

The PREACHER'S MAGAZINE

FAITHFUL is the saying, 'If anyone is eager to have the oversight of a church, he desires a noble work.' A minister then must be a man of irreproachable character, true to his one wife, temperate, sober-minded, well-behaved, hospitable to strangers, and with a gift for teaching; not a drunkard nor given to blows; not selfish or quarrelsome or covetous; but ruling his own household wisely and well, with children kept under control with true dignity. (If a man does not know how to rule his own household, how shall he have the church of God given into his care?) He ought not to be a new convert, for fear he should be blinded with pride and come under the same condemnation as the devil. It is needful also that he bear a good character with people outside the church, lest he fall into reproach or a snare of the devil" (WEYMOUTH, 1 Tim. 2:1-7).

The Preacher's Magazine

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Hiram F. Reynolds

THE EDITOR

S AUL was wont to speak of the message which he gave to men as "my gospel." In this he recognized the extreme importance of the personal element in the work of the preacher. Abstract truth, no matter how faultlessly stated, is really the gospel, and while the printed page, the gramophone, the radio and every other possible mechanical device for passing information from one person to another are to be used, there can never be any real substitute for the real flesh and blood, Spirit-anointed preacher who comes among the people and meets the same difficulties they meet and speaks the same language they speak. It is not the direct shining of the white light of the infinite, incarnate God that leads men to repentance and faith and holy living. Rather it is that white light shining through the prism of redeemed and sanctified humanity that produces the spectrum of the gospel rainbow which warns and woos and wins men and leads them to God and heaven.

In truth no one can be a great preacher without first being a great Christian. Carlyle said, "What you are speaks so loudly I cannot hear what you say." But perhaps there is a better way of saying it even than that; for if one speaks what he is then what he is is both head and feather to his arrow, making sure of the mark and of effect when the mark is reached. There should be no contradictions between the man and his message, and then I cannot fail to hear what he says because his life illustrates his meaning. The best translation of the Bible, after all, is a consistent life based upon a Christian testimony to well authenticated Christian experience.

Men long for miracle working power. But there is something better than that. Paul said so in the thirteenth chapter of First Corinthians. And that something better is to be a miracle yourself. Take our blessed Master: it seemed the most natural thing in the world for men to come to Him and ask for the impossible. "My son is incurably sick—come and cure him." "My brother is dead—come and raise him." "The sea is boisterous—ask it to go to sleep." "The people are hungry, the place is desert—make the people sit down and eat until they want no

more." But why did men come and ask and expect such things without apology and without any sense of incongruity? It was because they saw before them in the Master a greater miracle than they were at any time asking. It seemed but natural that Jesus should do the impossible. And it is still like that in the moral and spiritual world. To whom do we turn in our times of stress and pressure and unmeasured grief and fear? Why, most certainly to men who have themselves been transformed and sustained by the message we hope they will give to us. There is no better evidence that a doctor's medicine is good than the fact that he has taken it himself and it has cured him, and the caterer advertised his business to others by eating his own viands and prospering on them.

These thoughts have come to me as I sit at my table at six in the morning with that fine picture of Hiram F. Reynolds sitting at his study table with his open Bible lying by the side of my typewriter. Beneath the picture is the simple name which we have given as the title for this editorial and the dates "1854-1938." It has scarcely occurred to me to analyze any qualities that brought Hiram F. Reynolds to the honored place he occupied in the ministry. Rather they seem to be only the qualities which the humblest of us may possess in as full measure as we choose. It was the unconscious sense by all observers that he was the embodiment of the gospel which he preached that made him strong. One always felt that the probe would never go so deep as to discover any factor which would bring disappointment. You rested in the conviction that he was sound to the core. Christ's gentleness made Hiram F. Reynolds great.

I first met Hiram F. Reynolds in 1908. Sometimes in those early days of our movement an ordinary preacher would be billeted with the General Superintendent. Such was my privilege on several occasions. And each occasion was a tremendous seminary course to me. No matter how heavy the schedule of business and preaching, Hiram F. Reynolds made a place for his private devotions of Bible reading, meditation and prayer. No matter how seemingly trivial the subject of a letter, he would answer it with care and thought and unflinching courtesy. He was careful about his health and bodily appearance—his argument was that he needed all the help he could get to make him acceptable with the people. I have seen him come to his room after a long, hot day of work in the District Assembly and when he had been announced to preach at night. With barely two hours' time as his own, he would take a bath, change his linen, eat a light supper, and then use his last minutes for mental and spiritual preparation when his mind was at rest in the consciousness that he was physically altogether ready to enter the pulpit. This, he told me one day, was the instruction they gave him when he "was in the conference course." To him all work was important, so that he could slight nothing; all men were important, so he could slight no person. I think he was never conscious of effort to work hard or be courteous—he simply lived out what he knew and felt within. It was not really difficult for him to be him-

self, for he was not striving to approximate some external standard. Rather he was moved by the urge of an inward monitor—the love of Christ constrained him.

We shall all want an early copy of the biography of Hiram F. Reynolds by Mrs. Hinshaw. In that we shall read of the deeds of the man as viewed by others. We shall see the temple from the outside, and that will be interesting and instructive—we must not miss this opportunity to see this noble building. But just as it was with the house that Solomon built, the chief glory was within. It was within the very innermost apartment that the Shekinah dwelt.

No adoption of rules or practice of preacher habits will make us like Hiram F. Reynolds. These will help if they are taken on as tools of an inspired soul, but they will fail if they are trusted as means for making us. There is no royal road to true greatness. Reputation may be made by means of one fortunate choice or spectacular action. But character is a product of the furnace and the anvil and the water and the hammer, and, most of all, it is the product

of faithful co-operation with the divine processes in the building of a man.

Conditions differ with the passing of ages and generations. But in the essentials times get neither better nor worse—they just get different. Not environment itself, but our attitude toward it is what makes or breaks. Not shame or favor, but our indifference toward them both is what measures sainthood. Neither labor nor leisure in any certain balance is indispensable. Opportunity may become a snare. Handicap may be turned to advantage. Things must not become our masters—they were made to be our slaves. To complain about our day is to find fault with God. Hiram F. Reynolds was who he was just because of what he was, and not because of when and where he was. Such men are universal and timeless. This is the lesson they teach to us. They were for their day. We are for our day. But God is the portion of us all. Shall I ask for the mantle of Hiram F. Reynolds? I ask not for that, but rather for the Lord God of Hiram F. Reynolds, that a double portion (because of my weakness and great need) of His Spirit may rest upon me.

Thoughts on Holiness from the Old Writers

Olive M. Winchester

Love as a Fruit of the Spirit

But the fruit of the Spirit is love (Gal. 5:23a).

IN OUR study of the teaching of some of the older writers from whom we have our heritage in exposition of the doctrine of holiness, we thought that it might be helpful to consider each one of the fruits of the Spirit. This will lead us first to take up the study of love for it stands at the beginning of the list as given us in Galatians.

Love is presented to us in Scripture in a twofold way as the integral element of Christian experience in the heart and also as the fruit of the Spirit. Naturally the integral element would produce of its own kind as a fruit. Therefore in considering love one cannot draw a line of distinction, love is love functioning as integral or as fruit and always is wrought in the heart by the Spirit. Accordingly we shall discuss love in general in its relation to Christian experience.

LOVE CONFORMED TO ITS OBJECT

One of the basic principles in the operation of love in the heart is that it works within that heart a likeness unto its Maker. Our Scriptures are not replete with definitions of God, but among the few given us we find this one, "God is love." This is not the thought of love in terms of sentiment, but of love in that great heart yearning for mankind that led to the gift of supreme value for man's redemption.

In drawing a comparison or setting an ideal for the likeness of men to Christ their Savior, the Apostle Paul in Philippians gives the word of exhortation,

"Let this mind be in you, which was also in Christ Jesus," then as the specific phase of the life of the Master which we should emulate he continues by speaking of his self-abasement for the redemption of man. It is Christ's humility and His willingness to sacrifice Himself for man that should be basic in our likeness unto Him.

That love is based on the fact that the being of man is conformed to its object. A writer for the *Guide to Holiness* states, "Holy love, which is the same thing as right love, or that love which accords with perfect rectitude, is characterized by being a love which is precisely conformed to its object. I believe that this is the distinguishing mark or characteristic of holy love, which is generally laid down by writers on subjects of this nature. It is very obviously a correct one. Right love and holy love are the same; and that love is right or holy, it will be remembered, which is precisely conformed to its object. And it cannot be right or holy on any other conditions."

Having this basic fact regarding love, the elements then which stand out pre-eminently in this conformation are, on the passive side, meekness and humility as set forth in the life of Christ, and passion for souls on the active side, being the moving element in the Godhead in relation to fallen man.

ENGROSSES THE WHOLE HEART

We are familiar with the engrossing power of human love, how it consumes the soul and dominates the acts. Under its spell man will sacrifice himself

and offer upon its altars his most costly gift. Shall we expect less of divine love? Is divine love merely a sentiment for our personal declaration or is it a mighty dynamic power impelling the soul to go forth in loving service pouring itself out in sacrifice?

Listen to Wesley as he speaks on this subject. He quotes the familiar passage, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," then he comments, "Such a love of God is this as engrosses the whole heart, as takes up all the affections, as fills the entire capacity of the soul, and employs the utmost extent of all its faculties. He that thus loves the Lord his God, his spirit, continually 'rejoiceth in God his Savior.' His delight is in the Lord, his Lord and his all, to whom 'in every thing he giveth thanks.' 'All his desire is unto God, and to the remembrance of His name.' His heart is ever crying out, 'Whom have I in heaven but thee, and there is none upon earth that I desire beside thee!' Indeed, what can he desire beside God! Not the world or the things of the world. For he 'is crucified to the world, and the world crucified to him! He is crucified to the desire of the flesh, the desire of the eye, and the pride of life. Yea, he is dead to pride of every kind; for, 'love is not puffed up'; 'he that, dwelleth in love, dwelleth in God, and God in him,' is less than nothing in his own eyes."

What a test is this by which to measure our love, to measure our spirituality? Spirituality is not measured by the more spectacular things of Christian living but by the fruits of the spirit in the heart. The gifts of the Spirit are more spectacular and would seem to indicate a great character, but they seem to be like natural gifts separated from disposition; it is the disposition, divine grace in the heart, that marks the individual as filled with the Spirit. He may even have faith so that he achieves great wonders, but if he lacks the element of love, if it does not possess and consume his soul, then he is nothing from the standpoint of spirituality.

SATISFIED WITH THE SUPREME GOD

Closely related to the preceding characteristic is that of being satisfied with the supreme good, with God. No other life like that of the Christian gives fullness of satisfaction. If you are not finding satisfaction, or if you have to use some sophisticating in thinking to persuade yourself that you are satisfied, you have fallen into error somewhere. It may be error regarding your actual possession of the fullness of Christian experience or it may be on the other hand error in emphasis relative to the experience. You have taken some resultant or concomitant for the integral part of experience. If you have truly grounded yourself on the rock of your salvation, you will be satisfied.

Speaking of this Fletcher, that saint of all ages, says, "Love, pure love is satisfied with the supreme good, with God. Beware, then, of desiring anything but Him. Now you desire nothing else. Every other desire is driven out; see that none enter in again. Keep thyself pure; let your eye remain single, and your whole body shall remain full of light. Admit

no desire of pleasing food, or any other pleasure of sense; no desire of money, or praise, or esteem; of happiness in any creature. You may bring these desires back; but you need not. You may feel them no more. Oh, stand fast in the liberty wherewith Christ hath made you free."

As we read this passage, we are inclined to feel like observing, "It is a hard saying, who can bear it?" yet I am sure that while in its details it has elements that reflect the abstemious living of the day and age in which Fletcher lived, that is, abstemious living on the part of this early band of Methodists, yet its general thought is true. When our hearts are filled with love, we find our paramount satisfaction in our relationship to God and all things in life are secondary. If this be not true, then it follows that divine love has not taken full possession of our soul.

There are many other elements in love but we have felt that these might give us food for thought at this time, and if we relate our experience to their fundamental principles we shall indeed enjoy the fullness of the blessing of the gospel of Christ, and we will join with all our hearts in that old hymn:

*Love divine, all love excelling,
Joy of heaven, to earth come down,
Fix in us Thy humble dwelling,
All thy faithful mercies crown."*

The Second Blessing

The birth of the Spirit brings pardon; the baptism with the Spirit, purity.

The birth of the Spirit justifies freely; the baptism with the Spirit sanctifies wholly.

The first removes the guilt of sin; the second the pollution of sin.

The first represses inbred sin; the second removes it.

The first sows the heart with the Christian graces; the second roots up the weeds that would choke them.

The first keeps the "old man" under; the second "casts him out."

The first gives spiritual life; the second spiritual purity and power.

The birth of the Spirit gives peace with God; the baptism, the peace of God.

The first gives joy; the second "fulness of joy."

The first takes us out of the world; the second cleanses the world all out of us.

The first introduces us into the kingdom of heaven; the second establishes the kingdom of heaven in us, and eliminates all there that opposes it.

The birth of the Spirit brings submission to Christ; the baptism crowns Him in our hearts without a rival.

The first begins the work of cleansing; the second "sanctifies wholly."

The first delivers from the Egypt of sin; the second puts us in possession of the Canaan of perfect love.

The first cures the outward eruption of actual sin; the second effects the double cure of its inward leprosy.—M. W. KNAPP in *The Wesleyan Methodist*.

Casting the Net

Article Six

SOME PERTINENT SUGGESTIONS TO MINISTERS

A SHORT sermon and a long altar call is better than a long sermon and a *short* altar call.

Preach your *best*, pray your *best*, and God will do *His best* for you.

Never acknowledge failure or defeat. Try for *something* out of the service that smacks of victory.

Do not thrash the absent people over the shoulders of the faithful who have come. Commend the faithful, pray for the absent.

Half of the battle is won by being cheerful. Show yourself a man of *heart* and *courage*. Do not look gloomy, do not talk gloomy or others will catch your trouble.

If you find yourself a little cold and formal, *warm up*. Cultivate the warm side of your nature. Go down in the audience and shake hands. It will do you and others good.

Do not be a *featherweight*; be a *heavyweight*. Master the situation. Too many preachers are content to *follow*, rather than *lead*. If you profess to be a *general* in God's army, have some qualities that belong to that dignified office.

Is it money you are after? You would better quit the field at once. Of course you must live and support your family, if you have one. But *your chief business is to win men to Christ*. Add a little business sense, and your liberal support is assured. If you lay too much stress on money, the people will soon "catch on" that you are mercenary, and that will hurt your influence.

Be careful in your attitude toward the opposite sex. Be gentle, be courteous and all that a Christian ought to be; but avoid softness, and palaver, and caresses under the guise of brotherly love. You will need to *watch and pray* at this point to "avoid the appearance of evil."

SOME PERTINENT DO NOTS FOR MINISTERS (EVANGELISTS)

Do not be mawkish.

Do not try to be some other man.

Do not be a circus clown in the pulpit.

Do not tell so many funny stories that all seriousness is lost.

Do not keep everlastingly bragging on yourself. There are others.

Do not be peculiar about your dress and your hair. Get your hair cut occasionally, and look decent like other people. Avoid being a freak.

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

—MANAGING EDITOR.

Do not be finicky around your boarding place, always wanting to be waited on, and wanting something that causes inconvenience to procure. Eat what others eat (unless you are a dyspeptic), and make the best of fairly comfortable surroundings.

Do not spend your time visiting, or loafing at the corner store. Spend your time largely in prayer, study and meditation. You will be very dry and juiceless unless you do. Perspiration is not inspiration, and well-known truth is dry unless unctionized by the Holy Spirit. He will not aid a lazy or careless man or woman. There must be toil and sacrifice, if there is to be *unction* and *power*.

Do not let your oversensitive or nervous condition make you snappish. You should not be annoyed at little things. If a baby cries, speak gently if you speak at all. Perhaps a tired, shut-in mother wants to hear the gospel, and she is paying you a compliment by bringing her baby to church. Invite all such mothers to come and bring their babies. Tell them you can preach against ten crying babies; if you cannot, you ought to try.

Do not preach on the thirteenth chapter of First Corinthians until most of your congregation feel like going forward for prayers, and then because a few persons leave the room, you blurt out with a snap and a harshness and a very *short-suffering*, "that some people think more of their bellies than they do of salvation." You have just been advising that others should have a thirteenth of First Corinthians experience, why not yourself? It always looks well for a preacher to exemplify what he preaches.

Oh, for ten thousand *professors* and *possessors* of perfect love who measure up to the Bible standard!

FOUR PERILS TO MINISTERS AND EVANGELISTS

A great evangelist once said, "I believe if there is any body of men who are hated by the world, and marked by men and devils for criticism, attack, abuse and destruction, it is the ministry of Jesus Christ, whether in the pastorate or evangelistic work.

"Among the agencies used to strike them out of their heaven-appointed and God-anointed work, are *man-fear*, *popularity*, *money* and the *influence of women*."

Ministers and evangelists should note these four dangers and avoid them as you would a rattlesnake. Let us specify a little.

Man-fear—If, for any reason, there is fear of man in the heart of a preacher or evangelist, the influence of such a man is sadly weakened. Old "Money Bags," or Mrs. "Blue-blood," or Professor "Know-it-all," must mean no more to you, when it comes to proclaiming the truth, than the humblest hod-carrier. One must have the courage and boldness of the apostles, who said, "We ought to obey God rather than men." "For we *cannot* but speak the things which we have seen and heard." Though it

meant stripes and imprisonment, they were not afraid.

Popularity—This has turned many a useful man's head and heart. God has been pleased to give success either as a pastor or an evangelist, when lo! the individual became proud, haughty, stuckup. He was admired by many, and they told him so. "What a great sermon!" "What mighty sweeps of revival he is having!" "He has more calls than any other man in the field!" "He has the largest church in the denomination!" His humble heart was caught in the deluge and swirl of approbation, and he tumbled to his doom. The greater the achievement, the larger the responsibility, the more general the commendation, *the humbler one must be*, to be safe. My brother, do not yield to popularity.

