord, the better members of the Church of the Nazarene they will be.

Someone wrote a book a few years ago entitled, "The Lost Radiance of the Christian Religion." There is a great truth in the thing that the author had in mind. He went on to show that Christianity was intended to be a religion of triumphant joy, to afford an ecstasy that would give to its adherents that which made the face of Moses shine as he came from God upon the mount. This joy and devotion never showed more gloriously than when Nero burned Christians in his gardens, and glutted the wild beasts with their bodies. When they met in the

* Paper read at recent Superintendents' Conference by the Superintendent of Dallas District.

caves and dens to worship there was a buoyancy of hope, a sense of power, a sureness of victory which I am afraid is sadly lacking in many quarters among us today. One writer said of the early Christians that "They went to the stake as men called to a banquet, and climbed the steps of scaffolds as though mounting thrones." And always when the Church has triumphed she has had people thus devoted.

Yes, we must deepen the devotional life of our people. And upon this group of men gathered here today rests to a large degree that responsibility. By our example in our contacts with the preachers and our messages to the churches, we must place large emphasis upon the spiritual life. Thus by our conduct and our message, we must create an atmosphere of deep devotion to God. For if we win men to our Lord it will not be by arguments, nor the persuasive words of man's wisdom, but by the fact that they see God in our lives.

II. THAT IN OUR MINISTRY WE LAY MORE DEFINITE EMPHASIS UPON THE DOCTRINE AND LIFE OF HOLINESS. Gipsy Smith said recently that the two outstanding characteristics of our day are a weakening of the consciousness of sin and the lowering of moral standards. I think most of us will agree with that statement. Sin has ceased to be exceedingly sinful, even to many who call themselves Christians. This is not because men have ceased sinning, or because of any essential change in its character. There are some forms of disease we are told, in which the most alarming symptoms are the lack of any sort of pain or concern on the part of the patient. The present day religious conditions are marked by the same indications. Sin is just as black in our day as in any age in human history. The lack of any deep consciousness of the fact denotes a *deadening*, a *paralysis* of moral faculties, which bodes ill to our day. When you know the attitude of an individual toward sin you will also know his position with reference to every essential truth of evangelical faith. And what is true of an individual is true of a group or a church. A church must be sure to lead others to surety. If we are not positive about sin, its nature, its doom and its remedy, our efforts to reach men will be weak and meaningless.

The other characteristic that Gipsy Smith mentioned is a lowering of the moral standards, and we all know that things are tolerated, sometimes smiled upon, which were frowned upon a generation ago. Lax and lowered standards of sex morality, the loose, easy way in which marriages are treated, and the floods of vile literature which pollute our newsstands all cry aloud that the bars have been let down. Decency and modesty are objects of derision upon the part of the flabby-thinking, loose-living crowd who make up much of society of today. And we fear that in many places the Church is being conformed to the world rather than being transformed, thus reversing the order of the apostolic exhortation. In many of our Nazarene churches we are too afraid of being unpopular with the world.

Now all this calls for definite preaching of the doctrine and life of holiness. There is only one

remedy for sin and that is the gospel of holiness. Holiness is the one antidote for sin. And while we must not do less preaching on the doctrine of holiness, we must do more on the life of holiness. For holiness is not only a doctrine to be preached, but it is a life to be lived. Life must give support to words if men are to believe and obey a message. We must hold up the Bible standard of a holy life until our people will shun the appearance of evil, and walk in the beauty of holiness, exemplifying our doctrines and keeping our church rules. Unless we are careful along this line I fear we shall come to the day, when, although holiness is accepted as a doctrine of the church, it is neither preached by our ministers nor practiced by our laity.

III. THAT AS A CHURCH WE CONTINUE TO LAY MAJOR EMPHASIS ON EVANGELISM. And not only lay emphasis, but be determined by the help of God to have great, sweeping, Holy Ghost revivals. We must either do this or soon our church will take its place along with other churches that once were great soul saving churches, but have long since lost their revival fire.

We do not need to change our message. Human nature has not changed. The facts of sin and death are just the same. Humanity still weeps by open graves. Sin continues to bear the baneful fruits of degradation and death. The redemption that is in Christ Jesus will still deliver from the guilt and pollution of sin. Yes we must, and we can have revivals.

Jesus promised that the coming of the Holy Ghost should give power for the fulfillment of the Great Commission. For two centuries the promise was fulfilled in rapidly succeeding triumphs. These early Christians were neither numerous nor wealthy; they lacked social prestige; they were wanting in training from the schools, but they had power. The Jerusalem church did not own a place of meeting, and its greatest preacher had no money when confronted with an object of charity, but it was strong enough to rise victorious over stoning, the prison and the sword. And I am sure that if we yield ourselves to the Holy Ghost, he will enable us to succeed in carrying out the Great Commission as He did the early church.

I realize that there are many who say that the time of revivals is past; but they are the people who do not know God and His ways of working. The progress of Christianity down through the centuries has been a succession of revival waves that swept out to the frontiers of the kingdom and strengthened it in every part.

Instead of revivals being over, I believe we have not yet seen our greatest revivals. Our God has not yet exhausted Himself, and the resources which He has for the aid of his people are boundless. The golden age for the people of God is in the future and not in the past. To say that it is not possible to have revivals now would be to say that the dynamite of God has played out, and that the Holy Ghost has met adversaries who are mightier than He is. It would mean that Satan and his cohorts are stronger

than the Church filled with the Holy Ghost. The Holy Ghost is just as wise to guide, as mighty to convict, regenerate and sanctify as He was at Pentecost, or when Paul and his little company challenged the degeneracy of Rome and the subtle rationalism of Greece. The dynamite of God has not lost its power to batter down and pulverize the opposition of evil; the passing millenniums have not rendered the

Holy Ghost powerless; neither has satanic ingenuity devised problems before which He is weak and helpless. And our Lord has said, "Lo I am with you always, even unto the end of the world." I will make bold to say that if the Church of the Nazarene will lay hold on the power which He has provided, neither earth nor hell holds anything that can stay her progress.

The Perils of the Ministry

W. M. Tidwell

WEBSTER says the word "perilous" means dangerous or hazardous. Paul states that the close of the age will be fraught with perils. Multitudes of devout people, as they study the Word of God, are convinced that we are now living in that period.

All Christians are exposed to the dangers of the world and the wiles of the devil, and the minister is certainly not immune. Christ said, "Behold I send you forth as sheep in the midst of wolves." Certainly there is no class of people on earth whose downfall and destruction would be more pleasing to Satan than that of the true ambassador of Christ. Doubtless the devil will tax his resources to the limit in seeking to accomplish this fiendish purpose. Paul declared that he was concerned lest having preached to others he himself should become a castaway. Some say, "That since he was a believer, and was eternally secure, of course he had no thought of losing his soul ultimately, but was fearful lest he should lose his crown or reward." But the facts are Paul had no reference to his reward or crown, but was greatly concerned lest after his years of service he might lose his soul.

Paul was conscious that he was beset with perils on every hand. He spoke of "perils of water, perils of robbers, perils by his own countrymen, perils by the heathen, perils in the city, perils in the wilderness, perils in the sea, and perils among false brethren." Wesley said:

*Angels our march oppose, who still in strength excel,
Our secret, sworn eternal foes, countless invisible.
From thrones of glory driven, by flaming vengeance
hurled.*

*They throng the air and darken heaven,
And rule this lower world.*

Doubtless we are pretty well agreed that the true minister of Christ is beset with temptations and perils on every hand. We mention just a few of the most common:

I

The first we mention is failing to try the spirits as he is exhorted to do. The young minister, in whose soul the fire is burning, must watch lest he get out of divine order by running ahead of the Holy Spirit. He is in danger of forgetting that all impressions are not of God. They may come from God, from Satan, or they may be of purely human origin. He feels impressed to do something and

acts without first determining the origin of the impression. The impression may not have been of God and by acting hastily he may hurt others, the work of the Lord, or his own soul.

II

A second danger of the minister is to take the *compliments* or *criticisms* of the *people too seriously*. We are not overlooking the fact that one should appreciate the encouraging word spoken by someone who desires to help. Neither do we mean that one should not take, at times, seriously the criticism that comes to him and profit thereby. But what we mean is that he must remember that if compliments come today, curses, and possibly from the same source, may come tomorrow. Today the rabble may cry, "Hosanna in the highest!" and tomorrow, "Crucify him! Crucify him!" The minister must not overlook the fickleness of human nature. If he does, he is in grave danger of being unduly *elated* or *depressed*. When the viper came out of the fire and fastened itself on the hand of Paul, the people said, "No doubt he is a murderer and though he has escaped the sea, vengeance will not permit him to live." Then in a few moments, when they saw no harm came to him, they said, "He is a god." Often, for the true minister, the order is reversed. When he is new and his weaknesses have not been discovered, the people will about decide he is at least a miniature god, and then a little later they insist that if he is not old Apollyon himself, he is certainly closely identified with him! Neither of these positions should greatly elate or depress him, but like Elijah, he should remember it is the Lord God before whom he stands and is to give an account, and simply go quietly along his way, knowing that the smiles or frowns of a godless world mean but little so he may have the approval of heaven.

III

A third danger against which the minister must guard is that of *self-sufficiency*. Christ said, "Without me ye can do nothing." Then it is not by might nor by power, but by the Spirit of the Lord. The minister must watch lest after having preached for a number of years, with some success, he should come to the conclusion that he is quite well equipped, and therefore it may not be necessary for so much prayer and Bible study. Really his stock in trade will about get him through. He becomes prayerless and self-sufficient and somehow his ministry is not

so effective. We have a friend, Mr. J. F. Loomis, who is in glory now, who gave us the following experience: He said when he began in the work of the Lord he felt his absolute dependence upon God. It seemed to him with all the grace he might be able to appropriate it was about impossible for him to accomplish anything. He stated that he was called to conduct a service, upon a certain occasion, and for days, feeling his utter dependence upon God, he fasted and prayed and called mightily on the Lord for help. Even then he entered the pulpit with grave misgivings. But the Lord was gracious and gave him unusual blessing and liberty. The anointing of the Spirit was upon him. It was easy. The people were greatly blessed and highly complimented him and his great sermon. He was *elated*. As he rode home, he stated, sitting very straight in the saddle, he began to feel that he could really preach. That, in reality, while he would not like to state it publicly, he could preach unusually well; better than the ordinary minister. He had indeed *arrived!* All his fears were groundless.

Soon he was to preach again, but now he felt that it was not necessary for him to pray so much as he was sure he could do it. The appointed hour came. Quite a congregation had gathered. Songs were sung, prayer had been offered by some of the brethren, and he arose, with great self-reliance, to take charge. But to his utter astonishment he found he could not read. He stuttered, hesitated and was utterly bewildered and embarrassed. Since he could not read, he said falteringly, "Let us pray." He bowed to lead the prayer but the confusion deepened. It was impossible to pray. Darkness and perplexity prevailed, and while the people were bowed, without further ceremony, he arose and slipped out the back door, mounted his horse and started for home.

He said as he rode along, bewildered and discouraged, he did not sit *quite so straight in the saddle* as the day when he had come off so triumphantly. He said, "As I rode along, I heard, not audibly but consciously, a very still, quiet, kind voice which said, so distinctly, 'Will a man rob God?' 'Will a man rob God?'" He replied, "What is it, Lord?" Then the answer came so unmistakably, "At your recent service you realized your incompetence and called mightily on me and I helped you, and you took all the glory to yourself. You robbed me. Today I left you to do the work yourself, as you felt sure you could, and this is the result." And he replied, "I see it, Lord, I see it all." He rode far out into the woods, hitched his horse, knelt and called on the Lord, confessing his sin and imploring His forgiveness, declaring he would never again be guilty of such an act. This experience was many years ago, and we can truthfully say we believe he was the meekest man we have ever known. We preached his funeral some years ago, and feel confident he is with the Lord. Surely our sufficiency is of God.

IV

Then *carelessness* is another danger peculiar to the ministry. There are so many things about which the minister can be careless. He can be careless about his personal appearance. He can be careless about meeting his obligations. The minister who has the reputation of not paying his debts will greatly hinder the cause he represents. He can be careless in his actions and attitude toward the opposite sex. This is a danger peculiar to the ministry. All the old maids, who have no husbands of course, and no prospects of obtaining one, and many of the married ladies who have worse than none, will seek out the minister for advice and some time for affection for a heart that is starving. If he enters in imprudently he is a ruined man.

Then last, but not least, he can be careless concerning the work committed to his care. A minister, and especially a pastor, who is to succeed will have to be on the lookout all the time. Of course we know there are many things he must see and at the *same time not see*, but that is not what we are speaking of. There are many things at the church and in the services that must be looked after, and if the pastor does not, ordinarily, they will not be. He must see that the church is kept comfortable; improper heat and ventilation will about ruin a service. This is very common in Nazarene churches. *Order is indispensable in a church*. This is a grave weakness in many of our smaller churches. The whole affair seems more like children playing "meeting." Confusion reigns supreme. There is little reverence. The better class of people do not seem to be attracted. This is not the entire cause but it contributes to it. The minister may seat himself on the platform, bury his face in a song book and sing like a lark while pandemonium reigns. This greatly hinders. It is merely a place for the young folks to go and be entertained. They have little respect for the service and it is about impossible to reach them. We have known ministers who have lost their pastorates because of the misbehavior of their own children. We forbear to go into details here, but in many places it is a pitiful situation.

Then the minister can be careless about the preparation of his messages. God said "study." This is a lost, needy world. There is not a moment to lose. With a glorious heaven above us and an eternal hell beneath us, and souls passing into eternity at the rate of 137,000 a day and 5,000 each hour—souls who have never intelligently heard of Jesus—we have never been able to see how a minister can be careless. God said, "My people are destroyed for lack of knowledge." The minister is to bring forth things, from the Word of God, both new and old. The table set will determine the popularity of the boarding house. Take the prayermeeting for example. The idea seems to prevail among some that this service is of no great importance. Almost anyone is qualified to conduct it and a little, old, musty, threshed-over straw is all right for the prayermeeting. We are reminded of the old Irish lady who

went down to the market to get some material to make soup for her boarding house. As she walked along looking at the chickens she saw an owl in a box off by himself. Peering into the box she inquired of the man in charge, "What is that 'brod-faced chickin' worth?" The man replied, "That is not a chicken, that is an owl." To which she replied, "O that is all right, I just want him to make soup for the *boarders*." Many seem to think that just a little "owl soup" will be all right to serve at prayermeeting. However the people soon learn that is about what they will get and it is difficult to get out, regularly, a very large delegation. We believe the minister can get some good, pointed lessons of special interest, bearing on some vital subject, and give it to the people, and they will look forward to it each week with great delight. We find that there are not sufficient prayermeeting evenings, during the year, to deal with some vital subjects that the church needs and enjoys. If the minister permits the work of the Lord, in its many aspects, to become trite and merely mechanical and professional,

it will be a sad day for him and the work committed to his care.

We would rather meet God as a bootlegger than as an unfaithful minister. Where much is given much is required. God has placed the minister on the walls of Zion and commanded him to get his messages from God and give them to the people. He is to warn the people from God. If he is true and faithful and the people fail to take heed, they shall perish, but their blood will be upon their own souls. But if the minister fails to be faithful and warn the people, they shall die in their sins, but their blood will be required at the watchman's hands. It will be a fearful thing for bloody preachers to stand before God in that awful day. Then the minister can be careless about the *preparation* of his *own soul* for the delivery of his message. Not only must the message be prepared but he must see to it, at any cost, that his own heart and spirit are in a proper condition. To neglect this is to fail utterly. God help us to be faithful so when we stand before Him we shall not be ashamed.

Preaching Holiness in the Rural Area*

Vera Weightman

I REMEMBER taking a course in "Rural Problems" from a professor who lived in the city and did his rural observation and surveying at his mahogany desk and from the driver's seat in his very fine car. We who were in that class really got a great deal of pleasure out of it, realizing just how much he did *not* know about the country. So I trust someone will derive pleasure if not profit from my reaction to rural preaching. Often the less we do know the easier it is to tell how to do it. A good Irish lady listened to the priest preach a sermon on "The Blessings of Matrimony." Her husband had been drinking unusually hard that week and when her neighbor asked, "Well, Mrs. Maloney, and how was ye likin' the sarmon this mornin'?" Bridget replied, "Faith, and while his rivrence was apreachin' I was awishin' I knew as little of the subject as his rivrence."

