

The PREACHER'S MAGAZINE

THE preacher, above everything else, must be devoted to God. The preacher's relations to God are the insignia and credentials of his ministry. These must be clear, conclusive, unmistakable. No common, surface type of piety must be his. If he does not excel in grace, he does not excel at all. If he does not preach by life, character, conduct, he does not preach at all. If his piety be light, his preaching may be as soft and as sweet as music, as gifted as Apollo, yet its weight will be a feather's weight, visionary, fleeting as the morning cloud or the early dew. Devotion to God—there is no substitute for this in the preacher's character and conduct.

Prayer is the creator as well as the channel of devotion. The spirit of devotion is the spirit of prayer. Prayer and devotion are united as soul and body are united, as life and the heart are united. There is no real prayer without devotion, no devotion without prayer. The preacher must be surrendered to God in the holiest devotion. He is not a professional man, his ministry is not a profession; it is a divine institution, a divine devotion. He is devoted to God. His aim, aspirations, ambition are for God and to God, and to such prayer is as essential as food is to life.—E. M. BOUNDS, in "Preacher and Prayer."

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The Preacher's Voice

THE EDITOR

I ATTENDED a church which was just introducing robes for its choir and for its minister. I could not judge the choir so well, but the minister's situation was pathetic. He probably took up the work of the ministry somewhat later than the average—I do not know his life's story. Anyway, he did not have a preacher appearance. He looked more like a politician or a steamship captain. This appearance seemed to give the lie to his scholarlike robes. But his voice was the worst fault of all; for his voice was rough and raspy and secular in tone. When he read the Psalms you felt as though he were getting ready to offer something for sale to the highest bidder, and when he prayed his tones sounded like they belonged to the master of a teen-age boys' school. My first thought was that the church had made a mistake in adopting robes. Then it occurred to me that the reverent surroundings might in time help to mellow the preacher's voice; for such a voice is either the product of secular thinking or else it is a handicap to the expression of a pious mind.

But since then I have been giving a little thought to preachers' voices. We all know how important the care of the voice is, and we have heard many lectures on the avoidance of strain and drafts and other such matters. But I have been thinking more about the deeper significance of the voice and the more subtle effect it has upon the preacher and his work. My discoveries have been enlightening, and since I am a preacher myself, they have been also disconcerting. I know others are consciously or unconsciously doing just what I am doing—they are judging the preacher's sincerity, earnestness and assurance by his voice more than by his words. The harsh voice denotes a loveless soul. The monotonous voice points to want of emphatic thought. The loud voice tells of assumed courage which is but a cover for want of conviction and well earned certitude. The smothered voice that mumbles words is the label of indistinct thinking and wavering purpose. The suave voice warns of lurking hypocrisy. The metallic voice announces that the preacher's heart is in the counting house where dollars jingle. The didactic voice advertises a subconscious sense

of superiority—especially the sense of superiority. The voice with a scream in it tells you there are germinating seeds of fanaticism in the nearby field. The sonorous voice announces that the preacher is spiritually asleep.

But what shall we do about all this? That is just it, you cannot well do anything—directly. But it is somewhat like the old banker's advice to the young teller who asked how he was to distinguish counterfeit money. "Become familiar with the sight and feel of the real, and you will know the counterfeit without knowing how you know," was the older money handler's reply. You have just got to be real, sincere, holy in purpose, certain in your conclusions, unprejudiced in your attitudes, clear in your thinking, emphatic in your intentions, and assured of the adequacy of the gospel which you preach. You must speak from the heart, if you would reach hearts. You must yourself be moved if you would move others.

Trying to improve the voice is largely like trying to fix the hands on the clock. Now the hands on the clock do sometimes get out of order and need to be fixed, just as the voice needs ordinary care and is benefited by efforts to develop and control it. But the deep needs of the clock are not touched by dickerer with the hands. The clockmaker must give attention to wheels and springs and bearings. Likewise the voice is just a channel through which the contents of mind and heart are poured out upon others, and its capabilities are enhanced by the force of the thoughts and feelings which seek their way out.

I have heard one say that John the Baptist disparaged himself by claiming to be but a voice. But I wonder how many of us are prepared to let the judgment of our hearers stand upon just the matter of our voices? We want men to think we know more than we are able to say. We want them to believe that we feel more than we can express. We want them to believe there are treasures of mind and heart which the voice is inadequate to tap. But are any of these things true? Is not our want of words but the complement of our paucity of ideas? Is not our principal fault that we have very little to deliver—rather than in the fact that our delivery is poor?

To make improvement by recourse to fundamentals is the difficult way. But the right way is usually difficult. Men have always wanted a medicine that would cure any disease and cure it at once. But honest practitioners have often to begin a long way from the sore spot to find the cause of disease and administer a remedy which has but slow and indirect effect.

A voice! A voice in the wilderness! A voice crying, "Prepare ye the way of the Lord, make his paths straight!" Yes, the voice was all that was apparent to the crude senses of cruder men, but back of that voice were days of study, nights of prayer, periods of fasting, lonely vigils, righteous conduct, holy aspirations, unflinching fidelity, loyalty without measure, purity unchallenged. O that I might stand on the test which the voice applies!

Under Divine Guidance

Olive M. Winchester

The meek will he guide in judgment and the meek will he teach his way (Psa. 25:9).

ONE of the outstanding problems of the sanctified life is that of divine guidance. How may I know the leading of the Lord? What are the principles upon which I may base my decision? How reliable are impressions? Shall I take my feelings as basic? These and many other questions surge through the mind. Moreover when a wrong principle is followed, then often the individual is thrown into confusion and faith is impaired. Consequently it is important to consider carefully this matter of divine guidance.

While our text does not comprehend all of the principles of divine guidance, yet it does lay down some of the essentials which, if we follow, we will find that many of our perplexities will be solved. Other phases are covered by other passages of Scripture.

A RECEPTIVE CONDITION FOR GUIDANCE

Oftentimes in the achievement of some objective, the facilities may be great, but the receptive power of those facilities may be poor, and the consequence is that the results are faulty. There are many strains of music passing through the air these days, and much of worth, despite all the lighter material, is being given forth for the public to utilize, but what is received and how it is received depends much upon the receiving set. A good radio will bring in the higher type music with delight to all, but a poor radio will spoil the best symphony. Thus it is with man in the religious realm; there are abundant provisions of grace, but how these are received depends upon the individual.

Our scripture tells us that the meek will He guide in judgment. When we seek for a definition of the word meek and the qualities that mark this class of persons, we find that they are mild of temper, unassuming, humble, not vain or haughty. Thus we see that if we are to be divinely guided, we must take an attitude of humility. The self-sufficient person will be his own obstruction to the discernment of the will of the Lord. Not only so but it is quite likely that he will conclude that the dictates of his own desires and volitions are providential leadings. The obstinate person also stands in his own light; he cannot see or discern because he has a mind-set within. So with any other self-centered trait.

When we would know that the Lord is guiding us, we must first search our hearts and see if there is any trace of self still lingering. Are we seeking that the Lord may guide us along the path that we desire to go or is it our one supreme thought that the will of the Lord may be done even though it crosses our cherished desires? We must quiet all natural clamorings and become still before the Lord that we may hear what He would speak.

GUIDANCE THROUGH JUDGMENT

As we note the further reading of the text we find that the meek are to be guided in judgment. It is true that the Lord sometimes speaks directly to us; we hear His voice as that of a person talking to us. But such occasions as a rule are few in our lives; they come in special exigencies, when there are no other means for our direction.

More frequently does the Lord guide us through our own judgment. On this question the older writers on holiness seem to be in full agreement. Hannah Whitehall Smith couches it thus: "As far as I can see, the Scriptures everywhere make it an essential thing for the children of God to use the faculties which have been given them, in their journey through this world. They are to use their outward faculties for their outward walk, and their inward faculties for their inward walk, and they might as well expect to be 'kept' from dashing their feet against a stone in the outward, if they walk blindfold, as to be 'kept' from spiritual stumbling, if they put aside their judgment and common sense in their interior life." Then anticipating some objection to this proposition, she continues, "Some, however, may say here, 'But I thought we were not to depend on our human understanding in divine things! I answer to this, that we are not to depend on our unenlightened human understanding, but upon our human judgment and common sense, enlightened by the Spirit of God. That is, God will speak to us through the faculties He has Himself given us, and not independently of them. That is, just as we are to use our eyes when we walk, no matter how full of faith we may be, so also we are to use our mental faculties in our inward life.'"—"Christian's Secret of a Happy Life," p. 141.

Among the faculties with which God has endowed us are reason, understanding, judgment. By nature these vary; in some they are more acute and true than in others, but in all they need the enlightening and quickening power of the Holy Spirit. If we turn to the Scriptures we will find many passages which promise such enlightenment. We read about the eyes of our understanding being opened and the renewing of our mind. It is part of the work of entire sanctification that with the purification of the affectional nature, the enabling of the will there is also a renewing of the mind. In this renewing of the mind we have the basis for a more sound judgment of spiritual things. This faculty then is to be utilized in discerning the will of the Lord.

While we are considering this point, however, we should be careful not to claim absolute finality for our judgment. While there is an enlightenment of our understanding, yet it does not follow that there is an absolute perfecting of our understanding; we must ever reserve the dictum that has come through our reason and judgment for further tests before we declare it final.

GUIDANCE IN THE WAY OF THE LORD

The last clause of the text states that "the meek will he teach his way." We can lay down as a fundamental principle that God will not contradict in His various modes of revelation. God reveals Himself to us through the medium of our natural faculties, but any such revelation will be in full accordance with His Word. God speaks to us, as we have said, at times by direct voice, but such will always be in harmony with Scripture. Thus it is that one of the tests that are given by all writers who specify various rules which we are to apply to seeming leadings is, "Is it scriptural?"

Scripture gives us principles for all phases of living. There may not be particular applications to each particular case, or the form of application may be varied by different customs of different ages, but the great underlying principles are even the same; they abide and are constant amid varying forms of application; they never change. If it be the matter of dress, there is one underlying rule and that is modesty. What is modest may vary from age to age. It used to be with the Turkish women that it was immodest to have the face uncovered; that custom has changed even with them, but the rule of modesty never changes. Many other principles are given in Scripture, our relation to civil and national authorities, our attitude toward our enemies, our attitude toward those of the household of faith, the graces of a Christian experience; these with still others are clearly set forth. When our judgment collides with any of these fundamental principles, then we may be sure that our judgment is not right.

In this connection we should note further that the mode of acquaintance with these principles is that of teaching, that is, it is a process of acquisition. It is not by immediate intuition, nor is it by immediate impartation of knowledge, it comes by slow, painstaking process. We increase in knowledge more and more. What may constitute in our early Christian experience a question of debate as to what may be right or wrong becomes in our later Christian life a matter of immediate conclusion. More and more will we understand the special application of the fundamental principles laid down as guides for conduct in the Word of God.

Thus we may come to know the will of God, if we are meek and humble in spirit seeking that His will and His will alone be done, renouncing all self-interests and desiring the kingdom of God above all other things. If we use the faculty of reason that God has given enlightened by the Holy Spirit, disciplined and trained by exercise, we can understand His will, and if we are a patient, painstaking student in the school of Christ seeking in all things that He may have the pre-eminence, we may rest assured that our Lord and Master will never fail us.

*Whate'er my God ordains is right:
Holy His will abideth;
I will be still whate'er he doth,
And follow where He guideth.
He is my God;
Though dark my road,
He holds me that I shall not fall,
Wherefore to Him I leave it all.*

The Unity of God as Expressed in the Old Testament

C. B. Strang

IN the Old Testament the unity of God is greatly emphasized. The necessity of this is readily seen when we take into account the multiplicity of the gods of nations other than Israel. Prophets of old labored hard to picture Jehovah as one God. By the unity of God we mean that God is one and that He is only. In spite of this emphasis the Hebrews periodically reverted to idol worship. Perhaps they followed a very natural bent in doing this, as their ancestors, the Semites, were polytheistic and idol worshipers.

The emphasis upon the unity of God was greatly stressed by Moses before the Israelites went up into Canaan, and there it was doubly emphasized, for there they found themselves in the midst of idol worshipers. The Ten Commandments that God gave to Moses excluded all worship except that of Jehovah God. God here is pictured as a jealous God, visiting wrath upon those who did not love and worship Him. Moses did his best to confine the worship of Israel to Jehovah. In fact Moses, more than any other man in the Old Testament, is respon-

sible for the monotheistic idea, and he is really the man who gave the nation called Israel this idea, and he worked hard to keep it before the people. Moses died after worship of Jehovah as *one* God had firmly taken root, leaving as his greatest contribution to Israel monotheism.

But after the death of Moses, when the Israelites arrived in Canaan, they were literally surrounded by polytheism. The Canaanites worshiped many Baals. The temptation for Israel was to think that there were many Jehovahs, and thus localize their gods. The fact then, that God was one and only, was in great danger. Jehovah worship and Baal worship were carried on together, and at times Baal worship predominated. This was true in the time of Elijah until his great victory on Carmel smashed Baal worship and put Jehovah worship where it belonged.

All the nations around about Israel had goddesses as well as gods, but in Hebrew thought Jehovah never had a feminine counterpart, such as Baal had in Astarte or Ishtar. The nearest approach in mod-

ern times to this idea is made by the Roman Catholics in their practice of Mariolatry. Prophets strove to dissipate the idea of a goddess, and as a result no feminine deity was ever identified with Jehovah. From the time that Moses came into Egypt with the light from the burning bush still glowing in his eyes, and the authoritative voice of Jehovah ringing in his ears, until the present, the unity of God has been one of the chief tenets of his followers.

True enough there may be indications in the Old Testament that men did not understand all about the unity of God. Here and there one tries to localize God. Here and there a group is guilty of polytheism. For long the nation believed that God was only the God of the Hebrews. But finally the Israelites got the vision that there is only one God, and that He is the God of all. It was after this that the Israelites would traverse sea and land to make a proselyte.

The idea of monotheism in the history of religion is very important. To the Israelite it meant that his was to be an undivided loyalty. The Lord his God was one God, who was to be served with his whole

heart. The commandment given to Moses, "Thou shalt have no other gods before me," really meant, "Thou shalt have no other gods but me." Herein lies the genius and uniqueness of Hebrew worship. It was different because he had but one God.

We today are deeply indebted to the Hebrews for preserving that idea, an idea that was in conflict with that of contemporary religions in Old Testament times. It is hard for us who live in twentieth century, civilized America, to appreciate the fact that there has been an ever broadening idea of God among His people. But a little study of ancient days reveals that Jehovah was to many ancients but a local deity, to others he was only God of the Jews. Later He became, in their thinking, the God of all nations, and finally He became omnipresent, existing everywhere, and the object of worship to all. It is thus that we think of Him, and what a great and true thought it is, but we should be aware that this truth has come to us only through the faithfulness of His prophets and servants of old. Let us appreciate it.

The Pastor's Attitude Toward the Evangelist

RAYMOND BROWNING

PART TWO

5. We are now coming to the delicate problem of the remuneration for the evangelist. It will be well for us to recall that scripture which says, "Thou shalt not muzzle the ox that treadeth out the corn," and another from the Master, "The labourer is worthy of his hire." This settles the matter as to remuneration for the evangelist. It remains now for us to discuss what is a reasonable compensation and how it shall be provided for under our present church organization. It happens that the evangelist is the only rank in the ministry that cannot receive a definite wage for his services nor have any frank understanding about what he is to receive without provoking criticism and sometimes bitter censure. Somehow we do not feel that it is wrong or even inconsistent for a General Superintendent, a District Superintendent, a general officer of the church, or a pastor to know what he is to receive for his services. However, no matter how pressing may be the weight of responsibility that rests upon the shoulders of an evangelist, if he betrays the least concern about what he is to receive for a revival some of the members of the beehive will quit making honey long enough to make him smart for his indiscretion.

If the Church of the Nazarene should some day decide to have an evangelistic body and pay them a salary that is on a par with what the same man would be able to make as a pastor that would be a fine move. Most of these men could then take collections, not for themselves, but for Home Missions and Evangelism and could without doubt collect an amount equal to what the church was paying them. In this way an evangelist would not have as a

matter of self-preservation to discriminate in the choice of his places of labor. Until that arrangement is made it is not just or fair for us to expect these men to spend much of their time in fields where there is little prospect of making a bare living. Furthermore, until such an arrangement is made it becomes the pastor's clear duty to make every effort to champion the cause of the evangelist before the church board and before the congregation. There is no use in denying that the pastor is the one person who chiefly determines the amount of the evangelist's pay check. The church board will rarely do more for an evangelistic worker than the pastor encourages them to do and more often if he does not press the matter they will do less. For my part, I want every worker who comes to our church to feel that it is our purpose to do our best for him and we in turn want his best. Knowing that these men often have to travel on a bare margin of expense I inquire if the evangelist needs any money very soon after his arrival. It will surprise you to know just how often this good man is trying to look cheerful and buoy up the faith of the congregation when he has not enough money on hand to buy postage stamps or pay for having his clothes pressed. Perhaps it will be in order at this point to call attention to the fact that the affairs of the evangelist rest largely in our hands during his stay with us, and this responsibility ought to make us in a very tender way our "brother's keeper."