Money—Here is a tremendous temptation. The demands upon the general ministry to part with their money is a serious peril. Evangelists are always at heavy expense, because constantly away from home. To humbly avoid "money-grabbing" with such pressure on, is commendable of a good degree of grace. Many churches are inconsistently *stingy*, and not a few preachers who employ an evangelist are woefully afraid that he will carry too much money out of town. For many of these hard-working men and women, it is like the Irishman's pig, "a streak of lean and a streak of fat." Usually more lean than fat. But despite the present environments or present circumstances, the preacher or evangelist who sets his heart on money, may get it, but he loses in spiritual force and power. *A rich pocketbook and a lean soul* is a ministerial combination to be shunned.

The Influence of Women—How many have stranded upon this rock, only God knows! But they are legion. The sex intended to be a blessing and which can be and often are, yet are used as a snare. "It is quite remarkable that the Bible does not warn *women against men*, but *men against women*." The man in public life, like the preacher or evangelist, is in constant danger, and must be on his guard. There is no need of any godly man *letting down the bars*, or being afraid. If women run after a man, *there is a reason*. There is, or has been, some unwise solicitation on his part. Making a practice of meeting women, presumably "your cousins" in the hotel parlor, or having them knock at your hotel door; listening to confessions and domestic difficulties, is sooner or later bound to become dangerous. *Do not encourage it*. Speaking soothingly and endearingly, holding a woman's hand and patting it with your other, or holding on to the hand an unusual length of time, with that gentle pressure that often speaks louder than words, is unwise, and may lead to sin. Too much familiarity, and a light vein of talking lowers your dignity as a man of God, and opens the way for criticism.

The line of demarcation between "inordinate affection" and legitimate, holy love between brothers and sisters in the Lord, is not clearly distinguished by many, and is easily passed. The approach to the danger point must be carefully and prayerfully watched. Let there be no familiarity that might

arouse the passions; no unholy word, thought, or deed, that could be fairly interpreted *compromising*. There need not be stiffness and coldness to the freezing point, but there must be a ministerial dignity that prompts no offense. *A holy reserve that spontaneously resents any undue familiarity*. A clean, holy, man or woman of God, with a stainless record; this one *ought to be*; this, by the help of God, *we can be*.

MORE DO NOTS FOR EVANGELISTS

Some time after the foregoing was written by the author of this book, one of the editors of *The Christian Witness* wrote some "Do Nots" that cover a little more ground. He said that as editors they were in position to know what is said for and against evangelists and evangelism. "We rejoice in their success, and when we hear of faults which hinder their usefulness we feel hurt ourselves. The do nots published are not imaginary, but prompted by actual experience. We have suffered ourselves.

"The cause of God in all ages has never really prospered except where the ministry have been practical examples of self-sacrifice. When the ministry have had an easy time the cause has languished. Like Jesus, His most skilled workmen have given themselves for men—putting their life blood and tears into the great work of reconciling men to God. Let us avoid whatever will hinder our usefulness. Let us keep the reflector of our lives clean so that the light will shine brighter. Suffer therefore a word of exhortation from a lover and friend. Surely the humble will do so. We have no message to others. It would do no good.

"Do not grumble at your accommodations, food, bed, etc. It may be that those who entertain you are having as hard a time and as much self-denial to keep you, as you are having to be kept.

"Do not expect to be waited on more than is absolutely necessary. Think of an evangelist asking to have her breakfast brought to her while in bed! Fact.

"Do not bring your 'wife and dear family' into every sermon. People might get too well acquainted if they are introduced at every service.

"Do not be constantly telling of the great victories you had at A and B and C and other towns. People may think *you* are going to do it all and cease from their efforts in order to see *you* do it.

"Do not think you cannot go to a hard place and that you want to go to the easy places of labor. There are no easy places for the real gospel. It is a battle.

"Do not rely on the success of your last meeting and let up on *much prayer* and travail of spirit for this present meeting.

"Do not suppose all other kinds of preparation are a substitute for much and mighty intercessory prayer. Your soul needs to be saturated with much prayer. There is no substitute for it, if you would preach effectively.

"Do not let even a suspicion arise that you are more anxious for shekels than for souls. This world
(Concluded on page fourteen)

The Jewish Situation

Most ministers are vitally interested in the modern situation of the Jew. Today, because of persecution and oppression, the Jew is in the headlines more than at any time in recent decades. Does this mean that he, like the Israelites of old, will suffer a period of bondage—this time in European countries rather than in Egypt—later to find a new deliverer? Much that is being printed in some religious periodicals is anti-Semitic and is calculated to add to the fires of persecution, at least, it does nothing to bring about any kind of a sympathetic understanding of the present status of these people who have made such a great contribution to the world.

Several interesting articles and news releases have come to our desk presenting in a clear and interesting manner some modern trends among the Jewish people, also some thought that will help bring us to a better understanding of the Jewish situation. We pass these on that our readers may have the benefit of this information.—MANAGING EDITOR.

WILL THE JEWS CLAIM JESUS?

Some Modern Trends

JOHN STUART CONNING, D. D.

THAT Jesus should have become an alien to His own people is one of the strange ironies of history. He was a child of Israel. He stood rooted in His ancestral heritage and breathed the atmosphere of the noblest traditions and aspirations of His people. The God of Israel was His God, and the prophets and psalmists of Israel furnished the seed-plot in which His own evangel flourished. For Israel He lived and taught and died. His name will be forever associated with the land He made holy and with the race of which He is the chief glory.

That He made a profound impression on His own generation, especially after Pentecost, is now well known. It was only by the most rigorous efforts that the new faith was held in check and prevented from becoming the dominant faith of the Jewish people. Had the Jews at that time accepted Jesus their fortunes through the nineteen centuries since would have been vastly different, and Christianity itself would doubtless have taken on meanings, characteristics and forms quite unlike those it now bears. But such a destiny was not to be. The faith of Christ was to find its home in the heart of humanity and not within the confines of a single race.

Though the Jewish people from the time of their expulsion from the ancient homeland have lived mainly in lands that came under the sway of Christ, and have never been beyond the sound of His name, there was little in these lands to foster a true understanding of Jesus. The identification of church and state too often made Christendom the Judas of Christianity. In lands nominally Christian the face of Christ was hidden from Jews by ill-will, restrictive legislation, and outbreaks of violence of almost unbelievable cruelty. But for individuals here and there, like Francis of Assisi, who treated Jews in

the spirit of the Master, they would never have known Him other than "the troubler of Israel." The general attitude of Christians toward Jews during that dark period is reflected in the stinging remark of Israel Zangwill, "Had Christians handled us with Christliness, there would not be a single Jew in Europe."

It was only with the nineteenth century that finer spirits within the Church began to feel shame that Christ's own people had been so grievously wronged and that so little had been done to share with them the faith from which they had become so deplorably estranged. Groups within the Church, rather than the Church as a whole, under the urge of the divine Spirit, have sought by interest and prayer and gifts to maintain a witness for Christ among His people. And great has been the reward. No race has yielded a richer fruitage. The Church that has been enriched by the thought and labors of such men as Neander, Pascal, Cassel, Herschell, Margoliouth, Edersheim, Schereschewsky, and many more, need not wonder in which field it has reaped the largest return for its sowing. And from the standpoint of numbers, among no other people, in proportion to the effort expended, has Christ won so ready a response. But even with two hundred thousand followers of Christ among the Jews in the nineteenth century and twice that number or more in the twentieth, what of the sixteen millions that remain? For the most part they lie outside the range of any definite Christian approach. In addition to present efforts and prospects much more is needed if Christ is to win His way to the heart of Jewry.

Many Christians have cherished the hope that a movement toward Christ would arise within Judaism itself as the significance of His ministry for the realization of Jewish ideals became recognized. This would be in accord with apostolic efforts and expectations. The destiny of the Jews is inseparably connected with Christ. He holds the future of Israel in His hands. It is only as they become reconciled to Him and follow the path which He has ordained that they will escape the futility and misery of their existence and become a blessing to the world. For it is in Christ that Jews will recover the mission which they have lost and lead in the struggle now upon us for the establishment of righteousness in the earth. The assurance of the Apostle Paul is still valid that Israel redeemed will be the forerunner of a redeemed humanity.

How Christ will come to be recognized and acknowledged by Jews as "the glory of Israel" cannot be definitely forecast. The ways of the divine Spirit, like those of the wind, are determined by factors that lie beyond our ken. The Church must doubtless purge her heart from prejudice and indifference and become more earnest in prayer and more Christlike in attitude and service if she is to be used for the accomplishment of God's purpose for His ancient people. Christians should also be wide awake to

that is happening in Jewish life in our own generation and be quick to discern the coming of a new day of divine visitation. In these dark days of disaster for the Jewish people, many are learning to distinguish between Christianity as an official religion and as a personal faith, and between Christianity as professed and as a life. They are coming to see that true Christianity is never anti-Semitic and that no one can be other than a friend of the Jews who is a follower of Christ. Through the reading of the New Testament and other Christian literature many Jews have discovered that the faith of Christ instead of being alien to Judaism is the expression of its noblest aspirations and gives meaning to all that is spiritually vital in Jewish history.

But, beyond question, the most significant movement in Jewish religious life today is the changing attitude of enlightened Jews toward Jesus. His place in the annals of Israel is recognized and a truer and more appreciative appraisal of His life and ministry is advocated. Within recent years a number of well known Jews have unhesitatingly claimed Jesus for their people and have urged that He be recovered as a teacher and prophet of Israel. Only a few years have passed since Constantin von Brunner declared:

"What is this? Is it only the Jew who is unable to see and hear all that others see and hear? Are the Jews stricken with blindness and deafness as regards Christ, so that to them only He has nothing to say? Is He of no importance to us Jews? Understand then what we shall do; we shall bring Him back to us. Christ is not dead for us—for He has not yet lived—and He will not slay us, He will make us alive again."

When Gustave Lazlo in one of his novels portrayed a great assemblage of Jews, representative of all the Jewries of the world, meeting in a large hall in the city of Prague to determine what the attitude of Jews should be to Jesus, he pictured the great concourse unanimously deciding to accept the leadership of Jesus. When rebuked by many orthodox Jews for his un-Jewish attitude to Jesus, he wrote a letter to the *Morning Post*, of London, which contained the following emphatic statement:

"The movement for the recognition of Christ by the Jews is not a phantasy arising from the brain of the author of 'Spires, Bells and Dreams.' It is a fact. Not only in Hungary, where the movement has taken definite form, but in the hearts and minds of many men, ordinary men like myself, traders, men of affairs, the fact that Christ is the only leader who can take us anywhere worth going to."

And quite recently, in the *Atlantic Monthly* for December, the well known Jewish author, John Cournos, in an article entitled, "An Epistle to the Jews"—since expanded and published as a book—deplores the long rejection of Jesus by Jews and with definiteness and courage challenges the leaders of his people to give Him the place that rightfully belongs to Him in Israel, he says:

"It is certain that the author of the Sermon on the Mount, the noblest expression of the human spirit, was no accident. Modern scholarship has demon-

strated beyond every shadow of doubt that Christ was the natural and inevitable culmination of evolutionary processes which carried Israel from the tribal state in which Moses found it to Isaiah, then by slow stages to Hillel, and finally to Christ. . . . All that we can know and must admit is that He was greater than Isaiah and Hillel who preceded Him, even as they were greater than Moses who preceded them. Christ could not have been without Moses, yet these two—one with 'resist not evil,' the other with 'a tooth for a tooth'—were antipodes. Why stop at Hillel, when a greater than Hillel came after him? It is this question that modern Jewry must answer, and, if the answer is the only answer that can be honestly given, Jewry must make a new start."

"The only reasonable and logical things they—the rabbis—can do is to establish the most perfect Jew and the most perfect man among the fully acknowledged hierarchy of their prophets, their 'sons of God.' Why not acknowledge Him together with these others? The rabbis should frankly and openly affirm, 'Christ is our own, our very own, flesh of our flesh and bone of our bone, and he came not 'to destroy the law or the prophets, but to fulfill.' He He is our Prophet, our greatest Prophet, the keystone of our ultimate faith.

"Intelligent Jews to whom I have spoken of my mad notion have, contrary to my expectations, agreed to the logic of the proposal I have outlined. And I recall the words spoken to me by a living world-famous novelist, 'We Jews must come to terms with Christianity. It is the only way out for us.' . . . Would the above proposal create a schism in Jewry if an attempt were made to bring it into force? As I have said at the beginning, the dissensions in Israel are already so numerous and so grave that another dissension or two cannot possibly do it any harm. And again, who knows?"

It must not be concluded from these utterances that any concerted movement for the recovery of Christ by the Jews is near at hand. The caustic protests which these same utterances have called forth give evidence that much prejudice and misunderstanding will have to be removed before these heralds of a better day can get a fair hearing. But speaking from the heart of Jewry itself rather than as representatives of an official group they may best express the ideals and hopes of their people. Certainly they are looking in the direction in which the new day for Israel will dawn and they have already seen the Morning Star.

Will the Jews claim Jesus? Christians believe they will. That there are perplexing barriers in the way everyone knows. Prejudices run deep. Traditional attitudes are never easily altered. Unhappy memories are hard to erase. But Jesus can overcome them all. It is in this very field that He has wrought His mightiest miracle. Moreover it is in the purpose of God that the Jews shall claim Jesus. This is their destiny. The stars in their courses are on the side of this determined consummation. Behind it are the sure promises of God. The day of reconciliation is

on the way and may be nearer than we think. Out of the turmoil and upheavals of our time new movements will come to birth. Over all the areas of Jewish life a new spirit is already moving. Faith sees in these things the tokens of the promised day.—*Our Jewish Neighbors Press Service.*

CHRISTIAN AND JEW—THE POSITION

P. W. WILSON

FOR those who submit to the mind of Christ there can be no compromise over anti-Semitism. Such a disciple does not ignore antipathies. He may be conscious of them within himself. But he can never be governed by his likes and dislikes. A love larger and deeper than his own subdues his feelings to a humble and more merciful obedience.

The student of Scripture is not content to look upon the Jew as a financier, an industrialist, author, artist, or musician. He rejects with indignant contempt the theory that Jews are enemies of society by whatever terms of opprobrium such enemies are designated. As there is paganism in Christendom, so there is paganism in Jewry. It is not, however, by the worst, but by the best that a people shall be judged.

The Jew has been the trustee of certain values. In a world where eager and ambitious master minds have organized armies and navies, conquered empires, amassed wealth, here is a society in which with reasonable continuity the unit has been the home.

It was in Judaism that the meaning of marriage was worked out by trial and error until the perfect sacrament, as some describe it, was evolved. It was in Judaism that health became an expression of faith. It was in Judaism that universal slavery began to be liquidated, that social justice was asserted, and that the god of war was defied.

Persecution of the Jews is an unintelligent offense against the well being of society as a whole. Suppression of Jewry is not merely a blow inflicted upon a suffering community. It is a thrust at industry, at science, at art, at music, at all the amenities of life to which Jews are contributing their energy, initiative and genius.—*The Presbyterian.*

PLAIN TALK

For Gentiles—How It Feels to Be a Jew

SOMETIMES I wish I were a Gentile. To be sure, you have your troubles, too. You are worried about your children, and wonder fearfully at tomorrow, and suffer unemployment and tread timorously on an insecure world. All this is the pain of Jews as well.

Yet you have only your own pain as individuals to suffer. Tomorrow morning you will not be searching the newspapers anxiously (as Jews do): "What are they saying about us today? What new reproaches are being heaped on us this morning? What new outrages?"

I dislike even hypothetically to put any people in the unhappy place of Jews; but, in order that you

may understand Jews, let us imagine that some hideous fate has done to Gentiles as Jews have been done by for a long time.

This has made you almost psychopathic about yourself—an inward-looking, brooding man to whom even the well-disposed neighbor may look a suspect. You should like to be friendly with Neighbor Smith but yesterday, as he passed by, there was something in his eye that suggested he might be anti-Gentile.

You say to yourself, "I've become a frightened little man afraid of everything and everybody. I ought to snap out of it." But then, only day before yesterday, your boy who is just out of college, applied for a job in a big industry and was turned away because he was a Gentile.

The boy had graduated *cum laude* in chemistry. When he applied for the job he was given a blank in which, among other things, he was required to state his religion. On the prescribed line he had written the title of one of the religions of the Gentiles to which you belong.

The employment manager, a kindly man, indeed, said, "I may as well tell you that we don't employ Gentiles here."

"But," the boy protested, "what has that to do with it? Isn't it sufficient that I am a chemist? Do the chemical elements know the difference? Do they react differently in the hands of non-Gentiles?"

"I'm sorry, sir," the employment manager answered. "But our policy is against employing Gentiles."

"But I was graduated *cum laude*. I made Phi Beta Kappa in my junior year—I—"

"Well, it's not my rule, it's the company's. I'm sorry."

Yesterday your eyes chanced upon a "For Rent" advertisement; it said plainly that Gentiles were not wanted. You shrugged your shoulders at this. It did not really matter that some people did not care for your company; you yourself make social discriminations and do not take everybody into your house. What mattered much more was that a door of opportunity was slammed in your boy's face because he is a Gentile.

Yet you say to yourself, this "For Rent" advertisement does not discriminate against you on your own account. You could understand it if you yourself were an undesirable fellow, an unmannerly person; you yourself would not care to live with any individual like that. You and your family are cultured people, contributors to everything that is fine in the city; your generousities know no bounds of faith or race.

They do not want you in the apartment house only because you are of the Gentiles. You ask yourself, "What's the matter with us Gentiles?" You are always asking yourself that, always looking inwardly in self-inquisition.

