

The PREACHER'S MAGAZINE

THE TEMPLE OF TRUTH

I LIKE to think of God's great revelation to the children of men as a temple of truth. The deep, bedrock foundation is there, the many rooms are there, each for its appointed purpose, and crowning all is the heaven-pointed spire. In the great and beautiful temple of Christian truth the second coming of our Lord is the culminating and crowning truth. God wants His children to be familiar with every nook and cranny of His temple of truth; to have, as John the beloved apostle beautifully puts it, "the run of the house"; to live in all of it and to be at home in every part of it. Some Christians sit down in the basement of the temple of truth most of the time; others occupy this room or that and, like tourists in a great cathedral, become so enamored of one corner or part of it that they miss even more wonderful parts. Other children of God find their chief glory in the heaven-pointed spire and, climbing, remain there. The second coming of Christ is not only an important, but it is the crowning truth for Christians of this church age. But in God's great temple of truth who would desire to remain in the tower or spire all the time? Let us familiarize ourselves with all the truth of God, hold it proportionately and be filled with the spirit of truth. Let us be men and women who are fully instructed and harmoniously balanced in the truth of God, reflecting the beauty and balance, the glory and completeness, of Him who came full of grace and truth.—"The Heart of the Christian Faith."

The Preacher's Magazine

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What Is Thorough Preparation?

THE EDITOR

IT was already eight-thirty a. m. The young preacher was scheduled for the morning service. I chanced to call at the room and found the young preacher in the midst of his physical preparations for the day. As he offered no apology, I felt impelled to mention that it was but a little time until he should be standing before the people. I also suggested that he had but little time in which to prepare. He replied that he already had his outline, and that he would trust to the inspiration of the occasion to help him fill in to say something interesting and helpful.

Not being willing to risk frustrating the young preacher with an exhortation in the time of his pressure, I excused myself and left him to himself. But as I went away, I asked myself, "Is that young man really prepared? Does he know and realize what thorough preparation is?" Then I widened my scope a little and asked, "Are there any preachers of my acquaintance who thoroughly prepare to preach?" And at last I asked, "Do I thoroughly prepare for my preaching efforts?"

Perhaps I should not give my conclusions in every particular, lest I should appear critical or absurd. I know the majority of preachers must preach so often that they cannot prepare finished orations. I know also that crowds and occasions have much to do with the success of preaching efforts. But I also believe that any crowd and any occasion is a challenge worthy of the best any of us can do, and we shall never do well on any occasion unless we do our best on all occasions. I do not mean by this to imply that a preacher should preach just the same kind of a sermon in a small weekday service as he would use in preaching on Sabbath morning. But I mean that any service that is worth holding at all is worth as full preparation as time and opportunity will permit.

The old name for Homiletics was "Sacred Rhetoric." The name suggests not only literary excellence, but verbal force. It was said of the younger Pitt, that "while others might not want for a word, Pitt never wanted for *the* word." But such fluency never comes to the slothful thinker or care-

less speaker; it is the reward of painstaking toil and grinding practice.

I warn every young preacher not to be deceived by those who talk glibly about their preference for extemporaneous speakers. The kind of extemporaneous speaking they prefer is (whether they know it or not) based upon careful preparation. But the kind you will have if you trust to chance inspiration is the dissolute kind that laymen stamp as shallow and marked by wandering. Good extemporaneous preaching demands the best possible literary preparation.

But there is a mental and spiritual preparation which requires separation from the crowds. A period of vocal praying will not answer. There must be time for what Doctor Bresee called "soaking." This is the time when the preacher's heart and mind become adjusted to the form and spirit of his sermon and to the needs and attitudes of the people, until his sermon becomes a *message*. This is the part of preparation which is most frequently neglected. I cannot see how a preacher can go willingly from visiting among friends to the service in which he is to preach. Contact with crowds is like a grounded wire to a battery—it depletes and saps the power. Isolation and privacy are essential, and if he cannot find them otherwise the preacher should seek them, as his Master did, in the solitude of the mountains, and in the dark hours that lead up to the dawn.

I am writing these words in Bludan, Syria. It is now three p. m. We had communion service at nine a. m. and I gave the address. Then we visited in the homes of the people for two hours and had lunch at one. For an hour and a half I have been engaged in literary duties. I am to preach at six. I have tried to preach more than 12,000 times during the last 37 years. I do not anticipate difficulty in finding something to say this evening. But I shall seek for two hours of time along between now and preaching time that I may come to the crisis hour with burden and faith and unction. For my prayer is that the gospel may come to the people tonight, not in word only, but also in power.