For illustration, an evangelist told me about an invitation he received from a preacher in the West to conduct a four-Sunday revival. He went and la-

bored faithfully and received fifty dollars for his services, which was four dollars less than his actual round-trip traveling expenses. Let us examine the pastor's responsibility in this incident. A four-Sunday revival is just about one-tenth of an evangelist's year. The traveling expenses paid for no food, rent, or clothing for the family at home. That pastor had invited a brother preacher to invest one-tenth of his time plus his talent and energy in a meeting which was financially a dead loss, and the saddest part about it is that the pastor did not seem to care. If I did not have a reasonable hope that my church would be able to pay an evangelistic worker at least a living wage above his traveling expenses I would hold the revival myself or ask the Lord to help me find help nearer home. Of course some will argue that the Lord will provide for the evangelist like He did for Elijah, but not many preachers are in Elijah's class, and besides that it would be an awful pity for our heavenly Father to have to send a flock of ravens flying down into your neighborhood to bring the supplies that a holiness preacher and his flock ought to have furnished. Such a thing would give the church a lot of unfavorable publicity in the neighborhood and would not do much to build up the membership.

In taking collections during the revival it will be well to state clearly the purpose for which the money is raised. It is manifestly unfair to say, "This money is for our evangelist," and then apply any part of it to other purposes. Our usual plan is to say, "This money is for the expenses of the

evangelistic campaign." Without going into details we indicate that such necessary expenses as advertising, entertainment and remuneration for the workers are included. However we do not feel that it is right to take money thus collected to apply to pastor's salary, budgets, and other obligations of the church. It is going to take some courage and firmness on the part of the pastor occasionally to overrule the bad judgment of some weak brother on the board who wants to dish into a generous offering for the evangelist and spread it around on some other claims of the church. As an evangelist I never did mind trusting the Lord nor trusting the people, but sometimes a weak brother or two on a committee or a church board would throw the switch and sidetrack the will of the Lord and the wishes of the people.

6. Finally, let me say that I would like to enjoy the evangelist and feel when he is gone that my life is richer and happier because the Lord sent him across my way. Maybe there will come new illumination on old truths as he preaches and I will be able to gather some seed corn for future planting. Ten days or two weeks of happy association between pastor and evangelist is an experience that to me has never lost its charm. The memory of such associations is one of the precious assets of a pastor's life. Although evangelists by nature of their work are confined to certain main highways of preaching, yet God in His wisdom has made them so varied and attractive in personality that no matter what type of worker is engaged to conduct our next revival I can look forward to his coming with genuine enthusiasm.

The Value of Human Associations in Sermon Preparation

W. T. Purkiser

IT is sometimes very amusing to stand on an exalted place of experience, and look back upon one's previous conceptions and ideas upon some subjects. Since receiving this assignment for a paper on "The Value of Human Associations in Sermon Preparation," I have been recalling some of my immature thoughts about what is involved in being a preacher.

As nearly as I can remember, when I left school and entered the work of the ministry, in spite of a very excellent course in pastoral theology taught by Dr. A. M. Hills, my vision of a pastor's life was that I should spend at least eight hours a day in the study, maintaining the same regularity of office hours as a professional man, and with evenings open, of course, for public services. To me, the work of a pastor was the reading and study of books, and the formal preparation and delivery of sermons and

(Paper presented by Rev. Purkiser of Corning, Calif. to the Northern California District Midwinter Convention at Bakersfield in January, 1937).

prayermeeting talks, and the great end of my efforts, I thought, would be the pulpit.

Just where, in such a program, I intended to take care of the multitudinous details of church administration that fall to the lot of the pastor, or where I hoped to find room for pastoral calling, I have not been able to find out. Needless to say, the intended schedule did not even get into effect, much less last out the first day.

Someone has said, "We must learn to preach like a pup learns to swim—by doing it." This does not for a moment discount the value and necessity of proper educational preparation for the ministry—but though the old dog might teach the younger canine generation all the strokes to be used in swimming, and give very excellent advice about keeping the nose above the water while engaged in that exercise—it is certainly true that the young pup learns more about swimming in the first five minutes he is in the water than in all the weeks of training before. For preaching is an art—and an art

cannot be learned by theorizing, but only by practice.

And one of the first things I had to learn was that what counts is not sermons, but souls; not preachments, but people; that my job was not to pastor a library of books, but to shepherd a flock of sheep; and that I was not called to preach sermons, but to preach the gospel—and preaching the gospel implies an attempt to meet the needs of those to whom one preaches.

Frankly, the coveted seclusion of the study was not always cheerfully surrendered—but I found that there were compensations, and that even in the preparation of sermons the gains might be greater than the losses. Tennyson, the English poet, said truly, "I am part of all that I have met." All of the experiences of life enter into the composition of the preacher's message.

Before naming what I believe to be the specific values of human associations in sermon preparation, let me define what I understand by the term "human associations" as used in this sense.

First, I believe there are books of a certain type that deserve mention in this connection. Books of biography and autobiography are rich in practical studies in human nature. In the sympathetic reading of some of these books we are able to fellowship with men of another generation, as well as of our own. On this score I personally justify what with me amounts to almost a hobby for biography and history.

Second, there are the associations of a social nature that all of us enjoy. Pastoral life is especially rich in these. For all of the friendships a pastor makes are of such nature as to deepen his understanding of life and its problems. Even chance social contacts with friends will thus prove their value.

But the most frequent and planned class of human associations the pastor enjoys are those made in the course of pastoral calling. This is the most important of all. We can never learn what the average man thinks, and how he feels, by reading books—for the average man does not write books. But he does live, and breathe, and think—and be he ever so humble, he has a contribution to make to the preparation of the pastor's Sunday sermons, if we will but seek that contribution.

It is only proper to remember that there are other indispensable factors in sermon preparation. In fact preaching, as Dr. Bounds so aptly says, "is not the effort of an hour, but the outflow of a life." All that goes into a minister's life makes its contribution (or vice versa) to the Sunday sermons. The hours given to prayer, the time spent in personal meditation upon the Word of God, the systematic study of doctrine, and broad reading in the great wealth of devotional literature that is the heritage of the modern ministry—all these make their addition.

Then there is the intensive effort in organizing the various parts of the message, the time of concentration, when all the rays of gathered truth are focused on the theme in hand. There is the writing of introduction and conclusion, if such be the indi-

vidual pastor's method—and there is the drawing up of the brief, or outline; and the final finishing touches that are so important in successful preaching. All these are necessary parts of sermon preparation.

But the outstanding value of human associations must not be overlooked. The importance of education, of study, of doctrine may all be readily admitted. Yet the difference between lecturing and preaching is just here—the hermit, the recluse, the bookworm may lecture; but he cannot truly preach. For a lecture may be abstract and remote; but preaching must come to grips with life. No one can learn through the study of books alone the actual problems of modern life. The people we pastor do not live in the library, but in the shop, the school, the store, the street, and the home. He then who would know them, must meet them and study them where they are.

When we come to think of the specific values of human associations, two things come to mind.

First, human associations are a source of sympathetic understanding. They breed love. Most of us have the experience of meeting those who seem utterly unlovely, only to find on further acquaintance some very attractive traits. And love, not just sentimental talk, but love in deed and in fact, is an essential in successful preaching. The preacher who is "on the outs" with the world in general and his church in particular has lost the power to help those who hear him.

Pastoral calling and other forms of human associations will keep the preacher from distorted views of his congregation. Congregations are but the sum of the individuals who compose them. He who would know his congregation must come to know the individuals who compose that group.

The pastor who fails to cultivate through acquaintance with *his* people in particular and *all* people in general is apt to deal with religion from the standpoint of the minister, and the truth is that the people just do not live there. But if a pastor lives near the hearts of his flock, he is not likely to shoot over their heads when he preaches.

All this is to say that preaching that helps must fit those who hear it. I do not mean dealing in personalities—but in realities. The very choice of a pastor's subjects means that he must know the people's needs. I once heard a minister say that he had been asked if he read the funny papers. His reply, to quote him, was "Read them? I've gotten some of my best sermons from them." My reaction to this is that if that preacher's flock live on the funny paper level, then he went to the right source of information and inspiration. But if they live flesh and blood lives in a flesh and blood world, reading the funny papers or reading anything else for that matter will not keep him informed as to their real heart needs.

Thus, by giving the preacher a sympathetic understanding of people, human associations are of immeasurable value in sermon preparation, for they both help in giving the preacher something to say,

and in helping him to say it in such a way as to reach the hearts of those who hear.

But another great value of such associations, and perhaps this comes closer to the subject in hand, is as a source of illustrative material.

One of the axioms of public speaking is that interest increases in direct proportion with personal knowledge on the part of the auditors of references made by the speaker. Thus the preacher who draws his illustrative material from the life familiar to his people has in that very thing a tremendous hold on the interest and sympathy of those he addresses.

A dozen dusty volumes of canned anecdotes are not worth even a fraction of the value of fresh, living, sparkling analogies and illustrations that come from the experiences of living beings known and loved by those who hear.

Even chance meetings are many times delightful surprises in the illustrative material they provide. I can look back on my brief experience and see many conversations that at the time looked like "happen so's," that have been richest in the material they have provided for illustrating spiritual truth.

Thus just a business trip a few weeks ago to the office of the district attorney of my home county, provided me several very good feathers for the modest

supply of arrows in my homiletical quiver. For we fell to talking about religion, and I found under that very professional exterior, a heart that was hungry for spiritual things, and that almost instinctively realized the barrenness and emptiness of the entertainment programs so largely featured by modern churches. I can only trust that the half-hour visit after office hours on that blustery winter day was as fruitful for my new-found friend as it has been in mine. At least I left with some very good and usable illustrations, facts and figures—and he learned, seemingly to his surprise, that there was an organization, known as the Church of the Nazarene, that still preaches, lives and enjoys old-fashioned Bible salvation of the John Wesley order.

This is the great and indispensable post-graduate education for the ministry. The truth is that all the experiences of a pastor's busy life are grist for his sermonic mill. And his task in grinding out the week's supply of bread is lightened or made difficult by his faithfulness or failure in gathering daily a supply of the corn of rich, full living. And no life can be rich and full that is not plentifully supplied with the broad sympathies and deepened understandings that come only by intimate and frequent associations with one's fellow travelers on the highway of life.

A Sermon for the Children

Erwin G. Benson

IN the present situation of things, it is very obvious that the children of the church do not have any special attention given to them in what we might call the sermon hour.

Almost without exception, every preacher builds his sermon in view of the adult. He uses adult logic; he used adult illustrations; he uses adult experiences; he appeals to the emotions of the adult. All of which leaves out the boy and girl from the sermon hour. He or she simply turns and twists, leaves through the song book, reads the Sunday school paper, wishes he or she were home, wonders what Mother is going to have for dinner, and finally gives up in desperation and probably goes to sleep. This means that the need of the boy and girl is not being filled. There is a lack in their lives. No one tackles their personal problems. No one shows how to relate their lives to the teachings of Jesus. This means that there should be a time in which a sermon can be given to the boy and girl.

This time, of course, must be worked out. It is possible that it can be done during the opening or closing exercises of the Sunday school. The pastor can talk to the various departments, or he can go to the classrooms. The time for such a sermon need not be long, for some three to five minutes is all that is needed to give a very helpful message. But the pastor should come to grips with the problems of young life. He should understand their character-

istics. He should understand their problems. He should build his message with their mental capacities in view. He should use illustrations from child life. He should appeal to the emotions of a child. If the pastor is himself a parent, so much the better, as he will then be able to understand the needs of child life.

In the presenting of a message to boys and girls, there are several things which should be taken into consideration. In the first place, there is the law of apperception. This law means that every new thing, every new knowledge is interpreted in the light of previous knowledge. It means that a new principle of Jesus will be interpreted in the light of what the child already knows. Consequently the message must begin with what the child knows, and he must be led step by step, simply and easily, into an understanding of something larger.

Furthermore, a child has a very active imagination. A story which illustrates the point of the message can be very effectively used. The child will sit in rapt attention watching the characters move from place to place, all of which takes place in his own imagination. By this means, facts of life can be made real, principles can be instilled.

In the next place, it must be remembered that a child is emotional. Many children are easily hurt; many children give expression to their emotions.

Consequently the pastor should very tenderly and carefully use these emotions to help the child to accept Christ as his own personal Savior.

It is advisable in dealing with children to eliminate all of other ages. Older children interfere, and younger children do not understand. A small group of about the same age is the best group to reach.

If the pastor will not overlook this field of service, he will find that his own personal life and the life

of his church will be greatly enriched. He may not have large audiences; it may take a long time to prepare messages for each different group; he may not be able to go into flights of oratory; he may not have the applause of men. But he can rest assured that, if from Sunday to Sunday he deals with the problems of the boys and girls in his own congregation, in the days to come he will have a large and appreciative adult audience.

What Is Expected of the Preacher's Wife

By a Preacher's Wife

THE woman whose husband has the divine call of God to the ministry surely has an important place in God's great vineyard, and she should treat it as if she actually had the divine call on her own soul, "Woe is me if I preach not the gospel."

She has many problems, of which the laity know little unless she is one of those folks who exchange tales of woe with the flock, and she can never be a blessing to them if she is guilty of this. She is never to tell them her trials and troubles, but must listen with a heart full of divine love to the problems of those who choose to come to her in faith and confidence, and must never be guilty of telling the troubles of one to another member of the church. Their problems are her problems, and as Hercules is often pictured stooped with the world on his shoulders, so will she be stooped if she does not early learn to take her troubles to the Lord and leave them there, knowing that Christ has said, "I will never leave thee." And He is a "very present help" in time of need.

God's grace is sufficient, and He will help if we only call on Him. All true preachers' wives are praying women, keeping a time of devotion set aside each day for the refreshing of their own souls. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." No problem is great when we are walking in His shadow.

Usually the preacher's wife is a Sunday school teacher and many times the W.F.M.S. president or Young People's Society president, so she must spend much time in study and reading. If she is to have a dynamic and gripping message it must be had by hard study and sincere prayer.

She must love humanity, not put on love, but real love for people because they are real humanity who will some day stand in the presence of God. She must of necessity love the unlovable and the unloving. As one writer says, "She does not ask if they are rich or poor, wise or ignorant, clean or filthy, black or white, dirty and unkempt, she loves them just the same." The mentally deranged and crippled will not pass by her unnoticed but will receive the same kind of encouragement from her lips and her handclasp will be no different for them from those of high social positions, and folks with salaried means.

Jesus prayed; by the sea shore, on the mount, by the graves of friends, in death chambers, alone in the garden, before the multitudes He gave thanks; so the preacher's wife will enter into the death chamber, the sickroom and Gethsemanes of the human race in prayer and will console the breaking hearts who have no Christ to comfort them. She will "rejoice with those that rejoice and weep with those that weep," lending a helping hand where sickness and misfortune have entered the home.

She must not neglect her home and her family. A church cannot long use a pastor, no matter how great a preacher he is, if his wife is careless and untidy. Who wants a pastor with frayed, dingy looking shirts and handkerchiefs, baggy kneed trousers, wrinkled, dirty ties and socks badly in need of repair. I once read in a secular paper, "A husband will never be an executive unless the wife keeps him looking like one," and so it is with the preacher. The children must be taken care of with much prayer and teaching, winning them to Christ and the church. The preacher's wife must dress her family so that the highest salaried folks will not be ashamed to introduce their friends to the pastor and his family, and oftentimes on a very meager salary, with prices of commodities mounting rapidly, she must be wise economically.

She must entertain more than the members of the parish and know how to prepare and serve a balanced meal. Her home must be a haven of rest for many a weary preacher and it should provide comfortable quiet rooms for the workers of a revival or campaign under its roof.

She must be a faithful attendant at all services, church, Sunday school, midweek prayermeetings, days of prayer and fasting, nights of prayer, missionary and young people's meetings, always doing something to make these services better ones. She must be a persistent altar worker, never being satisfied until the last person has victory. She must be a friend to the young as well as the old, helping them solve their problems to the best of her ability, caring for and loving the unfortunate girl who may come to her for help and guidance, many times taking her into her own home when parents and loved ones have cast her aside.

She must shake hands and welcome as many of the congregation as possible before and after services, and truly be a helpmate to her husband.

Financing the Whole Church Program While Building a Church

H. C. Little*

An interesting experience which proves that it pays for a congregation to be unselfish although under great financial strain.

THE old building would no longer accommodate the Sunday school nor the revival crowds. After very careful consideration the church voted to "arise and build." Determined to avoid a heavy debt that would burden the congregation for years, it was decided to build a basement church that would accommodate at least twice as many as the old building, and after paying out on the basement, add the main auditorium.

The estimated cost of the basement, without new pews, was \$8,000. Securing the promise of a loan from a Building and Loan Association, and raising all we possibly could in cash and pledges, we razed the old building and began the new structure on the same spot. We were progressing nicely, using the money we had raised for the building fund. About the time we were ready for our loan, one of the leading banks of the city failed, making money very "tight," so when we went to inquire about our loan we were informed that it would be impossible to grant it. We stopped all building operations at once, and for nearly two "long years" we worshiped in an old abandoned theater building.

When we began the building, having pressed the finances heavily, I yielded to what I now believe was a subtle temptation to cease pressing the claims of the district and general work, feeling that we would do well to be able to build, without trying to give much to any other cause.

As I look back now upon those two "long years" in the old damp theater, making every effort to secure the necessary money to resume building operations, I am strongly convinced that, had I gone on pushing the district and general interests along with the needs for building, we would have been out of the theater into the basement church long before we were.

While I was thus neglecting to push the whole program of the church and devoting all financial interests to the local needs, Brother Gibson, our excellent District Superintendent, was very charitable and considerate, as he realized that we were really in a difficult situation. He would mention the matter of the budget occasionally, but did not push the claims upon me. When I would give the excuse that I suspect he has heard so often, that our local needs were so pressing that we just had to cut down on the budget, he would just say, "Well, do what you can."