You recall that there are, indeed, some terrible Gentiles, the penitentiaries are full of them and Dillinger was one of us, to say nothing of Baby Face Floyd and all the rest of them. But why do they

count it against me and all the other Gentiles who live God-fearing and law-abiding lives?

I know, too, (you say) there are many vulgar Gentiles among us—people I would not let into my house even by the back door. But why should they count against my rights as a human being and against the welfare of my children?

Yet from this pain you have derived a certain pride and a poignant awareness of responsibility. Oh, you tell yourself, since every Gentile is judged by the conduct of other Gentiles I owe it to my people so to guard my behavior that no act of mine shall reflect upon them. You watch your every step, lest your least misstep be charged against your people; you suffer pain to read of a Gentile gone wrong because you know it will be said of him, "Yes, that's the Gentiles for you."

This morning, as every morning, you ran down to the porch in your pajamas for your favorite newspaper. Almost every morning lately something hideous against Gentiles has been printed; somebody in high authority in Germany has been saying something against Gentiles.

One day it is "Gentiles are a scourge" and another day, "Gentiles are our sorrow," or "Gentiles must be exterminated." This morning it was "Gentiles are in league to undermine the social order"—"The mere presence of Gentiles provokes us."

You feel horribly troubled. Not that you are any the less sure of the merits of your people but you wonder fearfully what these falsehoods will do with the minds of the ignorant.

You know how most worthy your people have been in the world, what contributions they have given. Your philosophers and teachers and preachers; your poets and singers and painters; your scientists and actors and scholars; your prophets and philanthropists; your Carrolls and Comptons, your Edisons and Santayanas, your Cadmans, Holmeses and Eliots, your Whitmans, Darrows and St. Gaudens, your Lincolns, Walter Reeds and Garrisons.

You are aware, too, of the millions of fine but less distinguished spirits among you. Their single aspiration is to lead their children in the ways they should go; they count it success enough that their children grow up to be righteous; they say, "Yes, good children are everything and nothing else matters much."

Because you know all this, the slanders in this morning's newspaper hurt you the more. You boarded the street car to your work. Everybody in the car had a newspaper and you were sure everybody was reading the piece about your people, "Gentiles in League to Undermine Social Order."

What were they thinking as they read this? What poison was infecting the mind of this youth who sat beside you. He was certainly reading it, as you could see when you followed his eyes to the last column on the right. You should like to speak to him, "Young man, you really don't believe that, do you? Will you let me tell you the truth about the Gentiles? Most of them are people like you and your parents."

Your diffidence restrained you. You raised your head proudly above the accusing headlines. If some of these eyes were lifted from the newspapers to turn with reproach against you they must see that you are not a scourged culprit but a righteous man who takes with dignity the lash that falls upon him unjustly.

* *Al Segal, the author of this article, is the well-known columnist of the Cincinnati Enquirer and a writer in the English-Jewish Press.*

AN EMINENT JEW FINDS CHRIST

REV. JOHN STUART CONNING, D. D.

WITHOUT Him I cannot live." When a Jew says that about Jesus Christ, you know that behind the utterance a mental and spiritual revolution has taken place. When the individual who makes the declaration is an eminent scientist, a European authority on pedagogy, and a professor in Amsterdam University, and that behind his confession there is a long process of growing conviction, one is desirous to learn the various stages by which he arrived at his new-found faith.

All who meet Professor Philip Kohnstamm are impressed with his attractive personality, and his strong and open character. He radiates the faith that has taken possession of his life. The esteem in which he is held is evidenced by the positions to which he has been elected. He is a member of the World's Committee of the Y. M. C. A., of the Dutch Foreign Missions Board, of the Dutch Student Christian Movement, and other Christian organizations. He rendered valuable service as an expert consultant in connection with the preliminary studies made for the Oxford Conference of 1937.

Philip Kohnstamm was fortunate in having been born and reared in Holland. That little nation has the enviable record of being a place of refuge for Jews since the days of the Spanish Inquisition.

Dr. Kohnstamm says, "I have ever been grateful that I was spared from anti-Semitic surroundings and that I could grow up free from the devastating influence of racial discrimination and persecution. Humanly speaking, I must confess that otherwise I would have scarcely maintained that spiritual openness and objectivity necessary to be at all receptive to Christ's appeal, much less to find the courage openly to confess Him.

The atmosphere of his childhood was that of humanistic liberalism. His parents had abandoned traditional Judaism, while still keeping contact with the Jewish community and its customs and activities. The Bible was no longer read. The attitude toward Christianity was wholly negative. The Church came in for caustic criticism, but it was not taken seriously, for its day, so it was held, had passed. As for Jesus, Professor Kohnstamm says, "One seldom spoke of Him, and never with great warmth or approval; one knew too little of Him. But, on the other hand, one knew too much about Him ever to speak of Him with derision or with lack of reverence."

During his childhood, his mother's brother had translated Lessing's "Nathan the Wise" into Dutch,

and the deism of this volume furnished the ideals for the home. So, when as a boy of fifteen, he came under the influence of Dekker, the romantic atheist, the last vestiges of any religious emphasis in life disappeared. Religion was attributed to the sentimentalism of the older generation and its conceptions were deemed old folks' superstition. He determined, when his university course was finished to take as the first thesis for his doctor's degree, a defence of La Place's assertion, "God is a hypothesis which science can forego."

But matters happened very differently from what he had designed. The first thing that upset his pan-egoistic conceptions was the reading of Buckner's "Force and Matter," the arsenal from which all free thinkers of the time drew their arguments. The keen-witted young Jew soon saw through the shallowness and sophistries of the volume, with the result that the ideas upon which he had based his materialistic philosophy of life were shattered to bits. About this time also two other influences of a positive character served to disturb his previous convictions and carry him forward to wholly different views of life.

"In the university," Professor Kohnstamm said, "I came into close personal touch with one of my professors, Dr. Van der Waals, one of the greatest scientists in the world, later a Nobel prize winner. He was a man whose objectivity and deep humility were surpassed only by his great sincerity and earnestness. What was inexplicable to me was that this man, with all his learning, was a devout Christian. He was an unequivocal witness, even if usually a silent one, for that same Christianity which I had believed I could ignore as long since outgrown and of no further significance."

"It was just at this time that one of my close friends, a classmate, whose opinion and good judgment I highly esteemed, directed me to the way out of my perplexity. It was he who maintained that the Bible was of far greater significance than I had hitherto believed or admitted. He urged that I ought especially to read the Sermon on the Mount which he was certain had something important and vital to say to me. So I read it, and with ever-widening eyes of amazement and breathless suspense. Through it the world became new in a wonderful and glorious way. Obviously at that time I was unable to penetrate into all the rich and profound depths of Christ's teaching. But that a voice spoke to me there, which demanded the love and fidelity of my heart, of that there was not the slightest doubt."

But he had still a long way to go between the recognition of Jesus as a great and inspiring teacher and the acceptance of Him as the object of his personal faith. It is interesting to follow him through the various stages by which his prejudices were removed, his faith in Jesus enlarged, and the necessity of an open confession passed into conviction and action. With the passage of the years had come his marriage, his appointment as a teacher in the university and his recognition as an outstanding scholar. But in spite of his love for the Bible and his growing esteem for Jesus, religion was for him

largely a thing apart; it was not central in his life and thought.

Hitherto, under the influence of liberal individualism, he clung to the opinion that a man's religious views are his own and do not require definite form or expression. In one's relationship with others it is never necessary to voice our deepest convictions. But in a political meeting in a small Netherlands village where he was called upon to face a company of anarchist basket weavers, it became necessary to answer clearly and frankly their own positive claims. He was conscious of vagueness and uncertainty. In reply, he says, "It was up to me to attempt to make clear to these dear folks why I could not share their views. I was conscious that I had miserably failed. I had not learned to give form and expression to my religious faith, which really inspired and guided me, in a language which I myself as well as others could understand."

At this stage help came from an unexpected source. A nephew of his father came from Germany to visit him for several weeks. This relative held Professor Kohnstamm in high esteem and he paid great respect to his views on important questions. But there was one point that was entirely incomprehensible to him.

"It was not," says Professor Kohnstamm, "that I, an intellectual, above all a physicist, should call myself religious. That to him was sufficiently odd, yet he could conceive the possibility. But that I, a Jew, should accept Christianity—that for him was sheer nonsense. He challenged me to point out a single idea or truth in the New Testament that was new. I thought at first my task was an easy one, and proceeded to formulate a whole series of theses, such as, man's relationship to God as Father, his acceptance with God by mercy and grace rather because of any merit on his side, the unity of mankind, and the revelation through suffering as well as the meaning of the cross, and much more. To my astonishment he took exception one by one to all my theses, basing his arguments on a knowledge of the Bible that I had never suspected he possessed. He held that that which I had declared to be Christian teaching, statement by statement, could be found, if not explicitly, at least in embryo, in the Old Testament.

"Yet I knew that in spite of the truth of his statements he was none the less wrong, for the Bible is a unity. But I could not explain what I meant in a manner which could satisfy me, much less him. Suddenly in reading Hermann's book on 'The Christian's Communion with God,' the answer came, the answer for myself as well as for my cousin. I went to him and said, 'You are right. There is nothing of wisdom in the New Testament which is not found in the Old. But in the New Testament there is One who is new—Jesus Christ, and without Him I cannot live.'"

"He stared at me in wondering amazement and said quietly, 'That being the case there can be no further use for argument with you.' I, however, knew I had found Him in whom alone the kingdom of God can and will be victorious."

But in spite of all this, for various reasons, four more years passed before he was able without reservation of any kind to make public confession of his faith in Jesus Christ as his Savior and Lord. He had come to place a high estimate on the obligations of the Christian life, knowing that one could only become Christ's follower through complete surrender of self. On this latter point he could not abide that there should be any doubt or question. On an Easter Sunday a few years ago he was publicly received as a member of the Reformed Church of the Netherlands as one company of the great fellowship in Christ in which it is one's unspeakable privilege to be a witness and servant.—*Our Jewish Neighbors Press Service.*

TENSIONS

The increase of anti-Jewish feeling in this country is largely the spread of personal prejudice, often based on single incidents involving individual Jews.

The Jews are not wholly blameless. But they suffer, as the Negroes do, from being so easily labeled.

When a man of Irish, British, or Scandinavian descent misbehaves, the papers do not mention his race.

But almost without exception they say "Negro," if a man of African descent is concerned, and they have more ways than one of saying "Jew."

The tensions thus set up cannot be prevented. But they can be reduced. And one good method of reduction is the active encouragement of every form of united effort.

A man we know has been strongly inclined lately to launch into bitter denunciation of the Roman Catholic Church. He has been held back by just one fact—his admiration for and active friendship with a devout and high-minded member of that church.

True Americans, of whatever race or faith, have more interests in common than interests in severalty. We stand for democracy in faith, in social life, in industry, against every form of autocracy, no matter how artfully offered. And that covers wide areas of life.

Therefore if you know a good Jew, a good Negro, a good Roman Catholic, you have all the case material needed to make you a racial and religious peacemaker.

Maybe that is part of your job, as a Protestant Christian!—*The Christian Advocate.*

The Preacher as a Reader

E. E. Wordsworth

PAUL said to his ministerial son, Timothy, "Till I come, give attendance to reading." The preacher that does not read will be stale, prosaic, dry, uninteresting. His message will lack moisture and fullness like a broken cistern. He may be as broad as the Sahara Desert but he will also be as dry.

Wesley advised wisely when he said, "Never be unemployed; never be triflingly employed," and this has special application to the servant of Jehovah. Doctor Jowett said, "If the study is a lounge, the pulpit will be an impertinence." Our own Dr. B. F. Haynes, former editor of the *Herald of Holiness*, himself a scholarly man, wrote in that periodical years ago, "The preacher must be pre-eminently a reader of good books." It is audacious for any man to assume the role of a minister and withal have an incurable case of mental laziness. He should surrender his credentials at once, or bestir himself and prod his mind to ceaseless activity.

Lord Bacon wrote, "Reading makes a full man; writing an exact man; speaking a ready man." And I have just completed the reading of Dr. John A. Hutton's book, "That the Ministry Be Not Blamed," and I will quote him on reading. The lectures of this book were given to the divinity students in Aberdeen, Edinburgh, Scotland, in the spring of 1921. Hear his purposeful words, "Read deeply rather than widely. I recall how F. W. Robertson would spend an entire year reading Hamlet. Resist the itch to read little passing books. Save up, if need be, from all those passing reckless books,

enough to buy, if you will, one book by some real scholar or master. I myself have always on hand some book which is really beyond me. It has the effect in the mind, to say no more, that the use of dumb-bells have on the muscles. It keeps one humble, too; and when we lose humility all is over with us. Never read without taking notes: all other reading is self-indulgence and an occasion for sleep. Ponder over the wisdom of Charles Lamb's confession, 'When a new book is published, I read an old one.' My friend, Doctor Leckie, said nearly all that is to be said about reading to those who have ears to hear: 'Read what you like. That is to say, be a reading man. Then, read what you don't like. And then, read what you ought to like.' If you will read in bed, read essays. They are neither too dull nor too stirring. Take long turns of the Bible. Memorize the Psalms." These are gripping words from this world-famed English divine.

We close this very brief treatise on a significant subject by quoting from that matchless preacher, theologian, scholar and very effective evangelist and soul-winner, Dr. A. M. Hills. He says, "Persistent and perpetual study is absolutely essential to ministerial success. God puts no premium, either on indolence or ignorance, and He will not let spirituality thrive at the expense of knowledge. Hence, prayer and study must go hand in hand. The Holy Spirit simply will not sanction mental indolence, and endorse the needless ignorance of a minister who, in this age of schools and culture and books

and opportunities, is too lazy to use the abundant means of self-culture. To trust in natural ability, or wit or readiness of utterance, or imaginary genius, to the neglect of study and scholarship, is to play the fool and invite the shame and failure that are sure to follow."

Every preacher can have, and must have, a stud-

ous mind and a willingness to learn. Spurgeon did not have a college education but he was a man of wide reading and self-culture. Especially the minister, above all men, must acquire a thorough knowledge of the Bible. It must be his chief study. Read it, digest it; memorize it, and your ministry will be blessed and useful.

Pitfalls for Preachers

Mildred Bangs Wynkoop

SOME pitfalls are huge and noisome, and can easily be avoided. Some can never be found on the narrow road at all. Some are draped in gaudy colors, too inviting for the wise and good. But most of them, so strange to say, are dugged along the path of duty. They cannot be avoided. They dog, with pitiless persistency, the holiest and best of preachers. They lie upon the road he is compelled to follow and so near the center that it is with difficulty that any escape, entirely.

1. THE DISCOUNT DISEASE

In spite of the gibes of the world that "all the preacher is after is money," the preacher is, perhaps, the most poorly remunerated public servant in existence. In comparison to his work and the hours he is "on duty" and the demands on his physical, mental, spiritual and financial resources, his salary cannot be anyone's envy. He is subject to call at any hour in the twenty-four, his brain is taxed to the human utmost to keep a fresh, interesting supply of truth pouring forth, as an artesian well, week in and week out. To be a spiritual leader and guide and father takes hours of prayer and a world of sympathy and often neglect of his personal health and normal association with his family. Nor is this the end. His car is not really his own. It belongs to the church. Out of his meager salary he, in most cases, must pay the gas bill. It takes extra food to feed the stream of parishioners who drop in for a chat and stay past the breakfast, luncheon or dinner hour, and the pastor must pay for that as well. Most merchants and doctors and business men recognize this truth and freely and gladly give the preacher a discount on whatever services they may render. It is a thoughtful, kindly thing to do, and yet, within that kindness lies the pitfall for the feet of preachers.

Normally there are enough militant "white corpuscles" of common sense and social and emotional poise and spiritual devotion flowing through the veins to destroy the virus of this "discount disease," but when life begins to press hard on every side, when food is scarce and clothes shabby and old, the disease develops unseen and unchecked. Before the patient is aware of his condition there has come a mental change that colors all of his life. He begins to expect these discounts. There comes a temptation to feel a tinge of resentment toward the merchant who does not offer them and occasionally the preacher even asks for one.

Out of my files of "case studies" I have found the disease revealing itself in symptoms such as these:

Rev. A. was a young preacher in a small church with a very inadequate salary. He and his wife found some wonderful friends in the community who understood the needs of a poor preacher. These friends took the pastor and his wife out to dinner and picnics occasionally. And they insisted on paying all the bills. Of course the preacher could not have returned the favors, but the friends knew that and kept on paying the checks and filling the car with gas. On birthdays and anniversaries and even in between these occasions gifts would come—ties, shirts, socks, dresses. They were all needed and given as a Christian gives. That was not the trouble. The trouble lay in the preacher's heart and even in the heart of the preacher's wife. They began to expect these favors. They never knew the joy of paying a dinner check for anyone else even when they could. They got into the habit of letting the other fellow reach for it. When the gas tank was being filled they were never around to even offer to pay the bill.

This peculiar disease advanced to such a point in Rev. B. that he could not pay the full price for any merchandise without feeling a bit mistreated. He did not know what was the matter with him, he did not even sense that the symptoms were unusual. The trouble was that he had been the recipient of these kindly favors for so long that, without really thinking, he began to feel that there were two prices for everything, one for laymen and one for preachers.

It would be well for every minister to probe, unmercifully, around the region of his heart and mind to locate the slightest indication of this infection. We have given all to follow Christ. If we should never have enough to eat or enough to wear or a nice car or furniture or a rug on the floor, we have nothing to grieve over. Have we not forsaken all to follow Him? So then, when God and men are good enough to add these material blessings of life to our store, we can do no more than accept them with a truly thankful heart. It is more than we expected or deserve. The preacher, of all people, needs a discount, here and there, and a gift, occasionally, and a "pounding" of the right sort, but woe unto that preacher who gets the "discount disease" into his heart.