Prayer

All things are possible to prayer. The infinite is at the command of the soul that can pray. Peace unspeakable, wisdom unsearchable and power invincible come to those who seek the heights. The soul loses its wrinkles and the mind its cares, fretfulness gives place to tranquillity and fever to calm; weakness becomes power and fear is swallowed up in love; the reproach of defeat is rolled away, and the cry of shame is turned into a song of victory, when we learn to pray. God calls us to the Holy Mount. It is a steep climb, but the air braces as we rise and at the top the rod is mightier than the sword.—PUBLISHER UNKNOWN.

Thoughts on Holiness from the Old Writers

Olive M. Winchester

Fully Abandoned to God

Even so now yield your members servants to righteousness, unto holiness (Rom. 6: 19b).

WE left you last month with four of the characteristics of true resignation as given by T. C. Upham. This phase of the experience of sanctification is oftentimes neglected. We emphasize the receptive side of the experience, that which we receive at the hands of God, but often we lose sight of what might be termed the endurance side, the bearing of the different phases of trials and temptations. Yet more grace is needed to acquit ourselves as Christians in this aspect of Christian living than in the former instance. Anyone can receive if he places himself in a receptive attitude, but to endure afflictions and persecutions exemplifying the spirit of Christ means most definite appropriation of grace. Accordingly, for our instruction and admonition, we are going to follow the remaining paragraphs given us by this writer on the subject.

"RESIST NOT EVIL"

Quoting Thomas a Kempis, Doctor Upham observes, "It is a remark of the author of the 'Imitation of Christ,' that some men will 'suffer but a certain degree of evil, and only from particular persons.' The man who, by the annihilation of self, and in the exercise of strong faith, is truly abandoned to God, makes no distinctions of this kind. He submits himself to the blow of the smiter without any reserve; giving thanks to God that he is accounted 'worthy to suffer,' by any instrument or in any degree. He has nothing to say, when the will of the Lord has once manifested itself, as to time or place, degree or agencies. He takes the cup, with all its bitter ingredients, just as his heavenly Father has mingled it. He adopts the language of the Savior, 'The cup which my Father hath given me, shall I not drink it?'"

How many times have we come short of this ideal set thus before us? There is in each one of us a pugnacious instinct that naturally rises into play when evil besets us, but when grace rules within our heart there should be a control of such instinctive tendencies. Grace destroys sin in the heart and under appropriation by the individual controls these instinctive tendencies that have a right realm for use and a wrong realm. When the instinctive tendency of pugnacity arises against personal wrong by personal redress, then it is very liable to become sinful: it has its realm of proper activity in contending against moral evils that destroy and corrupt society and man. Therefore we should watch unto prayer that we may not fall a prey and fail of the true idealism of a Christian.

GUIDANCE OF THE HOLY SPIRIT

Continuing with a further delineation of the state and condition of those who fully yield themselves to God, Doctor Upham says, "Those who are truly

abandoned to God yield themselves up to the guidance of the Holy Spirit. 'As many as are the sons of God are led by the Spirit of God.' Renouncing all selfish and party views, holding their minds in a state of entire impartiality and simplicity in the divine presence, sensible of their own ignorance and weakness, they seek quietly, but constantly and earnestly, a higher guidance. Gentle and perpetual influences descend upon them; a still small voice speaks in the soul and they have a distinct consciousness (at least a deep conviction which is of the nature of consciousness) that they are constantly kept and guided by the Holy Spirit. As we cannot serve God and mammon at the same time, so God and mammon cannot reign in us at the same time. But when the antagonistic principle of self, which is the true mammon, is destroyed, then God naturally, and perhaps we may say necessarily, enters and takes possession. A soul thus divested of self, and looking for superior guidance, as it naturally does at such times, will ever find the Holy Spirit with it."

After one has been in the experience of full salvation for a number of years there comes the tendency to rely on one's own judgment in determining our course of conduct instead of carefully seeking the leadership of the Holy Spirit. We forget our utter dependency upon God, that the experience of grace within our hearts must be ever sustained and maintained by the Holy Spirit, that as we carefully sought His leading and guidance in the beginning so also should we seek it throughout our lives.

CONFIDENCE IN THE POWER OF TRUTH

Leading us farther into some of the more poignant points of Christian living, we read, "It is another mark of the man who is in a state of abandonment, or true self-renunciation, that he has perfect confidence in the power of truth. In his intercourse with men he tells a plain, unvarnished story, 'His yea is Yea, and his nay, Nay! Nothing is said for effect; no exaggeration, no undue embellishment; but all in simplicity, and without intentionally a hair's-breadth variation from the reality of things. How common it is for Christians, while they expect half from God, to expect at least an equal portion from their own ingenuity; and not satisfied with the simplicity of mere truth and duty, to add to it the ornamental trickery of human devices. But he now has renounced himself, and has taken the shield and the power of faith, has cast anchor, if we may express it, in the Godhead; and being thus immovably established in the embraces and protection of the infinite mind, he has no confidence and takes no pleasure in such low methods as these. He ever utters his words in righteousness and he knows who will make them good."