But like all who have lived in the country, I do know a few of the problems connected with holiness work and like many, I have not as yet found a solution to many of them. After all, there are fewer peculiar problems anywhere than we think. Sometimes each thinks his church is peculiar but there is nothing so outstandingly peculiar about any section of country as to make it impregnable to the preaching of second blessing holiness. Sin is the big issue everywhere, whether garbed in overalls or broadcloth suit.

We shall be forced to admit the conditions for preaching have changed in the past twenty-five years just as everything else has changed. The church may as well recognize certain economic and

sociological changes and prepare to cope with them. We must further realize we cannot lump our problem and call it "rural problem" and solve it. The conditions in the open country and the overgrown town are as different as can be. Opening new work is a different proposition from what it was a few years back. The Holy Ghost is the same and still does His office work, but our part in the approach is quite different from what it was heretofore. Let those who dodge the problem by saying God has not changed any—and we know He has not—start out in an old phaeton buggy as some of us have and evangelize in the country. The ones who drive the best cars sometimes tell us things have not changed!

Once it was said that one who wished to preach had but to get a few hymn books, a Bible, and start across country to the nearest rural schoolhouse, stopping on the way at the houses passed and telling the folks there would be service that night. Our would-be preacher was assured that the crowd would be there when he got there. We have tried it in years back and it really would work in places. But one today, seeking a new parish and making this approach, would find he had an abundance of empty benches to preach to. Every inch of ground captured from the enemy in these days must be zealously contended for. It will take as much prayer and fasting and faith and work to dig out a parish in the country as in the city. Even the country people do not now find any novelty in a tent meeting. For several years my personal feeling has been that our greatest growth will be from personal contacts rather than from initial campaign efforts. These contacts will increase in an ever widening circle. To

*Paper read at New England District Preachers' Meeting, 1937.

bolster up my belief, I interviewed two successful Nazarene ministers and their opinion is the same. This is a great age for personal evangelism.

I

Sometimes our first step in solving our rural problems is to rid ourselves of most of our preconceived ideas regarding country folks. If we do not, we may be like a group of tourists who came to Vermont in November dressed for winter sports. They endured a great deal of discomfort in their heavy sport togs and incidentally furnished a great deal of amusement for the country people. Too often we see the changes which the years have wrought in the city but we picture the country as the same old place where we lived in our childhood days. Within the memory of some of us who do not call ourselves *old*, there were not many social contacts in the country outside the church. People gladly went to church for the purpose of meeting their friends and kinfolks. Once they were there, we could generally pray some of them under conviction. Life was more or less monotonous and the church service was a welcome diversion. Some music-starved souls confessed they went solely to hear the singing. We know some who went for that who found God before they stopped. We were in a community once where there were no telephones and the church was the meeting place of neighbors, not all of whom came with any devout sentiment. We saw a group of folks saved and sanctified in this rural district. Today no rural section is without telephones; practically all have rural mail service; the radio pours a flood of good music into the home along with other things not so desirable. Cars have shortened distances so there is no more isolation in the country. Fact is, if we look for the little red schoolhouse so dear in memory but not so dear when we used it, in which to start our church we may not find it. A large consolidated school probably takes its place. I do not agree with what I once heard a minister say that *every* little abandoned cross road church is a challenge to start a Church of the Nazarene. Nor do I think only large cities are fertile ground on which to plant churches.

Some of these cross road churches probably should not have been builded in the first place and some which should have been should now be discontinued for sound economic reasons. There is an appeal to me in the history of a church building and I have looked up the history of several. Some were built with the same spirit manifested by an old colored lady down South. A visitor asked her how her church was getting along. She replied, "We're not doing a bit of good, but thank God, the Methodists are not doing a bit better." We found a community like this once where there were four houses, a schoolhouse and a church. Two rival bodies had tried to keep a church going for years, one in the schoolhouse and one in the church, each manfully fighting the other. Finally they quarreled themselves out. Services were started in the beautifully equipped church and some were saved and sanctified from each rival body and then they be-

came good Nazarenes and the trouble was settled. It would not seem sensible to go into a community which had a good holiness church and attempt to start a Church of the Nazarene, if it were an open country region with possibly a dozen houses.

If some of our home missionary minded people regard every empty church as a Nazarene possibility we should thank God for their zeal even if it is not altogether based on knowledge. Economics have shown that much of the rural section will never be as heavily populated again. Some of the land was hardly worth farming in the first place and modern methods and marketing conditions make it less so. The virgin timber is exhausted and the population has shifted to other places. So unless we want to preach in the wilderness as John the Baptist did we shall be compelled to go where the people are. They do not seem likely to find us so we must find them. The Department of Agriculture is seeking to retire all land below a certain point in fertility. I am thinking of a church now abandoned and the abandonment does not mean any great decline in spirituality. Most of the farms in the area are retired and the people have moved to other areas and some of them a valuable part of Nazarene churches.

II

Is there then no further opportunity to open work in the country? Yes, it is one of the most promising fields, though the day of the *open country* church is passing. Our rural folks prefer to follow the pupils from the little red schoolhouse down to town and become a part of a larger unit. No longer do people live by neighborhoods as formerly. The field is white to harvest. We now have a rural group in New England many of whom do not remember ever having seen a person with vital godliness, and who are living without the restraint which is produced by Holy Ghost living in the community. We are fast becoming pagan. The Committee for Religious Education for the state of Vermont, which met in Barre in September, 1936, is responsible for the statement that 200,000 of the 360,000 Vermonters do not attend church. Probably most of these nonchurch goers are Protestant. It is questionable how much soul food all those who do attend receive. We have some towns in Vermont in which no religious services are held. Such areas are more fertile ground for home mission work than large cities. Some of our rural Nazarenes churches have as good attendance as city churches of the same age. They get as many souls saved. They maintain as good a Sunday school. Without doubt the souls of folks here are as dear to our Savior. So why are not some of these untouched areas as good as cities as prospective mission projects?

Shall we go into these places and get folks wholesale? No, not in 1938. In most of these places contact can be established with one family who have some leaning toward godliness. It may be that some remember the old revival days or it may be they have been out somewhere that the Church of the Nazarene has contacted them. These folks

have friends and slowly, step by step, prayer and faith and work and holy living will win out. The expense of such effort would be less than a campaign. A couple, preferably man and wife, could be kept a year in such a place for the expense of one good campaign. They would of necessity have to stay in the place. Places which have had no one to carry the burden for them are not won to God by a flying squad, flying in and flying out again. I think there is scarcely a place in Vermont where people live but what could be dug out with time. And it does take time, particularly with the New England temperament. It hardly seems possible to get a church in a few weeks where there have been no previous contacts.

What sort of people will this rural congregation be if we succeed in getting them? Just about like folks in the city church. Their hearts are as hungry and their needs as great. Their instincts, emotions, desires are the same as those of the city members? The country resident which many visualize, possibly from seeing the funny paper, does not exist. He is as intelligent and often better educated than the city member. He is of more philosophical turn of mind due to solitude at his work and communion with Nature. He is undemonstrative. Long conflict with the elements tends to make him unemotional. He may accept a sermon with so little enthusiasm that one wonders if it got across at all. Weeks afterward he may refer to it in such a way that one realizes it has engrossed much of his thinking during the time. Country audiences are appreciative and they are the very salt of the earth.

III

The money problem seems to be a big one. True, money is scarce in the country particularly at seasons. Many of the things money will buy in the city are furnished in the country and more things which no money will buy, but which make life most worth living, are freely bestowed on the country pastor. It is not altogether how much money flows through our hands which determines a salary but how much do we have left after our needs are supplied? Our country pastor must adapt himself to things as they are. Food is plentiful if one has a willingness to help procure it. Any country pastor will succeed better if he makes a good garden. Everyone does it and the people just naturally expect it. In the country the demand is for a man who is first a man and then a preacher. The preacher who can drive a nail straight will be more successful than the one who cannot, all other things being equal. I am not sure that would be required of us women pastors but it surely comes in very handy if we can! A few callouses will not mar the hands of any country preacher, and if they should mar his hands they most surely will not mar his usefulness. The rural people bring freely the things they have to supplement the salary and my experience has been they do not want any account made of it. So the salary which shows in the assembly minutes does not tell all the story. With very few exceptions the country church pays as much as the average city church based on com-

modity values. There is little cash and little to spend cash for. It is not uncommon in Vermont for a family who have no money at seasons and call themselves poor to sit down to a chicken dinner with all kinds of vegetables, home canned fruits and pickles, cream and butter. I do not think the money issue need be a problem. If God sends us to a place we shall be taken care of.

IV

What attributes are especially desirable in the country pastor? He must love people and country people in particular. If he feels he is superior to those he is serving or is marking time until he gets a different place he will not enjoy his work a great deal. The public schools have seen the error of using the country as a training ground for the city. The church is a little slow to catch on. In a by-gone day we were all sent to the country to teach our first term of school. If we were of any account the town school came and picked us up. If we were not, we were left in the country to bless the rural folks with the rudiments of an education. Today the rural school demands the very highest type of a specially trained teacher. Doctors of a former day practiced on their patients as the graveyards testify; teachers practiced on the rural folks and in many denominations this is still true of the clergy. It will be a happy day when every rural pastor feels divinely called to his work and feels he is there to succeed, not to mark time.

The country is not the place for one who cannot stand hard work whether because of physical disability or temperamental disinclination—more the latter than the former for some have succeeded though handicapped by poor health. Every hour of time and effort spent there will yield as great returns as the same time spent in the city but time and effort must be put in. I repeat the country is no place to have a picnic until something else turns up. Country folks today hear the best in public speaking through the medium of the radio and the ease with which trips can be taken to town to hear speakers. The country pastor will have to study as hard and read as much, no, more than the city pastor. In addition to the duties and privileges which fall to the lot of every pastor, praying, fasting, studying, calling, routine work, preaching, boosting auxiliaries, etc., our country pastor will find many things to do which his city brother never dreams of, just as the city pastor has much to do we in the country do not have. We should regard the rural church as a place involving different tasks but not less tasks than the city church.

The country pastor will do well to subscribe for and read a couple of farm papers. The home is the center of industry on the farm and the pastor will do well to keep in close contact with the pulse of the home economically and spiritually. It would probably not be necessary for the city pastor whose people worked in the shoe shop to take a magazine devoted to the shoe industry. Indeed, the probabilities are the individual's part in the making of the shoe was so very small that he regarded it as a

monotonous something to do every day in order to make his daily bread. But on the farm this is not true. Every member of the family is interested in the whole process of making a living. While we are not primarily concerned with bringing economic issues into the pulpit, we are to comfort our people and we can do it more successfully if we know more of their lives. We never would choose the Sunday that milk was cut to two cents a quart to the producer and raised to fifteen to the consumer to preach our heaviest theological sermon if we kept a close watch on the farm situation. Our parishioners did not come to church that day to hear about *milk* but a sermon on faith in God or "My God shall supply all your needs" might make our folks go home feeling really glad they came to church that day. God forbid that we should specialize on any but spiritual things and I am not advocating that we go out lecturing for the Farm Bureau, etc., but we cannot know too much of the joys and sorrows and struggles of the farm people. Let no one despair if he has not much rural background. I found myself in that situation and I wrote our Uncle Sam for all the material available regarding certain farm industries. I do not think a special car brought my mail but I do know it took an extra mail bag. For a long time I had plenty of mail. When some of the neighbors asked my advice regarding rural problems I felt I was beginning to be educated.

V

The pastor in the country must not be of the type which is easily discouraged. He will not make frequent contacts with those who preach the doctrine he does. His isolation, from the human standpoint, will tend to make him discouraged but he will have to keep prayed up and a faith unwavering in God and go from home to home and comfort those who are oftentimes themselves discouraged. A homesick country preacher will not get much human aid. The people have just about all the burdens they can carry and look for the pastor's visit to unload some of their burdens. One who just has to depend on human contacts and comfort more or less frequently in order to sustain his spiritual equilibrium probably could not make it in the country.

It is well to understand the why of certain rural characteristics or one may be tempted to unchristianize his people. Rural folks have the name of being gossips and meddlers. This is not altogether true. The worst gossip I ever met was in the city. In rural sections everyone knows everyone else and is interested in him. Most of the talking is not malicious but springs from a real sincere desire to help. Country people are the most kind and neighborly in the world. Farmers are accused of being stingy. This accusation also is due to misunderstanding. Some farmers are stingy just as some mechanics are and some farmers are the most liberal souls in the world. When the Holy Ghost gets a chance at them they are all liberal. But until one senses the struggle which a farmer has with nature and the effort to provide for the rigors

of a hard winter one is likely to mistake thrift for stinginess. Many other rural characteristics can be explained by environment.

Everyone should avoid snap judgment but if the rural pastor errs along this line it may cost him dearly. He should stand aloof from all neighborhood difficulties and constantly remain the friend of all. He will do particularly well to steer clear of all small town politics except where the questions of right and wrong are involved. A small church may be easily split over a trifling political matter and after all our principal business is to be an ambassador for our King. The country pastor like the President of the United States must be a man without a close personal friend. It is disastrous if the constituency of the church get the impression the pastor is dominated by one individual. Particularly in the country should one avoid head on collisions. There is probably a better way out.

Most country churches are connected by blood ties and difficulty with one may result in a family difficulty. One should never compromise on moral issues but most country church troubles did not start on a moral issue. In the beginning it may have been a divided opinion as to where the choir should stand, the most desirable color to paint the ceiling or the kind of Easter decorations. These difficulties are handed down in the country to the third and fourth generation. The population is more stable (though even that is changing with the present trend to tenant farming rather than land ownership, due to increased burdens of taxation). But the pastor who foolishly takes sides in any little petty issues may find his opinion quoted for generations to come. Even in our Nazarene churches we still need to compromise on many little things—probably the arrangement of the Christmas program, the way the chairs should be placed, etc. Many times it is best to allow the other person to have things all his way.

We make haste slowly in the country. It is not wise to change every custom of one's predecessor the first week. Country folks do not accept change as easily as city folks. We can best change one thing at a time. It is barely possible our predecessor had some real good reasons for many things he did and we shall find them out if we wait a bit. Anyway, a revolution will not work in the country.

VI

Insurance lodges have become a great hindrance in the country particularly in the past quarter century. Life insurance rates are so much lower in these lodges and some are in them merely for this protection. But when the Holy Spirit grips hearts folks walk out in the old-time way.

Our Sunday school is more of a problem in the open country. In the overgrown town or small city which is really rural, we may often get young folks to our Sunday schools and in some cases whole families have been won through this contact. In the open country the transportation problem enters. In most instances we must first catch the

interest of the parents before we can get the young folks. Free transportation often solves this problem. We find there are consecrated cars in most places and it really pays to go distances for people.

The years have changed our winter problem. While now most roads are kept open for winter traffic, we country folks still wish the Sunday school bulletin was published in midsummer as well as midwinter. Science has proved our undoing. Though car roads are kept open for the most part and most farmers have a car, nature sometimes does put on a real spectacular snowstorm on Saturday night. A quarter century ago we should have laughed at it and gotten out the old pung and have driven merrily to church. If we tipped over in a drift a few times that but added to the pleasure. In fact we rather hoped we would. Almost no farm today is equipped with a sleigh of any kind or a driving horse. Any city person coming up for a sleigh ride is likely to be disappointed. I recently saw a sleigh bring a big price at an antique auction. Some city man bought it. We keep our sleighs now to sell to you city people but we do not drive in them to church any more. One may safely count on a snowstorm a few times in the winter which will upset the attendance. Some men in the country walk six or seven miles in to church through the drifts rather than miss church.

We have to do our best to push good holiness reading through the winter months. It naturally

follows the country preacher should not take many vacations in summer either. Our best working time is too precious to waste on vacations. Most certainly we should not follow up all the holiness camp-meetings even though they *do* give us free board and we can have a summer of more or less a religious picnic. By the time the camps are over our best working time is over and we are likely to go into more or less of a retirement until spring and then, lo, and behold! the camps are on us again before the summer is hardly started. It pays best to stay by our folks in summer.

At the present time my greatest personal problem is getting into rural homes, most of which have ugly watch dogs who are particularly fond of preachers, but not in a desirable way. So we are faced with the double problem, not merely to win the love and friendship of the folks we serve, but most *surely* of winning the love and respect of the watch dogs.