A Roman's Description of the Savior*

THE following letter was copied in an ancient manuscript, in the possession of the Killy family, now in Lord Killy's library, which was taken from the original autograph letter, written by Publius Lentulus, President of Judea, to the Senate of Rome, describing the person of Jesus Christ:

LETTER OF PUBLIUS LENTULUS

"There lives, at this time, in Judea, a man of singular character, whose name is Jesus Christ. The Gentiles esteem Him a prophet, but His disciples adore Him as the immediate offspring of the immortal God. He is endowed with such unparalleled virtues as to call back the dead from the graves, and to heal every kind of disease with a word or touch. His form is tall and elegantly shaped; His hair flows in beautiful shades, which no united colors can match, falling into graceful curls below His ears, agreeably couching on His shoulders, and parting on the crown of His head, like the headdress of the Nazarites. His forehead is smooth and His cheeks without a spot, save that of a lovely red. His nose and mouth are formed with exquisite symmetry; His beard is thick and of the same color of the hair of His head, reaching a little below His chin. His eyes are bright, clear and serene. He rebukes with majesty, counsels with mildness, and invites with the most tender and persuasive language—His whole address, whether in word or deed, being elegant, brave and strictly characteristic of so exalted a being. No man has ever seen Him laugh, but men have frequently beheld Him weep; and so persuasive are His tears that the multitude cannot withhold theirs from joining in sympathy with Him. He is very modest, temperate and wise. In short, whatever this phenomenon may be in the end, He seems at present a man of excellent though singular beauty and divine perfections, every way surpassing the children of men."

* This ancient manuscript handed to Rev. Fred M. Weatherford, pastor at Medford, Oregon, by Rev. C. S. Embree, a superannuated minister.

Casting the Net

(Continued from page six)

is trying to make itself believe that the ministry is only a profession and that the ministry is after the loaves and fishes. It is our business to show them that our great passion is to save lost men.

"Do not whine if you have few calls to labor. If God has really called you into the vineyard He will open the doors. If you do not have as many "calls" as formerly, let it be the occasion of fasting and prayer until God shows you the cause. He will, if you seek earnestly to know. Perhaps you are getting quite dry and need to be set afire.

"Do not pound the people and lay the blame of your failure upon them until you have *with tears and anguish of soul* inquired of the Lord if the fault is in you.

"Do not try to drive people. A man that can be

driven is *worth nothing* after you get him. Could anyone have driven you into seeking holiness?

"Do not get discouraged if you do not see 'a landslide' in every place. Jesus and the apostles had some very hard and apparently fruitless fields.

"Do not fail to pray for your brother evangelists. It will help yourself as well as them."

Gibeonites in Church

MILO L. ARNOLD

SAUL made many mistakes while on the throne of Israel, and one among the many was that of trying to put the Gibeonites out of the land. Saul found that Joshua, his predecessor of many years, had made a mistake in making a league with these people who were not worthy of a place in the Promised Land, so he tried to exterminate them, with the result found in 2 Samuel 21; bringing a famine on the land of Israel, and finally taking the lives of seven of his sons.

Almost every pastor finds somewhere in his church a few Gibeonites, or unworthy members who are in the church due to the mistake of some man who has preceded him. He cannot see why his predecessor should have been so prone to get members as to have taken in people such as that, but they are there, and are a thorn in the flesh of the present pastor. Many times a pastor is tempted to try to put them out by some means, and thereby fix up the mistakes of the men who have gone before. A "back-door revival" is the result, and the pastor comes to the assembly with a martyr's report of how he was sacrificed on the altar of some ancient Joshua's great and glowing reputation.

The final results of the "back-door revivals," so-called, are usually about like the outcome of Saul's zealous rout of the Gibeonites. It usually brings at least three years famine on the church, and maybe a famine that never ends. Secondly, it is usually the end of the pastor's history, even as it was the end of the family of Saul.

Joshua acknowledged his mistake in making a league with the Gibeonites and then handled the matter in a way that is a fine illustration of how pastors today might usually best handle the Gibeonite church members, that ought not to have been received, but unwittingly it has been done and now we must suffer for it. He very wisely put them to work cutting wood, carrying water, etc., and thus kept them out of positions of authority where they could cause serious trouble, yet kept them busy enough to keep out of mischief and doing enough work to compensate for the handicap which they presented.

Almost every church has some member or members who seem to have no right to membership, and present a perpetual problem, but they are on the inside now and can vote at our elections, and live among our people in spite of anything we can do. The perplexing thing is in knowing what to do about it. I have decided that for my part I shall take a lesson from the history of Israel and the

Gibeonites and try first to get them out of important offices.

Unpleasant as some members might be, it is sometimes better to get along with them in the church than to starve the church and soil your own hands in getting them out. A clean church is a fine thing to work toward, but if it is to be made into a coffin in order to get it clean nothing has been gained.

Early Rising

Abraham rose early to stand before the Lord (Gen. 19:27).

Jacob rose early to worship the Lord (Gen. 28:18).

Moses rose early to give God's message to Pharaoh (Ex. 8:20).

Moses rose early to build an altar to God (Ex. 24:4).

Moses rose early to meet God at Sinai (Ex. 34:4).

Joshua rose early to lead Israel over Jordan (Josh. 3:1).

Joshua rose early to capture Jericho (Josh. 6:12).

Joshua rose early to take Ai (Josh. 8:10).

Gideon rose early to examine the fleece (Judges 6:38).

Hannah and Elkanah rose early to worship God (1 Sam. 1:19).

Samuel rose early to meet Saul (1 Sam. 15:12).

David rose early to do as his father bade him (1 Samuel 17:20).

Israel rose early and found their enemies dead (2 Kings 19:35).

Job rose early to offer sacrifices for his children (Job 1:5).

The Son of God rose early to go to a solitary place to pray (Mark 1:35).

Jesus rose early to go to the temple to teach (John 8:2).

The people rose early to go to hear him (Luke 21:38).

The women rose early to go to the sepulcher (Mark 16:2).

As an old writer puts it:

The morning is the gate of the day and should be well guarded with prayer.

The morning is one end of the thread on which the day's actions are strung, and should be well knotted with devotion.

If we felt more the majesty of life, we would be more careful of its mornings.

He who rushes from his bed to his business, and waiteth not to worship in prayer is as foolish as though he had not put on his clothes, or washed his face, and as unwise as though he dashed into battle without arms or armor.

Be it ours to bathe in the softly flowing river of communion with God before the heat of the wilderness and the burden of the day begin to oppress.

How better can we do this than by rising early, being on time at God's house for the study of His Word and for worship?—DR. R. G. LEE, in *The Christian* (London).

Open Letters to a Young Minister's Wife

By a Minister's Wife

NUMBER NINE

DEAR ANN:

In looking over the evangelistic slate in the *Herald of Holiness*, I noticed that your church is planning to conduct a series of revival meetings next month with Brother A. as the evangelist. That suggested the thought that this would be a good time to write to you about the part a pastor's wife can and should take in what we call altar work. And if I do not spend too much time on that theme, I want to include in this letter a few hints about helping your husband in making pastoral calls.

I know that for a time, at least, you have been legitimately prevented from doing much along either of these lines because of Junior, but now that he is old enough to be left in charge of someone else you will be able to get into things a little once more.

I have not forgotten, Ann, how earnestly and faithfully you used to pray with seekers at the altar when you were just a young girl here in your home church; and I feel sure you have never lost your zeal or zest for that work even though you have been "on the shelf" for a while. I hope you will never lose it but that it will grow on your hands.

Perhaps, as some people seem to think, there are those who are especially gifted along this line but it is my humble opinion that any earnest Christian can become a good "altar worker." It seems to me, however, that whether she is especially gifted or not, a minister's wife, of all people, should have a great love for souls and should try to develop an expert technique, if I may call it that, in helping people "pray through." So you may be thankful that you started in when you were very young to engage in this most important work. It is a great privilege to serve a sort of apprenticeship as you did under the guidance and example of some of the old-time saints who knew how to bring souls into contact and proper adjustment with the powers of the world to come. And now as a pastor's wife you yourself will be looked upon as a leader; less experienced Christians will watch you and more or less follow your example. Now while I firmly believe that there is a spiritual intuition or discernment that guides a sincere, Spirit-filled Christian in his efforts to help souls, there are some things that one learns to do or not to do by observation and experience alone, unless someone who has already learned those things passes on the knowledge he has gained. So although you are no longer a novice I am going to risk making a few elementary suggestions that I trust will prove helpful to you not only in doing altar work yourself but in guiding others in their efforts to learn how to do it.

First of all, try to see to it that two or three peo

ple are not making suggestions to a seeker at the same time. Their advice is often contradictory and bound to be confusing. Not long ago I saw one of the young ladies of our church kneeling at the altar with a group around her who had been earnestly striving to help her. She herself had ceased praying and was just kneeling there with a troubled, baffled expression on her face. I went over to her and asked her what the trouble was. She said, "When I come to the altar I get confused because this one tells me to do one thing and that one tells me to do something else and I cannot seem to get anywhere." "All right," I said, "we will all keep still and let you pray." So we just knelt there while she began to pour out her heart to God. We prompted a bit when she seemed to stop short of taking hold of the promise by faith and soon she was telling the Lord that she trusted Him then and there to save her. In a moment she looked up with such a surprised and pleased expression on her face and said, "Why, I thought it would be a lot harder." She had *prayed* through. Before that those who had worked with her tried to *talk* her through when she quit praying. It is all right to give a seeker promises from the Bible and encourage him to believe, but never get him to tell you that he believes until he has first told God in prayer that he believes and trusts Him now. Hold him to it until his own faith really grips God. He cannot do this until he has prayed through to a place of yieldness on every point that the Spirit of God suggests. But he will never have a satisfying experience unless he actually *prays* through.

Do not jump at the conclusion, either, that a seeker is not in earnest if he does not pray aloud right away. There may be several reasons why; he may be timid and self-conscious, most people are; or he may be totally ignorant of how to express himself in prayer. (We have many heathen in America.) You may have to put the very words in his mouth. They will be no less effective if he utters them sincerely. You can do this sometimes by praying for him as though yourself were the seeker. I have often done this and have helped many people pray through that way. Another reason why people are sometimes apparently stricken dumb at the altar is because they are having a raging conflict within over some real or fancied barrier in the way of their salvation. A very prominent evangelist's wife told me how thankful she was that the night she was saved some good people were willing to stay and hold on for her in prayer until she got the consent of her will to face ostracism at home, if need be, for Jesus' sake. She said that she knelt there for hours, unable to find her voice because she felt she could not go home and face her parents. Yet she longed intensely to be saved and, thanks to those sacrificial workers, she was. If people cannot or will not pray when they get to the altar, there is always a reason. Do not give up until you have earnestly tried to locate it. Sometimes it is the power of Satan holding them spellbound. In a case like that hardly anything short of real soul travail will get that soul liberated so that he can pray.

And may I pause to remark that soul travail is not necessarily accompanied by boisterous praying, though it often is. It is an indescribable inward groaning that is better felt than told. I am sorry to say that there are seemingly few people who know by experience what this is. Someone has said that a burden is more to be coveted than a blessing but not many people can see this for there is nothing more agonizing than the soul burdens and the earnest, importunate praying that it seems to take to wrest some people from the power of Satan. Nevertheless it is immensely worth while. To quote from an eminent writer, "No very great mountain of sin is cast into the sea without strong feeling and mighty cries to God." Quoting again from "Prevailing Prayer and Its Results," "Soul travail is a state of spiritual tension. And by a common law of being, this tension communicates itself more or less to the mental and physical man, and these suffer from it. From a purely spiritual standpoint there is nothing strange about this tension, even to the point of suffering. It is part of the divine plan that we, in some measure like our blessed Lord, shall suffer for others." Only God's Spirit can lead one into this ministry of intercession. I cannot help feeling that it is better to risk wasting time and strength on an occasional "fusser" than to take a chance on neglecting to be faithful to a really earnest seeker who is having a hard time.

Then there is the chronic seeker, the despair of every earnest worker. But do not give him up. Be just as faithful to his soul every time he comes as though it were the first time. Many so-called chronic seekers finally make the grade, and when they do they sometimes amount to more for God than others who have secretly despised them.

When children come to the altar see to it that they are dealt with as thoroughly as though they were adults. It is surprising how much children comprehend and how deeply they feel conviction for sin. I read long ago that early piety often results in eminent piety. We have had a very touching experience with children in our church. Several little folks have kept coming to the altar until they felt satisfied and then later have brought their little friends and Sunday school classmates to the altar, kneeling down with them and praying with them just as some grownup folks had done with them. It has even spread into the adolescent group and it is a common sight at our Sunday night altar service to see very young people trying to help their friends pray through.

There is one class of people that it is necessary to deal with firmly and fearlessly. These are the folks that I described in one of my previous letters. They are very fussy about who prays with them and usually complain about all the wrongs that Christian people have done them and sometimes if you listen carefully, you will detect a subtle criticism of God's dealings with them. They will whine about how everything goes against them until one would think that they were the unfortunate victims of an unjust and unkind fate. Almost always their whole

story is a smoke screen. They just are not willing to meet God's conditions. Often their trouble is an unwillingness to confess and make restitution along the very lines of conduct they accuse others of being guilty of. Hold them ruthlessly to the point that you know God will always do His part, so it must be that they are at fault if they do not get saved. If you persist in this they will either finally own up and pray through or they will seek some other place to pour out their woes where they can get the sympathy and attention they crave.

Above all things, Ann, settle it in your mind that when there is an altar service, that it should take precedence with you over committee meetings or greeting someone's important friends or attending to any other item that bids for your attention. If you do not make this a rule, you will be cheated out of one of the greatest opportunities and blessings that can and should be yours. And other members of the church are not likely to feel the importance of the altar service if the pastor's wife treats it casually or as though there were other duties more urgent.

This letter is already long enough but I do want to include just a few hints about pastoral calling. While a pastor's wife is under no obligation to accompany her husband when he makes pastoral calls, there are several reasons why it is expedient for her to do so, at least part of the time.

There are times, of course, when it is impossible for her to leave home duties and at such times there are usually plenty of calls that a minister can make where his wife's presence, though welcome, would not be essential. But there are circumstances and situations where a little womanly intuition and sympathy can penetrate where a "mere man's" efforts would be quite inadequate. In such cases people appreciate, more than they ever express, having the minister's wife call on them. It is especially important, Ann, to go with your husband if you can when he calls on new people. It does a great deal to make them feel at home when they come to church if they have already become acquainted with you.

And now, to be very frank, there are places where it is not wise for a minister to call without his wife along, especially if he is a very young man. It is just the age-old problem of not giving occasion for gossiping tongues to criticize, or the opportunity for some silly, unscrupulous woman to put a minister in a compromising position. Someone may say, "Do not doctors go anywhere and everywhere alone?" Yes, but if a vicious woman libels a doctor, though it may hurt his reputation it will not necessarily ruin him professionally. But let one breath of scandal true or untrue attach itself to the name of a minister of the gospel and it puts a weapon in the hands of the "enemy" that can and often does seriously cripple his ministry. I heard of one well authenticated case where the lies of an evil woman wrecked a man's ministry so that he was never able to recover from it. She confessed her perfidy on her death bed but it was too late to repair the damage. Thank the Lord, such things do not happen very often, but it is better to be overcautious, perhaps, than to care-

lessly invite trouble. So even though it may require a good deal of sacrifice on your part, if you can work out a plan whereby you can accompany your husband a few afternoons each week I am sure you will both be gratified by the results.

The truth is, Ann, that calling in the homes of the people is a spiritual tonic to me but I will not elaborate on that now, for I want to write to you next time on how to avoid becoming professional, sophisticated and bored in religious work and will say more about that then.

As ever, your friend,

HOPE VINCENT.

The Preacher's Wife

VELMA CRAWFORD

*You may think it quite an easy task,
And just a pleasant life;
But really it takes lots of grace
To be a preacher's wife.*

*She's supposed to be a paragon,
Without a fault in view,
A saint when in the parsonage,
As well as in the pew.*

*Her home must be a small hotel,
For folks that chance to roam,
And yet have peace and harmony—
The perfect preacher's home.*

*Whenever groups are called to meet,
Her presence must be there;
And yet the members all agree
She should live a life of prayer.*

*Though hearing people's burdens,
Their griefs, both night and day,
She's supposed to spread but sunshine
To those along the way.*

*She must lend a sympathetic ear
To every tale of woe,
And then forget about it
Lest it to others go.*

*Her children must be models rare
Of quietness and poise,
But still stay on the level
With other girls and boys.*

*She needs the patience of a Job,
Like Solomon, be wise,
If she would keep right up to par
In other people's eyes.*

*You may think it quite an easy task,
And just a pleasant life,
But really it takes lots of grace
To be a preacher's wife!*

GENERAL CHURCH PROGRAM

N. Y. P. S.

S. T. Ludwig

Looking to the Future

THE successful pastor not only guards well the present, but he also plans for the future. This long time view is essential to the proper growth and development of the church. In no field of the church's endeavor is this more important than with respect to the young people of the church.

It is these young people today who give hope and promise to the church tomorrow. The pastor who creates enthusiasm among his young people and challenges them to service with respect to the program of the church, guarantees a continuous growth of and a widening influence for, the church down across the years.

It is for this reason that your General N. Y. P. S. Council is laying great stress on a proper spirit of evangelism among our young people which it sincerely trusts will spread into a real *Crusade for Christ*. Many of the societies are engaged this month in the Personal Solicitation Campaign. They are making new contacts with unchurched young people in the community which your church serves. Here is a real opportunity to lend guidance to a program that promises to be a great asset to the church.

But again, may we state that we are not concerned primarily with the initial contact and acquaintance of these young people. That is important, but it is not all important. We must take the "long time" view. They need to be brought under the influence of a spiritual gospel. They need to feel the Christian friendliness of a group of young people who are interested in them. They need the impact of a holiness church upon their lives. And certainly they need to be *won to Christ*. This is the part of the program that extends beyond a month or six weeks. But this is the *vital* part. There can be no time limits set for this "follow-up" effort. It will extend into months and may cross the years, but if even one soul is won to Christ, the effort will be amply repaid.