But after making every possible effort to get enough money to resume building operations, and when it looked like we would have to stay in the old theater indefinitely, one day I received a letter from Brother Gibson stating that he and Brother George

Franklin, returned missionary from India, were beginning a district tour in behalf of the general interests, especially foreign missions. He did not press the matter, but left it to me to decide what to do. By this time my conscience refused to be easy about getting so wrapped up in the local work as to neglect those millions "for whom nothing has been prepared." I wrote them to come on to Ironton as scheduled. By the time the day arrived my conscience had won the day. Realizing our difficult problem Brother Gibson said, "Brother Little, we will do whatever you say. If you think best we will not press for a large offering or large pledges." I replied, "Brother Gibson, let's go the limit. I believe I have grieved the Lord by neglecting to emphasize the general and district needs along with the local ones. Let's secure all we possibly can in cash and pledges."

Although I had been raising all I could in order to get started on the building again, yet when the general and district needs were emphasized, and the needs of both foreign and home missions were pictured, the blessed presence of the Lord was manifest and the liberal response surprised me. From that hour I have not ceased to press diligently the general and district needs along with the local ones.

Within a few months we found a man, within half a square of the church, ready to lend us sufficient money to get the basement church ready for use. And I am fully convinced that the Lord was withholding the money from us until we should decide to push the whole program of the church and get away from our self-centered spirit.

From the day of that missionary service in the old damp theater, when we could not get enough funds to resume building, the tide of missionary offerings began to rise, and has continued to do so until this day. After paying out on the basement we started another building campaign to add the main auditorium. While it has been necessary to press the matter of building funds and raise all we could for the purpose, yet we have stressed also the needs of the millions who have never heard the story "of Jesus and His love." And it has come to pass that for the past two years, while still feeling the effects of the depression, and also finding it necessary to raise all we can for the building fund, yet our good people have requested me to go to the assembly asking for an increase in budget.

As the time for the recent Easter offering drew nigh we might have found it easy "to make excuse" because of the losses suffered by our people in the recent flood, and because we were bending all our energy to get into the new auditorium for Easter Sunday. But every department of the church went into the Easter offering with enthusiasm, "and as it began to dawn toward the first day of the week"

* Pastor, Ironton, Ohio

we found ourselves in the new auditorium for a Sunrise Easter service, the very first service held in it, and that a missionary service. And with a total Easter offering for the general work of a little more than \$300.

But someone may say that all this is merely a local incident, and that it would not work out this way as a general rule. But I am convinced that it is not merely a local incident, but the result of a fundamental principle. If so it will work anywhere. To be sure there will be variations. Results might not be so marked in some cases, but in others they would doubtless be *more* marked.

The principle to which I refer is the one on which Christ bases the whole philosophy of life, "Give, and it shall be given unto you." For years I quoted this scripture merely as a *promise* that I might plead. But it dawned upon me one day that Jesus meant far more than that when He uttered those words. He was not only making a promise to encourage my faith, but also was stating what always had been and always would be a fundamental principle of life. Let us say it reverently but these words are not true merely because He uttered them, but He said them because they are true. This is a fundamental truth. It is always, everywhere true. It is true in prosperity. It is true in adversity. It is true in individual lives. It is true in the life of the church.

But the *church* "gives" only when it forgets temporarily its own needs, and sends money to the district and general work; money that goes away from the church, and for which no material return can be expected. And while it "scattereth, yet it increaseth." So sure I am that this is sound teaching that I have said more than once, that if the church was in a jam some way and could not make it financially, one of the very best things to do would be to stop everything and take a missionary collection, making it as liberal as possible. I did not know that I was quoting one of the most prominent and successful ministers that ever graced the American pulpit. But recently I read the same statement from Phillips Brooks. And our own Brother Gibson reminds us occasionally that the one way to avoid selfishness in our giving is to give to home and foreign missions. We may give toward our own church building from selfish motives. But when we send money to the ends of the earth, we are in little danger of selfish giving.

But something should be said about *plans* and *methods* of financing the whole program during building operations.

It seems such a trite, commonplace statement to say that the pastor is the key man. But the whole matter is so largely in his hands that it must be emphasized. In my own case, when I ceased to press the cause of missions and budget the offerings dwindled until the stream of missionary money became a mere trickle. But when I snapped out of it and began to push the cause persistently, systematically and enthusiastically, the stream began to rise. It

is still rising and we hope by and by to reach "flood stage."

Having written from experience thus far, I trust I may continue along the same line without seeming to call undue attention to my own work. I have said that I began to push the sacred cause of missions *persistently*. I watched for opportunities to weave in a few stirring sentences about the work of our missionaries. I reminded the congregation occasionally of the district needs, not waiting until nearly assembly time to begin raising the District Budget. No, I feel that as in other financial matters of the church, it is necessary to give them "line upon line, line upon line, here a little and there a little." If I stress the building fund or other local needs one Sunday, I find a way to boost the district and general interests the next Sunday. Thus by keeping the whole financial program before the people I have tried to create a lasting connectional spirit, and to make the church realize that it is merely a small part of a larger organism, and that all must grow and work together.

But I have tried to push the cause *systematically* also. When I came to Ironton I found a good Woman's Foreign Missionary Society, and of course I have tried every way to encourage this group, and help them to create more and more of a missionary spirit throughout the church. But I could not be satisfied without trying to harness other groups in the church. We now have a fine Young Woman's Foreign Missionary Society, with an attendance of 20 to 40, and a constant stream of missionary money flowing into the treasury. Also we

Lord, Help Me Preach

PAUL HILL

*Lord, help me preach.
The Word is Thine.
The Church is also Thine.
To preach Thy Word unto Thy Church;
That task, O Lord, is mine.*

*Lord, help me preach.
The folks are Thine.
My work is also Thine
To preach Thy Word to simple folks;
That task, O Lord, is mine.*

*Lord, help me preach.
Much sin abounds,
But greater grace abounds.
To preach Thy grace where sin abounds;
That task, O Lord, is mine.*

*Lord, help me preach.
The Truth is Thine.
My heart is also Thine.
To preach Thy Truth out through my heart;
That task, O Lord, is mine.*

have a very interesting Junior Mission Band. They often have 75 to 80 children at their monthly service. It may seem that not much could be expected from this source, but every year they add more than \$100 to the missionary fund of the church. Our Young People's Society has pushed the penny-a-day plan so systematically that more than 100 respond gladly. And with all the Sunday school workers helping constantly, the offerings from this source scarcely ever fall below \$20 on the first Sunday of the month, while often passing \$50. Thus by adding system to persistence we "get along."

But I said I began to push the general work *enthusiastically*. And this I believe to be more important than either persistence or system. No systematic effort will succeed, and no amount of persistence will produce permanent results unless backed up by real, heart-felt enthusiasm. But oh, how easy it ought to be to push the sacred cause of foreign missions, and the crying need of home mission work, when one realizes the wonderful power of the gospel to save all "them that believe." But "how can they believe on him of whom they have not heard? And how can they hear without a preacher? and how can they preach, except they be sent?" It seems to me that it ought to be one of the easiest parts of a minister's work to push these needs with real, heart-felt enthusiasm. And real heart interest will cause him to see so many places where he can say a few stirring words, without in any way depriving the regular services of anything of value.

Several of our devoted missionaries have visited us. And after one of them has spoken at the church, I remind the congregation occasionally of some remarkable conversion in heathen lands, as related by the missionary. Then I explain that that is what budget money does. But I say little about "budget." Rather I speak often of the *contents* of the budget. For instance, after a District Assembly, when a goodly number of our people have heard the sermons and lectures of one of our beloved General Superintendents, I explain that some of the money we raise for general interests goes to keep these godly and efficient men in the field, "spreading scriptural holiness over these lands." Also after a visit to the church of our own District Superintendent, and a brief but enthusiastic report of the progress of the work throughout the district, with perhaps the organization of one or more new churches in some of the needy fields of the state, I do not fail to remind our people that some of the money that we give to district work goes to help keep this tireless and enthusiastic man in the vineyard, establishing centers of holy fire in the wicked cities of our district.

A few years ago two of our Ironton boys, local preachers, took an old ragged tent and started for another city 45 miles away to conduct a tent meeting. They were not invited, but they felt the fire in their bones to see a revival there and a Church of the Nazarene organized. They prayed, fasted, cried and preached. Souls were saved and sanctified. At the close of the meeting Brother Gibson organized

a small group into a church. For two or three years some support from district funds was necessary to keep the church going. But now they have a beautiful church building with only a very small debt, around a hundred members, and with a revival spirit on almost constantly. And of course the church is paying money into the District and General Budgets steadily. One of those Ironton boys is now pastor of that growing church. And often I remind our folks that some of the money we have given for district interests, helped to get a church established at Jackson.

Thus with at least some degree of enthusiasm for the whole program of the church, I find many opportunities to present the matter to the people, saying little about the "budget," but emphasizing the *blessed results* of supporting the entire work of the church, even while laboring and giving to build a larger plant for the local work. And by trying to harness up the various groups in the church and to get them all contributing to the whole financial program of the church, there is a *constant*, rather than a *spasmodic* flow of funds into the treasury for local, district and general work.

Brethren, "forgive me this wrong," if I have seemed to call undue attention to my own work by writing rather from *experience* than from *exhortation*. I hesitated to do so, but decided that it would honor the Lord to show how He has come to our "help against the mighty," while we have tried to push forward His work *everywhere* and have refused to restrict our efforts to the local needs, or to listen to the subtle suggestion that we must not be expected to push the whole program of the church during the building era.

Surely He who is so vitally interested in getting the "good news" to the ends of the earth will help us with our *local* financial needs, if we give liberally to the *general* cause. He will doubtless help us to "arise and build" more commodious houses of worship and at the same time contribute freely to the building up of the entire work of the church. "Therefore, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

Notice! All Pastors

This issue of The Preacher's Magazine is sent to all pastors of our church. Some will have their first opportunity to examine this magazine in its enlarged form. It is published especially to assist the Nazarene preacher in his work. Many are finding it to be almost indispensable. It is filled from month to month with many good things you need. Why not become a regular subscriber? Use the enclosed subscription blank. Send it without delay so your name may be entered in time to mail you the November issue.—Managing Editor.

A Thanksgiving "Harvest Ingathering" Offering

A Message from the General Superintendents

THE Thanksgiving season is close at hand. It has become the established custom of the Church of the Nazarene to call all of its splendid constituents to make a great offering at the close of the harvest season. *This offering is for "Others."* It goes to finance our wonderful World Wide Evangelistic Program.

Brothers, Sisters, Nazarenes all: No better plan could be arranged than for us all to gather in our churches at the Thanksgiving season of the year, and signalize our devotion to God, our gratitude for His mercies, and our purpose to do His complete will, by rendering a generous offering to Him for the salvation of souls in the homeland and in mission fields.

We are aptly naming this annual Thanksgiving Offering "*The Harvest Ingathering.*" Speaking in a large way, the goodness of the Lord has been manifested throughout the world by excellent crops. Some sections have not realized such returns, 'tis true, but those spots are scattered, and in the main we have realized a bountiful material harvest. It is fitting; indeed, it is needful, that we as a people of God offer to Him a glorious "Harvest Ingathering" of our means in order that He may know that we are keenly grateful for both spiritual and material blessings.

Oh, how He has blessed us spiritually! Many wonderful revivals have brought a great new group of Nazarenes into our church fellowship. For these newly saved souls we are keenly grateful. He has also restored prosperity to the larger portion of our recently stricken land, and for this we offer thanks! Let us pour our grateful hearts out in a rich "Harvest Ingathering" offering, as a recognition of our multiplied blessings.

Our pastors and evangelists at home, and our faithful missionaries abroad have won such startling victories as to increase the need of pouring out additional donations, still more generously, in order that we may retain the wonderful successes already gained and further contact the thousands who are now looking our way. Your General Superintendents feel that our goal this Thanksgiving season should be full FIFTY THOUSAND DOLLARS! Even a generous margin above this would add an additional blow to our adversary the devil. Nazarenes never fail when they know the need, and we can easily secure that fine sum from our devoted people, if they know the great need. *We can if we will! We can, and we will!*

And are we not debtors? Even as Dr. Bresee, one of our great founders said: "*We are debtors to*

give the gospel to every man in the same measure as we have received it." Have we not received the knowledge and experience of full salvation, heart holiness, perfect love, from our founders and fathers? We are then under an eternal obligation, to hand that same gospel on to every man we can reach. At home we must spread it to every state, province, county, town and village. Abroad, we must not rest till we have contacted every hungry soul who might possibly give his heart to our Lord and Master.

Your General Superintendents earnestly plead for intense prayer from every Nazarene for this "Harvest Ingathering" offering. We entreat every member of our blessed movement, great and small, to contribute to this effort to refill our General Treasury for increased extension of the gospel of full salvation to others. Make this offering a devoted donation personally to our Lord Jesus Christ. Make it a measure, in some degree, of the value you place upon His blessings to you. Make it gladly, cheerfully and with great joy. Let us show a wicked, sinful, doubting, but hungry hearted world, what we Nazarenes think of our glorious Lord, and the salvation He imparts. We commend you to His matchless grace!

THE GENERAL SUPERINTENDENTS

THE Board of General Superintendents is making another earnest appeal. It is asking the church to bring in a \$50,000 offering, so that we can carry on our world-wide program. This is the mission of the Church of the Nazarene. There are so many good reasons for getting the gospel to the people at home and abroad. The gospel imperative is still in force and the Church of the Nazarene is still responsible. This offering will help us to faithfully carry on our work.

The Need Is Vital

We have been obliged to furlough a number of missionaries. They have been on the field so long that a rest was absolutely necessary. We can keep missionaries on the field so long that we become guilty of criminal negligence. The Osborns of China should have been furloughed three years sooner. Recently we brought home seven of our missionaries from Africa. The missionary ranks are so depleted on that field, that we face a crisis. By the time this message reaches you, we hope to have three new missionaries ready to sail for that dark land. Early in 1938, we must return others to the African field. We have at least five other missionaries whose furloughs are past due. One of them is coming home for a serious operation on his eyes.

The Unfinished Work

At the meeting of the General Board in January, 1937, we appointed several missionaries, subject to finances. The chances are this job will not be com-

pleted by this coming January. We must have money with which to finish that task and send at least four new missionaries to the field. All this places a burden on the General Treasury. We must rally at a time like this. Keep in mind that every penny received is credited on your General Budget apportionment.

Count Your Blessings

You will find out that counting your blessings is going to be a difficult task. We have been blessed as individuals; blessed as a church and blessed as a nation. We have so much for which to be thankful. God has forgiven us of our sins. That alone is enough for which to render praise, and enough to cause us to want to give liberally that someone else may find forgiveness. Later our hearts were cleansed from sin and the Holy Ghost came in to abide. That was more than an ordinary blessing. God has fed us; clothed us; protected us and in spite of our many faults and shortcomings, He has loved us. We surely have been a favored people. God has blessed our church with a spirit of unity. The harmony that prevails in all sections of our great church is a wonder of wonders. We have been enjoying a continuous revival spirit that has swept many into the fold. The country has been blessed. Economic conditions have improved. Crops as a whole have been abundant. We would not trade places with any other nation on earth. For all these blessings and many more, our hearts should well up with gratitude and our lips burst forth with praise. Now is the time to show our gratitude by bringing in a good offering on November 21.

Join the Procession

No matter what else you are doing, join with us in the march. This is something that will not hurt, but rather aid a revival. Would not it be great if every church would swing into line? It would be enough to make heaven put on a celebration. Think of 2,250 churches laying down an offering at the same time to help bless and evangelize the world. It can be done. That struggling church out there at the cross-roads may not be able to give much, but they can show the right spirit and take the right attitude and do something. If they march and do their best and the offering is only eighty-nine cents, God will bless them richly. Do not fail us. Every church do something.

Running Over

What if you do have your General Budget paid up to date! Who said that was the place to stop? The apportionment was never intended to be the maximum amount that a church should give. Rather it was intended that that amount should be the minimum. If you want your church to be in line for the fulfillment of the promise, overpay your General Budget. If you desire overflow blessings, then you must practice overflow giving. Those who give little, will receive little and those who give largely are sure to receive accordingly. That poor woman who threw her mites into the treasury gave largely. She gave all she had. Do you think her reward was small? I am persuaded that her blessing of reward was to

the full and overflowing. Some churches can double their apportionment and some can treble the amount.

Foreign Missions Depends on the General Budget

We have twelve different foreign mission fields. On these fields we have over one hundred missionaries and hundreds of native workers. They are all supported from the General Budget. If the General Budget runs low, we have to lay off native workers or keep furloughed missionaries from returning to the fields. We must keep within our income. We will not go in debt. Rather we are obliged to cut our efficiency on the fields, even if it means the crippling of our work. On the other hand, if our people will keep the General Budget chest well filled, we can send out missionaries that are so much needed; support our native workers; equip our mission stations; repair our present buildings and construct chapels and school buildings when they are needed. This offering on November 21 is to fill the chest, so our foreign work will not languish.