I presume our greatest problem both city and country is keeping the vision clearly before our eyes and in keeping our faith up to the point where we believe God for great things. May our rural section become dotted with Nazarene churches. May God raise up a group of men and women who feel definitely called to home missions to go into these rural villages many of which have church buildings empty, waiting for someone with the vision to come and occupy them.

Divine Dynamics in the Ministry

E. E. Wordsworth

WHEN the Master said, "Tarry ye . . . until," he well knew the imperative needs of the ministry as well as the church, and, objectively, the world. And today as we behold the urgent needs of the times it is self-evident that dynamics are indispensable. The spirit of the present age affects our institutions and activities. The times grip us. There is no utopian isle to which we can escape from its sinister influence, and we become enmeshed and sense the clutches about us. Unless we have a spiritual dynamo within us we cannot breast the times. We shall be engulfed. We are living in times of a weakened church and a creeping paralysis is upon us. The church is institutionalized and secularized, and too often devoid of spiritual power. We need another pentecost. Not a pentecost in terms of the calendar but in character; a pentecost that gives freedom of utterance, intrepid energy, holy enthusiasm, inspirational devotion, victorious living and triumphant dying. There may be many advantages like organization and scholarship, but these are worthless unless touched with fire and connected with the dynamo of God. Apollon was eloquent and learned. No doubt he was a man of rare culture, but he needed the baptism with the Holy Ghost just the same. Thomas Chalmers was

an exemplary minister as far as he went, but he came to a spiritual crisis and after much heart-searching, prayer and consecration, he received the energizing presence of the Holy Spirit, and his ministry was revolutionized, and he became the conspicuous leader of the church of Scotland and one of the great Christian prophets of the nineteenth century.

• Twelve men at Ephesus received the Holy Ghost, and, according to Clarke, they evangelized the pagan city of Ephesus and Diana of the Ephesians felt the terrific blow of their gospel hammer. They prophesied and taught the people the great doctrines of the Christian religion. When Wesley received the Spirit's baptism and anointing, his father's tombstone became a pulpit and a world passion, burden and vision possessed his soul. The world was his parish.

If a finely constructed engine according to the very latest model is of no value and service unless it has steam or electricity, it is also true that a minister without the fire of the baptism with the Holy Ghost is weak and helpless. The endowment is indispensable. Divine energy is essential. We cannot divorce the anointing Spirit of God from John Wycliff and his rugged preachers; from Savonarola and his work in Italy for Christ. Savonarola was transcendent in his oratorical powers, as vehement as

Demosthenes, as passionate as Chrysostom, as electrical as Bernard. Nothing could withstand him; he was a torrent that bore everyone before him. The wrath of the pope could not stop his preaching.

Divine dynamics characterized the activities of such men as Luther, Melancthon and their associates; Wesley and his coadjutors; Livingstone of Africa; Paton of the South Seas; Spurgeon of the London Tabernacle; Whitefield of two continents; Brainerd of the American Indians; Bresee and the rise of Nazareneism. And without the dynamics of the Spirit in our personalities, message and ministry, we are greatly enfeebled, crippled and impoverished.

The great Finney was amazed in his day at the extreme carelessness shown by orders and relations committees when examining candidates for the ministry. He thought the emphasis was on grades, scholastic standing and sheepskins. He pleaded with examining boards to exercise due caution and insist upon ministers being filled with the Holy Spirit before receiving the credentials of the church. While scholarship is not to be despised, but rather appreciated, yet it must never be forgotten that our Master selected, not men from the Sanhedrin, to herald His gospel, but raw-boned fishermen and unlettered men, baptized them with His Spirit, sent them forth as evangelists in His name, and they went out to make the Roman empire feel the impact of their fire-baptized and Spirit-anointed message. General Booth, founder of the Salvation Army, said, "I would rather have a washerwoman filled with the Holy Ghost than a bishop without it," and Wesley believed that one genuinely sanctified man could do more for the kingdom of God than ten merely justified men. Holy Ghost men are needed today.

An Exchange of Ideas

Orval J. Nease

SOMEONE has said, "If you have a dollar and I have a dollar and we exchange dollars, we are neither one the richer, but if you have an idea and I have an idea and we exchange ideas we are both made richer."

It is with the hope that I will not be judged presumptuous that I venture to suggest an idea which from personal experience I have found very beneficial to the people in my pastoral ministry.

HOME WORSHIP LEAGUE

The demand for such an order grew out of the knowledge that in too few of the homes of my church was family worship observed regularly and in many homes utterly abandoned. There is too wide a gap between the program and influence of Sunday and the program and influence of the balance of the week. The six days lack point of contact with the seventh. The six days provide no setting for the jewel of the seventh. The Holy Spirit, to say nothing of the preacher, cannot compensate for the loss of worship in the home.

The valid arguments for the family altar are too numerous and obvious to necessitate the listing of

them here. But in recognizing the validity of these arguments, something must be said in favor of a proper adjustment of the home worship program in keeping with the drive and grind of modern life. With a deep-seated desire for the cultivation of the spiritual life of my people in the home, the idea of the Home Worship League originated.

Through pulpit and weekly bulletin built up over a period of weeks, I prepared the way for my "Home Worship Sunday." On this climaxing day, I preached from Gen. 18:19, on "The Altar in the Home" stressing the (1) "Scriptural Precedents of the Family Altar"; (2) "Spiritual Gain of the Family Altar"; (3) "Technique of the Family Altar in the Modern Home."

At the conclusion of this service I presented a pledge card for family signatures the form of which follows:

HOME WORSHIP LEAGUE

Believing that I owe to my God, my home and myself the enrichment of my Christian life, and

Recognizing my responsibility to my family for co-operation and leadership in the development of Christian ideals and practices

I pledge myself, by God's help, to establish and maintain a time for the daily reading of God's Word and prayer with my family.

Husband's Signature.....

Wife's Signature.....

Address

(Signatures of both husband and wife desired)

More than one hundred families signed these cards the first Sunday. Many parents asked their children to sign with them, their signatures being placed on the back of the card. Adjustments had to be made in divided homes, but the blessing accruing from this effort we believe is immeasurable.

We are following the signing of these cards by a personal letter to each home and by suggesting scriptural reading schedules each week in the church bulletins. We suggested that some might prefer the Daily Readings as given in the Sunday school quarterlies.

The co-operation by those who already maintained family altars encouraged the laggard and timid. We are reaping gracious benefits from the Home Worship League.

Here is my idea, what is yours?

Broken or United Families?

The most ancient descriptions of the Jewish Passover represent the whole family—father, mother, sons and daughters—staff in hand, standing about the table eating the Passover. They thought of themselves as a unit, under the protection of God, ready to go forth to the promised land. The greatest peril to Christianity is lack of family solidarity in the service of our Lord. What about your son and daughter? How rare today are family pews, with the father looking happily at his family worshipping God!—Editorial Note in *The Watchman-Examiner*

**Open Letters to a Young
 Minister's Wife**

By a Minister's Wife

NUMBER TWO

Dear Ann:

I told my husband what I was going to write to you about this month and asked him if he had any suggestions to offer you on "How to be a good wife to a minister," and what do you think he said? "Tell her to sew his buttons on." Well, I'm not sure but that is a good place to start, after all. For a preacher is a man and has all the needs of any other man besides a few special ones, and buttons are even more important in his life than they are in other men's lives. I can see how an insecure button could wreck a perfectly good sermon. However I am not going to moralize about buttons but just use the button to hang a point on, and that is, that a preacher needs a wife who is as good a housekeeper, as good a cook, as devoted a companion as any other man requires and besides being all that, his wife should have a sympathetic understanding of his needs as a minister as well as his needs as a man.

I knew one preacher's wife who was a meticulous housekeeper and kept both her house and her husband immaculate. But she never seemed to sense the fact that the poor man needed any time to himself. He was around the house in the morning, and she had a lot of work to do so why should he not help her? Well, now, I think any man, especially a preacher, ought to help his wife when she gets in a tight spot and I was certainly pleased when I visited you last summer to see how John took hold and helped you finish up the odds and ends sometimes so you could go out calling with him. But I am sure you can see that with a man around the house so much, there might be a possibility of his wife losing her respect for the sacredness of his time and keeping him washing dishes when he ought to be in his study. And that reminds me of another thing that pleased me when I was there with you. I saw that you recognized John's need of privacy and even though you had so few rooms, John had a room to himself where he could shut himself in with God, his books and his typewriter and pray and study in seclusion. No one but a preacher knows what that means. We made the mistake once of having a combination study and bedroom but I saw it was very hard on my husband for I was always wanting to do something in that room just when he needed to be alone and I really believe his ministry was somewhat hindered. We rearranged the sleeping rooms for the whole family in order to give him a really private study and believe it or not I saw an improvement in his work and preaching. He has since expressed his appreciation of the change many times. I do not have a guestroom now but that is not nearly as important as it is for my husband to have a study.

Another thing that I see you have already learned is that John would rather have a new book than almost anything else. It must be hard on a preacher whose wife begrudges the money he has to spend for books. I say, he has to spend, because a preacher needs books as he needs bread. He cannot live without them. If his wife understands this she will not be too hard on her husband if he comes home with a new book when she told him just yesterday that the pillow cases were about all worn out. (You had better not let John read this letter, Ann, because he is only human after all and he might get the idea that a preacher is the "hub" in his home with everything revolving around him and his work. We would not want him to lose his sanctification just because we gave him an exaggerated sense of his importance in the scheme of things.) But the truth is, that a minister's home life should be one of the greatest contributing factors to his success. Only a woman who shares his own purpose and viewpoint with regard to the work of God will have the consecration to be a good wife to a minister and provide him with a proper home background. If you think about that, I am sure you will see what I mean.

I sometimes think that the preacher's wife and family are called upon to make greater sacrifices than the preacher himself and unless his wife has a proper viewpoint and a thorough consecration she will be tempted to resent the price she pays and the minor role she plays. Right there, perhaps, is the reason a minister's wife who is as talented as her husband has sometimes hindered his work either by engaging in some secular work to her liking or following a separate career as taxing as his own or overshadowing his personality and usurping his place of leadership in the church. I am not worried about your ever doing anything like that, Ann, and yet any of us can be tempted.

Nature usually manages to pair off people with contrasting personalities. This is especially fortunate in the ministry. In a minister's life there is need for great versatility and sometimes he himself may be lacking in some elements of his personality. If his wife's nature is a complement of his she can often compensate wonderfully for his lack. For instance, you know how glad we all were when Philip Holmes married Jennie Lee. He has such an engaging and winsome personality and gets on with people so well and he is spiritual and earnest, but he does love to take the line of least resistance. We knew Jennie would keep him everlastingly at it until he finished his preacher's course and got ordained and she would never let him get lazy. She is just everything he is not, and together they ought to accomplish a great deal in the kingdom. To illustrate, again, what I mean, I will have to be a bit personal. In comparing notes with another minister about his wife going calling with him I learned that in their case—he is the one who never likes to stop visiting but is apt to stay too long in one place unless his wife keeps reminding him that they have other calls to make—while in our case I am the one who lends the sympathetic ear and voice to the conversation and

my husband has to give the gentle hint that it is time to go. I often tell him he makes more calls when he goes alone but of course, as you well know, there are some places where I really feel I ought to go and a man, alone, would be handicapped.

I really must close this letter, Ann, although there are some other points I want to touch on. But I guess I will just have to deal with those in my next letter.

Hoping to see you at the Preachers' Meeting, I am,

Lovingly yours,
HOPE VINCENT.

The Invitation

Horace G. Cowan

IT IS the invitation given in revival meetings to sinners to seek salvation, or to Christians to come for entire sanctification, that is now under consideration. It appears in different forms, according to locality, the age in which we live, or the custom of the evangelist or pastor extending it; but in general two methods have been or are employed to persuade sinners to accept the terms of the gospel.

The old form of invitation, in use fifty years and indefinitely longer ago, seems to have become obsolete in most parts of the country. But few preachers or people of the present day, apparently, know what it was and how it reacted upon the audience in the progress of the meeting. It is retained in the memory of some septuagenarians and other old people, together with the wish that it might be revived; but it would be looked upon by the present generation of evangelists and church attendants as a curious relic of old times which are never to return. That the memory of it may not die with the few who have used or heeded it; that future generations may know what it was like and how it operated, this portrait of the old invitation is brought to view.

The pastor in those days was his own evangelist, as a rule, except at campmeetings, when other pastors were drafted for service. Those were the days when people believed the whole Bible and when preachers, like the old prophets, preached "thus saith the Lord." The preacher delivered his sermon with the conviction that he was an ambassador for Christ and whether men would hear or whether they would forbear, he must be true to his calling. Then he would extend the invitation: looking his audience straight in the eye, he appealed, warned, exhorted and applied the truth to the spiritual need of his hearers; he concluded by inviting sinners to the mourner's bench, and opened the way by asking the congregation to stand and sing a hymn of invitation, which was frequently:

*Come, ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love and power:
He is able, he is willing; doubt no more.*

The entire seven verses of this hymn were frequently sung by the brethren, and some of the sisters, standing behind the mourner's bench, without an instrument, facing the congregation, which usually joined in the singing. If there was conviction on the sinners it was not uncommon for men and women to leave their places and start for the altar—the mourner's bench—and having reached it to kneel and begin to pray audibly and with tears for mercy upon their souls.

Meantime there would be prayers and other songs, with instructions to the seekers, and the invitation was thus continued until all who could be persuaded to come to the altar were there; and presently some mourner would rise from his knees with the shine of salvation on his face and a shout of victory on his lips. Then the song would be:

*Shout! shout! we're gaining ground—
Oh, glory, hallelujah!
The power of the Lord is coming down—
Oh, glory, hallelujah!*

But that is another story; we started out to speak of the invitation, which has taken on a new form.

The evangelist now concludes his message with a brief prayer, then says, "While all heads are bowed, and all eyes closed, if you want an interest in our prayers, please lift your hand." This method would have been impracticable in the old days, as all knelt in prayer, and if perchance a hand was lifted it would have been difficult to say whose hand it was. But now the evangelist knows whose hand is lifted, and he responds with, "Thank you. Is there another? Yes, thank you," and so on until all who intend to lift their hands have done so; then the audience is asked to stand and sing, "Almost Persuaded," which with its doleful ending of "almost but lost," is in contrast with the joyous testimony of that former hymn of invitation, "He is able, He is willing; doubt no more." Those who have raised their hands are invited to come to the altar for prayer, and it may not be denied that souls actually find salvation through this method; but that it is an improvement upon the older method is a proper question.

Perhaps the older form of invitation may not be revived, but may not the present one be improved? With the old method it was not difficult to see who had been brought under conviction through the sermon and exhortation, and if they made no move toward the altar to approach them with a personal plea to seek salvation was then felt to be a duty on the part of pastor or some Christian. Personal work in the congregation seems to be a thing of the past also. Would that it might be revived.

Forms are not essential to salvation, and may easily become like "the letter that killeth," and it is "the Spirit that giveth life." There must necessarily be some method of approach to the sinner, and that form in which the Spirit has the right of way should be employed.

GENERAL CHURCH PROGRAM

Attention, All Pastors

General Superintendent Morrison

THE General Superintendents suggested, and all the District Superintendents at their recent "Superintendents' Conference," held in Kansas City, approved of an "All Day Fasting and Prayer," to be held March 4.

We are herewith earnestly entreating all pastors to observe this day, thus solemnly set apart by the officials of the church. We believe that such an observance will have a distinct advantage to the individual member who fasts and offers special prayer on that date, and we also believe that it will have a mighty influence in releasing God's presence and power upon us and among us.

Fasting—when united with sincere prayer—enables God to do what otherwise He cannot do. In some wonderful but realistic manner it offers to Deity a medium through which and over which He is able to operate. It furnishes Him a channel by means of which He can release His power and accomplish things in the realms of the human. This being the case, how important, how necessary, how *obligatory* it is for all His people periodically to provide for Him such a medium.

How much the church—how much the world—needs a mighty, convicting manifestation of God. Nothing will enable Him thus to manifest Himself better than a day of solemn avoidance of customary food, and an earnest, prolonged season of prayer.