It is in this program of continuous evangelism that you as pastor may render a great service. Your prayers, encouragement, counsel and leadership will be appreciated. And looking into the future—it will pay big dividends.

Through Pain to Blessing

God will do His part to increase our faith, but the means He uses we oftentimes do not like. Trials, difficulties, disappointments, losses, bereavements, sickness—all these are employed by our heavenly Father for the exercise and increase of our faith. If

an infant never used his limbs they would remain weak, but they are strengthened and invigorated by exercise.

So it is with faith, and God delights to exercise our faith—first for blessings in our souls; then for blessings in the Church at large, and also for those without.—GEORGE MUELLER.

CHURCH PUBLICITY

U. E. Harding

ANNOUNCEMENTS FOR THE CHURCH PAGE

Stick rigidly to the paper's policy. Respect the deadline for the closing hour.

Pastors Subjects—Time and study should be given to the selection of topic for the text. Avoid sensational topics unless you are a sensational preacher. We would suggest that subjects like a kiss in the dark, referring to Judas; or ten pretty girls in the dark, referring to the ten virgins, is poor taste if not sacrilegious. Yet these subjects have been used. It is bad policy to play with your audience.

If you want cheap people use cheap sounding topics. They say there are all kinds of folks in the world. Which class are you bidding for?

When I was a lad a man used to visit our little town and sell goods on the street, they called him "Cheap John," he got a cheap crowd too. There are religious tramps who follow sensational, high sounding titles and roam from place to place. Watch your bait when you fish.

Select your bait if you would get selected fish.

I have sometimes thought it would be a good idea to give a scripture reference of the text without a topic. Who knows but what many might turn to read it and be interested? It might be worth trying. If you do let me hear what results you obtain.

In every city of any size there is a newsstand where you may get the paper from your own home town, why not call on this stand and get Saturday editions of old papers they are ready to discard. Go through them for the church pages. See how men of different cities and churches announce and advertise their churches.

In giving the musical program give name or initials of singers and musicians, titles of songs and composers. This may not mean anything to you, but the paper looks at it differently. Do not take it for granted that the paper knows your local church, its doctrine, etc. They serve all churches. If they make a mistake remember you have made a few. If they leave something out, look up your copy and learn why it was left out. That will help you to write your articles to the paper.

ILLUSTRATIONS

For several months we requested our readers to submit illustrations for publication in this department, offering fifty cents in trade for the illustrations published. We have been literally swamped with illustrative material, receiving many more than we could possibly use in one year's edition of this magazine. We will print in each issue as many of these as space will permit. Preachers who have requested credit on account for illustrations used should make other provisions for payment, for many of these cannot be printed for a number of months. We will not accept illustrative material on the above mentioned basis after September 1, 1938.—MANAGING EDITOR.

Blooming Unseen

While roaming through the oaks of north Texas one day I chanced onto a sprinkling of yellow and blue flowers, the blue ones being especially beautiful. There were not many of them, they were very modest, and they bloomed alone in the midst of the trees, but these very things crystallized into a beautiful lesson for my soul. Those flowers will never assist in taking the sadness out of a funeral, they will never add to the joys of a wedding, they will never give beauty to king's tables, and unless someone stumbles on to them, as I did, they will likely bloom and die and never be seen again. But their beauty blessed one person anyway. Many of us are like those flowers. We will never be seen by the people, we shall never be widely known, we shall never have the places that call forth applause; but let us develop beauty and fragrance in our lives nevertheless. Who knows? Perhaps some weary and needy pilgrim while walking through the forest of life will chance onto this beauty and fragrance and be blessed. It may be, also, that in blessing them, we shall indirectly bless the multitudes.—Submitted by MELTON THOMAS.

Christ's Care for the Insignificant

The train on which I rode had respect to towns, for while it stopped at some for passengers and mail, there were other towns so small that the transfer of the mail was made with the train in full speed. How much is humanity like that. Some are honored, some are loved, some are revered; while others are dismissed as being too insignificant for such. But how different it is with Christ! When He died for the world, He in effect said, "Every man is worth my blood. I value every man above my life." He has invited whosoever will to come, and it was said of Him that "the common people heard him gladly." Yes, you may be insignificant, but Christ wants your love. Your education may be limited, your purse may be empty, your name may be unknown—but Christ wants you! He wants more than minds, more than money, more than names—He wants people with their hearts and loves. Maybe you have lost your way, have wandered into sins that are black and deep and unspeakable—turn to Christ and speak, with sorrow and forsaking, and He will pull you out of the mire. Christ cares for the insignificant and the prodigal.—Submitted by MELTON THOMAS.

Fires Gone Out

It was in the great harbor in Liverpool, England, that I saw my first great battleship. There it lay, a great, mighty man of war, with everything painted and polished to perfection. It seemed that every single item was in perfect condition and in its proper place. There it lay with all the potentialities to deal death and destruction wherever its services might be needed, even to the uttermost ends of the

earth. However that great battleship lay absolutely helpless—the fires (in the boilers) were all out. Is this not the case with too many Christians and also churches? Everything in its proper place, and the very instrument that God needs to do His work in the world. But there she is motionless and helpless—the fire has gone out!—Submitted by RENUS OLSON.

Actual Happening

As told to me by a young minister

A near relative and his daughter were returning from church. It was a beautiful sunny day in early summer and the little girl, about ten years of age, ran on to join the crowd ahead. It was in a rural community and some bad snakes had often been seen and killed. The father noticed the girl stop and begin to look intently at something; then she seemed to be bending down to get a better look. Just then he noticed a large snake slowly advancing toward the girl, his forked tongue playing, but the eyes directly on the girl. The father sensed the situation, shoved the child aside, picked up a stick and killed the snake. Then he turned to the girl, who was now trembling with fright, and her response was, "Daddy, it was the most beautiful thing I ever saw." How like sin that becomes beautiful when we come under its charm. "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."—Submitted by GUEARY REED.

His Father's Likeness

My grandfather in his old age made his home with my parents. I saw him the last time when I was yet a small boy but he became so familiar that I shall never forget his features. About eighteen years after I saw him last I heard that my uncle, grandfather's oldest living son, was visiting in a nearby town where I was pastor. Desiring to see my uncle, who was then seventy-five years of age, I went on a search for him. I had seen this uncle only twice before in my life and that was when I was very young. I did not remember his likeness and he was really a total stranger to me. I inquired at the home of a distant relative and was instructed as to where he might be found. Returning to my car, I was about to enter when I noticed an elderly man going down the opposite side of the street. At the very first glance I knew this was my uncle. There was no doubt about it. He was the *very image* of his father. I hurried across the street, walked up boldly and without stating who I was, extended my hand and said, "Hello, Uncle Sam!" I had made no mistake for he proved to be the man for whom I was looking. Now if we are the children of God I believe we will have enough of our heavenly Father's features to be *recognized as such* by others.—Submitted by J. FRANK SIMPSON.

The Price of Rejection

While I was a member of the Church of the Nazarene an evangelist by the name of Brooks came to our church to hold a series of revival meetings. A tent was erected near the church and the services were held there. Shortly after I was converted and joined the Church of the Nazarene I realized that God had a work for me to do. I knew that if I went all the way with Him and did what He wanted me to do that I must prepare myself for the ministry and spend my life helping to bring the lost to Christ. Deep down in my heart I wanted to go all the way with Him, I wanted to accept the work He had for me, and I intended to—as soon as I got around to it. At the time of this meeting conducted by Evangelist Brooks I was in a backslidden condition, due to the fact that I was refusing to do the thing God wanted me to do.

One night after the sermon Evangelist Brooks made the altar call, and in so doing he stated that he had a feeling that someone present was rejecting Christ, and that if he left

the services that night unsaved and not deciding to go all the way with Christ, he would live to regret it. I do not remember what he preached about that night, but I remember this statement.

After the service was dismissed Rev. Brooks came and shook hands with me and tried to persuade me to make the final decision, telling me that if I continued to reject Christ, and if I left the meeting that night without making peace with God, that I would regret it. But the devil had me so thoroughly convinced that I had plenty of time to accept Christ and His call that I decided to wait until "a more convenient time." I wanted to try the life of sin and find what it had to offer—it did not take me long to find out that sin offers only a wrecked life, misery and death. God wanted me to spend my life helping to save lives; I refused, so now I am spending my life in prison, paying a debt to society for taking a life. That is what sin had to offer!

If I could turn back the calendar for eight years and be back in that meeting again and know what I know about sin and its folly, I would gladly go where God wanted me to go, and be what He wanted me to be. But that is impossible. I cannot change the past. So I am leaving it with Him and trusting Him for the future. No man has ever regretted that he trusted Christ; thousands have regretted that they rejected Him. Trust your all to Him—postponement does not pay!—*Submitted by TOM SEXTON.*

Lost

While pastoring in Colorado, I became acquainted with a railroad man who had been laid up some time with a cancerous condition. I visited him on a Thursday evening. He had already retired and I was directed to the bedroom by his son. After visiting with him a few moments, I took my Testament from my pocket and began reading God's Word and His many promises to my newly made friend. Then I knelt by the bedside and prayed, as he held my hand. He wept like a baby, but he did not pray through that evening. He told me he meant to give his heart to the Lord. Wife and I rejoiced together at the prospects of his being saved. The following Wednesday he was at the railroad shops before we had gone to work. (I worked at the shops as we were on a home mission field, and I did some work during my first year there.) I spoke to him and told him I planned on visiting him again on Thursday or Friday evening. Just after leaving the office for the tracks, a young man came running and told us K— had killed himself. I went back to the office where I had spoken to him not fifteen minutes past. Limp in the swivel office chair, he was stretched out, a Colt's 38 Special still hanging on his thumb, and a pool of blood and brains on the floor beneath the chair. The man I had visited five nights before was lost forever; lost in the regions of the damned.—*Submitted by H. T. EASTMAN.*

Love and Patience Help

Jessie had been impatient and hot-tempered before she was saved, but now she determined to live the Christian life with patience and love. Tom, her unsaved brother, secretly determined to test that patience to the limit to see if the change in her was real.

His opportunity came on Saturday. It was rainy and muddy outside. Jessie had finished mopping the floors when Tom very deliberately walked in through the back door, up the stairs, down again and out by the front door. He then went to a window and peeped in to see the effect upon Jessie when she discovered his muddy tracks. Jessie

very calmly got the mop again and wiped up the mud, praying silently that God would help her to keep sweet even if others were careless.

The mud was no sooner wiped up than Tom came and tracked through the house again and once more went outside and looked in at the window. This time he saw his sister kneel down beside a chair for a minute before she cleaned up the second batch of tracks. Tom noticed tears in her eyes. He began to feel uncomfortable and soon went in and told Jessie that he was sorry and would not do it again.

"Tom, I felt so sorry for you, that I prayed and asked God to show you how annoying you were."

The result was that Tom went to church with his sister the following Sunday and was saved. Jessie's patience helped the Holy Spirit to convict him.—*Submitted by LOUIS McCURDY.*

BOOK CHATS

P. H. Lunn



YOUR Book Man is still in a glow of enthusiasm as a result of reading several chapters in a new book of sermons, *FACING LIFE'S QUESTIONS*, by Hunter B. Blakely (Revell—\$1.50). There are fourteen sermons each based on a text of Scripture. Each sermon is given a title that is intriguing and provo-

cative of mental imagery.

These messages are not especially eloquent; rather they are incisive and trenchant. They abound in tersely told illustrative anecdotes. Also they deal with the problems and evils of the day in a fearless manner as becomes a prophet of God.

The first sermon, "Is There Escape from Life's Drabness?"—does not that hit the bull's-eye of modern life's plaint? Dr. Blakely loses no time in getting into his message. He claims the text, John 10:10 to be his favorite Bible verse, for says he, "I delight in the positive ring—life at flood tide." Well, all fourteen of his sermons in the book attest that statement. Thrill with me to these five divisions of the theme: I. The Full Life Centers in Christ; II. The Christ Who Rolls Back Life's Horizons and Gives Men Room Enough in Which to Live; III. The Christ Who Breaks the Shackles which Fetter Human Souls; IV. The Christ Who Enables Men to Live Beyond Themselves; V. Christ in Us the Hope of Glory. Brethren, there's a sermon for you!

I must give you the other fourteen subjects: (2) Can We Integrate Personality? (3) Is God Lost in Our Expanding Universe? (4) Can We Count on God? (5) What Is God Like? (6) Do Men Need to Be Changed? (7) Can We Hinder God? (8) Do You Believe in Praying? (9) Can My Meanness Be Hidden? (10) What Right Has Christ to Judge? (11) Are You Dissatisfied with Your Religion? (12) Can We Maintain Adequate Faith? (13) Can Fear Be Conquered? (14) When Are Men Free? (15) Is There a Road to Peace? In the eleventh chapter there are two or three statements that would need modifying or clarification, but they are not seriously off color.

Now what about a series of fifteen sermons this fall or winter on the general theme, "Facing Life's Questions," with Dr. Blakely's messages as suggested texts and general outlines? I believe your communicants would be greatly edified thereby and in each one of the fifteen there is just the right "build up" for a strong evangelistic application.

To sum it all up this is a book of more than ordinary merit.

Some Rambling Thoughts

I. L. FLYNN

THE pastor's work is multiplex. He must preach, be a very good preacher at that. He must be a "manager," be able to build and raise all finances of the church. He must visit the people, conversing, reading and praying with them in their homes. He must oversee all departments of the local church. He has charge of the opening services at every meeting of the church. If the song leader is absent he must lead the singing, and if the pianist forgot to come, or is late, he must play and lead, and if he cannot play, then sing without a piano. If the leader of the young people is out of the city, or forgot the program, the pastor must "make a talk" on the subject chosen for the evening. (He probably did not know what the subject was until called on). The pastor must make all announcements, have the collection taken, and perhaps sing a "special," and preach a spiritual sermon that will bless folks "half to death," bring conviction to the sinners so they will repent and find salvation and join the church. He must raise his own salary without letting the people know it. He must increase the church membership, increase his congregation regularly. He must preach against all sins according to the Bible and the Manual, please as many as possible, make as few mad as possible. What a genius. What a glorious privilege to be a pastor! But I would not give it up for any other job.

Standards. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him" (Isa. 59:19). Standard! Standard for the right, a model, an example, a pattern. Governments require standard weights and measures. So does society. The Church requires certain standards. God demands that we live up to His standard, His measure of righteousness.

Jesus Christ is God's Standard. He is our example. When the enemy (the devil) comes to us with a flood of temptations, with his fiery darts; when evil men falsely accuse us of professing too much; when darkness overwhelms your soul, and your spirit is under a terrible depression, it is then, even then, "The Spirit [Holy Spirit] of the Lord" lifts up Jesus and says, "Come no closer, here is the Lord Jesus—the redeemer" (verse 20). He will protect His own." And so He will. Have we not experienced the truth of this? When the day was dark, very dark, and the night inky blackness, when it seemed our soul must go down under the enveloped darkness, when like Peter, we felt ourselves sinking, suddenly we were pulled up from the flow of waters and hid in the "secret place of the Most High," and as we nestled close into His bosom, He fought our battles and brought peace as the enemy was vanquished!

I have about come to the conclusion that the average—maybe more than the average—bearer only grasps one thought, or truth, from a sermon. Of course it is a debatable question how much of the "one" thought or truth he gets and holds. Let me explain this way: The minister delivers his sermon, some get under conviction, others will stare at you as in amazement, some will get mad, others shout.

The conception the man of the world has of the church and preachers is that they are "ag'in" him and his business. If he goes to church—to a holiness church—he will be berated because of his business or belief. It is true the church and all godly preachers are against everything that is sinful and degrading. But why should the world feel this way about us? No doubt they have received this misconception of us because there are too many negative preachers. Every sermon they preach is condemnatory; they give nothing constructive. I long for the day when the Church of the Nazarene will be known everywhere, not so much for what we stand against, but what we stand for; that we have a measure of hope and good cheer for this troubled world in these troublesome days.

Simplify your message. What do I mean by this? Here it is: When I was a young man I heard the pastor whose church I attended with my girl friend, preach a sermon on "Presumptuous Sins." After hammering away for an hour he suddenly quit. But what was he trying to say to the people? He never explained what "presumptuous sins" were. The only thing I ever got out of the sermon was he was trying to fight holiness, and made a very poor attempt at that. Why did he not explain that presumptuous sins are presuming on God's mercy, "I will do this thing that is wrong, for I'm sure God will forgive me; He is so merciful!"

A preacher once used as his subject, "God or Mammon, Which?" He never explained what mammon meant. His congregation mostly was in the dark regarding the meaning of mammon. After the service a member said to another, "Say, Brother Hanks, that mammon must have been a very bad fellow. When did he live?" Brother Hanks replied, "I rather think he lived during the days of Jesus, as He used the words of the text." Define your words. Even simple words sometimes need explaining.

It does not take much for some preachers to quit. Just a little hard hill to pull, a little letup on finances, a little looking into an empty cupboard, a little "cold shoulder" from some of their members and they are ready to throw up their hands and say, "It's no use, we can't make it go in this place."

Ramblings from the Roving Correspondent

THESE hot, sultry summer days place the morale of church members—good, bad and indifferent alike—in an acid test from which I'm afraid all of them do not come out untarnished. The r.c. stopped off a while back to visit a representative city church and from the vantage point of seat on the platform "sized up" the congregation while the pastor was conducting the service and preaching. Some restlessness could be expected due to the extreme heat, but the twisting and stretching and yawning and gazing out the windows and up at the ceiling was unnecessary and must have been disconcerting to the speaker. Youngsters kept up a parade to the rear lobby for drinks of water. Adults leafed through the song books. The N. Y. P. S. president chewed gum to relieve the monotonous strain of the service. The Sunday school superintendent frequently reached into an inside coat pocket for his memorandum book in which he laboriously entered what might have been ideas for the next Christmas program. The Adult Bible Class teacher was surreptitiously glancing into his *Teacher's Journal* in preparation for next Sunday's lesson.