Ministerial Relief Depends on the General Budget

Our Ministerial Relief work was started in 1919, eighteen years ago. During that time more than two hundred persons have been cared for, including foreign missionaries. Upward of \$120,000 has been used to care for disabled and retired church workers. Permanent grants have been made on the basis of years of service. Widows have been given aid. Sickness and hospital bills have been paid. The Ministerial Relief Fund has been a blessing to hundreds. It means much to those whose resources are limited. Without this fund, many of our wornout workers would have been poverty stricken. From our General Budget of last year more than \$12,000 found its way into the Ministerial Relief Fund. That was not enough to provide for all the needs, but it was a tremendous help. How glad we should be for this provision. By sharing in the "Harvest Ingathering Offering" we can aid the disabled and sick of our number. They wrought well for years, but from their meager incomes they were unable to save anything. It is our privilege to help them now. "As ye have done it unto one of the least of these, ye have done it unto me." We hope to increase this fund. You can help us, by giving largely to this offering on November 21.

Our Giving Depends

upon our blessings. "As ye have received, freely give." We have received so much. God has bestowed upon us lavishly. He has not stinted in the least. Of all the nations of earth, it looks like we have been highly favored. I know that some people are inclined to grumble and complain, but show me a land under the sun where the common people have as much as we do in this fair land. Our homes and our tables and the clothes on our backs prove what I am saying. The wheels of industry have been turning night and day. The economic conditions have had a decided upward turn and the farmers in most sections are enjoying a taste of prosperity. How good the Lord is to us! From a material stand-

point, this adds to our responsibility. There is every reason why we should share in this \$50,000 offering on Sunday, November 21.

Our Veterans

Some of our aged and veteran ministers are dependent upon the General Budget. Twenty-five and thirty years ago, they were in their prime. They were pioneering the movement on very small salaries. During those days they were rearing families and could not save anything for a rainy day. Little did they think that they would be in such straitened circumstances now. It is sad, but they are old and helpless and look forward every month to receiving a small check, which comes out of the General Budget funds. Does not the condition that they are in appeal to you? I am sure your heart is stirred. The offering from your church on November 21 will help us to care for these aged brethren. The small amount that they receive each month will help to keep a roof over their heads and some food on their tables.

Enlist the Sunday School

This is one department that is always glad to do something. Call a meeting of your Sunday school superintendent and teachers. Get the burden on them. Show them the need and show them how the blessing will react on the school. Arrange for a special envelope for everyone in the Sunday school. Lay your plans to do something. We will never do anything unless we plan and pray and work. Work to create a missionary atmosphere in the Sunday school and also an atmosphere in which it will be easy to give.

Appeal to the N. Y. P. S.

Doing the difficult appeals to the youth. Give your Young People's Society a certain amount to raise. Throw it out as a challenge. Boys and girls like to do something worth while. Show them what it will mean to secure a great offering to carry on our work in other lands. Interest them in the young people of the mission fields. Get them busy planning and looking forward to Sunday, November 21.

The Women Never Fail

They never have failed us. They are not going to fail us now. The W.F.M.S. are not supposed to raise the entire General Budget. They are supposed to help and this they have always done. They have proved that their hearts are in the missionary work. Come on, women of the Church of the Nazarene. See that every member of the society has an envelope. Send for enough envelopes so you can give an envelope to every friend of the church. If your society has twenty members, send for 100 envelopes. Give each member five. Urge each woman to be responsible for giving out and collecting five envelopes. Get enthused over an offering to carry on this glorious work and then you will be able to interest others in the very same thing.

Begin October 10th

Do not think, brother pastor, that you can wait until Sunday, November 14, to speak about the "Harvest Ingathering" offering and then create a spirit of giving and get an offering the following Sunday, November 21. The plan will not work. It cannot be done.

Begin early. Speak about it on Sunday, October 10. On the 17th display your poster and distribute your envelopes. On Sunday, October 24, give out some more envelopes and tell the folks of the missionary needs. Do not apologize. As a pastor and a leader put yourself into the task. Pray over it and think about it. Get it on yourself. If you do not, you will not get it on anyone else. Get it on your people. Have a special prayermeeting for this very object. Take three to five minutes every Sunday morning to talk about the offering. God helping you, you can create such an atmosphere of spiritual giving, that by Sunday, November 21, all you will have to do will be to march and shout and lay down a great offering to help in this great task.

The Fields and Their Needs

ARGENTINA—The Fergusons and the Cochran are carrying on valiantly. Brother Cochran is in need of tents for summer work, but the great need is money to support native pastors. If we can but care for our pastors and take on more promising young men, we can expand rapidly in this great Latin American field.

PERU—To this field we must send a couple to take the place vacated by Rev. and Mrs. Bicker. You will recall that Brother Bicker was killed last spring in an auto accident. Reinforcements are imperative. The fact is we should send out at once two couples. Our work has grown to such an extent and the opportunities to carry the gospel to the people are unfolding on every hand. Then the time has come when we must build some chapels. These need not be expensive, but we must have buildings to which we can invite the people in to hear the gospel. We have gone so far in Peru that there is no backing up. We must proceed to strengthen our lines. The opportunity is there. Give us a good offering on November 21, for the sake of our work in Peru.

AFRICA—Something must be done and that soon. We have been obliged to bring five missionaries home for a rest. This coupled with the fact that Dr. Tanner and Fairy Chism have not been able to return to the field on account of their health, brings us to a near crisis in our African work. We hope to get Rev. and Mrs. Arthur Savage and Bertha Parker off to the field before Thanksgiving. Then by the latter part of the winter we hope to have Miss Chism and at least one more ready to sail. Our work is suffering for lack of reinforcements. In addition to supplying missionaries, we will have to furnish some equipment and money with which to make repairs. We are praying that you will help us to make this possible. You can do it by arranging for a bountiful "Harvest Ingathering" offering on Sunday, November 21.

PALESTINE AND SYRIA—The Kauffmans have returned to the field. Fully half of the money is in hand with which to build our church in Jerusalem. We must get in several thousand more that has been pledged. We are planning to open work in Damascus. Rev. and Mrs. Wayne Thorne, who are already under appointment, will make this old city their headquarters. We should open up work in Beirut. This is a city of wonderful possibilities for our work. There are 50,000 Armenians in Beirut alone and they are most susceptible to the gospel. Brother Krikorian has this city on his heart.

CHINA—To this field we must send a couple immediately after the meeting of the General Board. Then we must return the Osborns in the spring. Of course this all hinges on the outcome of the present struggle between Japan and China. We are keeping in close touch with the field and it looks now as though our work will not be hindered. Keep in mind that China is a big country. A great need in China is our school for the training of native pastors. The school is so crowded now that our missionaries have donated a portion of their salaries to construct a temporary building. They need it to house a few more students whom God has called to labor in the great harvest fields. We must look after this need. We cannot continue with our work without a trained native ministry.

INDIA—There never has been a brighter day for our work in dark India. A few years ago it looked discouraging. We wondered, at least, if during this generation, we would be able to break through the caste system and see any visible results. Thank God, the day is breaking in caste-bound India. We are not only seeing some handpicked fruit, but our God is answering prayer and we are seeing revivals. The Indian mind is inquiring after God. During the next twenty-five years the Church of Jesus Christ will no doubt witness in a big way the power of God for the sin-cursed of this land. Two missionaries have recently sailed, Miss Gardner and Miss Hunter. Henryetta Hale is already appointed and we hope to get her off by February. Our missionaries on the field are begging for recruits. Your offering on November 21 and the size of it will determine how much we can do for this needy people.

JAPAN—Our work in this Island Kingdom is most encouraging. We need money for our schools. They must have some help, for we must look to our schools for pastors and evangelists. In both of our districts we have the consecrated young men called to the ministry. The hope of our work in the future depends largely on training these men and pushing them out into the fields. Then we must purchase some property for a church and headquarters in Tokyo. We will never make much headway as long as we are a transient crowd. Brother Eckel has already purchased an option on a small piece of property, large enough for a church building. It is only a beginning. We must buy property and settle down

to build up a great work in and around this great city.

MEXICO—In this republic, just to the south of us, we need to help some of the congregations to acquire a church home. There is no doubt that these people can do something, but they need some encouragement. The future looms large for our church in Mexico. We have a wonderful people and must help them to extend their borders.

A Beautiful Poster

An attractive poster will be sent free to each pastor. Please place this poster in a conspicuous place. This is a good way to impress your people. It will get them to thinking about the offering.

This is only a beginning. Get some of your young people who are possessed with some artistic ability to make you some posters and pennants. On some of these you can use the pictures of the missionaries. This will help to interest your people. I trust that you as pastor, are greatly interested in this offering. If you are interested I know that you will be able to get others interested. You are the leader and they will follow you in this worthy undertaking.

Preach on Stewardship

It will help greatly if you will preach two or three sermons on "Stewardship." This is a theme that is greatly neglected in many of our churches. Some people have the idea that it has only to do with the material. Our people need teaching. If you will, show them that God is the owner and we are but the possessors. These terms are not synonymous. We must get in mind our true relationship to God and things. We are stewards, not only of material things, but we are stewards of time, talents and of life itself. This line of truth can be made a great blessing to our people. Get them with a vision of our relationship to God and it will help them in their giving.

Send the Postcard to M. Lunn, General Treasurer

The envelopes will be sent to you free. Use the card in ordering. Do not neglect the matter. Fill out and return at once. The envelopes will be mailed to you immediately. We want you to get them in time so you can get them out to your people. The poster and the envelopes can be made a blessing.

Please Give Co-operation

We can succeed in no great project without your co-operation. If you are not interested and want to find an excuse for not doing anything, you will find the excuse. There are times when you want co-operation from the people. Every leader desires it at times. If you are going to receive co-operation, you must be willing to give it. Let nothing, not even a revival meeting, keep you from co-operating in this "Harvest Ingathering." Such a thing can be made a blessing to the revival.

Plan for a Big Day

We never get anywhere with anything unless we plan for it. Millions will never get to heaven, simply because they do not plan to go. In this life, if you succeed in anything, you must plan well in advance to do something worth while. Not only is that so, but you are going to have to get about nine-tenths beside yourself, before you will be able to stir the folks to action. Plan to make November 21 one of the great days of the year. Arrange for your songs and music and your rousing, ringing speeches. Get the folks excited over doing something for the Lord. That is just what I mean. Put out a basket. If yours is a large church, arrange for a clothes basket. Even using a large receptable will help you in the offering. Sing and march. If the folks want to shout, let them shout. When an offering is on, that is a good time to shout. Make it a time never to be forgotten.

Send in a Report

I really want you to do it, providing you have a time. If the folks give hilariously, sing and shout and run off with the meeting, we want to know about it. That will be worth writing up for the columns of *The Other Sheep*. Why should not people get blessed and shout when they are giving to carry on the greatest work in the world.

Send Remittance at Once

As soon as you have taken your offering, please send it to Kansas City. Do not shift all the responsibility to the local treasurer. See that the offering gets into the mail. Address it to the General Treasurer, M. Lunn, 2923 Troost Ave., giving your name, church and district. The entire amount will be credited to your local church on its General Budget apportionment.

Give Attention to Prayer

Here is a good rule to follow. If you want to get your people interested in a project, get them to pray about it. If you can get them to praying for the offering, they will become interested in it. Set apart one or two of your regular prayermeetings as "Harvest Ingathering" prayermeetings. Prepare special messages along the line of our needs. Point out the value of prayer. Do your best to build up the faith of the people. Urge the people to pray about how much the Lord would have them give. Plead with them to pray for a great ingathering of money on Sunday, November 21. If we can have a great volume of prayer ascending throughout the Church of the Nazarene, there is just no telling what will be accomplished.

We Are Debtors

The Apostle Paul sought to refresh our memory at this point. He said, "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise." Dr. Bresee emphasized the same thought. So many times he said, "We are debtors to every man to give him the gospel in the same

measure as we have received it." The principle holds good and is practiced in the world as well as in the church.

God has done something for us. There is no doubt about it. We are a favored people. We have been blessed again and again. Because of all these favors and the place we hold in His work, we are the greatest debtors in the world. We know the power of the gospel in the lives of others, and better still, in our own lives. Therefore we must as His children, carry out the commission. We must witness at home, in the adjoining state and in the regions beyond. A good offering on November 21 will help us in the task. It will help us to pay our debt.

Our Missionaries

We appreciate all our workers, missionaries at home and those on the fields far away. Our missionaries that labor abroad, have rendered and are rendering valiant and heroic service. We have a number who are serving their first term on the field, but we have quite a number who are out for the second term. Added to these we have a group of veteran missionaries, who have spent from twenty to thirty years on the field. We do not like to think about it but some of them are getting old, and yet they are rendering most valuable service. We as a church are blessed with a fine band of noble, heroic, self-sacrificing missionaries. They have given every evidence of being called to this work, and across the years quitted themselves like soldiers. We feel indebted to this fine company and must encourage and stand by them. We must not only keep a roof over their heads and bread for them to eat, but we must furnish equipment so they can carry on successfully.

A \$50,000 Offering

It is certainly strange how large the figures look when we are talking about an offering for the work of the church. That amount in the world would be small. In these days such an amount does not even get into the newspapers. A city of 25,000 people will get together and vote to build a \$1,000,000 high school. They know that they must pay for it, but they feel that it is necessary for the education of their boys and girls. A city of 150,000 people will spend, during the month of December, \$1,000,000 for Christmas presents and of that amount \$900,000 will be for luxuries that the people could easily get along without. Not only that but one-fourth of the million will be for candy and toys, etc., that will be gone before New Year's Day. No complaint is made. Nothing is thought of it. In one of our major league baseball games they think nothing of taking in \$50,000 for two hours of recreation and entertainment.

We are asking for \$50,000. Counting our friends we have at least 150,000 people to which we make our appeal. We are asking every three persons to give one dollar. We know that some could not give as much as a quarter, but we know this, that we have 10,000 people who could give \$5.00. If our

people could only get the vision and see the need, we have 50,000 people who could march by the altar of our churches and lay down a one dollar bill.

Here are some of the channels into which the offering will find its way. There are Ministerial Relief, Home Missions, missionaries' salaries, support for the native workers, transportation for missionaries to and from the fields, chapels, school buildings and equipment with which to evangelize the world. Would any one of God's children begrudge an offering to carry on such a work. I feel sure that our people are interested and are going to give willingly and gladly. Let us give them an opportunity on November 21.

N. Y. P. S.

S. T. Ludwig

This Month

OCTOBER—what? The General N.Y.P.S. Council is sponsoring the Personal Solicitation Campaign during this month. If possible we are asking our pastors to co-operate with district and local N.Y.P.S. presidents in promoting this work in the local church.

This campaign is to take the form of a survey in the community of your church. The goal is to contact unreached young people to the amount of three times the membership of the local society. For this purpose survey cards may be secured from the Publishing House at cost (35c a hundred or \$1.00 for five hundred).

Will you as pastor assist in the organization of groups and teams in this great effort to contact young people who have no definite religious affiliation? We are asking that the entire month be given to the project so that ample time will be given to work the neighborhood of your church carefully.

The idea is not merely to "contact" young people, but after we have located them and know where they live, there is the further work of winning them to the N.Y.P.S. services and to Christ. This will take many months of work, nevertheless it is a definite step in the evangelization of those about us.

For November we are asking that the first week be one of prayer. We trust that special hour services can be arranged from Monday to Friday (Nov. 1-5). At these services prayer will be asked for the young people contacted in the survey. Then let us set the month of November to do our best to win these new young people to our services and to Christ. The climax of the month will come in the Thanksgiving offering when we will give our gifts for the World-wide Program of Evangelism. This is a challenging call, but your guidance and counsel as pastor will be deeply appreciated by our young people everywhere.

PRAY - GO - WIN

LISTENING

I once heard Doctor Pierson say that he called upon a clergyman who was laid on his back for six months. The doctor said to his friend, "You are a busy man. It may be that God had something to say to you, but you were too busy to listen, so God had to lay you on your back, that you might hear his voice and receive his message." As he was leaving the house it struck Doctor Pierson that he himself was a very busy man, and did not give much time to listening for the voice of God. So he determined to practice what he had preached. "And from that time," said he, "I have sat at the close of each day for an hour in the quiet of my study. Not to speak to God, but to listen to what God has to say to me, and to lay the day's life and work open to the gaze of God."—AUTHOR UNKNOWN.

Ramblings from the Roving Correspondent

THE r. c. has asked the man with the big blue pencil to revise the heading under which his (the r. c.'s) effusions have appeared. The former caption "Why Do They Do It?" had such a strong connotation of the critical attitude that we feared it might color the thinking of both the perpetrator and those whom it was designed to help.

A considerate and resourceful pastor planned wisely for his annual business meeting. Instead of the more or less stereotyped reports from different departments and the tedious balloting for various officers and board members with nothing to enliven the prosaic routine, here is what he did.

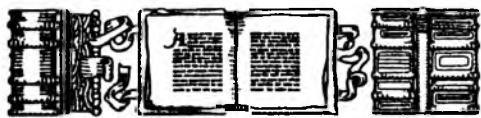
He started with a spirited song service. Then several brief prayers followed by his own concerning which he had done some previous thinking. After that the reports, each one prefaced by introducing the individual at the head of the department reporting. And of course with the introduction some well chosen remarks of appreciation. This part could easily be overdone but there was admirable restraint as well as sincerity all the way through.

Following these pleasant points of interest were brief presentations of goals and plans for the coming year. During the balloting, or rather when the votes were being counted choruses were sung, spicy testimonies were given and an atmosphere of inspiration and freedom was maintained.

The annual meeting ran only a half hour over the usual time. Everyone wondered why that business meeting could not be a pattern for all to come in succeeding years.

Now you need not try to guess who was the hero of this sketch. The r. c. was daydreaming when he wrote it.