The history of God's people in the past proves this. By sincere fasting Moses induced God to spare traitorous Israel, when He had determined to destroy it. Fasting released God in restraining power upon the robbers and bandits who lay in wait for the band of unarmed Jews when they marched through the howling wilderness under Ezra, to rebuild Jerusalem. Fasting on the part of Queen Esther and her associates brought God down upon a wicked Haman, took sleep from the eyes of a king, caused the remission of a death decree and brought victory and release to the jeopardized people of God.

It caused God to spare the wicked city of Nineveh, shielded the impious Ahab from the arrows of divine wrath, rewarded the faithful Nehemiah, and brought to the Godlike Daniel a visitation of angels. Jesus, our Lord and Master, placed His divine approval upon it, and gave its virtues repeated practice! He pronounced that it was the means of casting out a certain kind of demon, and declared that after His ascension His followers would faithfully resort to it as a great means of grace till His return. The New Testament church was operated largely by means of it. Paul approved of it and practiced it.

Since New Testament days every great Christian

leader has been a faster. Savonarola fasted till the first real revival of the dark ages broke and spread throughout Italy. Luther fasted and precipitated the mighty Reformation called by his name. Calvin fasted and laid the great city of Geneva at the feet of his divine Master. Knox fasted and delivered Scotland. Wesley fasted and released God in the wonderful Methodist revival that changed as putrefying an age as the world has seen. Jonathan Edwards fasted and led a quarter of a million souls to God. Finney fasted and changed the moral atmosphere of the United States just prior to the Civil War.

Nazarenes need to fast. We need to release God upon ourselves. We need to release Him upon the nations of this age. We need to release Him upon the friends, neighbors and acquaintances that we all contact by the hundreds. The leaders of our church have summoned us on the 4th day of March, to a solemn observance of this mighty means of grace. O child of God, follower of Jesus, the Master, join, we beg of you, in observing this wondrous medium for releasing God upon this day and time.

Pastor, call your people to observe this date! If they cannot, or will not fast three meals, let them fast two. If they cannot venture to observe two, let them omit only one, but urge all to observe it in some measure! And Pastor, set the example—*keep it yourself!* God will graciously answer the Church of the Nazarene and meet us at the point of our great need!

MINISTERIAL RELIEF

E. J. Fleming

Nazarene Ministers' Retirement Fund

FOR years—yes, 19 of them—the Ministerial Relief Secretary has labored, preached, exhorted, prayed, and shed tears for a definite plan for the old age care of the ministers of the Church of the Nazarene. The General Assembly of 1928 endorsed a contributory plan that was submitted to it but referred it for further study and consideration. The General Assembly of 1932 adopted a plan and ordered it put into operation. But due to the efforts being made at Washington to pass a social security law, hoping that when passed it would provide for ministers, adoption of our Nazarene plan was postponed. The servants and employees of the church were left out of the federal social security plan. The General Assembly of 1936 referred a plan to the General Board with power to act.

The recent Superintendents' Conference raised a committee and the committee reported to the conference recommending that two homes be provided for aged ministers and that the pension plan be made operative with ministers paying into the fund fifty cents a month or \$6 a year. The conference, upon hearing its committee' report, raised a commission including the General Superintendents, to co-operate with the Department of Ministerial Relief in perfecting the plan. The commission held a meeting and recommended two homes and that the pension plan be put into operation on the basis of ministers paying 50 cents a month.

The Department of Ministerial Relief, acting upon the commission's report, and after thorough consideration of the home idea, agreed that it would be inadvisable to secure homes for aged ministers at this time. The department labored diligently to perfect the pension plan, reported it to the General Board and it was adopted and will become operative as of February 1, 1938, or as soon thereafter as printed matter can be produced and the necessary administrative arrangements be made. The plan will be known as Nazarene Ministers' Retirement Fund.

The plan provides for all ministers and missionaries, evangelists, schools and institutions operating under the auspices of the church. Full information will be mailed out to all workers as soon as literature is ready, which may be not earlier than March.

Christmas Fund Brieflets

RECEIPTS on the Christmas Fund have been very encouraging. Yet many pastors and churches have not responded. There is time yet to take an offering and send it in for this most worthy cause. Christmas for the Christmas Fund is every day in the year.

A District Superintendent was stricken down with illness. A check from the Christmas Fund paid a hospital bill.

A pastor and his wife were in an auto accident and suffered disability. A Christmas Fund check helped pay necessary bills for them.

An aged minister needed help on his winter's fuel bill and some other necessities of life. The Christmas Fund helped supply these needs.

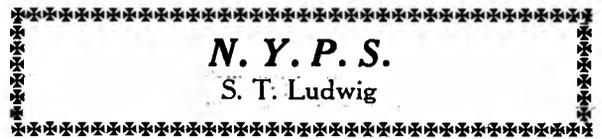
Another aged minister was in need of winter clothing and the Christmas Fund met that need.

A pastor had been ill and under the doctor's care and temporarily disabled. The Christmas Fund helped bridge the gap in finances needed to pay the bills.

An aged minister was in the hospital for treatment for dread cancer. A check from the Christmas Fund helped pay the cost of excellent care and medical attention.

Did your church take an offering at Christmas time for this fund?

It is not too late. Any time from now to—the time you take it. Why not in March or April?



A Vital Message

BEGINNING with Sunday, March 13, the Topic Committee of the General Council has prepared a series of six devotional lessons centered around the theme, "Christ, the Savior and Lord." This particular unit closes the Sunday following Easter with the thought, "The After Easter Challenge."

This Christ-centered unit of devotional program material for the N.Y.P.S. is part of a church-wide crusade for the deepening of the devotional life of our young people, which the General Council is sponsoring. The material presented in these lessons will be challenging and worth while. The lessons plans are submitted in a unique and interesting way by Rev. Hugh C. Benner, pastor of Spokane, Washington, First Church. Preceding the plans is an apt illustration by Adeline Beam and the general introduction by Professor Ralph Earle of Eastern Nazarene College.

There can be no question that young people today need to recapture the message of Christ as revealed to us in His personal life and ministry. He has the only answer for the doubt and uncertainty of this age. He offers youth the only hope for escape from the chaos of our troubled times.

It will be a matter of great service to the local leaders in the N.Y.P.S. if the pastor will give some thought and attention to this series. The pastor's interest and encouragement will be a special inspiration to our young people and of untold value to the success of the undertaking. The General N.Y.P.S. organization will gratefully appreciate the support of the pastors in getting this *vital message* of Christ to our young people.

If you do not have access to a copy of the March *Young People's Journal*, a three-cent stamp enclosed with such a request will bring a copy to your study.

A MINISTERIAL MENACE

(Continued from page two)

off fishing, or jollifying around with boon companions eating midnight meals. Think of the people who hear pastors preach once and then because there was so little to challenge thought in the discourse never come again. Think of the debts on churches and parsonages unpaid, budgets ungathered, pastoral calls unmade, good books unread, prayers untingered with passion, sermons carelessly and indifferently prepared, discourses devoid of holy passion uttered in unctionless pulpits, services indolently got through with, souls lost and damned, all because of sloth, laziness and aversion to hard work on the part of some of the men and women in the ministry of the Church of God.

The Hidden Treasure

After the death of an aged woman, those whose names appeared in the will received what was due to them. The Bible, which had not been bequeathed, no one seemed to want. But a nephew took it, saying laughingly, "Some day, I may have a look at it." One wet evening, not being able to go out, he began aimlessly turning over the leaves, and found two gummed together. It was the work of a moment to separate them with a paper knife. Great was his surprise to see a banknote for one hundred pounds, and a piece of paper, on which was written: "You who find this prove you are interested in the Word of God, and are anxious to read it. This banknote is yours. Use it wisely, and remember that it is not nearly so valuable as the unsearchable riches of Christ to be found here." It is only right to add that the young man did read the Bible, and eventually found his way to the foot of the Cross.—*Christian Faith and Life.*

Ramblings from the Roving Correspondent

IS IT true that some ministers take themselves too seriously? *Themselves*, I said, not their work. I wonder if such a state of mind could be responsible for the habit some preachers have of preaching and especially reading the Scripture in a ministerial tone? Or would *sepulchral* be a better descriptive word? And come to think of it, could the same thing be the cause of a few (happily *very* few) preachers adding *ahs* to every third or fourth word, and especially when they pray—"Oh, *Lordah*, we thank *Theeah*."

It seems to me that a minister should strive to be natural, unassuming, unpretentious and genuine.

I recently read a statement to the effect that preachers and teachers as a class reacted less favorably to criticism than any other group. Of course if a person takes himself too seriously he will resent even constructive criticism.

One minister of my acquaintance, a good, earnest man, seems to be continually struggling under the weight of his importance. Everything about him speaks of it—his gait, his physiognomy, his speech—why he actually articulates his words "as though every word he uttered was inspired."

My ideal minister has enough dignity and poise that people of culture enjoy his society; his manner is so sympathetic and interested without taint of patronage that the poorest parishioner feels a sense of personal worth in his presence and children love and trust him because of some quality that we oldsters are too dull to analyze.

Hints to Christian Workers

H. B. Garvin

VI. HOME MISSIONARY SUGGESTIONS

SECURE the best possible location when starting a new work, and see to it that the surroundings are neat and attractive. Always welcome all classes of people, but plan more especially for the middle, or common class.

Give special attention to the personnel of your home missionary workers as to adaptability, personal appearance and dependability. Such care will guarantee the best possible results.

The matter of making new contacts is of great importance. Use simple, but attractive methods of advertising. Wherever it is at all possible make use of the daily press. Prepare your copy for the paper with great care, double space with a typewriter; but be brief, neat and to the point. Do not expect too much from the press. Bear in mind that they want news only unless they ask for a sermon. Avoid the use of theological terms when reporting church work.

When conducting public services give attention to the following brief rules:

1. Begin and close your services promptly on time.
2. Do not allow your services to drag. Keep the people awake and surprised. The element of interest is vital.
3. Get as large a per cent of the people as possible to sing, or to otherwise respond in the public service. This will lend co-operation.
4. Retain a pleasant and self-possessed attitude before your audience. Under no circumstances give way to public criticism and abuse. Such a manner is unfair, unchristian, and unprofitable.
5. When preaching be well prepared; let your introduction be brief; preach logically, vitally, and to the point. Learn to quit when you are through; and present the altar only when there is an indication that the people are prepared to yield. Ordinarily try to condense your sermon within a period of 45 minutes, if at all possible.

Christian workers should be careful and conservative toward the opposite sex at all times, and especially wise in altar work.

When starting a new work in a large city it is advisable to operate for several months as a mission before perfecting a church organization. This will give you a chance to try out your people, and may enable you to wisely eliminate an undesirable element from your organization.

Wherever possible and feasible purchase vacant church buildings, rather than to build. This plan will come nearer getting the general support of the community for your undertaking. But when it becomes necessary to erect a new building, build modestly, neatly and economically, avoiding the curse of a big debt.

Avoid frequent and haphazard methods of financial solicitations for religious purposes in any community. Such a course is likely to bring the church into disrepute.

In starting home missionary work in new fields, seek first to establish worth while centers of fire in the larger cities. Avoid the establishment of small and struggling churches in obscure places. Such places may later be reached by local preachers and gospel bands working from the larger centers.

BOOK CHATS



P. H. Lunn

A VERY new book that delighted the heart of the Book Man was *THE PREACHER OF TODAY* by John A. Morrison (Warner Press, \$1.00). It is not a textbook on preaching, neither is it a book on methods and technique. It is rather a volume of intimate chats on the various aspects of a preacher's life and work. Its special appeal is to student preachers and those just starting to preach.

This man Morrison writes smoothly, easily and yet with an unmistakable air of authority which his more than twenty-five years of preaching and teaching entitle him to do.

It is a well balanced book for it starts with a general discussion of the preacher of today, his call, beginning his work, his gifts, his contacts with and relation to the world, his most grievous fault (being uninteresting). One chapter, "The Dimensions of a Sermon," might well be read by all preachers—neophytes and veterans. The same can be said of the two closing chapters, "The Preacher in the Midst of Mystery" and "The Master Preacher." In the latter the preacher's Model and Example is held up as an ideal for all those who have obeyed His call, "Follow me and I will make you fishers of men." The thought just struck me that were I a District Superintendent I would get a copy of this excellent book and pass it from parsonage to parsonage in my field. But that sounds like sales promotion, does it not? Forgive me.

One type of book in which preachers seem to be increasingly interested is that one containing material for work with children. Well, here's a new one and a very good one in that classification—*A YEAR OF CHILDREN'S SERMONS* by Joseph A. Schofield, Jr., (Cokesbury, \$1.50). As the title suggests, the book gives fifty-two "Sunday morning talks planned to meet the special interests and spiritual needs of children." They are equally suited to the needs of a Junior church or group supervisor or a teacher of children. Each sermon is based on a text of scripture with the development skilfully executed so as to hold the attention of the youngsters. The applications are not strained and are happily adapted to the understanding of a junior audience. For some of the messages simple objects are needed; others call for no material whatever. It is a worth while volume, if you ask us.

An exhaustive exegesis of the Book of Ruth is found in *RUTH'S ROMANCE OF REDEMPTION* by Edward Boone, published by the author (\$1.15). The thought of redemption is emphasized and the book is written from a historical, dispensational, typical and prophetic standpoint. In one chapter Boaz is set forth as a sevenfold type of Christ. In another chapter Ruth is characterized as a sevenfold type of a sinner. This volume of 208 pages painstakingly analyzes and outlines the beautiful story of Ruth and applies its teachings.

William Jennings Bryan's favorite poem contains the words:

"He who from zone to zone
Guides through the boundless sky thy certain flight,
In the long way that I must tread alone,
Will lead my steps aright."

ILLUSTRATIONS

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

A few years ago in Topeka, Kansas, the Sunday school superintendent and the pastor were visiting the sick in one of the hospitals. They came to one man who was a wicked man and at one time weighed two hundred pounds, and was very strong; but cancer of the stomach had brought him to the deplorable condition in which the men found him. He weighed less than one hundred pounds and was dying. The doctors had made an incision, but sewed him up saying, "No hope."

This man asked them to pray for him to get saved. They did and God saved him. He then said, "Could the Lord heal me?" They told him yes, but felt a bit doubtful. He said, "Then let's pray." To make a long story short the Lord healed him and he was soon able to walk and come to church. He was a happy man, but a few months later in a revival the Lord gave him light on holiness. But the old devil got in and told him "not to get too religious." As a result he backslid.

One day soon after he was walking down the street and fell down on the pavement. After being rushed to the hospital and making an incision, the doctors saw small sores which were enlarging rapidly. The doctors could give no name to his disease as they had never seen anything like it before. He soon died cursing the very God who had saved him from his death bed. It is dangerous to walk against the divine light of God.—Submitted by J. ERBEN MOORE, JR.

Consecration

A man out in the West had a great cattle ranch, and a wife and a son. The son had left some time before, and he did not know where he was, except that he was out in sin. One night a minister was holding some meetings in a tent on the man's ranch. At the close of the meeting one night the man came to the preacher's room and said, "I have come to talk with you. I have prospered, but I have done it in spite of the fact that I have lived a wicked life. I want you to tell God in prayer, that I have 2,000 acres of as fine cattle land as there is in the West, and that I, tonight, give it to Him. Tell God that I have 10,000 head of as fine cattle roaming over these prairies, and that I give every one of them to Him. Then tell God, that I have the worst boy in all this world, somewhere, and I will give Him my boy, too." And the preacher with broken heart, told it all out, and was rising from his knees, when the man said, "Hold on, preacher, something else has come to me. Tell God that I will give myself to be a workman, a cattle rancher, if He will, and I will let Him fix my salary, and all that I make beyond that is His." And the preacher told Him. At the end of the next week, when the meetings came to a close, there rode into that little town, a handsome young fellow, who made his way over to his father's tent, and flung his arms about his neck, and said, "Dad, I have

given my heart to Jesus out there in Colorado, and I have come home to tell you about it." (*Dawn*)—Submitted by NEAL C. DIRKSE.

Forgiveness

The captain of a boat on which John Wesley was once sailing discovered his servant drinking his finest wine. The captain became highly incensed and demanded that the servant be put into irons immediately. Wesley, overhearing the remarks made by the captain, begged him to forgive his servant. The captain's loud voice bellowed out, "I never forgive." "Then," said Wesley, "I hope you never sin." The captain, acknowledging the rebuke, became humbled and forgave his servant.—Submitted by NEAL C. DIRKSE.