If we were to enter into a thorough self-examination, would we be able to say that we have never been caught in this snare? Have we not felt the check of the Holy Spirit and sometimes have failed to obey it, only to feel the pricks of conscience afterward and then wished we had been a little more careful in our statements? On the other hand, when we have carefully sought to make all of our statements with a regard for exactness, have we not felt a sense of divine favor in our souls? Snap judgments which do not represent facts and exaggerated statements do not glorify our Lord or extend the kingdom of God.

SOURCE OF CONSOLATION

How often in our troubles and trials have we gone to men for comfort instead of resting alone in God? We have failed to recall the words of the hymn which admonishes us that the arm of flesh will fail us and we dare not trust our own. We do not learn the lesson of utter reliance on God. Along this line Doctor Upham brings us a word of instruction. "Those who are truly abandoned to God," he says, "do not seek consolation in creatures, neither in men, nor in angels, nor in anything created, but only in the everlasting Book, the living God. When smitten, they recognize a higher agent than the one who immediately inflicts the blow, and they dare not seek comfort except from the hand that wounds them. To turn from God in their sorrows, and to seek consolation out of Him, is what they have no heart to do. They had rather be wretched with God than happy without Him. They had rather take the cup of bitterness from His hand, than the bowl of sparkling pleasures from anything beneath Him."

REFRAINING FROM DENUNCIATIONS

Closing the series of brief observations on the characteristics of true resignation Doctor Upham concludes, "Souls in this state do not deal in denunciations. They remember the words of Scrip-

ture, 'Vengeance is mine, I will reply, saith the Lord.' This characteristic is a general one; but not without some exceptions. Occasions will sometimes occur when they are called upon to rebuke and to threaten in their Master's name. But they never do it, they never can do it in their own spirit; but only under the promptings of a divine impulse. This is truly a burden from the Lord. But their rebukes, unprompted by human motive, and stamped with the terrors of a divine commission, have no counteracting elements of weakness, but are like the lightnings of heaven, sublime, terrible, overwhelming. When they do it, they do it well, not as the scribes and Pharisees, but 'as one having authority'; like the Savior himself, or like the prophets of olden times. But this is their strange work. Mercy and love are their daily and hourly sacrifice. Seldom, very seldom, do they utter other words than those of forbearance, forgiveness and peace."

Here again when we stop to cross-examine ourselves we feel that we may have been guilty of using denunciations when we should have waited in quietness and patience. Gentleness is one of the fruits of the Spirit in our hearts and we are bidden in the sacred Word also to "forbear one another in love."

Thus we see that the experience of entire sanctification has many graces of spirit which we would do well to cultivate. Previously, we noted four, self-effacement, attitude toward ill treatment, calmness of mind, and our attitude toward inner desolations. This time we have taken the concluding five points which treat of our conduct under evil treatment, our reliance upon the Holy Spirit for guidance, our confidence in the power of truth, our source of consolation and our ability to refrain from denunciations. Are not all of these conditions and states of grace such as will adorn the doctrine of our Lord and Savior, Jesus Christ?

The God-approved Minister*

A. H. Perry

MINISTERS there are! As we see it there is no shortage of preachers. There are preachers on the *retired* list (God bless them), preachers on the *tired* list, and preachers as well as missionaries on the *waiting* list.

Someone has said that there are many kinds of preachers. That there are tall preachers and short preachers; big preachers and little preachers; noisy preachers and quiet preachers; white preachers and black preachers; scriptural preachers and fanatical preachers; interesting preachers and dry preachers; intellectual preachers and illiterate preachers; moral preachers and immoral preachers; God-called preachers; and man-made preachers; regenerated preachers and unregenerated preachers; le-

galistic preachers and spiritual preachers; church-killing preachers and soul-saving preachers; and, thank God, there are Spirit-filled, God-honored ministers of Jesus Christ who are reaching men, building the Church, and extending the kingdom of God in the earth. May their tribe increase.

WHAT IS A GOD APPROVED MINISTER?

First, he must be a regenerate person. No one unenlightened by the new birth should ever think of entering the ministry. Yet we believe that there are thousands of men, many of them sincere, who are earnestly striving to minister in holy things who know nothing of the saving grace of God in their own hearts. It is no wonder that many churches are in the deplorable state in which they are today, for if the "blind lead the blind, shall they not both fall into the ditch?"

*Paper read at a meeting of the Miami Valley Nazarene Ministers' Association, 1937.