BOOK CHATS



By P. H. Lunn

CAN WE REPEAT THE CREED? by T. E. Gouwens (Cokesbury—\$1.00) is a pocket-size book of 144 pages with as much solid material in it as many a volume twice its size. As is indicated by the title it has ten sermons "addressed to honest doubters—stressing the truth, the beauty, and the meaning of the difficult phrases of the Apostles' Creed." This little book is well worth the attention of any serious minded layman and is of particular value to ministers. There is background material here for a series of sermons that would edify and merit the appreciation of any intelligent congregation. The chapters are: "Things Hard to Doubt," "Born of the Virgin," "Descended into Hell," "The Holy Catholic Church," "The Communion of Saints," "On the Right Hand of God," "He Shall Come to Judge," "The Quick and the Dead," "The Resurrection of the Body," "A Closing Word."

Another interesting volume on the same subject—"The Apostles' Creed," is AM I INTELLIGENT? by John Raymond Hand. Under this strange title the author, who confesses never to have studied theology, discusses the cardinal points of Christian doctrine. It is well done. Had I a friend or acquaintance who was in difficulty with doubts and questions concerning the Christian faith I know of nothing better to give him than this attractive and well written volume. From the standpoint of an investment the book would be worth its price in the few pages in which the author gives three reasons for his belief in the imminent physical return of Jesus. The Book Man wonders if in our own denomination we do not take too many things for granted. Our observation leads us to believe that many of our young people in high schools and colleges are having intellectual battles in which they fear to enlist the help of parents or pastors. An occasional sermon on the fundamental Christian tenets would not be amiss. In many churches doctrinal sermons are limited to the subject of entire sanctification. These must not be discontinued or diminished but other great evangelical truths can with profit be presented from time to time.

A new and somewhat different volume on "The Second Coming" is PREMILLENNIALISM OR AMILLENNIALISM? by Charles Feinberg (Zondervan—\$1.50). Most of our constituents are familiar with the counter claims of pre and post-millennialism. Proponents of the latter school have had very little to say in recent years while there have been a number of volumes espousing the former. There seems to be a tendency on the part of those not willing or shall we say unable to accept the premillennial theory to enrol in the ranks of Amillennialism. This school rejects the idea of the Millennium—the thousand year reign—either before or after the Advent. Some premillennial advocates affirm that this theory is the successor to post-millennialism. Dr. Feinberg in a very scholarly and exhaustive treatise (250 pages) champions the premillennial coming of Christ, averring that "its position is an impregnable one—the only one that is consistently true to the Word of God."

The book is far from being a sensational or speculative discussion of prophetic truth. It originated in the author's desire to satisfy his own thinking on the premillennial view. Naturally the burden of the book is to prove—not the return of Christ which both theories include, but His coming before the thousand-year reign. Students of the Second Coming will find much interesting and helpful material here.

ILLUSTRATIONS

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

The Folly of Too Hasty Judgment

An old legend tells of two knights who met on the highway and fell into a dispute over a shield which hung between them. One said it was made of gold while the other insisted it was made of silver. From words they fell to blows and, using swords and battle-axes, they soon fell mortally wounded. As their lives ebbed away a traveler passed by and seeing their plight stopped to inquire the trouble. One of them, with failing breath, gasped out the story. The traveler said, "You are both right and both wrong. One side of the shield is made of silver and one of gold." What trouble they might have avoided if they had taken time to look at both sides of the shield.—W. A. LAYFIELD.

If I Go I Will Come Again

Several years ago I read in *The American Magazine* the experiences of a swimming instructor who made the statement that a person could float indefinitely if he would observe certain principles. He gave the following illustration to prove his statement:

In the city of Galveston, Texas, lived a man who had a little girl of seven years and a little boy just four years of age. He had taught them to swim and float and often they would go to the beach and swim for hours at a time. It happened that one day they were enjoying to the utmost their swimming and floating and forgot about the time of day and the distance they had gone from the shore. When the father realized this he found that they had gone too far for the children to swim back and it was too late in the day for them to do it before darkness should overtake them. He was in an awful plight and did not know what course to pursue but knew he had to take a great risk and decided to do the following. He swam to the little girl and told her of their plight and reminded her that she was a good floater but could not swim back to shore. Also he told her that her little brother could neither swim back to the shore nor float till he could go for help. He said, "Now dear you just remember what I have told you about floating. that you can float a long time if you lie on your back and keep your face out of the water and you can float till I take little brother on my back and swim to the shore with him and then I will get a boat and come back after you." She said, "All right, Daddy, I will float till you can come back after me."

The man took the little boy and started as fast as he could for the shore. He finally made it but it was now dusk and darkness was not far away. He gave the alarm and before long there were many boats looking for the little girl. Their searchlights were searching everywhere for the little life that was out there on the unmerciful waves. After a while one of the boats discovered her and made its way to her and rescued her from the water. She was pretty much exhausted and strangled from the big waves but alive enough

that she knew everybody and what was going on. There was quite a bit of emotion among that group of men who had found her and after they had given her first aid, one of the men asked her whether or not she was afraid out there by herself. But she said, "No, I was not afraid, because Daddy had told me he was coming after me and I knew he would."

Jesus has left us here as it were on the waves of time but told us plainly that He was coming back for us. Let us not be afraid but keep up courage till He does come.—W. LAWSON BROWN.

Honoring God

On our first pastorate several weeks had elapsed before any offering was given to us; and then two dollars was turned in on our salary. It was appreciated and needed, but would not begin to fulfill our needs. While deciding what to use the money for we were reminded of a missionary pledge of one dollar a month toward the support of a native worker on the field; while our needs were urgent, we felt we should meet our pledge, so sent one dollar away for missions. That afternoon we were calling and stopped to call upon a family that belonged to another denomination, although they had been in our services a few times. We read from God's Word and had prayer, and immediately following the prayer service this farmer wrote us a check for ten dollars, and gave us a large ham. I firmly believe these were given because we had honored God with our substance.—R. H. JORDAN.

A Church Member, but—

Just yesterday I was called to a home for a short funeral service. The obituary had already been prepared by the family and handed to me upon arrival. No mention was made of any church affiliation, but following the service the aged wife took me by the hand and drew me down so she could whisper to me these words, "He was a good man and was a member of a certain church, mentioning the denomination, but we just became careless, I guess. He hasn't attended church for a number of years." Today that bereaved widow is speeding eastward on a fast train to bury the body in his native state. While the body is encased in a metal casket which cost hundreds of dollars, there were banks of flowers, beautiful scripture read and kind words spoken, yet those spoken words, "He was a member of a church, but we just became careless, I guess," resound in my very being, and cause me to think of the multitude of careless church members in our own churches who do not feel the responsibility for the prayermeeting, family altar, giving God His tithe or carrying a burden for souls. I wonder what can be said of them when they are laid in their casket if they continue in this way?—R. H. JORDAN.

God's Marvelous Grace

While attending a missionary service at Georgetown, Kentucky, recently a friend invited me to join him in search of a nearby spring which he had heard was so large that it formed a good-sized creek. We soon found the spring, or rather a reservoir about 40x60 feet and several feet deep. At one corner of the reservoir a stream of water about ten feet wide and several inches deep poured constantly over the wall forming the creek. We interviewed a nearby filling station attendant and asked him several questions regarding the spring all of which he answered to our interest and satisfaction. The thing that impressed me the most was his answer to my question when I asked, "Does as much water come out of that hill continually as flows over that wall?" He answered, "Oh, yes, and a lot more! That is what the city (about 4,000 inhabitants) *does not use*. Two fire engines could pump water there all day and it would not be *missed*."

This made me think of God's marvelous grace. He has such an abundant supply that the whole human race could draw continually and yet the amount used would not be *missed*. Then too, why do we try to get along on such a scant supply? There is so much which *we do not use*.—J. FRANK SIMPSON.

A Fool He Was (Is)

While pastor at Frankfort, Kentucky, where the state reformatory was then located, the Governor granted a full and free pardon to a convict who had long been confined in the prison. Usually such a pardon is received with joy and gratitude but such was not true in this case. Instead the convict did not desire liberty and refused the pardon, stating he would rather remain a prisoner.

This man was immediately classified a fool, and it was reported he was to have a mental examination for surely his mind was affected. Certainly his attitude was strange but if he were a fool many of his accusers were even greater fools, for while he refused pardon from the state and liberation from a material prison, they were at the same time refusing pardon from God and freedom from sin.

The Governor of the state does not have a pardon for everyone who has disregarded the laws of the land but God has a full and free pardon which He offers to every condemned individual. To accept means liberty, restoration, eternal life and a heavenly inheritance. To reject means continued separation, confinement, hardship, reproach, other like inglorious consequences, and finally eternal doom. Is not one a fool to refuse such a pardon?—J. FRANK SIMPSON.

Getting "The Real Thing"

In our house a certain room not connected with the heating system is warmed, as occasion requires, by an electric heater. This has a great, silver-bright reflector. From the deep center of its concavity projects a short cylinder covered with fine wires. This is joined to the larger wire running through the back of the reflector.

One cold evening I plugged this wire into the extension cord that is connected with the lighting system of the house. A minute or two passed. But that electric heater failed to make the little singing sound which it does as it warms up. The cylinder remained cold; its network of tiny wires did not take on the cheerful, ruddy glow they usually do, after I press the push-button on the wall. Something was wrong.

I had not forced the end of the heater's wire deeply enough into the two little slots at the metal end of the extension cord. To all appearances there was a perfect connection. But not one bit of heat or light came.

Then I pushed the plug deeper into those narrow rectangular holes. Soon appeared the heat and the rosy splendor. I had really made contact with the source of power.

It seemed a parable of my religious experience years ago. I was a member of the church, and an active worker in it. I led a moral life; I read the Bible daily, and prayed. I sought to live unselfishly; I was a Sunday school teacher. I tithed.

Yet there was no warmth or glory in it all. I was being pushed along by the cold hard hand of duty. For I was not, through regeneration, connected with the Divine Source of light and power. I had joined the church; I had not become united with Christ.

Realizing my state, I sought to have a vital contact with Him who said, "I am the light of the world," and "I am the . . . life." And my quest became conquest by the Galilean. The blessed moment came when "my heart was strangely warmed," when it was "made to burn within me." I was born again. Superficiality in religion was over for me. I had found salvation. Not only the form but the power was mine. Religion proved "a living bright reality."—WILLIAM T. WENDELL.

Problems Peculiar to Preachers

Chas. A. Gibson

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

Question—How many revival meetings should I plan for my people in the year? I have a small membership of only about sixty.

Answer—In any church two well planned revival efforts would seem to be sufficient. When we consider the meetings that others put on that we should co-operate with, and the district gatherings we should have our folks attend, it becomes apparent that two meetings of two or three weeks duration are about all they can well attend and put their souls into. There may be an occasional exception to this, but I am sure this should be the rule. I am further convinced that with a good, interesting program carried on by the pastor and his people there are many places where one good campaign with outside evangelistic help would be better.

Question—Should an evangelist ask pastors for meetings?

Answer—I am not sure that a definite statement can be made at this point. There likely are times when it is proper for such to be done. It would all hinge upon acquaintance, circumstances and present conditions. As a rule it would not be wise for an evangelist to do this. No later than last week I recommended a certain evangelist to a pastor and the answer was, "I have thought I would have this man for a meeting but he has come to me requesting the same until now I will never have him." This pastor may be a bit severe and would possibly do well to have this very evangelist, but I venture the suggestion that this pastor voiced the reaction of the large per cent of pastors at this point.

Question—Some of the members of the church I pastor speak to other of my brethren in a disparaging way about our work and leave the impression that the work is not progressing. What can I say or do that this influence may be checked?

Answer—There is little you can say. It either is a fact or it is not and truth will out at last. I suggest you keep on such a live program, and thus keep the interest up to such a height, that those who make such statements will be proved wrong by the evidence produced from service to service. If you talk it will put you on the defensive and will not stop one of these that persist in their idea.

Question—I have a local preacher that fails to take the course of study; he is a good man and worthy in every other respect. What can I do to get him to take the course?

Answer—I cannot answer your question specifically unless you tell me the age of the man, the size of his family and more of his background. It should be remembered that he is not required to take the course in order to qualify as a local preacher. If as you state he is a good man and qualifies in every other respect it might be an injustice to force him to take the course. It is hard for men to study in later years if they have not formed the habit in youth. Obligations may be so many that he has not time to do this. It is more than likely that you would

spoil a good local preacher in order to make a second rate licensed one. Only those who plan to go on to ordination are of necessity required to take the course. It is of course advisable for anyone who speaks in public to study all he can and do his best toward improvement of his talents.

Question—We recently discovered that our District Budget was in arrears for nearly four months. This was a surprise for it had been raised and paid to the treasurer each month. To further raise a question, six months of the budget was sent in last month. What would you suggest as a safeguard?

Answer—I suggest in connection with the treasurer's report that is given at the board meeting each month that the receipts from all departments be made a matter of record. Thus the regular method of reading these will show how much has been sent to the different items and from what department of your church. In addition to being a protection I think it will become a source of great inspiration.

Q.—Can a pastor who finds house-to-house visitation a bore and a bugbear, ever hope to be a genuine success? How can a pastor cure himself of this defect?

A.—I think that in this age a pastor can succeed without house-to-house visitation, but if he does, he will have to be so much stronger on some other lines to make him a specialist in his field. It would seem to be a point of wisdom to develop this valuable point in pastoral work, not only for the good it will do the church but for the value the preacher will receive. The contact with his people in their homes will give him a view of his people he never can get otherwise. The things he will witness will broaden his sympathy, and understanding, of humanity in general, and his own people will be dearer to him by thus knowing him. The three fields of life must be known to the pastor who has a well rounded knowledge of the task he is to perform. He must know the working conditions of his people and their associates there. He must know their social life not only in church but elsewhere, and he must know their home life. Thus while he may succeed and not visit, he has surely lost one of his great fields of instruction and help. If he is adverse to this task it may be because he has never seriously undertaken it and discovered the joys therein. I suggest that he, in this thinking, separate the masses such as he plans on preaching to on Sunday nights, into the individuals that they are, and that he think of them as the wounded sheep, stray sheep, stolen sheep, good sheep, and in every case, hungry sheep of His Master. And that he prayerfully listen to the Master's call, "Feed my sheep." If he does he will know some of them will be too wilful, weak, worldly, or wild, to come to the manger of his congregation to eat, and that he will have to find them where they are. That they are at home should give him hope for an audience. A few weeks of real visiting and new testimonies, new smiles, and new interest, will reward him for a little hard work. When the results begin to come in he can never be persuaded to give up house-to-house visiting. If he needs other encouragement he should study the lives of great pastors of all churches, including our own.

Question—What weakness in a preacher may be named as his greatest liability?

Answer—I doubt if this question can be answered by naming a weakness; for preachers cannot be rated as engines and listed as so many horsepower. The weakness of one preacher may be the strong point of another, as in the case of a preacher who fails in his finances. The finances are the strong point of many preachers. I believe if preachers would have nerve enough to take a personal invoice they

could find their outstanding weakness with comparative ease, and then if they would apply themselves they could correct same. Advice at this point is hard, either to give at this distance, or to give in person to person contact. If I were to give one weakness out of which all others may crop I would say it is a wrong conception of values. That goes for time, talents, obligations, contacts, etc.

Q.—Should the former pastor and his family make frequent visits back to the field? Should they write back?

A.—This seems to be a bothersome question for this is the fourth one I have had in the short life of this question box. I answer once more, No! If it does become necessary

or desirous to go back he should in every case contact the present pastor and keep him at ease regarding where and why he is back on the field. He should not write letters and by all means should not discuss the work of the church and the present pastor except to praise him.

Q.—What in your opinion is the greatest trial to which a pastor is subjected?

A.—I think the monotony of the everyday grind is his greatest trial. His success or failure will be measured by his ability to put into the everyday life of the pastorate a romance of religion that keeps life in every part of his program.

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

THE OCTOBER PROGRAM

Good Reading Emphasis—The emphasis selected for the month of October is "good reading." The Twenty-fifth Anniversary of our Nazarene Publishing House is the occasion. Why not, for your own edification as well as for that of your people, give a little time to the promotion of some of the great religious classics. Among some of the older writings are: *Imitation of Christ*, by Thomas a Kempis; *Holy Living and Holy Dying*, by Jeremy Taylor; *Practicing the Presence of God*, Brother Lawrence. You will be surprised to learn how few in your congregation have ever read John Bunyan's *Pilgrim's Progress*, one of the world's greatest classics of the Christian life. To the literarily minded John Milton's writings will hold much interest. *Paradise Lost* and *Paradise Regained* are the best known of his works. Two stories touching on the life of Christ will never grow old. They are Wallace's *Ben Hur* and *Prince of the House of David*.

The richest spiritual and inspirational reading from the practical standpoint lies in the classics of the holiness revival of the last century. Perhaps the best known and most widely read is Hannah Whitehall Smith's *The Christian's Secret of a Happy Life*. Phoebe Palmer's books, among them *The Way of Holiness*, are full of inspiration. Then there are the writings of Daniel Steele, the great scholar of the holiness movement. *The Gospel of the Comforter*, *Love Enthroned*, *Milestone Papers*, *Half Hours with St. Paul* and *Half Hours with St. John* are some of them. *Perfect Love and Purity and Maturity* by J. A. Wood, are bulwarks of holiness teaching. Another well loved book is M. L. Haney's *Inheritance Restored*. McDonald's *Saved*

to the Uttermost, *Scriptural Way to Holiness* and *Our Love Made Perfect* are as helpful today as ever. Two other holiness classics are Lowry's *Possibilities of Grace* and *Holiness and Power* by A. M. Hills. If you want uplift read A. S. Keen's *Pentecostal Papers*, *Salvation Papers*, *Faith Papers* and *Praise Papers*. From a practical standpoint Colonel Brengle's little books on holiness, among them, *The Way of Holiness*, will always be treasured by the holiness people. Help your people to better reading and the cheap story problem will largely be solved. More than that, the spirituality of your church will be definitely stimulated. And do not forget to patronize "our own Publishing House" when you want to buy books.