A skeptic who was trying to confuse a Christian colored man by the contradictory passages in the Bible, asked how it could be that we were in the Spirit and the Spirit in us, received the reply, "Oh, dere's no puzzle 'bout dat. It' like dat poker. I puts it in de fire till it gets red hot. Now, de poker's in de fire, an' de fire's in de poker." A profound theologian could not have made a better answer.—Submitted by H. H. WILLIAMS.

Scripture Diet

A poor and simple-hearted African once went to the kind missionary and said that his dog had torn his copy of the New Testament, and swallowed some of it, and he was grieved about it, for the dog was very valuable.

"But," said the missionary, "why do you grieve so? You can get another Testament, and the leaves will not hurt the dog."

"But," said the heathen, "that is what I fear. He is a good hunter, and a good watchdog, and the New Testament is so full of gentleness and love, that I am afraid he will never be of any service again."—Submitted by H. H. WILLIAMS.

Told to me by a young woman; a true incident which happened near Upton, Mo.: Three boys took dinner and went to the woods for a picnic. The mother said, "Boys, don't go near the cave, because if you do, I feel sure something serious will happen." They ate their dinner and then one boy said, "I'm going into the cave." Of course the other two did not wish to be outdone, and so they too agreed to go in a little way. All three started in and finally came to "Jacob's Ladder" in the rock wall which led up to a small hole, beyond which were many corridors. Two of the boys went up, but the third could not climb so well. He stayed at the bottom and shouted to the others as they made their way into the labyrinth beyond. They exchanged yells until they were so far away the boy on the outside could not hear them. They went into the cave about noon and the boy waiting became alarmed when four o'clock came and they were still out of hearing. He went back to town for aid. The alarm spread fast, and soon the parents of the boys, together with several of the townspeople arrived at the mouth of the cave and, finding the boys were still out of sight and hearing, they decided the best thing to do was to pray. So they all knelt there at the foot of "Jacob's Ladder" and prayed that God would send the boys out safely.

Meanwhile the two adventurers wandered in the deep recesses with the aid of only one small flashlight, their lantern having gone out some time before. After several hours' wandering and despairing of finding their way out, they came to a river. One said, "Oh, well, we might as well jump in the river as starve to death." But the other boy said, "I know Mother is praying, and Uncle is praying, so let us pray, too." So they knelt down and prayed,

committing themselves to God, then arose and went on. By this time the sun was down, the evening church service was postponed and about fifty people were gathered together in prayer for the lost boys. They went in again to the foot of the ladder and called. This time the boys were close enough to hear the call, and after a short while came staggering out, exhausted and tired, with dirty clothing and bruised hands.

Because of disobedience man today is wandering through the tangled dark corridors of sin, on his way to destruction. If it were not for the prayers of the saints and tender mercy of God they too would give up and sink into the icy waters of eternal death. But the call is sounding out for them. The Christians are praying, conscience is prodding, Christ is pleading, and if they will heed the invitation, they too may even yet be rescued, and come out into a large place where the sunshine of God's love dispels all darkness and gloom. How responsible we are for those we may rescue by our life and testimony!—Submitted by K. R. SLATE.

Salvation Hindered by Unforgiving Spirit

While engaged in a revival meeting in Lowell, Mich., in January, 1935, it was on a Saturday night service, I had preached on the subject, "The Reasons of Excuses." God greatly used the message and there were a number of seekers at the altar for pardon and purity. At the close of the service a middle-aged man came forward and expressed his appreciation for the sermon and service in general, but he said, "Preacher, I do not expect I will ever be saved." I said, "My dear brother, there is nothing impossible with God and our Christ. He has promised to save the 'who-soever.'" "That may be so," he replied, "but here is my story. Back in Lansing, Mich., in 1929 I was keeping company with the wrong crowd, a crime was committed, but not by myself. I knew who was guilty, however, but kept still about it. Some days after I was arrested, brought to court and convicted on circumstantial evidence, and received a five-year term in Jackson State Prison. I did not reveal the man's name who was guilty, I took the 'rap,' but I will never forgive the dirty dog, if I go to hell for it. I do not know where the guilty man is today, I have never seen him from that day to this, but if I ever lay eyes on him, I intend to kill him on sight." I was saddened by such a confession, and replied, "My dear friend, as long as you take such an attitude as that you are sure to lose your soul. Jesus has said, 'If ye have aught against any... if you do not forgive, neither will your Father which is in heaven forgive your trespasses!'"—Submitted by RAYMOND V. SMITH.

Knowing Jesus in Death

A young American minister met with an accident that speedily brought him to his grave. As death approached, his mind began to wander; he gave strange replies to those who questioned him, and seemed to take no notice of those who carefully tended him. Life was fast failing. His friends gathered round the bed to take a last farewell. His aged father, thinking to arouse him, asked, "Do you see me, my dear son?" He said, "No." "Do you hear me?" was the next question. Again, he replied, "No." "Do you know your father's voice?" "No." His sorrowing wife came and bent over him with similar questions, but he did not heed her. Then his little child was brought, whose arms had often been entwined around his neck, but to all questions relative to the loved ones the reply was still "No." At last his father said, "My darling boy, do you know Jesus?" His dim eye brightened for a moment, and in a calm clear voice, he replied, "Oh, yes! I know Jesus! I have a steadfast trust in Jesus!" One hour later he died (S. M. Haughton).—Submitted by W. W. GLENN.

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

Hints on Holiness

MANY fail of entire sanctification because they are unwilling to give up all polluting habits and separate themselves from everything vile and corrupting. They are constantly touching, tasting, or handling things that are unclean. Multitudes cannot be right with God because they are wrong with themselves and men; we must be right with men if we would be right with God.

"In seeking entire sanctification, convictions, resolutions, and good desires are not enough; there must be an actual abandonment of all iniquity and a turning away from all polluting habits.

"In real repentance we turn away from sin and put away all that outwardly defiles us; in regeneration the power of sinful habit is broken and the new life, with the principle of holiness, is imparted. The regenerate soul, in the light of the Holy Ghost and the Word of God, discovers in himself a remaining sinful nature—developing itself in pride, anger, impatience, selfishness and impure lusts of the body as well.

"That such may be 'without spot, or wrinkle, or any such thing,' the blood of Christ must be sought by faith to cleanse the 'spirit, soul and body,' and pervade the whole nature with the spirit of holiness."—J. A. WOOD, in *Perfect Love*.

The doctrine of the necessary indwelling of sin in the soul until death involves anti-scriptural consequences. It supposes that the seat of sin is in the flesh and thus harmonizes with the pagan philosophy which attributed all evil to matter. The doctrine of the Bible, on the contrary, is that the seat of sin is in the soul; and it makes it one of the proofs of the fall and corruption of our spiritual nature, that we are in bondage to the appetites and motions of the flesh. Nor does the theory which places the necessity of sinning, in the connection of the soul with the body, account for the whole moral case of man. There are sins, as pride, covetousness, malice and others, which are wholly spiritual; and yet no exception is made in this doctrine of the necessary continuance of sin till death as to them. There is surely no need to wait for the separation of the soul from the body in order to be saved from evils which are the sole offspring of the spirit; and yet these are made as inevitable as the sins which more im-

mediately connect themselves with the excitements of the animal nature."—RICHARD WATSON.

"It seems to me beyond question, as a matter of experience both of Christians in the present day and of the early church, as recorded by inspiration, that in addition to the gift of the Spirit received at conversion, there is another blessing corresponding in its signs and effects to the blessing received by the apostles at Pentecost; a blessing to be asked for and expected by Christians still, and to be described in language similar to that employed in the Book of the Acts. Whatever that blessing may be, it is in immediate connection with the Holy Ghost; and one of the terms by which we may designate it is 'to be filled with the Spirit.'"—J. C. CUMMING, in *Through the Eternal Spirit*.

"To me it seems very manifest that the great difference in ministers, in regard to their spiritual influence and usefulness, does not lie so much in their literary and scientific attainments as in the measure of the Holy Ghost which they enjoy. A thousand times as much stress ought to be laid upon this part of a thorough preparation for the ministry, as has been. Until it is felt, acknowledged and proclaimed upon the housetops, rung through our halls of science and sounded forth in our theological seminaries, that this is altogether an indispensable part of the preparation for the work of the ministry, we talk in vain and at random of the necessity of a thorough preparation and course of training.

"I must confess that I am alarmed, grieved and distressed beyond expression, when so little stress is laid upon the necessity of the baptism of the Holy Ghost. Of what use would ten thousand ministers be without being baptized with the Holy Ghost? Ten thousand times ten thousand of them would be instrumental neither in sanctifying the church nor in converting the world."—CHARLES G. FINNEY, *Compiled* by G. W. RIDOUT, in *Pentecostal Herald*.

Holiness Text Analyzed

The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord

Jesus Christ. Faithful is he that calleth you, who also will do it (1 Thess. 5:23, 24).

1. The source of holiness.
2. The nature of holiness.
3. The extent of holiness.
4. The preservation of holiness.
5. The guaranty of holiness.

—L. A. REED.

If You Want Him as Much as—

If we want God as much as the astronomer Herschel wanted the distant stars, with such sincerity that he would sit all night on a balcony in the wintry winds with an awkward telescope; if we want Him as much as Edison wanted an electric filament, so that he would experiment with six hundred different substances that he might get his radiant light—if we hunger like that for God, we will not complain about difficulty; we will quit arguing and postponing and begin this very hour to seek Him!—ROBERT M. BARTLETT, in *Wesleyan Methodist*.

Interpretations of Love

Patience is love on the anvil, bearing blow after blow of suffering.

Zeal is love in the harvest field, never tiring of toil.

Meekness is love in company, when it vaunteth not itself.

Perseverance is love on a journey, pressing on with unflagging step toward the end.

Joy is love making its own sunshine, where others see nothing but gloom.

Power is love driving the soul's chariot wheels over all opposition.

Gentleness is nothing but love in her own sweet voice and charming manner.—SELECTED.

My Prayer

O turn me, mold me, mellow me for use.
Pervade my being with Thy vital force,
That this else unexpressive life of mine
May become eloquent and full of power,
Impregnated with life and strength divine.
Put the bright torch of heaven into my hand

That I may carry it aloft
And win the eye of weary wanderers here below,
To guide their feet into the paths of peace.

I cannot raise the dead,
Nor from this soil pluck precious dust,
Nor bid the sleeper wake.
Nor still the storm,
Nor bend the lightning back,
Nor muffle up the thunder,
Nor bid the chains fall
From off creation's long enfeathered limbs.

But I can live a life that tells on other lives,
And make this world less full of anguish and of pain;

A life that, like the pebble dropped upon
the sea,
Sends its wide circle to a hundred shores.
May such a life be mine!

Creator of true life, Thyself the life Thou
givest,
Give Thyself, that Thou mayest dwell in
me,
And I in Thee.—HORATIUS BONAR.

The Logic of Evangelism

Either Christ is the Savior of men, to whom we should strive by all means in our power to bring all people, so that they may be cleansed, converted and added to the Church, or the apostolic gospel is a delusion and we should say so, and cease wasting our time and money and find something better for the world. If it is good to convert the heathen, it is good to convert our fellow citizens. If the work of the mission fields will die unless the missionaries continue to win people to Christ, so the work of our churches will die unless we turn our churches into soul winning centers, from which power shall go to the outside world which shall transform lives and society.—LIONEL B. FLETCHER, in *The Christian World*.

Pull in the Net

A minister came to Moody and said, "I wish you would tell me why we ministers don't succeed better than we do?" Moody replied, "You ought to pull in your nets—there are many ministers who can preach much better than I can but I pull in the net." The next Sunday this preacher took Moody's advice and pulled in his net and eight souls; he kept on until there were forty in the net. The preacher had found out the secret; the work of soul saving kept on and when he met Moody the next time he said, "Moody, I have had eight hundred conversions this last year! It is a great mistake I did not begin earlier to pull in the net."—*Pentecostal Herald*.

Why Jenny Lind Left the Stage

"The Swedish Nightingale," Jenny Lind, won great success as an operatic singer, and money poured into her purse. Yet she left the stage when singing her best and never went back to it. She must have missed the money, the fame and the applause of thousands, but she was content to live in privacy.

Once an English friend found her sitting on the steps of a bathing machine on the sea sands, with a Bible on her knee, looking out into the glory of a sunset. They talked and the conversation drew near to the inevitable question, "Oh, Madame Goldschmidt, how is it that you ever came to abandon the stage at the very height of your success?"

"When, every day," was the quiet answer, "it made me think less of this [lay-

ing a finger on the Bible] and nothing at all of that [pointing to the sunset], what else could I do?"—SELECTED.

The Value of the Little Place

Alexander Maclaren, speaking to a group of young preachers, once said, "I thank God that I was stuck down in a quiet, little, obscure place to begin my ministry, for what spoils half you young fellows is that you get pitchforked into prominent positions at once, and then fritter yourselves away in all manner of little engagements that you call duties, going to this tea meeting, that anniversary, and other breakfast celebrations, instead of stopping at home and reading your Bible, and getting near to God. I thank God for the early days of struggle and obscurity."

My Life

My life is but a weaving
Between my God and me;
I may not choose the colors,
He knows what they should be;
For He can view the pattern
Upon the upper side,
While I can see it only
On this—the under side.

Sometimes He weaveth sorrow,
Which seemeth strange to me;
But I will trust His judgment,
And work on faithfully;
'Tis He who fills the shuttle,
He knows just what is best,
So I shall weave in earnest
And leave with Him the rest.

At last, when life is ended,
With Him I shall abide,
Then I may view the pattern
Upon the upper side;
Then I shall know the reason
Why pain, with joy entwined,
Was woven in the fabric
Of life that God designed.
—SELECTED.

Prayer and Mental Hygiene

An eminent medical man, Dr. Hyslop, of Bethlehem Mental Hospital, London, says, "As one whose life has been concerned with the suffering of the human mind I believe that of all the hygienic measures to counteract depression of spirits, and all the miserable results of a distracted mind, I would undoubtedly give first place to the simple habit of prayer."—*Pentecostal Herald*.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near.

Sermons to Avoid

There are two kinds of sermons which I never want to preach. One is that which presents God so kind, so indulgent, so lenient, so imbecile that men may do

what they will against Him and fracture His every law and put the cry of their impertinence and rebellion under His throne, and then while they are spitting in His face and stabbing at His heart He takes them up in His arms and kisses their infuriated brow and cheek saying, "Of such is the kingdom of heaven."

The other kind of sermon I never want to preach is the one that represents God as all fire and torture and thunder cloud with a redhot pitchfork tossing the human race into paroxysms of infinite agony, rather than a God of loving, kindly warning, seeking to save the lost from coming wrath, a God who has no pleasure in the death of the wicked and delights in showing mercy and dealing with men in grace.—TALMAGE.

Faith Defined

Faith is a living, daring confidence in God's grace, so sure and certain that a man would stake his life on it a thousand times. This confidence in God's grace and knowledge of it makes men glad and bold and happy in dealing with God and with all His creatures; and this is the work of the Holy Ghost in faith. Hence a man is ready and glad, without compulsion, to do good to everyone, to suffer everything, in love and praise of God, who has shown him this grace; and thus it is impossible to separate works from faith, quite as impossible as to separate heat and light from fire.—MARTIN LUTHER, in "Preface to the Book of Romans."

Crisis and Culture in Christian Experience

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

"And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

"Except ye be converted and become as little children ye shall in no wise enter into the kingdom of heaven."

"Ye must be born again."

The crisis in Christian experience is all important but it is not final.

The altar may be the turning point, it is not the destination of Christian life.

Good, solid, sensible, old-fashioned Christian training and nurture supplemented by whatever of truth modern investigation has to teach us is still necessary to build staunch convictions, lasting loyalties, vital faith and deep devotion in growing boys and girls.

The poultry man recognizes there is more to raising chickens than hatching eggs. The farmer knows there is more to raising corn than planting seed. These things are necessary and fundamental, but their success depends on a continuous and well planned program of co-operation both before and after the points of crisis.

HOMILETICAL

A Preaching Program

Orval J. Nease

Morning Message—March 6

FUNDAMENTALS OF WORLD EVANGELIZATION

He showed unto them his hands and his side. . . . Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so I send you. And . . . he breathed on them and saith unto them, Receive ye the Holy Ghost (John 20:20-22).