Ninety per cent of the congregation wore expressions of listlessness, apathy, unconcern or ennui. I felt sorry for my poor preacher friend. I yearned for an opportunity to exhort those good but thoughtless people to "perk up," to shake themselves out of their cerebral lethargy and anatomical indolence and look up at their pastor with at least a gleam of interest in their eyes and some beamings of friendliness in their countenances.

P. S. Why did I write all this in a magazine that no such offending laymen would read? Well, I just hoped that a few minister readers would have the courage to read this article to their congregations. They have my permission to do so.

THE PREACHER'S WORKSHOP

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

Roy E. Swim

Sermon Seed

God's Immutable Purposes—"The Lord hath his way in the whirlwind and in the storm" (Nahum 1:3). Even in turmoil and disaster the eternal purposes of God stand unaltered, and in the midst of it all, and in spite of all that evil men and demons can do, His ultimate purposes are being wrought out in the world and in history. "Have faith in God."

The Power of a Devotional Habit—"Now Peter and John went up together into the temple at the hour of prayer" (Acts 3:1).

The Penniless King—"But the Son of man hath not where to lay his head" (Matthew 8:20).

The Miracle of Salvation—"That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death (Philippians 3:10). Note the contrast between what Paul was and what he became. In this text we discover the personal, the supernatural, and the heroic elements of salvation.

October—Rally Month

Logically the month of October is the strategic time for a church school Rally Day. If you had one in September, have another in October. In many church schools September is a time of transition and readjustment. Vacations are ending. School is beginning. By October everyone has settled down to his best work. Why not take advantage of it?

Devices for getting out the numbers are innumerable. Whatever method is decided on will require careful planning in order to make the day count for permanent advancement and lasting friendships for the school. Good order and attention to those little details which make guests feel at home and carry away a lingering desire to return do not come by accident or haphazard methods.

One school which planned its rally day for the second Sunday in October included in a most interesting program the following recognitions and awards:

1. To the class which handed in before rally day the best answer, in one sentence of not over thirty-five words, to the question, "Why do we go to Sunday School?"
2. To the class which reported the

largest number of new scholars and visitors brought by them on rally day.

3. An honor gift to the youngest person present on rally day.

4. An honor gift to the oldest person present on rally day.

Thinking the Church Program Through

The Expositor suggests that an adequate church program should incorporate the following characteristics:

1. A church program should fulfill the needs of persons whom it seeks to serve.

2. A church program should be based on the fundamental objectives of the church. What is the church trying to do?

3. A church program should be adapted to the available resources. It should be cut to fit the ability of the church to carry out.

4. A church program should be developed democratically. "One man rule" has ruined many churches.

5. A church program should be indigenous. New programs must be related to the program already in progress. It is better that the new program grow out of the ongoing progress rather than to discard everything that has been in a revolution. Handed-down programs are seldom adequate without revision.

6. A church program should be unified. Since each individual is a unit why divide his loyalty into a turmoil of conflicting attachments to numerous and unrelated organizations in the church? Cannot the church be the church in every function of church life?

7. A church program should be truly religious.

8. A church program should be genuinely Christian, not only in name but in spirit.

How does your local church program fare by these standards? Or do you have any program?

The Church Prophetic

"The Church prophesies in the name of men's consciences against their sins, keeping the tension high between the claims of eternity and the selfishness and the weak compromises to which human nature is prone. Only as it discharges this prophetic office in the face of every earthly power can 'the Church be the Church.'"—*The Christian Advocate*.

To Calvary

In the early centuries of the Christian era the world moved in spirit from Athens and Rome to Bethlehem and Jerusalem; from Greek idealism and Roman authoritarianism to Calvary and the risen Christ. There is that same need for a large part of our present day world; to move out from the uncertainties of humanism and the deserts of materialism to the way of the cross and the living Christ, the only sure hope of humanity. —*The Christian Observer*.

Security

I used to tremble in the dark
When Mother dimmed the light,
And hurrying down our winding stair,
Disappeared from sight.

I did not think how there was One
Who watched above me there;
That God was in the blackest night
And everywhere.

But now the dark is like a cloak.
Soft as a feathered breast,
And wrapped within its velvet folds
I sink to rest.

—*The Sentinel*.

Twelve Things to Remember

- The value of time.
- The success of perseverance.
- The pleasure of working.
- The dignity of simplicity.
- The worth of character.
- The power of kindness.
- The influence of example.
- The obligation of duty.
- The wisdom of economy.
- The virtue of patience.
- The improvement of talent.
- The joy of originating.

—MARSHALL FIELD in *The Kansas Baptist*.

A Boy's Dream

I read of a boy who had a remarkable dream. He thought that the richest man in town came to him and said, "I am tired of my house and grounds: come, take care of them, and I will give them to you." Then came an honored judge and said, "I am weary of going to court day after day; I will give you my seat on the bench if you will do my work." Then the doctor proposed that he take his extensive practice, and let him rest, and so on. At last, up shambled Old Tommy, and said, "I am wanted to fill a drunkard's grave. I have come to see if you will take my place in these public houses and on the streets."

This is a dream which is not all a dream. For every boy in this land today that lives to grow up, some position is waiting, just as surely as if a rich man, judge, doctor, or drunkard stood ready to hand over his place at once. Which will you choose, boys? There are pul-

pits to be filled by God-fearing ministers, and thousands of other honorable places; but there are also prison cells and drunkard's graves. Which will you choose?—*Texas Christian Advocate*.

A Confession

I am the greatest criminal in history.
I have killed more men than have fallen in all the wars of the world.
I have turned more men into brutes.
I have made millions of homes unhappy.
I have transformed many ambitious youths into hopeless parasites.
I make smooth the downward path for countless millions.
I destroy the weak and weaken the strong.
I ensnare the innocent.
I make the wise man a fool and trample the fool into his folly.
The abandoned wife knows me, the hungry children know me, the parents whose child has bowed their gray heads in sorrow know me.
I have ruined millions of women and, if I am allowed, will ruin millions more.
I am alcohol; do you know me?
I am alcohol; have you ever voted for me?—SELECTED.

"Alias"

"The saloon has not gone—it has merely changed its name. It changed its name for the same reason a burglar changes his name when things get too warm for comfort."—*Union Signal*.

Stick to Your Guns

"Do not be ashamed of being a prohibitionist. Do not give some excuse for not drinking. They have us on the run if we apologize for not taking a cocktail. A man does not apologize because he does not eat rats!"—GENERAL SMEDLEY D. BUTLER in "Prohibition Facts."

Life

Life is not getting,
But serving and giving;
Not past regretting,
But present hour living.

Life is not straining,
But freeing and flowing;
Not fulsome feigning,
But love overflowing.

—GRENVILLE KLEISER.

"I Am with You"

Probably Christ oftenest comes through the night and storm, when the wind is contrary and the strength giving out, when the sky is black with the hurrying clouds, and the wind churns the water into a yeasty foam; when the hopes of former years have been disappointed, and the light that shone so brightly has faded; when ill-health oppresses, when heart and flesh fail; when the fire burns

low in the grate, when sin and sorrow have played sad havoc with us—then our troubles and losses make the pavement of His feet, and through the storm, nay, by means of the storm, the Master says, "I have come."—F. B. MEYER.

Comfort

"Let me no more my comfort draw
From my frail hold on Thee;
In this alone rejoice with awe—
Thy mighty grasp of me."

Cosmic Vengeance

The stars in their courses fought against Sisera (Judges 5:20).

"Natural law and spiritual law are not aliens whose decrees run in two quite separate and independent worlds. If a man rebels against the Lord he is antagonizing the purpose which runs through the material universe, and therefore the visible universe is against him. Not a stone on the road is for him; not a flower of the field is on his side. Not one of God's winds has his concerns in friendly custody. Neither summer nor winter fling any protecting guardianship over his soul. He has entered into an alliance with sin; and the Scriptures affirm that when we sin there is a cosmic vengeance in the world. We are at warfare with the universal order."—J. H. JOWETT.

The Call of Anti-Christ

Graf E. Reventlow, one of Germany's outstanding publicists, in a recent book, entitled, "Where Is God?" states clearly the viewpoint of the anti-Christian movement in Germany today.

"These powerful tendencies, particularly marked in the younger generation of our nation, result in a turning away from Christianity and all things Christian, as well as from the personality of Jesus. This generation wants to treat the historic period of Christianity in Germany as an episode which now for it and for the German people as a whole has come to an end. The alienation from Christianity, here, is a total one. Christianity is considered to be a harmful obstacle which prevents the German people from coming to their selves. There is, generally speaking, no inclination to deal with Christian doctrines in detail, other than for purposes of argument. There is no doubt that this movement will gain in importance to an extent hitherto unknown with each new generation in Germany. This movement, indeed, will be decisive to an extent hitherto unknown for the religious future of the German people. This movement, though a negation of Christianity, and not mere indifference, is the first stage of the religious awakening in Germany. This negation does not originate from a spirit of negation as such. It is on the con-

trary, the expression of a religious longing and of a need not satisfied by Christianity. All this has developed quite genuinely and naturally.—*The Presbyterian*.

A Famous Jew Honors Jesus

"I am a Jew, but I am enthralled by the luminous figure of the Nazarene." When asked if he accepted the historical existence of Jesus he replied, "Unquestionably! No one can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every word. No myth is filled with such life."—*Wesleyan Methodist* quoting ALBERT EINSTEIN.

A Prayerful Spirit Is—

A spirit of worship.
A spirit of humility.
A spirit of sacrifice.
A spirit of forgiveness.
A spirit of faithfulness.
A spirit of faith in God.
A spirit of solicitude for the souls of men.
A spirit of care for the prosperity of the church.—*The Free Methodist*.

Master Musician

Invited to a village wedding, a great London organist was asked to play the wedding march on a wheezy little organ with but one pedal. In spite of the handicaps, the skilled fingers of the master-musician contrived to produce beautiful music from the pitiable instrument. Gipsy Smith, after telling the story, once said, "You let Jesus come with the fingers that painted the lily and the rosebud and the rainbow, the fingers that were nailed to the cross, and let those fingers touch the keys of your life and see what happens."

Ambition's Prayer

How blessed to me
Would this verdict be
When they call the last long roll:
"My son, you have kept
The black spots swept
From many a human soul!"
Give me a faith that knows no creed but
that of boundless love—
The creed that, aye, must rise and stand
all other creeds above;
Teach me to live the best of things I
feel and think and know;
Teach me to keep my hand in Thine,
wherever I may go.

How sweet unto me
Would this verdict be
When they call the final roll:
"My son, you have not
Put a single blot
On a single human soul!"
—*The Burning Bush*, AUTHOR UNKNOWN.

HOMILETICAL

A Preaching Program

Orval J. Nease

Recognizing October as "revival month," the Preaching Program is largely prepared to aid, if possible.

The outlines of this issue are not as detailed as in previous months. Some have expressed the opinion that the briefer form would serve those interested as well as the fuller presentation. We desire only to serve. We are therefore presenting the outlines in much the same length as for our personal use. We will appreciate the frank expression of our readers concerning the comparative value to them of the brief or more full form of presentation.—O. J. N.

Morning Message—October 2

HORSES OF FIRE

And he answered, Fear not, for they that be with us are more than they that be with them. . . . And the Lord opened the eyes of the young man, and he saw, and behold . . . horses and chariots of fire round about Elisha (2 Kings 6:16, 17).

INTRODUCTION

1. To see God is normal human desire.
2. "Open eyes" will behold Him everywhere.
3. "Closed eyes" give rise to fear.

I. ENEMIES OF THE SOUL

1. Enemies give rise to fear. "They that be against us."
2. Fear is the greatest enemy.
3. Divine command is, "Fear not."

II. VISION OF THE SOUL

1. The eyes of the soul.
2. Hindrances of the vision. "Nearsightedness," etc. "The blind spot," etc.
3. Clarified vision. "The Lord opened the eyes." "And he saw every man clearly" (Mark 8:25).

III. ALLIES OF THE SOUL

- "They that be for us."
1. Surrounding providences. "Round about Elisha." Available!
 2. Divinely provided allies. "The angel of the Lord encampeth."
 3. Sufficiency of divine provision. "More than they which be against us."

CONCLUSION

"Lord, open the young man's eyes." The prayer of maturity for immaturity.

Evening Message—October 2

CHRIST'S REST CURE

Come unto me, all ye that labour and are heavy laden; and I will give you rest (Matt. 11:28).

INTRODUCTION

1. The religion of Jesus Christ is universal. "All ye."
2. The religion of Jesus Christ meets the needs of men.

I. THE WEARINESS OF THE SINNER

1. Sin is labor (Rom. 6:14-23).
 - a. Sin's taskmaster.
 - b. Sin's labors.
 - c. Sin's wages.
2. Sin is burdensome.
3. Sin produces "heart exhaustion."

II. THE DIVINE REST CURE

1. Rest by change of task. "Take my yoke upon you."
2. Rest by removal of burden.
3. Rest by impartation of heart satisfaction. "There's no thirsting for life's pleasures, Nor adorning rich and gay; For I've found a richer treasure, One that fadeth not away."
4. Rest because Christ gives strength for the task.
5. Rest because Christ shares the task.

III. THE CALL OF ASSURANCE

1. A clear call. "Come to me."
2. A personal call.
3. A universal call.
4. An assuring call.

CONCLUSION

1. False offers of soul rest.
2. Soul rest, the cure of human ills. "There remaineth, therefore a rest to the people of God."

Morning Message—October 9

THE FLIGHT OF SORROW

And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away (Isa. 35:10).

INTRODUCTION

The thirty-fifth chapter of Isaiah.

I. THE RETURN OF THE RANSOMED

1. The land of bondage. A spiritual picture in terms of the

return from captivity.

"Sold under sin."

2. The redeemed people.
 - a. Redeemed—"brought back."
 - b. Ransom—The Lord is the price of redemption.
3. The songs of the travelers. "Come with songs and everlasting joy."

II. THE CITY OF THE REDEEMED

1. Zion—the city of peace.
2. Zion—the city of the King.
3. Zion—the abiding city.

III. THE HERITAGE OF THE REDEEMED

1. Joy has been their traveling portion.
 - a. The joy of deliverance.
 - b. The joy of anticipation—"headed home."
2. Joy shall be their eternal portion.

IV. THE FLIGHT OF SORROW

1. Sorrow may lurk in the shadows as they travel.
2. The City of Zion admits no sorrow. "God shall wipe away all tears from their eyes" (Rev. 21:4).
3. Sorrow eternally routed.
 - a. "Sorrow"—grief expressed.
 - b. "Sighing"—grief repressed.

CONCLUSION

The triumphal entry.

See Matt. 21:4-9; Mark 11:7-10; Luke 19:35-38.

Evening Message—October 9

THE HURT OF SIN

He that sinneth against me wrongeth his own soul (Proverbs 8:36).

INTRODUCTION

1. The writer of Proverbs.
2. Proverbs based upon facts of life.

I. THE FACT OF SIN

1. All men have sinned. Biblical definitions of sin.
2. All men liable for the consequences of sin.
3. Sin cannot be successfully ignored.

II. THE AIM OF SIN

1. Sin is wrong against society. Home, community, nation. This is generally recognized.
2. Sin is wrong against God. This is often recognized.
3. Sin is wrong against the sinner himself. This is seldom recognized.

III. THE HURT OF SIN

1. The social hurt of sin. Broken homes, asylums, penitentiaries, wars, etc.
2. The mental and physical hurt of sin.
 - a. Physical enslavement and wreckage.
 - b. Mental endowment and remorse.
3. The moral hurt of sin. "The heart is deceitful above all things and desperately wicked." "A deceived heart hath turned him aside."

4. Sin is hurt to God.
 - a. The program and kingdom of God.
 - b. The heart of God.

"The pain in His heart
Was the hardest to bear
The heart that was broken for me."
5. Sin is an eternal hurt.
The necessity of hell indicates this.

CONCLUSION

He who underestimates sin underestimates Calvary.

An awakening to sin is the first evidence of revival.

Morning Message—October 16

MOUNTAIN PEAK CHRISTIANS

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart (Matt. 17:1). (Read Matt. 17:1-9.)

INTRODUCTION

A study of the mountain peak experiences of the Bible reveals enriching manifestations of deity.

Note the experiences of Abraham, Elijah, Jesus, etc.

I. SEPARATION

"He took them apart."

1. Old Testament teaching of separation.
 - a. Separation of things.
Clean and unclean animals and vessels.
 - b. Separation of people.
Israel and the nations.
2. New Testament teaching of separation.
 - a. Church is the "Ecclesia"—"called out ones."
 - b. James (4:4) "Whosoever therefore will be the friend of the world is the enemy of God."
 - c. John (1 John 2:15) "If any man love the world the love of the Father is not in him."
 - d. Paul (2 Cor. 6:14-17) "Wherefore come out from among them, and be ye separate, saith the Lord."

II. ELEVATION

"Jesus taketh . . . and bringeth them up into an high mountain."

1. All true spiritual elevation must be under the tutelage of Jesus.
2. Spiritual elevation results from definite effort.
 - a. The patience of Jesus!
Jesus "taketh and bringeth" His disciples.
 - b. To gain elevation is laborious exercise for disciples.
3. Spiritual elevation is spiritual enrichment.
 - a. Broadened vision.
 - b. Right prospective.

III. REVELATION

Jesus "was transfigured before them" (verse 2).

1. A revelation of Jesus.
The transfigured Christ.
2. A revelation of faithful saints.
Moses and Elijah (verse 3).
3. A revelation of the voice of God.
"A voice out of the cloud" (verse 5).