PREPARING FOR A REVIVAL

1. Preach much along the line of revivals, not only the need, but also the possibilities. Lay special stress on the experience of holiness, for it was Pentecost that gave the early church its mighty revival.

2. Call attention to the fact that as a denomination one of our chief interests is planning and working for revivals.

3. Give special attention to the program of Personal Work, organize effectively the auxiliaries, endeavoring to effect a greatly increased attendance in the Sunday school, the Young People's Society and the Woman's Foreign Missionary Society. Conduct special classes in personal evangelism.

4. Make prayermeetings a specialty. Hold them two or more times each week in the church. Hold them in homes. Hold them under the auspices of the Young People's Society, the Woman's

Missionary Society, and the Sunday school classes.

5. Call the best evangelist possible and far enough ahead that you will be able to choose a proper time for every campaign. Too many campaigns are jumped up without proper preparation.

6. See to it that the campaign is properly advertised. Find the best method in your community. But be sure to advertise.

7. A good way to open a revival campaign is to have a Sunday school rally on the opening day, giving the evangelist a chance at the strangers with a properly planned program.—E. E. HALE, Superintendent Kansas City District, in an open letter to preachers.

VITALIZED GIVING

Too often stewardship, church budgets and giving in general are just a matter of cold figures, dollars and cents. "Justus Timberline," writing in the *Christian Advocate*, confesses to an awakening along this line. He took a little time to think through the statistics of his church to the human element beneath them. Although he confesses that his last year's subscription was not too large, this is what he found his money had done for him. It had supported a missionary doctor in China for one working day. During that day the doctor had given sight to three blind men by removing cataracts from their eyes. He saved a child's life by cutting off a gangrened toe. He vaccinated a dozen people in a village where smallpox was raging and showed a roomful of mothers how to feed their just-weaned babies. And everybody knew—trust him for that!—why he was living eight thousand miles from home and friends and working on less than a truck driver's wage.

"My money," he continues, "paid the tuition for two weeks of a black girl at a school in the South, who will be teaching next year in a rural school; and she'll be doing it as a Christian and in a Christian way.

"I was the unknown helper of a preacher for three days as he rode a circuit among the hills, and in that time he persuaded an old feudalist that you can do something better for your enemy and

for yourself than to 'waylay' him with a squirrel rifle.

"I kept a young theolog in the seminary at his studies for a week—and the quaint idea has occurred to me that one of these days he may become my pastor. If that happens he may be worth more, to me and to all my fellow members, because of the week's study I paid for.

"There's one contribution I wish had been larger. If I'd put a couple of dollars more (which would have made me wear a pretty fair straw for one more summer) I could have provided the registration fee of a young fellow at a summer school where he would have got some ideas, and especially a great new interest in the young people's work in his own church. And you know, I reckon, how greatly that's needed. I certainly do.

"Three things," he added, he had learned from his new viewpoint. "First that I'd been cheating myself by just giving my money and letting it go at that. I thought of the fun I'd missed by not trying to find out sooner what my few dollars were doing.

"The second was that Justus Timberline, plodding along here, in this unexciting place, was actually leading an adventurous life in a dozen parts of the world, doing astonishing things in partnership with all sorts of wonderful people.

"And the third was that these wonderful people were completely dependent on me and others like me. They couldn't have done these astonishing Christian works without me."

Wonder what a little "humanizing" would do for the Nazarene General Budget?

FOR YOUR WEEKLY BULLETIN

Sunday School Enthusiast. In one of our Kansas City Nazarene churches, the pastor's little six-year-old daughter is quite a Sunday school enthusiast. They had little more than gotten settled in their new home, for they had just moved to the city, than she called on every family in the block, inviting them to attend "her" Sunday school. More than that, when the iceman came to deliver ice, she asked him to come to Sunday school. Upon his replying that he could not as he had to work on Sunday, she answered, "You ought to be ashamed. My daddy is a preacher, and he says everybody ought to go to Sunday school."—FURNISHED BY MISS VELMA KNIGHT.

Synonyms? They had evidently been studying synonyms at the school attended by the son of a minister, for coming home one noon, he said:

"Daddy, my teacher says that 'collect' and 'congregate' mean the same thing. Do they?"

"Perhaps they do," said the father, rather sadly, "but you can tell your teacher, with my compliments, that there is a vast difference between a good congregation and a good collection."—*Nashville Christian Advocate*.

Anxiety—The nervous tension in many people is not only a reflection upon the reality of their faith, but a definite cause of their physical undoing. My mother was always very careful to adjust the tension of her thread as it passed through the needle of her sewing machine before she touched the treadle of her machine. Too much tension on the thread was just as fatal as too much slack. Either would snap the thread as the power pushed the needle through the cloth. Sanatoriums are full of people who have broken under anxiety. Digestive juices stop when anxiety begins its evil work. Sleep goes when worry comes. Jesus said for the benefit of body and soul, "Be not anxious." Anxiety denies God's providence.—WILLIAM CHALMERS COVERT in *Westminster Teacher*.

THE FAITHFUL PREACHER

He held the lantern, stooping low,
So low that none could miss the way;
And yet so high, to bring in sight
That picture fair—the world's great
Light;

That gazing up—the lamp between—
The hand that held it scarce was seen.

He held the pitcher, stooping low,
To lips of little ones below;
Then raised it to the weary saint,
And bade him drink when sick and
faint.

They drank—the pitcher thus between—
The hand that held it scarce was seen.

He blew the trumpet soft and clear,
To call the waiting soldiers near,
And then with louder note and bold,
To raze the walls of Satan's hold!
The trumpet coming thus between—
The hand that held it scarce was seen.

But when the Captain says, "Well done,
Thou good and faithful servant—come,
Lay down the pitcher and the lamp,
Lay down the trumpet—leave the camp,"
The weary hands will then be seen,
Clasped in those pierced ones—naught
between!

—AUTHOR UNKNOWN.

SERMON SEEDS

The Angle of Repose—"Great peace have they which love thy law and nothing shall offend them" (Psalm 119:165). *Angle of repose* is an engineering term

referring to that angle of an inclined plane at which unattached objects on its surface cease to slide. When the French had despaired of success in the construction of the Panama Canal and American engineers took the task over it was discovered to the joy of the army's experts that the sides of the cut had reached the angle of repose, and the treacherous slides were already conquered. God has a method by which He proposes to deliver His people from the necessity of constant instability. Note: (1) That a knowledge or conviction of God's law is not enough. (2) That the love of God's law is an inner power. (3) That this love of God's law is that "new covenant, written on the heart" of Jeremiah 1:33 and Hebrews 10:16, 17. (4) That this new covenant is made actual in the life by the baptism with the Holy Ghost whereby the love of God is shed abroad in the heart (Romans 5:2-5). (5) That those who are thus equipped have attained that relation to life and the will of God where "nothing shall offend them." Not that they cannot be "upset" but they will not be. They have victory over the world, the flesh and the devil.

The Balanced Life—"I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9). The "ingress," "egress" and "progress" of the Christian life. To go in and out constantly and perpetually is to maintain spiritual equilibrium. To go in and not go out is to live an unfinished, unbalanced life. We go in for salvation; we go out for service. We go in for protection; we go out for liberty. We go in for learning; we go out for teaching. We go in for worship; we go out for work. We go in for communion; we go out for conflict. When Jesus chose the twelve, He had a double purpose in view, namely, that they might be with Him, and that He might send them forth to preach. The first is discipleship. Its motto is, "Come and see." The second is apostleship. Its formula is "Go and tell."—F. W. FARR in *Alliance Weekly*.

THE BASIS OF SUCCESSFUL SERVICE (Joshua 1:1-9)

- I. Summons to Service (vs. 1, 2).
- II. Stimulus to Service (vs. 3-5).
- III. Strength for Service (vs. 6, 7).
- IV. Success through Service (vs. 8, 9).

—CARL J. SCHUMACHER
in *Moody Monthly*.

Christ as Seen in John I. His Eternity (v. 1); His Work as Creator (v. 3); His Birth (v. 14); His Rejection (vs. 10, 11); His Reception (v. 12); His Sacrifice (v. 29); His Reign (v. 49).—S. LAVERY in *Prophetic News*.

HOMILETICAL

Preaching Program for October

O. J. Nease

Morning Message, October 3

THE STRONG CONSOLATION

TEXT—*That we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus (Heb. 6:18-20).*

INTRODUCTION

1. God has ever sought covenant relations with man
 - a. It was so with the fathers: Adam, Noah, Abraham, etc.
 - b. Stephen refers to God as the God of the covenant (Acts 7:8, 17).
 - c. Jesus repeatedly referred to the promise of God made to men.
2. Salvation is based upon the covenant of God.
 - a. Salvation is as certain as the promise of God.
 - b. We therefore examine the basis of our hope.

I. THE UNIVERSE BUILT UPON THE DEPENDABILITY OF GOD

1. This is a universe of law.
 - a. Men are dependent upon the orderliness of the universe.
 - b. For example: Mariners at sea; farmer for crops; workingman for regularity of sunrise and sunset; merchant upon gravity for weighing devices, etc.
 - c. Contemplate a lawless world.
2. The element of uncertainty in society today.
 - a. Men worried over fluctuation of markets, stock exchange, bank stability.
 - b. Educators over the instability of human attitudes.
 - c. Statesmen over the undependability of national and international relations.
 - d. Labor disorder is based upon distrust.
 - e. Parents over home relations.
3. God alone is the soul's assurance.
 - a. Some trust in false hope.
 - b. "In God we trust."

II. THE BASIS OF GOD'S DEPENDABILITY

1. His promise.
 - a. "God made promise to Abraham" (v. 13).

- b. God makes promise to all men: "He that cometh unto me I will in no wise cast out." "Behold I send the promise of my Father upon you." "Lo, I am with you alway." "Because I live ye shall live also."
2. His oath.
 - a. Almighty God's oath of confirmation.
 - b. He swore by Himself: "As I live saith the Lord of hosts."
 - c. "An oath is the end of all strife."
3. Himself.
 - a. The nature of God assures us. He must change His nature before He can fail.
 - b. The ability of God guarantees it. George B. Kulp used to say, "God is a gentleman, He keeps His word." "Though heaven and earth pass away yet my word shall never pass away."

III. THE VERACITY OF GOD A STRONG CONSOLATION

1. He is man's city of refuge.
 - a. Man condemned must flee to Him.
 - b. Within the walls of this city man is safe.
2. He is the anchor of man's hope.
 - a. The picture is of a vessel lying outside the reef unable to ride the storm for the anchor would not hold in the muddy sea bed. A seaman is placed in a small boat with the anchor who, threading his way between the dangerous reefs, casts the anchor behind the rocks within the harbor. The vessel then rides the gale.
 - b. Christ took the anchor within the veil.
3. He is the Melchisedec of man's hope.
 - a. He is King as well as Priest.
 - b. He is without beginning and without end. "He ever liveth."

CONCLUSION

We must meet the demands of the promise.
Faith makes the promise mine!

Evening Message, October 3

LAWS OF HARVEST

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap (Gal. 6:7).

INTRODUCTION

1. Bible truths are not truth alone because they are in the Bible.
2. Nature writes large the truth of God as well.
3. The law of seedtime and harvest is written irrevocably in nature.

I. THE REAPING IS AS CERTAIN AS THE SOWING

1. This is universally true.
 - a. The sowing precedes the reaping.
 - b. In every department of life reaping follows:
 - (1) It is true in nature.
 - (2) It is true in society.
 - (3) It is true in education.
 - (4) It is true in criminology.
 - (5) It is true with the law of God.
2. This is true irrespective of the person of the sower.
 - a. The laws of nature show no discrimination.
 - b. The laws of health are operative irrespective of person.
 - c. The laws of God are binding alike upon all.
3. This is true irrespective of the grief or pardon of the sower.
 - a. Tears of regret will not stay the law of reaping.
 - b. Pardon of the sower will not altogether release the sower.
 - (1) Break the laws of health, etc., and the body sinned against must suffer though the sower be pardoned.
 - (2) A man who sows wrong influence in his home will reap in his family though he himself may be forgiven.
4. This is true irrespective of the knowledge of the sower.
 - a. The laws of gravity, etc., are operative irrespective of knowledge of those affected.
 - b. The law of sowing and reaping not dependent upon the knowledge of the sower and reaper.

II. THE REAPING IS THE SAME IN KIND AS THE REAPING

1. "Whatsoever, . . . that shall he reap."
 - a. The law of Genesis was that they "shall bring forth after their kind."
 - b. Neither evolution nor science in any field has ever been able to cross the line of "kind."
 - c. Many a man has sowed "wild oats" and then wondered why he failed to reap "cultivated oats."

- d. I am reminded of the man who "sowed a field to pumpkin seed then prayed for a field of corn."
2. All nature guarantees to return in kind.
 - a. This is comforting to the man who sows righteousness.
 - b. Discomforting to the man who sows unrighteousness.
- c. *Illustrations:*

Jacob deceived his father and Jacob was deceived by his sons.

David was guilty of blood and bloody was the sword that fell upon his own household.
3. Men cannot sin with immunity.

III. THE REAPING IS ALWAYS AN INCREASE OVER THE SOWING

1. The farmer depends upon an increase.
 - a. Corn, sow a kernel and reap two ears.
 - b. Wheat, sow 4 pecks and reap 40 bushels.
2. Sin multiplies to the harvest.
 - a. Sow indifference and reap a hardened heart.
 - b. Sow wrong influence and reap a family and friends without God.
- c. *Illustration:*

A mother recently said, "Why do I have to reap so much? I was not very bad."

Another who bemoaned the fact that her family was godless had forgotten that she had raised them without the church and without the family altar.
3. There are always more reapers than sowers.
 - a. The boy sowed alone but called upon his parents to reap with him in tears and disgrace.
 - b. The girl sowed alone but called upon loved ones to wade through heartache at her untimely end.
 - c. The husband who sinned alone called upon wife and children to bear the burden of the harvest.

CONCLUSION

1. What is true of sin is also true of grace.

"Sow to the flesh and reap corruption,
Sow to the Spirit and reap life everlasting."
2. "Sow a thought and reap an act,
Sow an act and reap a habit,
Sow a habit and reap a character,
Sow a character and reap a destiny."

Morning Message, October 10

THE FULL ASSURANCE OF FAITH

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering; and let us consider one another to provoke unto love and to good works (Heb. 10:19-25).

INTRODUCTION

The context has presented by contrast the "old way of fear" and "the new way of boldness" of access to God. The summation of the superiority of the new over the old is given in verses 19-21.

1. A New Way (v. 19).
2. A New Mediator (vs. 20, 21).
3. The threefold results that follow:

I. A TRUE HEART (v. 22).

- "Let us draw nigh."
1. An assured heart.
 - a. Full of faith (v. 22).
 - b. The faith by which just men live (v. 38).
 2. A cleansed heart.
 - a. Hearts sprinkled.
 - b. Conscience purged.
 3. A blameless life.
 - a. "Bodies" refers to outward life.
 - b. The picture is taken from the practice of the priests. The laver stood before the altar of burnt offerings. The priest must wash his body before making his offering.

II. A BOLD PROFESSION (v. 23).

- "We must hold fast."
1. Our profession of God.
 - a. Faith must have outward expression.
 - b. Profession is weapon of defense and offense.
 - c. Faith is our banner thrown to the breeze.
 2. Our faith in God.
 - a. Faith must precede profession.
 - b. Faith is fundamental to profession.
 3. Our God.
 - a. Make God personal—real.
 - b. Faith is more than doctrine and philosophy.
 - c. Hold fast to God.

III. A SINCERE BROTHERHOOD (vs. 24, 25).

- "Let us consider."
1. Consider our brethren.
 - a. Provoke to love.
 - b. Provoke to good works.
 2. Consider our methods of Christian brotherliness.
 - a. By Christian fellowship.

"Forget not the assembling."
 - b. By earnest exhortation.

"Stir up your pure minds."
 3. Consider the incentives of Christian brotherliness.
 - a. The coming of Christ.

"Ye see the day approaching"

(see Matt. 24).

- b. Zeal and sincerity should increase.

"So much the more."

CONCLUSION

- A true heart.
A bold profession.
A sincere brotherliness constitute the evidences of full assurance of faith.

Evening Message, October 10

IF I WERE BEGINNING LIFE AGAIN

(A message to young people)

Remember now thy creator in the days of thy youth (Ecc. 12:1).

INTRODUCTION

1. Someone has said that when a man begins to reminisce it is a sign of old age.
2. When does life begin?

A book has been written, "Life Begins at Forty." May be a defense or an alibi.

Life begins when one begins to take one's place in life and when life begins to take account of that one's living.
3. If I were beginning again.

I. I WOULD SEEK ENJOYMENT

1. A clean, wholesome good time.
2. I would learn to laugh.
3. I would learn to participate in some form of athletics.
 - a. Learn to be a good loser.
 - b. Learn to do team work.

II. I WOULD SEEK TO MAKE FRIENDS

1. Youth is the time to make friends.
2. A man is rich not as he counts his money but as he counts his friends.
3. I would make the right choice of friends.
 - a. We partake of all those with whom we associate.
 - b. My friends make me better or worse.