INTRODUCTION

1. The disciples' shattered dream of Jesus the Deliverer.
 - a. The disciples' sun goes down behind Calvary.
 - b. The expulsion of Rome and the establishment of a temporal kingdom with Jesus as the King had been their hope.
2. The new vision of kingdom realization.
 - a. A truer and grander conception of Christ as King.
 - b. A world-wide inclusiveness.
 - c. A discipleship of sacrificial cooperation.
 - d. A spiritual kingdom of righteousness and truth.

I. CHRIST'S REVELATION TO THE CHURCH

Note—God does not demand an ignorant devotion.

1. He revealed a bleeding Christ as the world's Savior.

"He said, Peace be unto you, and when he had so said he showed unto them his hands and his side."

 - a. The world needs not a new religion, but a Savior.
 - b. Not teachers of ethics but preachers of the cross.
 - c. Our mission not to civilize but to evangelize.
2. He revealed His sufferings as motivation for our service.

"He showed them his hands and his side, and said, As my Father sent me into the world, even so I send you."

 - a. Unworthy missionary motives.
 - (1) Degradation among the heathen.
 - (2) The blessing which accrues to the church or individual which sends or brings the gospel.
 - b. Love for Christ the supreme incentive.
 - (1) "Simon, lovest thou me? Feed my sheep."
 - Not love of sheep but for

love of Christ.

- (2) Paul proclaimed, "For Jesus' sake."
- c. Not the need of the world but love of Christ constraineth.
3. He revealed His resurrection as the guaranty of their hope.
 - a. "All power is given unto me in heaven and earth, go ye therefore."

"No man taketh it [my life] from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:18).
 - b. The assurance of the Church's triumph.
 - (1) Not in finance, numbers, intellectuality or organization.
 - (2) But in Jesus Christ the "resurrection and the life."

II. CHRIST'S COMMISSION OF THE CHURCH

"As my Father hath sent me into the world, even so send I you."

1. Christ came into the world a volunteer.
 - a. God did not force Christ to die for the world.
 - b. The spirit of our service must be that of a volunteer.

"If any man will be my disciple, let him take up his cross and follow me."
 - c. A willing church would evangelize the world in a generation.
2. The Church has the same mission as Christ.
 - a. Christ came to "seek and to save that which was lost."
 - b. The Church is under obligation to every lost soul this side of hell.

"How shall we escape if we neglect so great salvation" is as much an appeal to the Church as to the world.
 - c. A Christ-touched life is a soul impassioned life.
3. The Church has the same message as Christ.

"I have given unto them the words which thou gavest me" (John 17:8, 14).

III. CHRIST'S EMPOWERMENT OF THE CHURCH

"He breathed on them and said, Receive ye the Holy Ghost."

1. Empowerment means the incarnation of the Spirit within our lives.

- a. This is more than being morally clean.
- b. A life filled with the Spirit of Christ.

"The Spirit of the Lord clothed himself with Gideon."
"A sword for the Lord and for Gideon" (Moffat).
2. Empowerment means absolute reliance upon the Spirit's power.

Paul may plant, Apollos water, but the Spirit must give the increase.
3. Empowerment means full reliance upon the Word of God.
 - (1) The Sword of the Spirit which is the Word of God.
 - (2) The Word of God needs proclamation.

CONCLUSION

1. Let us renew our fellowship with Christ.
2. Let us go forth for Christ.

Evening Message—March 6

"THE PLEASURES OF SIN"

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season (Heb. 11: 24, 25).

INTRODUCTION

1. Moses—the child of destiny.
 - a. A princess adopts a slave child.
 - b. The king's son forfeits his adoption.
2. Moses—the hero of faith.

I. THE PLEASURES OF SIN

1. Sin's pleasures must be conceded.
 - a. Gratification of ungoverned curiosity.
 - b. Impatience of restraint.
 - c. Search for self-forgetfulness.
 - d. Wild throeb of sensual delight.
 2. The characteristics of the pleasures of sin.
 - a. They are short-lived pleasures.
 - (1) They are dependent upon things eternal to the man.
 - (2) They are confined to the moment of indulgence.
 - (3) The greater the sin the greater the disappointment.
 - b. They will not bear after-reflection.
 - (1) There is guilt in them.
 - (2) Memory retains pictures that haunt.
 - (3) Conscience refuses to be silenced.
 - c. The more often enjoyed, the less enjoyment in them.
 - (1) Sinful indulgence palls upon the taste.
 - (2) The ability to satisfy is gone, the craving continues.
 - (3) The enjoyment has fled, the slavery remains.
- Note—The dope fiend and the drunkard illustrate.

- d. The pleasures of sin are most expensive.
 - (1) Money not the greatest cost.
 - (2) The sinner is physically old before his time.
 - (3) Intellect loses its freshness.
 - (4) The will becomes powerless.
 - (5) The conscience becomes seared.
3. Contrasting Joys of the Christian.
 - a. His happiness internal and permanent.
 - b. His happiness will bear reflection.
 - c. Repetition increases the quality of joy.
 - d. His happiness conserves his energies.

II. THE DIGNITY OF CHOICE

1. "Moses refused" (v. 24).
 - a. Moses' act was deliberate.
 - (1) A man of mature judgment.
 - (2) The ability to say, "No."
 - b. He refused because he chose.
2. Choice characterizes a man.
 - a. Life is a calculation.
 - (1) Do not undervalue the world.
 - (2) Man is not forced to accept Christ.
 - b. One cannot halt long between opinions.
 - c. Choice always involves responsibility.

III. THE LOGIC OF AFFLICTION

1. Moses exchanged pleasures for affliction.
 - a. Sin also has present pain.
 - b. Christian man is a logician.
2. He chose "affliction with the people of God."
 - a. The comradeship of this affliction.
 - b. These afflictions are but for a moment.
 - c. They work for eternal reward. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17, 18).

CONCLUSION

- Call two witnesses:
1. Demas, chose this present world.
 2. Paul, chose the world to come.

Morning Message—March 13

"THAT ROCK WAS CHRIST"

When my heart is overwhelmed, lead me to the rock that is higher than I (Psalm 61:2).

INTRODUCTION

1. This psalm composed when in exile through the rebellion of Absalom.
2. The psalm commences with sorrow and prayer, but ends with joy and thanksgiving.

I. THE DISTRESS EXPERIENCED

"When my heart is overwhelmed."

1. This world is a place of sorrow.
 - a. Sin occasioned man's subjection to sorrow.
 - b. The fact of probation implies testing.
 - c. Sorrow has its disciplinary value.
 - d. Christians are not exempt from sorrow.
2. Hearts may be overwhelmed:
 - a. By distressing temptations.
 - (1) "Wiles of the devil"; "fiery darts"; "Satan as a roaring lion"; Satan sought to "sift Peter"; "the enemy comes in like a flood."
 - (2) Christ was subject to temptation.
 - b. By providential visitations. Disappointments, adversities, afflictions, bereavements, separations, etc.
 - c. By inward fears and depressions.
 - (1) "Heaviness is compatible to holiness."
 - (2) Not all fear is due to lack of perfect love. Instinctive fears — danger, etc. Pathological fears—due to physical or mental disorders.

II. THE REFUGE SOUGHT

"The rock that is higher than I."

Note—Christ is that Rock.

1. He is a rock of supplies.
 - a. Typified by the smitten rock which yielded streams in the wilderness.
 - b. Paul says, "That rock was Christ."
2. He is a prospective rock.
 - a. Moses was placed upon a rock to behold God's goodness (Ex. 33:21).
 - b. It is by faith in Christ the future is revealed.
3. He is a shadowy rock (Isa. 32:2).
 - a. We are sheltered from present condemnation.
 - b. We are sheltered from temptation's blast.
 - c. We are sheltered from the "wrath to come."
4. He is our foundation rock (Isa. 28:16; 1 Cor. 3:11).
 - a. Our hope of salvation rests in Him.
 - b. The foundation for a service and reward.
5. He is an exalted rock. "Higher than I."
 - a. Higher than priests and prophets.
 - b. Higher than man's failures or success.
 - c. "The name above every name."

III. THE PLEA EXPRESSED

"Lead me to the rock."

1. Conscious insufficiency.
 - a. We at best are weak and insufficient.
 - b. Our sufficiency is in Him.

2. Confidence in Christ's all-sufficiency. "Higher than I."
 - a. High enough to be untouched by sin's contamination.
 - b. Near enough to reach me.
 - c. Strong enough to lift me.
3. A cry of earnest pleading. "Lead me!"

CONCLUSION

1. This is a cry for the soul seeking God.
2. This is a cry for the believer seeking communion.
3. This is a cry for the saint entering heaven.

Evening Message—March 13 THE LONGEST WORD IN THE BIBLE

Eternity (Isa. 57:15).

INTRODUCTION

1. This momentous word found but once in the Bible.
 - a. The longest word because of the endlessness it bespeaks.
 - b. No finite mind can comprehend eternity.
2. We are indissolubly connected with it.
 - a. We are too unconcerned about it.
 - b. We should soberly ascertain our relation to it.

I. WHAT IS ETERNITY?

1. Duration without limits.
 - a. Without beginning or ending.
 - b. Thus ultimately only applicable to God.
 - (1) God is eternal.
 - (2) Men and angels have beginning but no ending.
2. Pictures of eternity.
 - a. A ring without an end.
 - b. Add together the number of grains of sand upon the seashore, plus the number of drops of water in the seven seas, plus the number of the blades of grass and leaves of the fields; stretch these out to infinity and place a thousand years between each particle and eternity is just begun.

II. VITAL CONSIDERATIONS REGARDING ETERNITY

1. The existence of man is eternal (unending).
 - a. The soul shall never die.
 - b. These bodies shall be raised to endless life.
2. The believer's happiness will be eternal.
 - a. Eternal redemption provided (Heb. 5:9).
 - b. Eternal salvation offered (Heb. 9:12).
 - c. Eternal weight of glory (2 Cor. 4:17).
 - d. Eternal inheritance (Heb. 9:15).
 - e. Eternal life (John 6:54; 10:28; Rom. 6:23).

3. The sinner's woe will be eternal.
 - a. Eternal damnation (Matt. 3:29).
 - b. Eternal fire (Jude 7).
 - c. Everlasting punishment (Matt. 25:46).
 - d. Everlasting destruction (2 Thess. 1:9).

III. SOBER REALITIES SHOULD BEGET SOBER THINKING

1. Our conception of God should be enhanced.
 - a. He only inhabiteth eternity.
 - b. The greatness and unsearchableness of God.
2. Our appreciation of the worth of a soul should be increased.
 - a. Man, a candidate for eternity.
 - b. Man, a deathless being. "What shall it profit a man," etc.
3. Keep before us the brevity of time. A vapor, a shadow, a tale that is told, etc.
4. The vast importance of life.
 - a. This is man's probation.
 - b. Here alone we prepare for eternity.
 - c. Time is seedtime; eternity is harvest. "Redeeming the time."
5. Consider the solemnity of death.
 - a. Death is certain.
 - b. Death is the gateway of eternity.
 - c. Death must be met alone.

CONCLUSION

1. Vain thoughts of eternity. An uncle of mine said, "The thought of eternity will drive me mad."
2. Living with eternity in view will lead us to Christ. "Behold I am alive forever more." "Because I live ye shall live also."

Morning Message—March 20

THE OBJECT OF DIVINE PLEASURE

The Lord taketh pleasure in his people (Psalm 149:4).

INTRODUCTION

1. The declarations of God concerning His people.
 - a. The promises are His declarations.
 - b. The promises express God's affection for His people.
2. Language exhausts itself in these declarations. He declares they are "his portion," "his treasure," "his sons and daughters," etc. He expresses His love for them, "apple of his eye," "engraved in the palm of his hand," "like as a father pitieth, so the Lord pitieth," etc.

I. THIS IS AN INDICATION OF THE NATURE OF GOD

1. Conceptions of God.
 - a. Abstraction. Active principle of the universe, etc. "Thou great unknown."

"Thou everlasting principle of truth and righteousness."

- b. The God of philosophy.
 - (1) A God of law with despotic tendencies.
 - (2) A God too great and to distant to be interested in finiteness.
 - (3) Deism, Pantheism, Theism.
- c. The God of the Bible.
 - (1) The God of Israel.
 - (2) The God revealed in Jesus.
 - (3) The God of the Christian.
2. "God taketh pleasure."
 - a. The question of theologians and philosophers.
 - (1) If God is perfect and absolute He can want nothing to add to what He has and is.
 - (2) This conception overstressed is staticness and dead perfection.
 - b. God is a perfect and supreme Person.
 - (1) His nature demands only that which His will can supply.
 - (2) God therefore willed creatures in his own image and likeness.
 3. The object of divine pleasure.
 - a. Not in creation of worlds or the continuance of a universe.
 - b. But spirits like unto His own.

II. A DESCRIPTION OF HIS PEOPLE

1. They bear His name.
 - a. Here they are called, disciples, believers, servants, soldiers, friends, Christians.
 - b. Hereafter they shall have a new name. "A name which no man knoweth" (Rev. 2:17). "They shall be called by a new name" (Isa. 62:2).
 - c. Their names are written in heaven (Luke 10:20; Phil. 4:3).
 - d. Their Father's name in their foreheads (Rev. 22:4).
2. They bear His image (2 Pet. 1:4).
3. They possess His Spirit (2 Cor. 3:18).
4. They are zealous for His glory.
 - a. They would behold it with Moses (Ex. 33:18).
 - b. They would exalt it with David (Psa. 24:7-10).
 - c. They would be obedient to it with Isaiah (Isa. 6:1).

III. AN INDICATION OF HIS PLEASURE

1. He takes pleasure in their persons.
 - a. Their bodies the object of His care. "The very hairs of their heads are numbered." "Bread shall be given." "No evil shall come nigh" (Psalm 91), etc.
 - b. Their souls are His special object of regard.

His eyes are upon them for good.

His ears are open to their cry. He is their shield, rock of defense, high tower, pavilion, etc. He giveth grace, etc.

2. He takes pleasure in their Christian graces.
 - a. These are the fruit of His own Spirit.
 - b. As a parent watches the development of a son, or as an instructor notes the improvement of a student.
3. He takes pleasure in their services.
 - a. In their worship.
 - b. In their benevolence.
 - c. In their sacrifices.
4. He takes pleasure in their ultimate triumph.
 - a. When in adversity, "Call upon me," etc.
 - b. When assailed by the devil, "If God be for us."
 - c. When undergoing trial, "When thou passeth through the waters."
 - d. In old age (Isa. 46:4).
 - e. In death, "Precious in the eyes of the Lord." "The valley and shadow of death."
 - f. In their resurrection and eternal reward (Mal. 3:17). Arrayed in white robes He will "lead them to fountains of living water."

CONCLUSION

"Delight thyself also in the Lord."

Evening Message—March 20

THE QUESTION OF FUTURE PUNISHMENT

What wilt thou say when he shall punish thee? (Jer. 13:21).

INTRODUCTION

1. The Word of God is as faithful with warning as with blessing.
 - a. It promises future bliss for those who love God.
 - b. It declares future punishment upon those "who obey not the gospel of God."
2. Jeremiah here faithfully warns of retribution upon Israel.
 - a. Unanswered questions: "What shall it profit a man?" "What shall the end be of those who obey not?" "How shall we escape?" "What wilt thou say?"
 - b. The holy nature of God renders it absolutely certain that all impenitent sinners will be brought to justice.

I. WHAT PUNISHMENT WILL BE ENACTED?

1. Punishment often begins in this life.
 - a. History records this. Antediluvians, Sodom, Pharaoh,

- Achan, Gehazi, Ananias and Sapphira, Herod, Jerusalem, etc.
- b. Mistaken notion that punishment exhausts itself in time.
 - (1) The consequences of sin are eternal.
 - (2) Unconfessed sin never goes under the blood.
 2. Punishment will be meted out after death.
 - a. Scripture: Parable of the Rich Man.
 - b. Death ends probation.
 3. Punishment will be consummated at the judgment.
 - a. The body will be raised and reunited with the soul.
 - b. Both shall be cast into outer darkness.
 - c. Scripture: Rev. 20:15; Psa. 11:6; 10:17.
 4. It will be proportionate.
 - a. "Every man according to his works."
 - b. Some shall be beaten with many, some with few stripes.
 - c. Scripture: Matt. 19:27; Rom. 2:6; Rev. 2:23.
 5. It will be everlasting.
 - a. "Everlasting fire" (Matt. 18:8). "Unquenchable fire" (Matt. 9:44).
 - b. Everlasting punishment" (Matt. 25:46).
 - c. "Everlasting destruction" (2 Thess. 1:9).
 - d. "Everlasting chains" (Jude 6).