CONCLUSION

Mountain peak experiences with God do not exempt the Christian from the valley experiences with men.

"And when they were come to the multitude" (v. 14).

Evening Message—October 16

THE PARDON OF GOD

But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him (Luke 15:20).

INTRODUCTION

The story of the prodigal son holds many lessons concerning lost men and a compassionate God. None more meaningful than the picture of the pardon of God.

I. THE SEPARATION OF A SINNER FROM GOD

1. A wilful separation.
"Give me the goods that belongeth unto me."
2. A disgraceful separation.
"Wasted his substance."
3. A great separation.
"He went into a far country."
"And when he was a great way off."
4. A regrettable separation.
"When he came to himself."
"I perish with hunger."

II. THE FATHER'S YEARNING HEART

"His father saw him."

1. God has not forgotten the sinner, any more than the father had forgotten the son who was far away.
2. God yearns for the return of the sinner.
"Return unto me and I will return unto you."
3. God recognizes every desire of the sinner to return.

III. THE PARDON OF GOD

1. Mercy.
"Had compassion."
2. Desire.
"And ran."
3. Forgiveness.
"Fell on his neck."
4. Acceptance.
"Kissed him."
a. Not every forgiven transgressor is accepted in the family.
b. The kiss is one which establishes sonship.
"Accepted in the beloved."

CONCLUSION

"Who is this that cometh from Edom, With dyed garments from Bozrah?"

Morning Message—October 23

THE RIVER OF GOD

The river of God, which is full of water (Psalm 65:9).

INTRODUCTION

In irrigated communities the measure of water in reservoirs or dams is the index of prosperity.

I. THE RIVER OF GOD

1. Its source.
 - a. The throne of God (Rev. 22:1).
 - b. The upper and nether springs of Othniel, Achsah, and Kirjathsepher (Joshua 15:16-20; Judges 1:12-15).
2. Its content.
 - a. Living water (John 7:38). "This spake he of the Spirit."
 - b. Abundant grace of God.
3. Its measure.
 - a. Earth's rivers.
Lost rivers.
Freshet rivers.
Bankful rivers.
 - b. Pentecost—the abundant Spirit.
"He giveth not the Spirit by measure" (John 3:34).
"Would God that all the Lord's people were prophets and that he might put his Spirit upon them" (Num. 11:29).

NOTE—A poor old woman who had lived in pinched circumstances all her life exclaimed when she first saw the ocean, "Thank God for one thing of which there is enough."

- c. "Love never faileth" (1 Cor. 13:8).

II. WATERED VALLEYS

1. A glad river (Psa. 46:4).
2. A well in the heart (John 4:14).
3. A tree by the river (Psa. 1:3).
 - a. Fruit in season.
 - b. Shade for the weary.
4. Streams in the desert (Isa. 35:1-7).
 - a. Desert as a rose (verse 1).
 - b. Parched ground a pool (verse 7).

CONCLUSION

God's Reclamation Service.
(Reclaiming desert land by diversion of abundant rivers.)

Evening Message—October 23

SIN TAKEN AWAY

Behold the Lamb of God which taketh away the sin of the world (John 1:29).

INTRODUCTION

1. John Baptist—the Announcer of Christ.
2. The announcement—Behold!
 - a. An exclamation.
 - b. A discrimination.
 - c. A vindication.

I. THE SIN OF THE WORLD

1. The sin for which the world is responsible.
(The world's own sin.)
2. The sin which is uniquely or peculiarly the world's.

- a. The sin of forgetting God.
- b. Babel, Antediluvians, Sodom, Israel, Jerusalem, Moderns.
3. The sin in which is located the source of all earth's maladies. "Lieth in wickedness."

II. THE LAMB OF GOD

1. Israel's Lamb.
 - a. Lamb is synonymous with innocence.
 - b. Lamb is synonymous with sacrifice.
2. God's Lamb.
 - a. This announcement made at time of Passover and John must have had the Paschal lamb in mind.
 - b. Lamb, the depicting of the innocent nature or character of Christ.
 - c. Lamb, the world's sacrifice for sin. Sacrificial fitness of Christ.
 - d. "Of God"—provided by God and accepted of God.

III. SIN TAKEN AWAY

1. Could John have mixed figure?
 - a. The Lamb of sacrifice.
 - b. The scapegoat which "carries away" sin to the wilderness.
2. Christ does take away sin.
 - a. Lifts it from the sinner on to Himself
 - b. Bearing it away out of sight.
3. Redemption complete in provision.
 - a. Removal of guilt of sin.
 - b. Cleansing from the defilement
 - c. Deliverance from the power.
 - d. Removal from the presence.
 - e. Eventual restoration of all things.

CONCLUSION

"He breaks the power of cancelled sin, He sets the prisoner free."

Morning Message—October 30

AN EXAMPLE TO BELIEVERS

Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity (1 Tim. 4:12).

INTRODUCTION

1. Respect for Christian based more upon his life than his profession.
2. No man liveth to himself.
3. The influence of example inescapable.

I. AN EXAMPLE IN "WORD"

1. Kindness.
2. Encouragement.
3. Rebuke of evil.
4. Testimony.

II. CONVERSATION (Better Translated "Life")

1. Business honesty.
2. Social integrity.
3. Home consistency.

III. AN EXAMPLE IN CHARITY

(Charity is love in action.)

1. Love toward God.
2. Love toward men.

IV. AN EXAMPLE IN SPIRIT

1. Humble.
2. Victorious.
3. Forgiving.
4. Loving.

V. AN EXAMPLE IN FAITH

1. Faith in the brethren.
2. Faith in the Church.
3. Faith in the gospel.
4. Faith in God.

VI. AN EXAMPLE IN PURITY

1. In thought life.
2. In heart life.

CONCLUSION

Christ is the Great Example and commands, "Follow me" (Matt. 4:19).

Paul says, "Be ye followers of me, even as I also am of Christ" (1 Cor. 11:1).

Evening Message—October 30

WITHOUT CONDEMNATION

Neither do I condemn thee; go, and sin no more (John 8:11).

INTRODUCTION

The teachings of Jesus set up such high standards that if there were no provision for pardon of sin they would but aggravate human wretchedness.

I. CONDEMNING SINNERS

"Moses in the law commanded . . . but what sayest thou?"

1. The most unfair judge is others.
2. The most severe judge is conscience.
3. The most compassionate judge is Jesus Christ.

II. FORGIVING SINNERS

"Neither do I condemn thee."

1. Forgiveness is godlikeness.
 - a. Christ has authority (Mark 9:2-8).
 - b. A proof of Christ's deity (Luke 7:47-50).
 - c. A mark of man's Christlikeness.
2. What sin is forgiven.

"Uncovered sins never go under the blood."
3. Forgiveness means life anew.

III. REMADE SINNERS

1. The command—"Go."
 - a. To go unpardoned is mockery.
 - b. To go pardoned is rebirth.
 - c. A new woman to old tasks.
2. The injunction—"Sin no more."
 - a. Forgiveness does not obviate temptation.
 - b. An enlistment of the will and faith of the forgiven.
 - c. An assurance of divine accompaniment and enablement.

CONCLUSION

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit" (Rom. 8:1).

Sermon Suggestions and Outlines

Devotional

L. A. REED

And Moses besought the Lord his God (Exodus 32:11).

INTRODUCTION

Give setting of text. Mention other prevailing prayers of the Scripture. A few facts about prayer in this modern day.

1. It has become a powerless form.
2. People are skeptical about its efficacy.
3. Prayerless people prove its power by resorting to it in emergency.
4. Our modern life has shut prayer out of the home.
5. Modern life is reflected in the prayerlessness of the people.

SUBJECT—"How to prevail in prayer."

1. Search your heart and life and see if they conform to the requirements of God's Word, in order that you might claim its promises.
2. Be filled with the Spirit.
3. Obtain the evidence (from God's Word) that He is willing to bestow the blessing desired.
4. Maintain uninterrupted fellowship with Christ.
5. Lovingly, but with all your power, and in the name of Christ, resolve that you will have an answer to your prayer at any cost.
6. Having learned that God is willing to answer favorably, cherish your desire until it is fanned into a flame.
7. Claim your answer at once

Holiness

L. A. REED

(Col. 3:1-4)

INTRODUCTION

Condition of the church at Colosse (converted).

Paul's desire for them, the cause for the writing of the letter.

Throughout the latter part of the first chapter (chapter 1:9), all of the second, and the fore part of the third, Paul instructs them in the process of sanctification.

Likened throughout to the death of Christ. It is a common misconception that the experience is superficial, frothy and merely demonstrational.

Even the signs of approaching death may be discerned in this experience: the garden scene.

"If it be possible, etc. If there is a resurrection there must be a death.

"Not my will," etc. Absolute submission to the will of God.

"Drops of blood"—The physical likeness to approaching death.

Five points in the process of sanctification:

1. Crucified with Christ.
 - a. Nails of consecration—"Not my will," etc.
 - b. Gaul of bitter defeat—"My God . . . Why hast thou?"
 - c. Spear of resignation—"It is finished."
2. Buried with Christ. (Not in immersion but buried in baptism with the Holy Spirit.)
 - a. Darkness of the tomb.
 - b. Forsaken and alone.
3. Risen with Christ.
 - a. A new life.
 - b. A new creature.
 - c. A perfected spiritual life.
4. Hidden with Christ.
 - a. From the world's turmoil.
5. Appear with Christ.

Not ready to appear with Him until after death of sin.

CONCLUSION

Unless you are crucified with Christ, you are not buried with Christ.

Unless you are buried with Christ you can never be resurrected with Christ.

Unless you are risen with Christ, you can never be hid with Christ.

Unless you are hidden with Christ, you can never appear with Christ. "Without holiness, no man shall see," etc.

Sonship

L. A. REED

And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba Father. Wherefore thou art no more a servant but a son; and if a son, then an heir of God through Christ (Gal. 4:6, 7).

INTRODUCTION

Traveling down the streets of Rome one day, was a young, childless patrician lady, lonely and sad because of her empty arms and because no darling child had graced her mansion home. She discovered a flaxen-haired boy from the province of Gaul who was parentless and being held as a captive hostage with others. She desired this child for her own and asked the Roman senate to adopt laws so that she could have this child and they decreed what is known as the *Lex Adopto* (Law of Adoption) as follows:

1. The child to be adopted must take the name of the one adopting.
2. The past of the adopted child must never be mentioned again under pain of death.
3. The adopted child must be treated as though he or she were born into the family of the one adopting.
4. He will receive an equal share in the inheritance with the born children if any, and if no born children, then he is to be the sole heir.

Apply the above to the life of a Christian.

But there is an even more beautiful message to you and that is that through Christ we can be born children; born into the kingdom. No matter how wonderful adoption may be, there is no comparison to being born into a family.

There are a few self-evident facts to be observed relative to sonship.

1. Born children will possess parental likenesses.

(All children are exactly like both parents with some characteristics dominating and some being recessive but they are all there.)
2. There is always a filial relationship in true sonship between father and Son.
3. The conclusion of the entire matter is found in a change of state.

(Once a slave, now a son.)
4. The post mortem benefits of sonship must be observed.

(An heir to all the glories God has prepared for His children.)

Evangelistic

L. A. REED

For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil (Eccl. 12:14).

PROPOSITION—Sin will always be exposed.

1. It may be done in secret (Gen. 4:8-10).
2. It may be done under the impulse of the moment (Gen. 25:32, 33).
3. It may be done in ignorance (Luke 23:34).
4. It may be prompted by others (1 Kings 21:7-20).
5. It may be done reluctantly (Judges 16:16, 17).
6. It may be well covered up (Joshua 7:21).
7. It might be done to gratify the public (Mark 15:15).
8. It may be years before its discovery (Gen. 42:21).

But, if it is not until the judgment day, "be sure your sin will find you out."

Conscience

R. R. AKIN

Definition by Webster: Con—self; science—knowledge; hence, self-knowledge. "The moral sense or faculty or the power or principle which decides the lawfulness or the unlawfulness, right or wrong, of our actions and affections, and approves or condemns them."

Some say, "I am following my conscience in the matter." A conscience can be educated or trained but its action is involuntary; therefore it cannot

always be relied upon as right. There are various kinds of consciences:

I. GOOD CONSCIENCE

Def.—Is one which has no feeling of reproach against oneself, does not accuse oneself of wilful wrong.

Paul says, "And herein do I exercise myself, to have always a conscience void of offense toward God and man" (Acts 24:16).

"And Paul, earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day" (Acts 23:1).

"Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned" (1 Tim. 1:8).

II. GUILTY CONSCIENCE

Some are evil continually while others are less corrupt.

"And they which heard it, being convicted by their own conscience, went out one by one" (John 8:9).

III. DEAD CONSCIENCE

Equal to no conscience at all. Hardened like stone.

"Speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim. 4:2).

"Purge your conscience from dead works to serve the living God" (Heb. 9:14).

IV. ELASTIC CONSCIENCE

Like elastic rubber—contracts and expands.

Gets quickened and sensitive, then gets dull again.

Prays a few days regularly, then misses several.

Pays tithes a Sunday or two, then skips a month.

Puts her rings on, then is preached under conviction only to pull them off for a while.

Reads his Bible regularly for a while, then forgets it.

Walks in the light, then out again. Just up and down.

The best insurance for such a life is the blessed baptism with the Holy Ghost and fire. Entire sanctification.

Illustration—Fruit and tomatoes in the valley here are culled and graded before the buyer will accept them for the market. The demand is for the regular and consistent ones. Uniform in size and shape. The culls represent those that are too small, too large, deformed, immature, partly decayed, etc.

The Lord is not pleased with culls but wants regular and consistent Christians.

"Christ drew but one picture of the judgment, and there He pictured men condemned because in serving humanity they served Christ. It should be clear enough therefore, that man best serves God by serving his fellows."—ROBERT QUILEN.

Expository Outlines for October

Lewis T. Corlett

The Christian Armor

(Ephesians 6:10-18)

I. THE FINAL ADMONITION OF THE APOSTLE TO THE EPHESIANS

1. Recognized that life would be a battle.
2. Exhorts them to be strong.
3. Refers them to the Source of Strength.
 - a. The Lord.
 - b. The power of His might.

II. THE ENEMIES THEY MUST FACE

1. Different from what many expect.
 - a. "Not flesh and blood."
 - b. Not human beings although the other foes may work through them.
2. Principalities—the centers of wickedness.
3. Powers—the mighty army of the enemy.
4. Rulers of the darkness of this world.

III. DESCRIPTION OF THE CHRISTIAN ARMOR

1. Girdle of truth about the loins.
2. Breastplate of righteousness.
3. Sandals of the preparation of the gospel of peace.
4. The shield of faith.
5. The helmet of salvation.
6. The Sword of the Spirit.
7. Finding strength to handle all parts through prayer.

IV. THE CHRISTIAN'S ATTITUDE AND RESPONSIBILITY TO THE ARMOR

1. Recognize its need and value. "That ye may be able to stand" (v. 11).
 - a. Implies that a Christian without the whole armor is in great danger of falling.
 - b. The Christian should be able to do more than stand. "That ye may be able to withstand."
2. God has provided the complete armor.
 - a. Through Christ.
 - b. For man's protection.
3. Each Christian is urged to take advantage of the provision.
 - a. "Put on the whole armour."
 - b. "Take unto you the whole armour."
4. Another way of expressing the value and need of holiness of heart and life.

Standing Fast

(Phil. 4:1-9)

I. THE APOSTLE DESIRED THAT THE CHRISTIANS SHOULD STAND FAST IN THE LORD

II. THE ANCHORAGE IS TO BE IN THE LORD—"Stand fast in the Lord" (v. 1).

1. Not finding the source of strength in human capacity and ability.
2. Being rooted and grounded in the Lord.

3. Finding the Lord the source of strength and hope.

III. THE BELIEVER'S OBLIGATION TO HELP TO STAND FAST

1. Surrounded the life with the attitude of gratitude and praise (v. 4).
 - a. The joy of the Lord will be your strength.
 - b. This develops and strengthens faith.
 - c. Rejoicing broadens character.
 - d. Praise cheers all men.
2. Maintain a balanced life. "Let your moderation be known to all men" (v. 5).
 - a. Be temperate in all things.
 - b. Control the appetites.
 - c. Guide the desires.
 - d. Live always in the consciousness that the Lord is at hand.
3. Live a life of faith (v. 6).
 - a. Be anxious or careful for nothing.
 - b. Be grateful for the past.
 - c. Maintain an attitude of prayer for the present and the future.
 - d. Live in the consciousness that God is still on the throne.
4. Do constructive thinking (v. 8).
 - a. "As a man thinketh in his heart, so is he."
 - b. Keep the mind clean and wholesome.
 - c. Store the memory with the good and the pure.
 - d. Build a reserve of virtuous thinking.
5. Set godly characters as the proper ideal (v. 9).
 - a. By listening to their admonition.
 - b. By following their example in godliness.

IV. THE DIVINE ASSURANCE OF PRESERVATION

1. "The God of peace shall be with you" (v. 9).
 - a. To strengthen.
 - b. To sustain.
 - c. To encourage.
2. "The peace of God shall be your garrison" (v. 7).
 - a. In the heart, the source of moral values and motivation.
 - b. In the mind, the source of ideas and decisions.
3. God will do all in His power to help His children (v. 19).

Paul's Vision of the Gospel

(Phil. 3:7-15)

I. RESULT OF A PERSONAL AWAKENING

1. The Damascus road experience.
2. The accumulated conclusions of experience and observation.

II. THE SUPERIORITY OF THE KNOWLEDGE OF CHRIST

1. Higher than Paul's standard of values (v. 7).
2. Sufficient for his great need.
 - a. "I count all things but loss for the excellency of the knowledge of Christ" (v. 8).
 - b. So much so that he gladly suffered loss of all past position and heritage.
 - c. This brought him to Christ.