III. I WOULD LEARN TO DO SOME ONE THING WELL

1. A jack-of-all-trades is always master of none.
2. Something worthy and something for which there is demand.
3. A man can spread himself out so thin that he is effective at no place.
4. I would learn to know something about many things—but one thing well.

IV. I WOULD ACCEPT RESPONSIBILITY

1. "Let George do it" benefits George, but ruins me.
2. A man who refuses to contribute to society is unworthy of society.

V. I WOULD DEVELOP STUDIOUS HABITS

1. Brain sweat is good for any person.
2. The light reading of newspapers and magazines alone will develop a level of intelligence that will be unable to cope with the weighty problems of life.
3. Study a line that will assist in life's occupation.

4. Study a line for breadth of comprehension and appreciation.
5. Make the Bible the man of your counsel.

VI. I WOULD TAKE JESUS CHRIST AS MY SAVIOR

1. I have some regrets in life I would erase.
2. I do not regret that at nine years of age I gave my life to Christ.
3. Christ has made life richer and nobler.
4. Christ makes the tomorrows to glow.

- b. The early disciples had unseeing eyes.

Emmaus disciples, "Their eyes were holden that they should not know him" (Luke 24:17). "We trusted that it had been he which should have redeemed Israel" (Luke 24:21).

2. This discovery comes by revelation to the spiritually minded.
 - a. The question of Judas (John 14:22, 23).
 - b. The question of Philip (John 14:7-9).
3. Unsanctified eyes do not behold Him.
 - a. "Blessed are the pure in heart for they shall see God" (Matt. 5:8).
 - b. "Holiness without which no man shall see the Lord" (Heb. 12:14).

III. CHRIST IS THE FULFILLMENT OF THE HEART'S DESIRE FOR HOLINESS

1. Sanctification is provided in Jesus.
 - a. "I sanctify my self that they also may be sanctified" (John 17:19).
 - b. "Wherefore Jesus also that he might sanctify the people with his own blood suffered without the gate" (Heb. 13:12).
 - c. "By the which will we are sanctified, through the offering of the body of Jesus Christ once for all" (Heb. 10:10).
2. Sanctification is exemplified in Jesus.
 - a. Jesus did not begin His ministry until the "Spirit of God descending like a dove" rested upon Him (Matt. 3:16).
 - b. Christ's earthly life is God's standard of a Spirit-filled life. "Till we all come in the unity of the faith . . . unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).

3. Sanctification is realized in the indwelling Christ.

- a. Sanctification is the baptism of Jesus.

"He shall baptize you with the Holy Ghost and with fire" (Matt. 3:11; Mark 1:8).

- b. Sanctification consummates itself in the indwelling Christ.

"God hath said, I will dwell in them, and walk in them" (2 Cor. 6:16).

"That Christ may dwell in your hearts by faith" (Eph. 3:17).

"Hereby know we that we dwell in him and he in us, because he hath given us of of his Spirit" (1 John 4:13).

"Christ in you the hope of glory" (Col. 1:27).

CONCLUSION

Evening Message, October 17

FAITH'S FAITHFUL FOUNDATION

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief (1 Tim. 1:15).

INTRODUCTION

1. Saul of Tarsus was Christianity's most potent enemy.
 - a. A cultured mind.
 - b. Strong in his convictions.
 - c. A relentless foe.
 - d. A born leader.
2. Saul converted became Paul the staunchest supporter of Christianity.
 - a. The strongest advocate of Christian doctrine.
 - b. His life an exemplification of the gospel.
 - c. To Paul the gospel was true.

I. TRUE AS A HISTORICAL FACT

"Jesus Christ came into the world."

1. Christ a fact of history.
 - a. The historical records of Jesus' life are undeniable.
 - b. Fuller record of Christ than of Napoleon Bonaparte.
 - c. To deny the Christ of history is to deny all history.
2. Christ a prehistoric fact. "Came" into the world.
 - a. This implies prehistoric existence.
 - b. This embraces the doctrine of incarnation.
 - c. Gospel rests on the fact of incarnation.
3. If we deny Christ there is much for which it is hard to account.
 - a. How shall we account for the fact that Christ is the center of all history?
 - b. How can we account for the Gospels as records and results?
 - c. How can we account for the moral influence that has transformed the world?
 - d. Reason unites with revelation in declaring, "It is a faithful saying."

II. TRUE AS A DOCTRINAL FACT

"Christ Jesus came into the world to save sinners."

1. Not only the presence but the mission of Christ must be taken into account.
 - a. Paul believed Christ was in the world to save it.
 - b. The doctrine of salvation can be measured only by the love of God.
 - c. The doctrine of salvation is a fundamental fact of faith.
2. The doctrine of salvation must be provable.
 - a. Incarnation in a sinless world would be necessary.
 - (1) To make God accessible to man.
 - (2) To satisfy the heart of God's love.

Morning Message, October 17

THE QUEST FOR THE SANCTIFIER

Christ Jesus, who of God is made unto us . . . sanctification (1 Cor. 1:30).

INTRODUCTION

1. It is commonplace to say that men everywhere seek Jesus.
 - a. This is only partly true.
 - b. Some seek but are mistaken as to whom they seek.
 - c. Some fail to recognize Him when they come upon Him.
2. The unrest of the world is at base the unsatisfied cry for God.
 - a. For pardon of sin.
 - b. For cleansing of heart pollution.
 - c. Ultimately for the indwelling companionship of God.
3. "Sir, we would see Jesus" (John 12:21) is still the cry of men.

I. THE SEARCH FOR THE SANCTIFIER

1. The ultimate hunger of human hearts.
 - a. Complete sin cleansing.
 - b. The conscious indwelling of God.
2. Conversion does not fully satisfy the heart hunger.
 - a. John Wesley said, "Sanctification begins in justification."
 - b. Conversion deals with the guilt of sin.
 - c. Man's heart hungers for a revelation of God that will remove the pollution of sin.
3. The true believer's heart longs for the Sanctifier.
 - a. The believer searches the Word for the Sanctifier.
 - b. The believer searches the experiences of others for the Sanctifier.
 - c. The believer searches his own heart for the Sanctifier.

II. SIN IN THE HEART KEEPS MEN FROM DISCOVERING THE SANCTIFIER

1. Some men fail to recognize in the Christ of history their Sanctifier.
 - a. They recognize a Leader, a Prophet, a Teacher, etc., but do not discover in Him a Sanctifier.

- (3) To save man from possibility of sin and imperfection.
- b. Incarnation in a sinful world doubly necessary.
 - (1) Save men from individual sin.
 - (2) Save the race from collective sin.
 - (3) The universal sense of sin makes salvation necessary.
 - (4) The fact that man universally attempts to atone for sin makes salvation vital.
- c. What kind of salvation is needed?
 - (1) Salvation from sinning.
 - (2) Salvation from guilt, pollution and power of sin.
 - (3) Salvation for the whole world.
 - (4) Salvation for time and eternity.
 - (5) Salvation for soul and body, the whole man.
3. Does Christ offer this kind of salvation to men?
 - a. Does Christ speak as an impostor?

"Never man spake like this man."
 - b. Did Christ live like an impostor?

"He went about doing good."
 - c. Did Christ die like an impostor?

"Forgive them for they know not what they do."
 - d. Does Christ's resurrection permit of an impostor?

Only three possible explanations:

 - (1) His enemies removed his body.
 - (2) His disciples removed His body.
 - (3) Or, "He arose again from the dead."
 4. The doctrine of salvation founded upon the sonship of Christ.
- III. TRUE AS AN EXPERIENTIAL FACT

"Of whom I am chief."

 1. The testimony of individual experience.
 - a. Personal testimony always irresistible.
 - b. Paul had tested and found the gospel "the power of God unto salvation."
 - c. The practical test of Christianity the most potent.
 2. Faith in Christ has revolutionized multitudes.
 - a. The best proof of the gospel is what it does.
 - b. Not what it professes but what it practices.
 3. What has the gospel done for the world?
 - a. It has created Christianity.
 - b. Christianity's challenge to the centuries is, "The Christian."

c. Christianity's most essential evidence is experiential.

CONCLUSION

1. The gospel is a "tried stone." It has been well tested. Friends have tried it. Enemies have scrutinized it.
2. "This is a faithful saying."
3. "Worthy of all acceptance."

Morning Message, October 24 HEROES OF TEMPTATION

They were tempted (Heb. 11:37).

INTRODUCTION

"What shall I more say?" (v. 32).

1. The long line of faith's heroes. From Abel through the prophets (vs. 4-32).
2. The enumeration of their deeds of valor (vs. 33-38).
3. The tempted identified with the faithful.

Logical Deductions Follow.

I. TEMPTATION IS COMMON TO SAINTS

1. Christians are never beyond testing.
 - a. Mistaken notion that Christians are not tempted.
 - b. The whole idea of probation based upon the possibility of temptation and fall.
2. Temptation common to the best Christians.
 - a. "Beloved, think it not strange concerning the fiery trial" (1 Peter 4:12).
 - b. "There hath no temptation taken you but such as is common to man" (1 Cor. 10:13).

II. TEMPTATION IS NOT SIN

1. Jesus was tempted (Matt. 4; Heb. 4:15).
2. Distinction between temptation and sin.
 - a. Desire is not sin.
 - b. The will must consent for sin to be charged.

Illustration: Jesus was an hungered and desired bread but He would not give the consent of His will to obtain it unlawfully.

III. TEMPTATION MAY BE OVERCOME

1. Jesus overcame temptation.
 - a. Through the Word, "It is written."
 - b. Through His will, "Get thee behind me."
2. It is evident the "faith heroes" of Heb. 11 overcame.
3. We may overcome.
 - a. Temptation not beyond our ability to overcome (1 Cor. 10:13).
 - b. A way of escape is promised.
 - c. The weapons against temptation.

"They overcame by the blood," etc. (Rev. 12:11).

"Resist the devil and he will flee" (James 4:7).

"These all obtained a good report through faith" (Heb. 11:39; 1 John 5:4).

- d. Jesus succors those tempted (Heb. 2:18; 2 Peter 2:9).

IV. TEMPTATION MAKES HEROES

1. Special promises to overcomers (Rev. 2:7, 17; 3:5, 12; 21:7).
2. Hebrews 11 lists them with the faithful of all ages.
3. Temptation worketh for righteousness (Job 3:23; Rom. 5:3; James 1:3; Heb. 12:11).
4. The man that endured called blessed (James 1:12).

CONCLUSION

"These all obtained a good report" (v. 39).

Evening Message, October 24

THE ANSWER TO A ROBBER'S PRAYER

Lord, remember me when thou comest into thy kingdom (Luke 23:42).

To day shalt thou be with me in paradise (Luke 23:43).

INTRODUCTION

1. The reviling mob.
2. The mocking church.
3. The dying Christ.
4. The praying robber.

I. ATTITUDES TOWARD JESUS

1. Compromise—Pilate.
 - a. Crucified his own sense of justice.

"I find no cause of death in him" (v. 22).
 - b. Inescapable responsibility.

"He took water and washed his hands" (Matt. 27:24).
2. Open rejection—priests, etc.
 - a. Pride of their position.
 - b. Pride of their learning.
 - c. Complacent self-righteousness.
3. Appeal and repentance.

The repenting malefactor.

II. ELEMENTS OF AN ACCEPTABLE PRAYER FOR PARDON

1. He recognized in Christ the King.
 - a. May never have seen Christ until the cross.
 - b. Christ dying like a common thief.
 - c. He recognizes Deity in the dying Christ.
2. He refuses to be longer identified with those who revile.
 - a. He rebukes his fellow malefactor.
 - b. Identifies himself with those that fear God (v. 40).
3. He confesses his own guilt.

"We receive the due reward of our deeds" (v. 41).
4. He throws himself upon the mercy of Christ.

"Lord remember me."

 - a. An impassioned appeal.
 - b. An appeal that expresses faith in Christ.

III. THE ANSWER TO THE ROBBER'S PRAYER

1. It is an immediate answer, "To-day."
2. It is an assuring answer, "Thou shalt."
3. It is a meritorious answer, "With me."
4. It is a definite answer, "In paradise."

CONCLUSION

1. Story of the thief on the cross recorded that none need despair. Only one such recorded lest some should presume.
2. The Son of God leaps into Paradise leading a thief by the hand.

Morning Message, October 31

THE PURSUIT OF PEACE

Follow peace with all men, and holiness, without which no man shall see the Lord (Heb. 12:14).

INTRODUCTION

1. Note the "wherefore" of verses 1 and 2.
Because of the "cloud of witnesses."
Because of "Jesus, the author and finisher."
2. The demands of verses 1 and 2 find their answer in verse 14.
Involving a twofold experience, "Peace" and "holiness."
In source one, in effect twofold.
Involving a twofold relation, "Man" and "God."

I. THE STANDARD OF EXPERIENCE REQUIRED

1. "Peace."
a. Christ is the Prince of Peace.
b. Those who are justified have peace (Rom. 5:1).
c. The God of peace must reign in the heart (Col. 3:15).
d. The fruit of the Spirit is peace (Eph. 5:9).
e. We proclaim a gospel of peace (Eph. 6:15).
f. The kingdom of God is peace (Rom. 14:17).
2. "Peace with all men."
a. Peace a manward experience.
b. Peace involves a "holy agreement in all good things."
c. To seek peace "with all men" sincerely necessitates holiness.

II. THE ASSURANCE PROVIDED

1. "Holiness."
a. "The sanctification" is the Greek word.
b. Man can never be holy apart from God.
c. The presence of God in man is holiness.
d. Holiness joins man with God. Peace joins man with man.
2. "Man shall see the Lord."
a. A corrupt heart cannot perceive God.
b. A holy man sees God—
Sees God in adversity and prosperity.

Sees God in fellowship and service.

- c. A holy man is assured of seeing God hereafter.
 - d. The highest end of being—"to see God."
3. Holiness with God assures peace with men.

III. THE PURSUIT NECESSITATED

1. "Follow."
a. Indicates a hunter in pursuit of his game.
b. Implies strong desire and vigorous endeavor.
c. Describes an abandonment to pursuit so strong is the desire of soul.
2. Follow after "peace and holiness."
a. The pursuit for peace.
b. The pursuit for holiness.
c. Those who idly desire do not obtain.
3. The pursuit is not a vain quest.
a. It would be malicious mockery to seek with no hope of obtaining.
b. God is the guarantor to all who seek.

CONCLUSION

The obtaining of peace and holiness (v. 15).
Will avoid failure.
"Fail of the grace of God."
Will prevent uprising evil.
"Any root of bitterness."

Evening Message, October 31

THE SPEAKING HEAVENS

See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven (Heb. 12:25).

INTRODUCTION

1. Context contrast between Judaism and Christianity (vs. 18 to 24).
a. Mt. Sinai.
b. Mt. Sion.
2. These Christians were in danger of falling away from the better revelation of Mt. Sion as their fathers had departed from the revelation of Mt. Sinai.
3. Thus the earnest admonition.

I. THE VOICE FROM HEAVEN

1. God spake of old through various agencies (Heb. 1:1).
a. By angels from Eden to Apocalypse.
The message, "the sovereignty of God."
b. By Moses, "the message was law."
c. By the priesthood "whose message was meditation."
d. By the prophets, "whose message was repentance."
2. God now speaks through His Son.
a. The message is essentially the same.

- b. The form and application of the message changed.
- c. The message of Christ.

(1) Sovereignty of God.

"Seek ye first the kingdom of God."
"God so loved the world that he gave."

(2) Law.

"I came not to destroy the law but to fulfil it."
"Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind."
"Thou shalt love thy neighbour as thyself."

(3) Meditation.

"No one cometh unto the Father but by me."

(4) Repentance.

"Prepare ye the way of the Lord."
"Repent ye and believe the gospel" (Mark 1:15).

II. THE REFUSAL BY MEN

1. The message of the Son is rejected.
a. "The sovereignty of God is neglected."
b. "The law of God is ignored."
c. "The atonement of God is refused."
d. "The call to repentance is unheeded."
2. "As your fathers did, so do ye."
a. This was the testimony of Stephen (Acts 7:21).
b. The cry of Christ rejecters, "His blood be upon us" (Matt. 27:25).
"Not this man but Barabbas" (John 18:40).
3. The revolutionary nature of the gospel.
"Whose voice shook the earth" (v. 26).
Note: The figure is taken from the shaking of Sinai at the giving of the law.
a. The proclamation of the gospel disturbs the attitudes and practices of men.
b. If obeyed it revolutionizes society and the individual.
c. If disobeyed it brings the wrath of God in judgment.

III. THE WARNING FROM HEAVEN

1. Do not refuse God!
a. The refusal of God's message is the rejection of God himself.
b. Those who refused the message that came through Moses and the prophets did not escape judgment.
c. Those who reject the Son have the greater guilt.
(1) A clearer message.
(2) A greater condemnation.
"Much more" (v. 25).

- (3) "Much sorer punishment"
(Heb. 10:28, 29).

- d. They shall not escape!
2. The removal of the disobedient.
- a. The gospel will shake every unstable foundation.
"As of things that are made"
(v. 27).
"A savour of life unto life or death unto death."
- b. Character built upon faith in Jesus Christ alone will abide (see Matt. 7:24-27).
3. The reward of the faithful (vs. 28).
- a. An established people.
- b. An abiding kingdom.
- c. An eternal God.

CONCLUSION

The Parable of the Householder (Matt. 21:33-46).



SERMON OUTLINES

Sin's Day

(James 1:15)

K. F. JOHNSON

INTRODUCTION

Sin may be likened to a day.