II. THE PERTINENT QUESTION

Note—"What wilt thou say?"

It is customary for the judge to ask the prisoner before he passes sentence, "Have you anything to say why sentence should not be passed?"

1. Will you say it is not righteous?
 - a. God cannot be God and be unrighteous.
 - b. All heaven will proclaim His righteousness.
2. Will you say it is too severe?
 - a. That it exceeds your deserts?
 - b. This would be denying that "God is love."
3. Will you say you were not warned?
 - a. Providential events will testify against you.
 - b. Friends, conscience, minister, will testify against you.
 - c. The Word of God will witness against you.
 - d. Every church bell and Sabbath day will condemn you.
4. Will you plead for a new trial?
 - a. A second probation is impossible.
 - (1) No return to innocence.
 - (2) Character determines destiny.
 - b. Scripture:

"The harvest is past, the summer is ended."
"He that is filthy let him be filthy still."
5. Will you confess your guilt and plead for mercy?
 - a. This efficacious in time but fruitless in eternity.
 - b. The throne of mercy has become the throne of judgment.
 - c. Calvary has given way to Sinai.
6. Will you endeavor to resist the Almighty?

(Isa. 27:4; Nahum 1:5).
7. Will you endeavor to meet your doom with firmness?

(Prov. 1:24-27; Rev. 6:16, 17).

CONCLUSION

1. Future punishment may be averted.
2. Repentance and faith in Jesus Christ, will hide you from the wrath to come.

Morning Message—March 27

THE SEAL AND EARNEST

Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts (2 Cor. 1:21, 22).

INTRODUCTION

1. Paul here unifies the functions of the Trinity.
 - a. It is God in Christ redeeming.
 - b. It is God by the Holy Spirit, anointing, sealing, pledging (earnest).
2. It is the functions of the Holy Spirit we would here emphasize.
 - a. This is the Dispensation of the Holy Spirit.
 - b. The importance of the work of the Holy Spirit is largely ignored.

I. THE SEAL OF THE HOLY SPIRIT

1. The Holy Spirit is Himself the seal (Eph. 1:13; 4:30; 1 Cor. 1:21, 22).
2. Jesus received this seal of the Father (John 6:27). "For him hath the Father sealed."
 - a. The priest must seal the lamb for sacrifice and food.
 - (1) Careful scrutiny physical defect.
 - (2) The temple seal certified its fitness.
 - b. Jesus at Jordan was certified by God.
 - (1) "Behold the Lamb of God."
 - (2) "This is my beloved Son in whom I am well pleased."
 - (3) The seal of the Father was the Holy Ghost.
 - c. The disciple must be as his Lord.
3. The significance of the seal in the believer.
 - a. Confirmation of genuineness.
 - (1) In conversion the believer sets "his seal [faith] that God is true" (John 3:33).
 - (2) In sanctification God sets His seal upon the believer.
 - b. Indication of ownership.

- (1) A mark by which to distinguish property.

- Trade mark, insignia, brand.
- (2) An inner and outer identification (2 Tim. 2:19).

"Nevertheless the foundation of God standeth sure, having this seal—"

- (a) Inner—"The Lord knoweth them that are his."
- (b) Outer—"Let every one that nameth the name of the Lord depart from iniquity."
- (3) Faith prepares the heart for the Spirit.
 - (a) Warms the wax of the heart.
 - (b) There is likeness and correspondence. The wax corresponds to the seal.

- c. Pledge of security. "Sealed unto the day of redemption" (Eph. 4:30).

- (1) "Kept by the power of God through faith."

- (a) God hoists His flag over the Spirit-filled.

- (b) The pledge of security because it is the mark of ownership.

- (2) "He that is born of God keepeth himself."

- (a) The believer's co-operation necessary.

- (b) "Grieve not the Holy Spirit."

II. THE ANOINTING OF THE SPIRIT

1. Christ testifies to the Spirit's anointing.

- a. Scripture:

"The Spirit of the Lord is upon me because he hath anointed me to preach good tidings" (Luke 4:18).

"Thy holy servant Jesus whom thou didst anoint" (Acts 4:27, R.V.).

"Jesus of Nazareth, how that God anointed him with the Holy Ghost and with power" (Acts 10:38).

- b. Aaron as high priest must be anointed to be qualified to anoint others.

- (1) Our High Priest at Jordan was thus anointed.

"For their sakes I sanctify myself."

- (2) It is Christ through the Spirit who qualifies us to be "an elect race, a royal priesthood, a holy nation, a people for God's own possession" (1 Peter 2:9, R.V.).

- c. The disciples must also be anointed.

"Now he that stablisheth us with you in Christ, and hath

anointed us, is God" (2 Cor. 1:21, R.V.).

2. The anointing qualifies for service.
 - a. Under the old covenant.
 - (1) Priest—anointed that he might be holy unto the Lord (Lev. 8:12).
 - (2) King—anointed that the Spirit of the Lord might be upon him in power (1 Sam. 16:15).
 - (3) Prophet—anointed that he might be the oracle of God to the people (1 Kings 19:16).
 - b. Under the new covenant.
 - (1) Anointed as priest to reveal Christ.

"No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12:3).
 - (2) Anointed as prophet to proclaim truth.

"The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things" (1 John 2:27).
 - (3) Anointed as king to rule (Rev. 5:26; 5:10).

Over our own destiny and with Christ.
3. The Holy Spirit is Himself the anointing.

III. THE EARNEST OF THE SPIRIT

1. The term, "earnest."
 - a. Borrowed from an ancient custom in transfer of property.
 - b. The buyer received a small instalment as a sample of what he had bought and as a pledge for full delivery.
2. The Spirit in our hearts is a foretaste of the quality of heaven.
 - a. Christian character and experience are immortal.
 - (1) Resurrection of Jesus and external proof of heaven.
 - (2) Heaven within the heart an internal proof.

Aspirations, communion.
 - b. Death cannot touch character nor consciousness of communion.
 - c. These are the earnest of our inheritance.

"An inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith" (1 Peter 1:4, 5).
3. The Spirit in our hearts is a pledge that heaven shall be ours.

"He who hath begun a good work in us will perform it until the day of Jesus Christ."

 - a. The earnest is itself a part of the whole.
 - b. Heaven is greater only in degree.

CONCLUSION

1. The Holy Spirit as seal, anointing and earnest presuppose His fullness.
2. It is only after men have believed they are sealed.
3. We are today before Kadesh-barnea.

Evening Message—March 27

"THE FOOL HATH SAID"

Without God in the world (Eph. 2:12).

INTRODUCTION

1. The text is addressed to believers at Ephesus.
 - a. Ephesus a city of Asia Minor.
 - b. Herein was the temple of Diana. 141 yards long, 70 yards wide, contained 127 pillars representing the 127 kings who assisted in its building; 200 years in building, all Asia assisting.
 - c. Acts 19. Here Paul preached and later a church established. Timothy the first pastor.
2. Text portrays the moral conditions of Ephesians.
 - a. Before they received Christ.
 - b. Context refers to those who yet remain in idolatry.
 - c. Applicable to all unregenerate.

I. ATHEISM BY PROFESSION

1. Those who deny the existence of God.
 - a. Some have lived in every age.
 - b. David refers to such, "Fool hath said, . . . no God."
 - c. Generations of atheistical thinkers and writers.
2. Atheism is absurdity and contradiction.
 - a. Reason argues, "there is a God."
 - b. Nature openly declares, "there is a God."
 - c. The heart of man witnesses, "there is a God."
 - d. Revelation confirms all other testimony, "there is a God."
3. It is the madness of wickedness to deny God.
 - a. There may be honest questions about God.
 - b. Only a wicked heart will say, "there is no God."

II. ATHEISM OF THE HEART

1. Such may with their lips acknowledge God.
2. This is denial of God within the heart.

"The carnal mind is enmity."
 "Their hearts are far from me."

 - a. This is not mere indifference.
 - b. This is total variance.

"Even as they did not like to retain God in their knowledge" (Rom. 1:28; Psa. 10:4).
3. A heart that says, "There is no God."
 - a. A heart closed against God in rebellion.
 - b. A heart which excludes God from the affections.

III. ATHEISM OF THE LIFE

Note—A close connection with atheism of the heart.

1. Such are without the image of God.
 - a. They have effaced the moral image of God.
 - b. A satanic imprint in its place.
 - c. The mark of the beast.
2. Such are without the love of God.
3. Such are without the fear of God.
 - a. Believers and angels fear Him in reverence.
 - b. Devils fear and tremble.
 - c. Sinners have no fear of God before their eyes.
 - (1) His name they profane.
 - (2) His laws they violate.
 - (3) His warnings they despise.
4. Such are without the acknowledgment of God.
 - a. Do not acknowledge His goodness in thanksgiving.
 - b. Do not acknowledge His providence in prayer.
 - c. Do not seek His guidance, His help, or His security.
5. Such are without the favor of God.
 - a. They are under His mercy or they would perish.
 - b. They are without His approval. "His face is set against them."
 "He is angry with the wicked every day."
 - c. They treasure up wrath against the day of wrath."

CONCLUSION

1. Awaken to the consequences of such state.
2. Appeal to the only remedy for such state.



The Holy Spirit for All God's Children

H. O. FANNING

Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call (Acts 2:38, 39).

Entire sanctification as a second definite work of grace, through the gift of the Holy Spirit subsequent to regeneration, was the experience of our Lord's apostles. This He definitely promised them before His ascension to the right hand of the Father. Some would insist that this gift was for the apostles only, or limit it in various ways. But our text makes it plain that the promise was as certain to all who should believe on Him to the end of time, as it was to His disciples. In

this experience their hearts were purified, they were filled with the Spirit, they were endued with power from on high, they were perfected in love, they were put in the way of living sanctified lives, rendering sanctified service, and being witnesses to Jesus Christ according to His commandment. And this experience is the heritage of every true child of God, and will be while human probation lasts.

All of God's people have, in major respects, the same needs of the Holy Spirit in their day that the apostles had then.

All are born with original sin indwelling them and doing its work in them. That this sin is carried over into the regenerate state has been and is the belief of churches and leaders among God's people of all time. That this is true is demonstrated in the experience of every child of God. In the truly regenerate, there is that inner conflict, the Spirit lusting against the flesh and the flesh lusting against the Spirit (Gal. 5:16-25). This conflict ends with the crucifixion of the flesh with its affections and lusts. All who are God's children today need this experience as certainly as it was needed by the apostles. The need is universal.

We all desire to live Christian lives as Christ designed we should live them. To this end the gift of the Holy Spirit is essential. Not only that we may have deliverance from indwelling sin, but that we may have the empowering, teaching, guiding, perfecting work of the Spirit, with all that His presence in one's life means.

The home can be what it should be, only as its inmates are sin free, and Spirit filled.

Only so can we be the kind of neighbors we should be, and have the kind of influence over others we should have. We are our brothers' keepers.

Only so can we be the witnesses unto Jesus Christ that we should be.

Only so can we love God and men as we should love them.

Only so can we fill our places in the church. The spirituality of the church does not rise above the spirituality of the home; the spirituality of the home does not rise above the spirituality of its inmates.

Humanly speaking, the church is composed of individual members. What they are the church is.

As individual believers, our need of the Holy Spirit is as certain and as imperative today as was the need of the apostles in their day.

The Secret of Soul Rest

EDWARD PAUL

(Psalm 119:165)

This psalm is noted for its length.

It should be known for its honoring God's Word.

In our text it gives the secret of being established.

I. IT FIRST TELLS OF A CLASS OF PEOPLE WHO HAVE GREAT PEACE

They are those who keep God's law because they love it.

1. They do not keep it because they fear not to.

Those who serve with the fear motive soon give up. When their fear is gone their religion also goes.

2. They do not keep it alone for reputation's sake.

Such people give up their religion when it becomes unpopular.

3. They do not keep it alone for influence's sake.

They are careful of their influence.

4. They keep the law because they love it.

It has been written on their hearts. This is the very essence of holiness.

II. IT THEN TELLS OF THE CONSEQUENT STATE OF MIND. THEY HAVE GREAT PEACE

It is great because:

1. It comes from God.

This makes it unchanging and unceasing.

It is also peace with God.

2. It is peace with men.

When God's law becomes important, then one's own way is not so important.

It is great to be at peace with everybody.

3. It is peace with oneself.

Conscience will allow sleep.

The division and fight described in the seventh of Romans has ceased.

4. It is a permanent peace.

Not like the treaty of Versailles.

5. It is not conditional.

It depends only on the keeping of God's law.

It is not affected by weather, persecution, physical condition, etc.

III. IT FURTHER SAYS THAT THEY SHALL HAVE NO STUMBLINGBLOCK (Revised Version.)

1. Hypocrites have no effect upon them—they love to serve God.

2. Feelings have no effect—they serve God because they like to.

3. This attitude helped Christ to overcome.

4. This was the victory of Paul.

The Sculpture of Prayer

BASIL MILLER

He continued all night in prayer (Luke 6:12). We all with open face beholding as in a glass the glory of the Lord, are changed into the same image, even by the Spirit of the Lord (2 Cor. 3:18).

INTRODUCTION

Prayer acts with a divine alchemy upon the soul, as the sculptor with chisel and mallet, changing it into the stature of the Lord. Tennyson said, "Batter the gates of heaven with storms of prayer." These prayer storms open the heavenly gates, and shoot back beneficent rays

which alter one's countenance and transform one's visage and moral being.

I. PRAYER LIGHTENS THE STROKES OF ADVERSITY

Prayer shortens the road, eases the soul burden, lifts the load. Prayer does not let the full strokes of adversity fall upon one. We are protected by a wall of praying, which keeps the sharp hand of adversity from battering us out of moral proportions.

II. LIFTS THE SOUL TO THE STATUS OF THE PETITIONS

When we pray the soul is brought up to the divine pattern for our lives. Prayer gently molds the life according to the nature of the petition. It reveals the glory of God in one by cutting away all that is other than godly. Pray noble prayers and sooner or later the life will be marked with spiritual gentility, holy nobility.

II. IN EVERY GETHSEMANE PRAYER BRINGS ITS ANGELS

The angels visited Christ's Gethsemane with their ministry. So when we pray the angels of the Lord come into the soul with their glorifying effects.

CONCLUSION

If we would desire the glorious pattern of God for our souls to be revealed, and for the glory of the Lord to crown us, then batter heaven's portals with storms of prayer. No praying man long remains far from the divine ideal for him.

Lessons from the Prophets

H. C. HATHCOAT

(Rom. 12: 6; 1 Cor. 14: 5)

I. THE QUALIFICATIONS OF A PROPHET

1. Called of God (Isa. 6: 8; Ezek. 3: 4; Amos 7: 14, 15; John 1: 6, 7).
2. Was anointed (1 Sam. 10; Luke 1: 67; Isa. 50: 4).
3. A zeal to work (Jer. 20: 4, 18, 19; 1 Cor. 9: 16).
4. Wisdom and knowledge.
 - a. From God (Dan. 1: 7; Isa. 50: 4).
 - b. Acquired (2 Kings 2: 3, 5; 7: 22: 14; Acts 18: 24-26; 2 Kings 5: 14).
5. Power over diseases (1 Kings 17: 21, also see Luke 4: 18, 19 and Acts 3: 6, 7).

II. FUNCTIONS OF A PROPHET

1. To "bubble out"—speak for another.
2. Represented God to people (Ex. 7: 1; 1 Cor. 14: 3).
3. Denounced national evils (Amos-Joel).
4. Taught people the law (Ezra, Sabbath school).
5. Encouraged distressed (Daniel-Isaiah).

Daniel prophesied of future events.