III. NECESSARY TO HAVE A PERSONAL KNOWLEDGE OF CHRIST (v. 9).

1. Have a conscious personal knowledge of the righteousness of God.
 - a. Brought a security that the righteousness of the law did not.
 - b. Gave happiness that the law could not give.
 - c. Received through faith of Christ.
2. Have a definite intimate knowledge of Christ. "That I may know him" (v. 10).
 - a. More than historic acquaintance.
 - a. Personal experience of the new birth.
 - c. Power of victorious living—entire sanctification. "That I may know the power of his resurrection."
 - d. Daily walk and fellowship. "That I may know the fellowship of his sufferings."

IV. NECESSARY FOR THE CHRISTIAN TO MAINTAIN THE PROPER RELATIONSHIP TO CHRIST

1. "In order to be presentable at the resurrection of the dead (v. 11).
 - a. A start is not sufficient.
 - b. A continued obedience essential.
 - c. The prize comes to them that endure.
2. Paul determined to do this (vs. 13, 14).
 - a. Most important of all. "Forgetting those things that are behind."
 - b. Centralizes in this one objective. "This one thing I do."
 - c. Exerts all powers toward this goal. "I press toward the mark."
 - d. Values the prize of the high calling of God.

V. PAUL CALLS CHRISTIANS TO JOIN HIM IN THIS DEFINITE OBJECTIVE (v. 15).

1. To those who are perfect.
2. "Be thus minded."
3. The great need of this day.

The Christian Ideal

(Col. 1:9-12)

I. GIVEN BY A MAN OF DEEP SPIRITUAL INSIGHT

1. Out of his own experience with God.
2. Out of a life full of activity.
3. To a people for whom he felt responsibility.
4. As a challenge for deeper devotion.

II. DETAILS OF THE CHRISTIAN IDEAL

1. An earnest desire for the knowledge of the will of God (v. 9).
 - a. Obediently desiring God's best.
 - b. A desire to be controlled, filled, with the knowledge of His will.
 - c. Comprehending God through spiritual wisdom and understanding.
 - d. The open door to the secret place of the most High.
2. A constant walk with God. "That ye might walk worthy of the Lord unto all pleasing" (v. 10).
 - a. Worthy of God's recognition.
 - b. Worthy of God's approbation.
 - c. Worthy of God's pleasure. "Unto all pleasing."
3. Fruitfulness. "Being fruitful in every good work" (v. 10).
 - a. Working the work of God.
 - b. Abounding in every good work.
 - c. A spontaneous reaction to the work of God in the life.
 - d. Increasing in intelligent service. "Increasing in the knowledge of God."
4. Drawing strength from the divine resource (v. 12).
 - a. "Strengthened unto all might"

unto the necessities of life and Christian conflict.

- b. The source is unlimited. "According to his glorious power."
 - c. Strength primarily for endurance and suffering. "Unto all patience and longsuffering."
 - d. Sufficient strength to generate joyfulness in the trials and battles of life.
5. Possessing a spirit of gratitude (vs. 12-14).
 - a. Appreciative of the fellowship of the saints.
 - b. Happy in the deliverance from the power of darkness (v. 13).
 - c. Rejoicing in redemption through His blood (v. 14).

III. EVERY CHRISTIAN SHOULD ENDEAVOR TO REACH THE IDEAL

1. Victorious in life.
2. Fruitful in service.
3. Rejoicing in fellowship.

"We like the new form of THE PREACHER'S MAGAZINE so much better, and we appreciate Dr. Chapman's editorials so much."—E. E. T., Indiana.

Suggestions for Prayermeetings

H. O. Fanning

Being Led of the Spirit

For as many as are led by the Spirit of God, they are the sons of God (Romans 8:14).

As a people who are constantly and consistently stressing the crises experiences of salvation, we need often to remind ourselves that there are gradual and progressive aspects to salvation, as well as crises. We are right in insisting that these gradual and progressive aspects cannot be substituted for the crises. It is equally true that the crises cannot be substituted for that which is gradual and progressive. And also true that that which is gradual and progressive is as important in its place, as are the crises in their places. We are slow to recognize the fact that that which is subsequent to the crises is gradual and progressive in its nature. It is one thing to find our way into the divine plan for our lives. This we do in the crises experiences of grace. It is another thing to do work out that plan for our lives. This we do by the operation of the processes of grace. Thoughtful persons are agreed that we cannot work out the divine plan for our lives until we find our way into that plan. They are equally agreed that the working out of that plan is as important in its place as is the getting into it in its place. God's plan for one's life is His best for that life. His plan for our lives is worked out as we are led

by His Spirit. We live our lives, and do our work as children of God, as we are led by the Spirit of God. Being led by the Spirit, then, is as important in its place as is being born of the Spirit, and baptized with the Spirit in their places. Each operation of the Spirit has its distinctive character, purpose and product. Full-orbed Christianity is the product of the full-orbed work of the Spirit. In learning to be led by the Spirit, we need:

I. A Pattern. Christ, perfectly led by the Spirit, is our supreme pattern. He could say that He did always the things that pleased the Father who sent Him. The outstanding saints of the ages may be our patterns. As thoughtful people, we stand amazed at the measure in which many of them have been led by the Spirit. In the experiences of the humblest of our brethren we may find encouragement. We are learners. We are on our way to proficiency. In some measure we are all following the leading of the Spirit. Every measure of success should be an encouragement to us. What others have done, in our measure, we can do. Learning the worth while things of life is slow business. Learning to be led by the Spirit is not so small a matter that it can be learned in a day.

II. We need power; capacity. This we have in some measure at least, in that with which God has endowed us. Our wisdom is to discover and develop

that which God has given to us; to improve and employ it. We are not so poorly endowed that we are helpless. It is not lack of endowment, but lack of improvement of it that is the difficulty with the most of us.

III. We need practice; persistent practice. God has not created us with such an inconsequential endowment that we can master its possibilities with little effort or with little time. A lifetime, well employed, is not sufficient. There is vast room for improvement ahead of us.

IV. We need strength and courage. It is only with the utmost in the way of toil, and care, and persistence that we learn the secrets of nature's laboratories. The secrets of the spiritual realm will be mastered with no less; but with more in the way of devotion and determination. The realm of nature is for time. That of the Spirit is for time and eternity. God is our Helper in nature and in grace.

V. The divine plan for one's life is not so meager an affair that it can be worked out quickly or easily; with little time or little effort. What is more important than the working out of this plan? For what other purpose are we here? Can we reasonably expect that God has placed us here with no purpose in view, no part for us to perform, no place for us to fill?

VI. Human life is too great an adventure to be undertaken without proper and adequate guidance. Who but the Spirit of God is capable of giving us such guidance? The multitudinous things that equal the sum of the mysteries of life in time and eternity make it too serious to be undertaken alone. God knows this and has provided us with the one Guide equal to the task; His own Holy Spirit. Our wisdom is to be led by Him. The provision of such a Guide is an indication of the dignity and glory of human nature, and the heights to which human life may rise by the grace of God. As men we are learners, we are in the processes of development; our lives are unfolding in the natural and spiritual realms. We are not finished products. We are in the making.

Strangers and Pilgrims

These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country. . . . But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city" (Hebrews 11:13-16).

Of some things we need constantly to remind ourselves. Among them is the fact that we are strangers and pilgrims

on this earth. We are sojourners here below. The fact that God has ever had such a people has been—humanly speaking—the hope of the world. It is a glorious thing that God should even speak of having such a people. It is even more glorious that He actually has them. No higher honor can come to us, than that of being numbered among this people. People do not express surprise that God should sustain a people in heaven. It is God's glory that He has a heavenly people here on earth. It is because He has such a people and preserves them, that we now enjoy His saving grace. It is through our preservation, and His working through us, that others will be saved and His glorious work go on. Others have been faithful. So must we; and so will we.

I. We are a people of faith. We receive God's promises as certain of fulfillment. Faith puts substance into them and gives us assurance of the realization of the hope they inspire.

II. We are people of vision; far-sighted. We see the promises afar off and embrace them. We realize that God's saving grace is not so small an affair that its possibilities may be realized in a day, or in a lifetime here below. We are living our present with a glorious future in view. By faith the glory of that future overshadows us, and the life we now live is a part of the life we will then live. Life now and life then are not two, but one.

III. We confess that we are strangers here. The world does not understand us. We do not understand the world. We are a heavenly people in an earthly environment. Our citizenship is in heaven. By its heavenly benefits we are sustained and strengthened in the trials and afflictions of the present, and are helped to see something of their benefit and value in the way of bringing out what there is in us, and preparing us for the enjoyment of the blessings that shall be ours in that world where we shall be neither pilgrims nor strangers.

IV. We are pilgrims here. We are on our way to the better country; preparing ourselves for it as we go. Detached from this world, we are strengthening the things that attach us to the better country. At the best we will be here but a few brief and fleeting years. We shall be there forever.

V. Our faith for the future is being strengthened by the experiences of the present. The fulfillment of the divine promises for the present, confirm us in our assurance of the fulfillment of the promises for the future. Faith is a growing institution. Properly nourished and exercised, it grows exceedingly.

VI. God is not ashamed to be called our God. He has honored us in calling us. We are honoring Him in trusting Him. He is trusting us. We are honor-

ing Him by confessing our heavenly citizenship. He is honoring us in acknowledging us as His heavenly people among men. It is God's glory to have such a people. It is our glory to be numbered among them.

VII. God has prepared for us a city. Anticipating our faith, and our desire for this better country, God has prepared it for us. This indicates some of the transcendent glory of our redemption by the blood of Jesus. We may be sure that such an undertaking will lead to a glory commensurate with the value of the sacrifice necessary to make it possible. His sufferings here will be followed by commensurate glory in the future, and we shall be sharers of that glory.

Sanctification Is by Faith

To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me (Acts 26:18).

In many of our churches there are members who are still in need of the experience of entire sanctification. Some may be where they are because of confusion of mind. Others because of wrong instruction received at some time. All need all the help and encouragement we can give them. We need to be sanctified as certainly as we need to be justified. Just as repentant sinners we received justification by faith, so as consecrated believers we receive sanctification by faith.

I. Some seem to be seeking for some ecstatic state of feeling, and imagine they are seeking to be sanctified wholly. This is not what our Lord presented to His disciples when He ascended, but the baptism with the Holy Spirit; His incoming and indwelling. On the day of Pentecost they were all filled with the Holy Spirit. We do not read of ecstatic feeling, but of their doing some splendid witnessing for and preaching of Christ.

II. As justified children of God, we need something far more important than ecstatic feeling. We need the destruction of carnality, the cleansing of our hearts, infilling and empowering by the Holy Spirit. The most ecstatic feeling would not have met the needs of the apostles then, neither will it meet our need now.

III. The most delightful feelings would not have enabled the disciples to do the work required of them. Nothing less than the incoming of the Holy Spirit could do that. Nothing less can meet our needs today. It was not delightful feelings, but the preaching of Christ that brought conviction to the hearts of their hearers, and three thousand of them into the kingdom of God that day.

IV. The old question is still being asked, "How can I believe for sanctification before I feel that I am sancti-

fied?" This may be answered by another, "How can you be sanctified until you do believe for the experience?" That difficulties are to be overcome here, we are agreed. But it is still true that no one has yet been sanctified, who has not believed as a condition of receiving the experience.

V. Many have had difficulties over the witness of the Spirit. We are not told that He will overcome all of our difficulties, self-made and acquired, and compel us to believe over all of our tendencies to question and doubt. He witnesses with our spirits concerning the genuineness of His work. And He never fails to do His work in His own way. Our wisdom is to receive His witness with meekness and gratitude; not to interpose our disposition to insist upon some sort of witness of our own invention.

VI. Let us be sure we know what we are seeking, and that we are eligible to the receiving of the experience we desire. Christ, not our feelings, is to be the object of our faith. Our feelings have done little for us, as compared with what Christ has done for us, in us and through us. They have been helpful as we have given Him opportunity to work by concentrating our faith in Him. They have been liabilities to us when we have concentrated our attention upon them.

VII. Faith in Christ is the one final and indispensable condition of receiving the experience of sanctification. Many other things may change. This never does. Let us forget the things that would mean little to us, and which too many of us have allowed to hinder us. Christ's death on the cross was not to accomplish so meager and inconsequential a matter as the mending of our feelings, but that of making saints out of us who once were sinners; making us holy who were depraved; citizens of heaven and members of the household of God who were once ruined by sin and hell bound for eternity. Thus He graciously and gloriously mends our feelings, perfectly and permanently.

Growth in Grace

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ (2 Peter 3:18).

Peter was the outstanding holiness preacher among the original twelve apostles. His epistles are addressed to the wholly sanctified. His first word to them is, "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord" (2 Peter 1:2). His final word is that of our text. It would be more than passing strange if people should be brought into the experience of entire sanctification with no word of instruction as to how to live the sanctified life, perform sanctified service and achieve the results of such service. But such is not the case, and large portions

of the Word of God are devoted to the accomplishing of the task of instructing the wholly sanctified. There is immaturity as well as maturity in Christian experience, and the changes incident to our passing from one state to the other. Many things perplexing to us in the beginnings of our experience, cease to be so as we come to a better understanding of them. Growth is the way to this better understanding. It is not growth in purity, or growth into the sanctified experience that is enjoined here, but growth in grace on the part of the wholly sanctified. It is growth subsequent to the crisis in which God wholly sanctifies us. It is not until we are wholly sanctified that we are ready for the growth commanded here. Growth in the sanctified experience is as natural, normal and necessary as it is in the realm of nature.

I. We enter into the experience of entire sanctification, not in a state of maturity, but of immaturity. New creatures are not mature, but immature. Neither in natural nor spiritual birth are we ushered into life in maturity.

II. We pass from immaturity to maturity in the spiritual realm, not by acts of grace—crises experiences of regeneration and sanctification—but by processes of growth and development in grace, and in the knowledge of our Lord and Savior Jesus Christ.

III. Whatever tends to growth in knowledge of Christ, tends to growth in grace. We grow in grace by the use of the means designed to promote such growth, just as we grow in nature, by the use of the means designed to promote that growth. Bible reading and study, meditation and prayer, diligence in the activities that go into the making of spiritual life, and whatever tends to promote spiritual growth and development.

IV. Growth in grace is as definitely commanded, and as strictly enjoined, as is the obtainment of the experience of sanctifying grace. Manifestly the obtainment of the experience is in order to the realization of its possibilities through processes of growth and development. In a very real sense our experiences will be what we make of them. Health and growth mean beauty and grace; glory to God, and good to men.

V. Too many of us spend years in the sanctified experience with little to show for it in the way of growth, development, improvement and usefulness. It is not the length of time we have been in the experience of entire sanctification, but the measure of progress we have made toward spiritual maturity that is important. Time and opportunity have their places here, but it is time well used, and opportunities well improved, that count in putting meaning into our relationships with God and men, and value

into all that goes into the making of our lives and services.

Establishment in Grace

And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and un-reproveable in his sight; if ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel which ye have heard (Col. 1:21-23).

That there are successive and progressive steps in our obtainment and enjoyment of the benefits of the gospel is clearly revealed in the Word of God and verified in human experience. That we should follow these steps in our promotion of the work of God in the saving of mankind should be apparent to all. We rightly recognize that the first need of the sinner is justification. To accomplish this we wisely preach truth designed to help him see his need of this experience. We recognize that the need of the justified believer is entire sanctification and preach to him truth designed to help him to obtain this experience. That his next need is establishment in grace is evident. And we should adapt our preaching to help him become established

in grace. In the matter of his growth in grace we should be equally wise and helpful. And so in the supply of all his needs. Getting a person started in grace, and assuming that he needs no more is almost certain to end in disaster. Our work is not only to get men started in grace, but to lead them on to lives of usefulness in this world, and to a safe landing in the world to come.

I. The establishment of a person in grace is like the establishment of a tree in growth. And this is accomplished by the growth of the tree and the believer. The tree is established in growth, not alone by its planting, but by the formation of a root system accomplished through its own growth. Believers are so established in grace.

II. Whatever tends to promote one's growth in grace tends to promote his establishment in grace. The longer this continues, the more firmly he becomes established.

III. Man is a habit forming being, and the longer and more intelligently he persists in habit forming exercises, the more strongly he is confirmed in his habits.

IV. Man grows physically through the use of proper nourishment, exercise and the observance of those things that tend to promote such growth. Similarly he grows spiritually.



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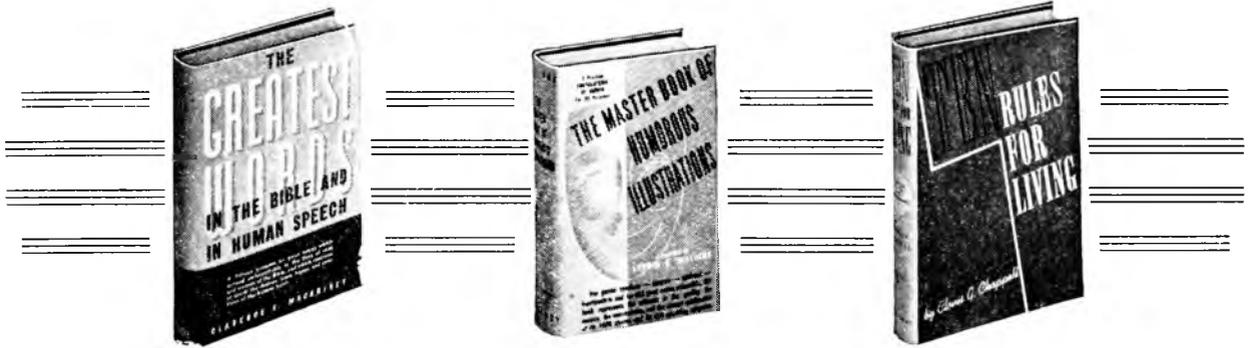
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