We arise before daylight anticipating the appearance of the sun. Day comes and we enjoy the presence of the sun. The morning is beautiful. As the day advances the direct rays of the sun make us uncomfortable, we seek shelter. As evening approaches dark clouds appear and the brightness of the sun is obscure. Darkness settles down and at midnight the storm breaks upon us. Picture the storm and the wishing for daylight. There will be light after this midnight but consider the morning, evening, and midnight of sin!

I. SIN'S MORNING

It is anticipated by the young, "When I am my own boss."

It appears bright, beautiful, enticing. Promises a bright, cloudless day.

II. SIN'S EVENING

The day has worn away to middle life. Now shelter from presence of sin is sought.

1. By attending church.

2. By making resolutions, etc., etc.

Clouds of death appear in distance. Gloom and despair are seen in the future.

Sin has now become the master and one cannot free himself.

As the brightness disappears life draws to a close.

And

III. SIN'S MIDNIGHT

Death comes, life is over, eternity has begun.

The awful storm of eternity's night breaks upon the soul, lost in everlasting darkness.

The duration of eternity—morning will never come to that soul!

Journey from Earth to Glory

S. ELLSWORTH NOTHSTINE

TEXT—Jer. 6:16.

INTRODUCTION

1. Roads of today as compared with old mud roads.
2. Yet here is an old road that is better than the many new ones humanity is making.

THIS OLDEST, SPIRITUAL PATH THE BEST AND SUREST

1. Old Testament characters in Heb. 11.
2. New Testament saints. It held good in death.

CHARACTER OF THIS ROAD

1. Safe (Psa. 91:11).
2. Clean: No profanity nor drunkenness, then no accidents because of drunken drivers (1 Cor. 6:10; Mal. 5:34).

3. Not crowded with heavy traffic (Mal. 7:14).
4. Delightful (Prov. 3:17).
5. Cheapest to the traveler (Isa. 55:1).
6. Built at a tremendous cost (1 Peter 1:18, 19; John 3:16).
7. Destination, glorious (1 Cor. 2:9; Rev. 21:10-27).

FILLING STATIONS ALONG THE WAY (Isa. 40:29).

1. Bible.
2. Prayer.
3. Church.
4. Indwelling of the Holy Spirit. Power.
5. Tithing (Mal. 3:10). Gas tank will overflow.

CONCLUSION

1. Only one right way.
2. Many deceiving ways.
3. Be sure you are on the right way.
a. John 14:6.
b. Acts 4:12.

Prayermeeting Suggestions for October

Lewis T. Corlett

Gems of Truth

(Col. 1:27; Phil. 1:21; 1 John 4:17; 2 Cor. 4:7)

Christ in you is your true life (Col. 3:3, 4; Acts 17:25, 28).

Christ in you does the living. "Christ liveth in me" (Gal. 2:20).

Christ in you is all you desire Him to do for you (Col. 2:9).

Christ in you is the power of prayer (Rom. 8:26, 34).

Christ in you is understanding in all things (Col. 2:2, 3; 2 Tim. 2:7; Isa. 11:2).

Christ in you is all that He did for you (Col. 2:9, 10).

Christ in you is the power to do that which needs to be done (2 Cor. 4:7).

Christ in you is Himself the constant supply of all your needs (Phil. 4:19; Rom. 8:32).

Christ in you is your healing (Rom. 8:11; 2 Cor. 4:10, 11; Psa. 42:11).

Christ in you is greater than everything that is against you (1 John 4:4).

Christ in you is the power to love for Christ is Love (1 John 4:8, 12, 19).

Christ in you is your peace (Eph. 2:14-17).

Christ in you is your faith. He is the Author of faith (Heb. 12:2; Gal. 12:20).

Christ in you is your rest. Christ is God's Sabbath of rest (Matt. 11:28, 29; Heb. 4:1-11).

Christ in you is wisdom. "He is made unto us wisdom" (1 Cor. 1:30).

Christ in you is your mind. "But we have the mind of Christ" (1 Cor. 2:16).

Christ in you is the fulfillment of all the promises (2 Cor. 1:20).

Christ in you is sufficiency for all things (2 Cor. 3:5).

Christ in you is all that He himself is. "The fulness of the Godhead" (Col. 2:9, 10; John 1:16).

Christ in you is your salvation. Hebrew and Greek words for salvation imply the ideas of deliverance, safety, preservation, healing and soundness (Rom. 1:16).

Therefore, Christ in you is the sum total (1 Cor. 3:21-23).

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12, R.V.).—SELECTED.

The Coming Christ—for Whom Is He Coming?

He is coming for those "that are Christ's at his coming" (1 Cor. 15:23). Christ has a sevenfold proprietorship in His children.

1. They are His by gift, for they have been given by the Father to Christ (John 17:10).
2. They are Christ's by birth, for by the Spirit's implanting life they have become "Partakers of the divine nature" (2 Peter 1:4).
3. They are Christ's by purchase (1 Cor. 6:20).
4. They are Christ's by redemption (Eph. 1:7).
5. They are Christ's by union with Him (1 Cor. 12:13).
6. They are Christ's by the sealing of the Holy Spirit, for that is God's mark upon them that they belong to Him (Eph. 4:30).
7. They are Christ's by consecration or yielding of themselves to Him (Rom. 12:1).—SELECTED.

The Vine and the Branches

(John 15:8)

I. CHRIST, THE SOURCE OF SPIRITUAL LIFE

1. "In him was life" (John 1:4).
2. "He that hath the Son hath life" (1 John 5:11, 12).

II. THE ONENESS OF CHRIST AND HIS PEOPLE

1. As close and vital as the branch is to the vine.
2. Members of His body (Eph. 5:30).
3. "Christ liveth in me" (Gal. 2:20).

III. SPIRITUAL FRUIT-BEARING

1. Christ is the producer of fruit for God.
2. The Christians likewise bear fruit for Christ.
3. The vine is for nothing else but fruit-bearing.
4. The husbandman purges to enable the vine to bring forth more fruit.

Points in Philipians

1. A good work begun by God (Phil. 1:6).
2. Partakers of grace (Phil. 1:7).
3. A blameless testimony borne by believers (Phil. 1:10).
4. A faithful life blessed—by fruit-bearing (Phil. 1:11).
5. A splendid witness bound—by enemies (Phil. 1:13).
6. A great blessing brought—by prayer and provision (Phil. 1:19).

Christ—All in All

(Philipians 1)

1. Peace—"from" the Lord Jesus Christ (v. 2).
2. Patience—"until" the Day of Christ (v. 6).
3. Praise—"by" Jesus Christ (v. 11).
4. Prisoner—"for" Christ (v. 13).
5. Possession—"is" Christ (v. 21).
6. Paradise—"with" Christ (v. 23).
7. Prevailing—"of" Christ (v. 29).

Possessive in Philipians 1

- My God (v. 3).
- My heart (v. 7).
- My bonds (vs. 7, 13, 14, 16).
- My grace (v. 7).
- My record (v. 8).
- My salvation (v. 19).
- My hope (v. 20).
- My body (v. 20).
- My labor (v. 22).
- My coming (v. 26).—SELECTED.

Characteristics of the Sons of God

(1 John 3:1, 2)

1. Born of God.
2. Loved by God.
3. The brethren of Christ.
4. Related to all the unfallen and redeemed of God.
5. Heirs and joint-heirs with Christ.
6. The sons of God are being educated, protected and sustained by the Father.

7. The sons of God have access to the Father.
8. The sons of God will finally be received into heaven by the Father.

Holiness, a Five-fold Preparation

1. Preparation for life's service.
2. Preparation for the coming of the Lord.
3. Preparation for death.
4. Preparation for the judgment.
5. Preparation for heaven.—SELECTED.

A Ladder to Holiness

First Step—I am a child of God.

Second Step—I know with sorrow that sin still exists in my heart and life.

Third Step—I believe that Jesus Christ can save me from all sin.

Fourth Step—I now choose, with all my heart, to be holy.

Fifth Step—I renounce all known sin and doubtful things.

Sixth Step—I consecrate myself fully to the service of God.

Seventh Step—I believe that God, for Christ's sake, cleanseth me now.—SELECTED.

Christians and Sunday

(Matthew 12:1-8)

The Sabbath Not a Burden. (Matt. 12:1-8).

The Sabbath for Our Good. (Mark 2:23-28).

The Sabbath for Worship. (Luke 4:16-20).

The Sabbath for Religious Teaching. (Luke 4:21-32).

The Sabbath for Rest. (Ex. 23:10-13).

The Lord's Day for Works of Mercy. (Matt. 12:9-13).

The Lord's Day and Happiness. (Luke 13:10-17).—SELECTED.

What Christians Are:

1. Regarding their Salvation Christians are: Saints, Virgins, Living Stones, Freemen, Chosen Generation, Church, Temple of the Holy Spirit, Household of Faith.
2. Regarding their Relation to God Christians Are: Friends, Disciples, Children, Sons and Daughters, Bride, Household of God, Treasure, Jewels, Sheep, Brethren, Christians.
3. Regarding their Service to God Christians are: Servants, Stewards, Laborers, Ministers, Ambassadors, Kings, Priests, Royal Priesthood and Holy Priesthood, Seed, Light, Salt, Branches, Watchmen, Witnesses.
4. Regarding the World Christians Are: Pilgrims, Peculiar People, Strangers.—SELECTED.

The Voice of the Victor

(Psalm 29)

1. The voice of power—Creation (vs. 3-8).
2. The voice of praise—contemplation (v. 9).
3. The voice of peace—compassion (v. 11).

—SELECTED.

An Outline Study of the Book of Hebrews

Paul S. Hill

LESSON EIGHT

THE seventh, eighth and ninth chapters of the Book of Hebrews deal quite extensively with the high priestly office of Christ. As has been pointed out there is a turn in the argument from the person of the high priest to the office of the high priest. And in the treatise of this subject there is a twofold look which enters into the discussion. There is the backward look to the pre-Abrahamic and pre-law days; a look which carries the argument back to the days of Melchisedec and shows the exercise of faith in obtaining promises from God in the days before the law. There is also a forward look concerning the office of the high priest that carries the argument forward into the eternities where is culminated the moral conquest of the ages. Between these two time-looks stands the Mosaic law, with its system of types and ritualism.

Referring to the days before Abraham the writer of the epistle speaks of but one priest covering that whole period, and that is the Priest Melchisedec. We

make no effort to clear up the mystery about this person, but he must be dealt with in order to give order to this argument for the high priestly office of Christ. Whoever he was he stood to represent the priesthood in the days before the establishing of the Levitical priesthood. He was before Abraham, and as a priest of the Most High God accepted tithes of the great father of the Hebrew people. He represented an order of priesthood akin to the priesthood of Jesus, rather than the priesthood of the tribe of Levi. How much before Abraham was he? Some have argued that he was Shem, who possibly could have been still living at the time when Abraham paid tithes. Others have said he was Christ in the Old Testament days before Abraham. Others consider him merely a mystical figure that really had no physical being, but who stood to represent the imagination of the people in regard to a priesthood connected with the Most High God. Whoever he was, of this we are sure, he stood to represent God to man and man to God. His was a priestly office,

and though the person of Melchisedec is clothed in mystery yet the office is clearly insisted upon by the writer as showing the need and the supply of a high priest in the days before Abraham.

The whole tenor of the Bible declares the need of a mediator between God and men. There has been no generation of men who were without the need of a mediator between them and God. All have been in need of a high priest who is ordained for men in things pertaining to God." Yet where was he and who was he? Who was the high priest in the days when Abel offered his sacrifice to God? Where and who was the high priest in the days of Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech and Noah and his sons? That there must have been a priesthood is certain, and that priesthood must have been recognized by the Most High God is also certain. Was it represented in the earth by inspiration only? Was it contained in the person of Christ who is "slain from the foundation of the world"? Was it represented by a different person in each successive generation? It would be interesting to know, but it is not necessary to the argument. The argument is based upon the office of the high priest who antedated Abraham and the Levitical priesthood, and is concerned with salvation by faith rather than by the law.

This backward look to the pre-Abrahamic days is important. It shows the beginning place of that religious system known as salvation by faith for which the writer to the Hebrews is so firmly standing. How necessary it is to this argument for Jesus as the Messiah, the Christ, the High Priest, to show that salvation did not originate with the establishing of the Mosaic law which included the Levitical priesthood! It is not enough to deny the beginning of salvation to the origin of the Levitical priesthood, but there must be pointed out an actual priesthood before the days of Abraham, which priesthood was sanctioned by Abraham and by the Most High God. Thus the priesthood of Melchisedec is timely, strong and conclusive. We do not need to know the entire mystery of the person of Melchisedec, but we do know that there was a priesthood that was before the Levitical, and that it supplied the need of the generations of men from the days of Adam to the time when the Levitical priesthood was instituted.

The introduction of the Melchisedec priesthood into the argument is to furnish the backward look in reference to the priesthood of Christ. It is emphatically stated that the priesthood of Jesus is after the order of Melchisedec, and that it is superior to the Levitical priesthood. If the priesthood of Melchisedec were a matter of dispute its value in the argument would have been small, but the

fact that the Hebrew Scriptures stated that he was a priest of the Most High God, and that Abraham paid a tithe to him makes the argument very strong. It would be irresistible to the thinking Hebrew searcher after the truth. Not only is there the record of the meeting between Melchisedec and Abraham, but there is the further statement in the Psalms (Psa. 110:4), that the Messiah was to be a Priest for ever after the order of Melchisedec. With so much of history and prophecy gathered from the Hebrew Scriptures to support the fact of a priesthood antedating that of Abraham and the Levitical law, and with the facts of the incarnation, already discussed, as an actual historic event, with the great weight of the Old Testament to prove every happening in the life and death and resurrection of the Savior, the proof is overwhelming in favor of the priesthood of Jesus. Not only the priesthood of Jesus assured as being continuous from then on, but the great backward look has glimpsed the farthest reaches of time and fixed the priesthood of Jesus the Messiah from the beginning of time. Not only has it fixed the priesthood of Jesus from the very beginning, but it has laid in that priesthood the glorious fact of *salvation by faith*.

In presenting the argument of the priesthood of Melchisedec there is no slur of evil cast upon the priesthood of Levi. Great respect is shown it, and the truthness of its teaching together with its great mass of types and ceremonies are used to urge upon the Hebrew mind the very thing the Levitical priesthood was intended for, to illustrate and teach the truths of the more excellent way. Was the Levitical priesthood great? The priesthood of Jesus is greater and more enduring.

If the backward look at the priestly office of Jesus, which we get from the priesthood of Melchisedec, is glorious, the forward look is more so. The writer to the Hebrews takes pains to enlarge on the future program of the priestly office of Christ until that office becomes linked with kingship. It is through mediatorship and suffering unto death that He becomes the Captain of salvation. It is through the blood of the everlasting covenant that He brings deliverance to them who all their lifetime were subject to bondage. It is through conquest in the realms of sin, death, and suffering that he puts in subjection the "world to come." It is in the forward look that we see the wonders of the atonement in sweeping victory over sin. "This man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

The *person* of Christ as High Priest and the *office* of the priesthood are inseparable in the program of "the great salvation." Without the *person* the office cannot be rated higher than the priesthood of Levi, but with Christ as the person in the office of the high priesthood, then there can be no returning to a lesser order, nor can the order of Christ the person in the office of the high priest be improved. Here we have one of the perfections of the New Testament program, to which the Hebrew people are urged to give attention.

In the seventh, eighth and ninth chapters of this epistle there is a discussion not only of the person and office of the high priesthood, but there is also presented for consideration the sanctuary or temple, of which the temple service with Christ as High Priest is a part. The ninth chapter opens with a description of the earthly sanctuary and tabernacle. The sanctuary itself is somewhat separate from the service of the sanctuary in that the sanctuary is one thing and the service of the sanctuary is another. The sanctuary stands to represent the holy things of God. It is the place where He has put His name. It is where He dwells. It is the holy habitation of God. The sacred holiness of the sanctuary is preserved and kept from the idle and curious generations of men. Only through the mediation of the high priest in his high priestly office can men approach this place and avail themselves of blessings that can come only from the presence of God. Only through faith in the blood which the high priest sheds can they draw near to appropriate by faith the gift of salvation for their souls. This was well taught by the Levitical priesthood through its ceremonial laws, and was clearly understood by the Hebrew people. What a masterly stroke by the writer of this epistle when after proving the divine personality of the priesthood, he declares that Christ has passed into the holy of holies of the heaven itself there to appear in the immediate presence of God for us. This New Testament program of "great salvation" is urged with an intensity of logic and fervor that is irresistible. The argument for Jesus the Christ which began with the statement that "God hath spoken by his Son" has been advanced and enlarged until it includes within its scope, the divine and human personality of Christ, it has located Him in the priesthood after the order of Melchisedec, it has fixed him as a minister of the true tabernacle which God pitched and not man, it has proved that Jesus is the Christ, that He is the Savior of the world, and that His conquest of suffering, sin and death is so complete that the world to come is already reckoned as in subjection to all who follow Him, the Captain of their salvation.

PASTORS —

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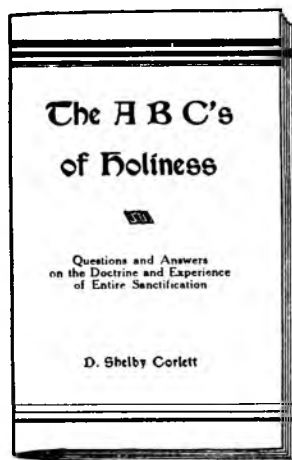
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