III. METHODS USED IN THEIR WORK

1. Preached to public audiences (Jonah-John).
2. Dramatized (Jeremiah-Agabus; Acts 21: 11).

3. Written messages (Isaiah-Daniel).
- IV. **SYNONYMS DEPICTING THEIR WORK**
1. Seer (1 Sam. 9:9)—a man of vision.
 - a. A threefold vision (Isa. 6th ch.).
 - b. Paul had a heavenly vision (Acts 26:1).
 2. A man of God (Kings 17:23, 24).
 - a. One God helps (Jer. 1:6-9; 18, 19).
 - b. One God owns—controls (1 Tim. 2:4).
 3. A watchman (Ezek. 3:17).
 - a. Watches for the enemy (John 10:12, 13).
 - b. Watches for diseases and troubles (see Luke 15:3-7).
 4. A man of the Spirit (Num. 27:18).
 - a. Preaches in the Spirit (John 7:38, 39).
 - b. Is led of the Spirit (Acts 16:6, 7).
 5. An interpreter (Dan. 5:12)—Joseph.
 - a. Interprets God's Word (Acts 8:30-35).
 - b. Interprets attitudes of congregation (1 Cor. 10:8, 9).

The Four Calls of God

EDWARD PAUL
(John 11:28)

There are four age groups of life. God calls men in each group. When He calls, it is to offer something to that group.

1. This is the call to Christian character.

I. **THE CALL IN CHILDHOOD**
He wants to help the child build his character. This is built while we are very young.

2. The Bible and experience teach us that children can be saved.
3. For them to refuse causes them to be the losers. Unlikableness is acquired during this stage of life. The habit life is formed then. The temperaments are acquired then.
4. If the child passes this call by he may be saved later but he will suffer for the delay. His character, habits and temperaments will make it more difficult to live the Christian life.

II. **THE CALL OF YOUTH**

1. This is the call to Christian companionships. Many who refuse this call make companionships which lead to crime. Many who have become doubters have done so as a result of the choice of wrong companions. Many contract marriages before they listen to the call of God. As a result they have more trials than they would have had they

- listened to the call of God during youth.
2. To refuse His call will mean suffering and hardship even if the one called later gets saved.
- III. **THE CALL OF MIDDLE AGE**
1. This is a call for Christian homes. The individual has now married. His home has been graced with children. God wants to help raise them as they should be reared.
 2. The importance of Christian homes.
 3. Many have underprivileged or physically weak children because they refuse this call.
 4. Some lose their children to the devil because they wait too late to set the proper example before them.
 5. In this day every child needs praying parents badly.

IV. **THE CALL OF OLD AGE**

1. The call to eternal salvation. This is all He can now offer them.
 2. He does call some old people and a few are saved.
 3. The vast majority who wait this long are lost.
- Illustration*—A man visited next door to where I lived. He was about seventy. He was as vile a man as I have ever known. A friend talked to him about his soul. He said that he was not saved. He also said that he expected death every night that he went to bed. He knew that if he died in bed he would awake in hell. He had heard all these calls of God and had refused. As a result his character was unlikable; his companionships were vile; his home was undesirable and probably his soul was lost.

Expository Outlines for March

Lewis T. Corlett

The Better Brotherhood

(Hebrews 2:6-18)

- I. **MANY PEOPLE ARE COMMITTING MENTAL AND MORAL SUICIDE BY LIVING BENEATH THEIR PRIVILEGES**
1. Man is never at his best except in proper fellowship.
 2. Man was made with a capacity and ability for fellowship.
 3. Fellowship with God is the highest relationship man can enjoy.
- II. **GOD'S PURPOSE FOR MAN IN ORIGINAL BROTHERHOOD (vs. 6-8)**
1. "Made a little lower than the angels."
 2. A sovereign.
 - a. "Crowned with glory and honor."
 - b. Rulership given him.
- III. **THIS FELLOWSHIP WAS BROKEN AND MARRED**
"We see not yet all things put under him" (v. 8).
1. Man is a slave when God planned for him to be a sovereign.
 2. A subject instead of subjecting.
 3. A dark picture.
- IV. **MAN'S POSSIBILITIES IN BROTHERHOOD. "But we see Jesus" (v. 9).**
1. A picture of man's possibilities today.

2. Christ took on Himself the form of man (vs. 14, 16).
 3. Christ defeated man's enemies (vs. 14, 15).
- V. **CHARACTERISTICS OF THE BETTER BROTHERHOOD**
1. God is proud of them. "He is not ashamed to call them brethren."
 2. Mutual understanding.
 - a. Through suffering (v. 10).
 - b. Through temptation (vs. 17, 18).
 3. Mutual victory (v. 15).
 - a. From bondage.
 - b. From the devil.
 - c. From sin.
 - d. From death.
 4. An inward unity (v. 11). "Are all of one."
- VI. **MEMBERS OF THIS BETTER BROTHERHOOD**
"They who are sanctified" (v. 11).
1. Only those with pure hearts can enjoy God in His fullness.
 2. An increasing plane of fellowship.

Strength for Battle

(Isaiah 52:1-12)

- I. **CHRIST PLANS FOR HIS CHOSEN NATION**
1. Provided everything necessary for their welfare and victory.

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2. Anxious for His people today to be at their best.
- II. THE PICTURE AS THE PROPHET SEES IT
 1. The Church asleep.
 - a. To her privileges.
 - b. To her strength.
 - c. To her beauty.
 - d. To her power and opportunities.
 2. The Church stripped of her beauty.
 - a. Garments of righteousness.
 - b. Beauty of holiness.
 - c. Power of her ministry.
 3. The Church defeated lying in the dust (v. 2).
- III. THE PROPHET'S CALL AND CHALLENGE
 1. Awake.
 2. Put on thy strength.
 3. Shake thyself.
 4. Be clean (v. 11).
 - a. In habits.
 - b. In appetites.
 - c. In alliances.
- IV. THE PROMISE
 1. Purity (v. 1).
 2. Ye shall be redeemed without money (v. 3).
 3. The Lord will help (v. 10).
 4. The Lord will go before thee (v. 12).
 5. The Lord shall be your reward (v. 12).

Jesus Teaches True Values

(Luke 12:22-34)

- I. THE GREAT MAJORITY OF THE PROBLEMS OF THE CHRISTIAN ARE WITH THE GOOD
 1. They have forsaken sin.
 2. They have separated themselves from sinful pleasures.
 3. Now a problem of adjustment to the good.
- II. CHRIST RECOGNIZES THIS IN TEACHING TRUE VALUES
 1. All the matters presented in the lesson are good.
 - a. Life.
 - b. Meat.
 - c. Raiment.
 - d. Treasures.
 2. Man must have all of them to be a fit member of society.
- III. CHRIST WAS DEALING WITH THE SUBJECT OF PRIMARY AND LESSER TRUTHS
 1. Personal relationships.
 - a. Right attitudes.
 - b. Proper adjustments.
 2. This account follows the story of the rich man which teaches:
 - a. The wrong attitude to the material.
 - b. Poor estimate of use of property.
- IV. CHRIST'S IDEAL FOR ADJUSTMENT

"Lay up for yourselves treasures in heaven."

 1. In order to do this the person must seek first the kingdom of God.
 2. Must bring the problems of humanity to contribute treasures in heaven.

- a. "For life is more than raiment."
- b. The soul must be uppermost.
3. Requires faith in God's provision for man.
4. Value the adornment that God gives the most.
 - a. Make clothes add to values rather than detract.
 - b. Harmonize all to God's plan.

The Purposes of Sanctification

(John 17:13-26)

- I. THE LORD'S PRAYER
 1. A desire for application of what He was soon to give His life to provide.
 2. A spirit of expectancy in Christ.
 - a. Of completing the provision.
 - b. Of man's acceptance.
- II. PURPOSES OF SANCTIFICATION
 1. For His intimate followers (v. 14).
 2. Moral purification (v. 17).
 - a. Not just setting apart.
 - b. Accomplished by faith dependent upon consecration.
 3. The Unifying Effect (v. 21).
 - a. Unity of purpose—stand together.
 - b. Unity of vision—salvation of men.
 - c. Unity of means—power of the Spirit.
 - d. A spiritual unity.
 4. Fellowship of love—perfect love (v. 26).
 5. Fullness of joy (v. 13).
 6. A victorious life (v. 15).
 7. Cause conviction of the world (v. 23).
 8. Bring them unto glory (v. 24).
- III. A PRIVILEGE AND NECESSITY FOR THE BELIEVER

God's Better Provision

(Hebrews 11)

- I. GOD WANTS HIS CHILDREN TO HAVE SOMETHING HELPFUL ALL THE TIME
 1. Even promises to make the disagreeable and unpleasant profitable (Rom. 8:28).
 2. His provision includes definite experience.
- II. THE BETTER PROVISION
 1. Better than the experiences of the patriarchs.
 - a. Follows the account of the great deeds of the old dispensation.
 - b. Vision of the glory of the Holy Ghost dispensation.
 2. Better than what the world calls great and grand.
 - a. A sensational program—Noah building the ark.
 - b. Pioneer spirit—Abraham.
 - c. Sacrifice and self-denial—Moses.
 - d. Courage—walls of Jericho—Joshua.
 - e. Martyrdom (v. 37).
 3. What is God's better provision?
 - a. Something the old dispensation prepared the way for.
 - b. Something included in the personality and work of Christ (Heb. 12:1).
 - c. An experience that meets the inner need of humanity.
 - d. An experience Christ died to procure (Heb. 13:12).
 - e. An experience that man must have to enter heaven (Heb. 12:14).
 - f. The experience of entire sanctification is God's better provision.

Suggestions for Prayermeetings

H. O. Fanning

Meeting Temptation

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil (Matthew 4:1-11).

Temptations come to all of us. We should know something of how they come, and of how to meet them. They have their places in the unfolding of our lives, and the development of our powers. Rightly met, they may profit us much. Wrongly met, they may occasion us much loss.

The occasion of our Lord's temptation—His baptism, anointing with the Spirit, and the approval of the Father. Not a time of wrong doing, but of right doing.

The place of the temptation—In the wilderness; a place of loneliness. Meeting the tempter face to face. We must learn to meet the issues of life and fight our battles alone many times.

The nature of the temptation—an effort to persuade Jesus to doubt or question His divine sonship. The purpose

to undermine our Lord's faith, and to get Him to question the divine voice and its express affirmations. And this is a temptation that few, if any, of us escape. This is expressly true in the matter of our salvation; especially so of our sanctification. Temptations to doubt our experiences, and the witness of the Spirit thereto assail the most of us, and overthrow many of us. After these experiences, and in times of special blessing, these temptations may come with well-nigh overwhelming force.

The person tempted—Our Lord himself. It was through suffering these temptations that our Lord learned to sympathize with us, and help us in ours. In these onslaughts it is well for us to remember that our Lord has trodden the way we are treading, and met the temptations we are meeting. They are common to all.

Christ's manner of meeting the tempter—Meeting his words with God's words;

error with truth; temptations to doubt with affirmations of faith.

The result of the temptation—Humanly speaking, our Lord was strengthened by overcoming in this temptation; the ground of His faith was clarified; a place was filled in the unfolding and perfecting of His human powers; He was prepared by practical experience to help others in meeting their temptations. Help from above. Angels came and ministered unto Him.

Collective Prayer

These all continued with one accord in prayer and supplication (Acts 1:14).

Various kinds of prayer are indicated in the Word of God, and the experiences of men. One of the most important is secret prayer; that which one has alone with God, and shares with others in the benefits received from it (Matt. 6:6). Private prayer; family prayer; collective prayer; the church meeting for this express purpose. This meeting has its place, but that place is not to supplant or supersede other activities in other fields of prayer. These all have their places and activity in them alone fills these places. The church prayermeeting should be a stimulant to activity in these other fields of prayerful endeavor. It takes them all to make a well-rounded Christian. Not less praying, but more praying; not fewer prayers, but more prayers; not less effective praying, but more effective praying; more of the Holy Spirit in our prayers and in our praying, is our need both individually and collectively. This should be an outstanding objective in our prayermeetings. The prayermeeting has well been called the thermometer of the church. It should be made one of the great power centers in our spiritual activities and fills its place effectively only as it is such.

It should be inspiration to the pastor, the members as individuals, to the membership collectively; in all the activities of spiritual life.

It should be given an encouraging trend. There are few things our people need more than genuine, Spirit-inspired encouragement. Whatever tends to meet this need should have its place in our prayermeetings.

It should be a place for taking on strength for the conflicts, the inevitable issues of life, with its responsibilities and duties. That which contributes to the strengthening of our people should have its place in our devotional meetings.

It should be effective in filling its mission and accomplishing its purpose; a real asset to the church collectively; to its members individually; to the community in which the church is located; to the kingdom of God to the ends of the earth. It should be one of the church's greatest spiritual forces. A properly functioning prayermeeting has a large place in the development of a properly functioning church.

Prayer in Emergencies

And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness (Acts 4:1-33).

In every aggressive, rightly functioning church emergencies are certain to arise. Times when special help from God is needed; when unusual grace, boldness and power are needed. This emergency did not come to the early church because of negligence on the part of the apostles, but because of their faithfulness, aggressiveness and success, by the grace and power of God. At such times a well prayed up church is an invaluable asset. From this experience we may safely infer that defeat for the church is not due to the strength of the opposition from without, but to lack of grace and power within. That when more grace, power and boldness are needed they are to be sought volitionally and persistently from the proper Source. What church is it that does not need more of divine grace and power?

We learn that the human element in the church itself is a determining factor in marking its success or failure. The church at Jerusalem came to the place where they needed more of what God had to give them than they then had. It was when they had prayed that their need was supplied. They saw the opposition, but saw in God one far greater than the opposition.

We have the same Lord, the same Holy Spirit, the same Source of power, the same access they had. We may have the same victory that was theirs.

The church is capable of being used vastly more than it is now being used. Most men see that with greater or less clearness. The apostles saw it, and recognized in this emergency, and opportunity to rise to a place of greater usefulness.

Through meeting this emergency as they did, the apostles made new discoveries in God and new discoveries in themselves. They discovered that God had

power to meet their needs, and that He had endowed them with resources that He could use, beyond what they had before discovered.

Prayer with Thanksgiving

In every thing by prayer and supplication with thanksgiving let your requests be made known unto God (Phil. 4:6).

We are apt to be slow to learn that thanksgiving is as important in its place as is prayer in its place. We should be even more ready to thank God for what He gives us than we are to ask for it. Ingratitude is recognized as one of the basest of sins and regarded accordingly.

Knowing our needs far better than we can possibly know them, we should consider it a special act of grace on the part of God to make a place for our prayers in His dealings with us. This gives to prayer educational value. We learn much through our many and oft recurring needs and our presentation of them before our Lord. From our simpler needs we are led out into larger fields of inquiry and investigation. Through these efforts we not only discover God, but we discover ourselves, our place in the world and in the service of God. There is no limit to the possibilities of prayer in this direction and in other directions. Prayer to God is one of our greatest and most beneficial privileges. In prayer we have a cure for anxious care that is invaluable to us in meeting the issues of life. For this we should be thankful.

It is an all-inclusive privilege. In everything. Nothing is too great; nothing is too small to be brought to the attention of God. In it we find not only help, but rest and assurance.

Prayer is making our requests known to God. It may be so simple that a little child may engage in it. It may soar to heights beyond the capacity of the wisest to understand.

It should be accompanied with thanksgiving. Thanksgiving increases our appreciation of the benefits that are ours through prayer.

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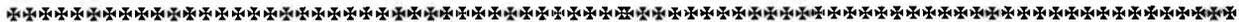
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8 * Jē-hōi'-ā-chīn was eighteen years old when he began to reign, and he reigned in Jē-rū'-ā-lēm three

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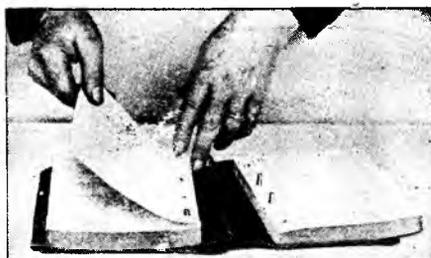
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	Deut. 18. 15. a
	2 Sam. 7. 12. a
	Ps. 132. 11. a
	Isa. 4. 2. a
	Exek. 21. 7. n
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2 A'brā-hām begat I'saac; and I'saac begat Jā'cob; and Jā'cob begat Jū'das and his brethren;	17 So all the generatic A'brā-hām to Dā'vid are generations; and from until the carrying away ii
3 And Jū'das begat Phā'rēs and	



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