Second, the God approved minister must have tarried until he has been "baptized with the Holy Ghost." He must be "sanctified wholly."

I know there are good, sincere, regenerated men in the ministry who do not realize their privilege of being filled with the Spirit, whom God is using in His service; yet of how much more value they would be if they had obeyed Christ's command to "Tarry until ye be endued with power from on high." "For ye shall receive power after that the Holy Spirit is come upon you: and ye shall be my witnesses."

Third, the God-approved minister must keep a vital, present, up-to-date religious experience. It is very easy for a minister to neglect his own spiritual need and become so busy doing the multitudinous duties of his pastorate that he neglects his own devotional life.

Probably this last point comes closer to us Nazarenes than the others. Probably very few enter the Nazarene ministry who have not been both regenerated and sanctified. But it is easy to lose the divine touch, the fiery baptism, the glory that accompanies the fullness of the blessing. Pardon a personal illustration. During a revival meeting many years ago I was earnestly praying for a message. I became conscious of a lack in my own experience. I felt led to read David's penitential psalm. I asked the Lord to apply it to me. I believe in reading the Bible as a personal message to oneself. I read along carefully and seemed to meet the conditions all right until I came to the fourteenth verse, "Deliver me from blood-guiltiness, O God, thou God of my salvation," and it shot me through. I said, "O Lord, I have not murdered anyone; I do not hold a grudge against anyone; I do not even have any ill-feelings in my soul toward anyone. What is it, Lord?" He said, "You have not been at your best for me. If you had been more spiritual you might have won some of these people to me." He showed me that it was worse to be guilty of the blood of souls than of their bodies. "His blood will I require at thy hand." At any rate it stirred me up to pray. I sought forgiveness for neglect.

Therefore the God approved minister must be a man of prayer. Probably there is no place in the life of a minister where the devil works harder and is more successful than he is in hindering the preacher in his personal prayer and devotional life.

Not only must the preacher pray and pray through often; but he must be a student of the Word of God.

A STUDENT OF THE BIBLE

It goes without saying, he must believe the Bible; believe that it is the Word of God. Many there are who say that the Bible contains a revelation from God, but that it is interspersed with the human element so that it remains for the student to determine what is inspired and what is of human origin. There are about as many theories of re-

ligion as there are higher critics (so-called) among them.

But the God approved minister accepts the Bible as the Word of God and studies it, both for personal food and to be able to bring forth from it things, both new and old, to the edification of the congregation he serves.

Fourth, the God-approved minister must be studious. It is true that God uses illiterate or unlearned men in saving the lost. But it is because He is unable to get the heart and will of many who are better prepared intellectually. There are many in the ministry, used and approved of God, who have never had the advantages of a college education, but that is no excuse for them to remain ignorant. There are opportunities for reading and culture open to all who will avail themselves of them. Evidently God's favor will continue to be upon those only who endeavor to improve themselves both intellectually and spiritually.

A young man called to preach should put forth every effort to secure a college education in a holiness college. If, because of his age, family cares, or other reasons this is impossible, he should at least attend a Bible college, and read much along lines that will develop his intellectual and spiritual life. It is only when one has done his best that he has a right to expect God's approval.

Fifth, the minister must develop the social side of his nature. He must acquire the art of meeting people without embarrassment, and be able to make people feel comfortable in his presence. It is almost fatal for a minister to let his congregation get the impression that he is cold, distant and unsympathetic; that he feels himself above them and holds himself aloof from his people. On the other hand, he must not drop to the level of the street. We have known preachers who used the ordinary slang of the world and their general demeanor was so coarse or frivolous that one would never suspect that they were ministers of the gospel.

One should have a certain dignity and self-respect that would distinguish him as a minister of Jesus Christ, yet be so friendly, so approachable that even the children and young people enjoy his companionship, and have such confidence in him that on occasion they can confide in him.

The minister should never betray a confidence, nor do anything that would cause his people, or the people of the world, to lose confidence in his integrity. The God approved minister will be very careful of his financial obligations, also of his relations with the opposite sex. In other words, he will be a man of character, giving no occasion for the enemies of God to blaspheme (2 Sam. 12: 14).

THE FINAL TEST OF THE GOD-APPROVED MINISTER

First, that he reaches the outside unchurched people, and induces them to attend the services. It is almost impossible to win people to Christ unless they can be won to the house of God.

Second, in this test is that sinners are converted through his ministry. Among the tests that John Wesley put to those who felt called to preach was,

"Have they any fruit? Are there any convicted or saved through their ministry? If so and they have ordinary gifts, as well as grace, we may conclude that they are moved of God to preach His Word."

Third, are believers led into the experience of "perfect love," or "entire sanctification"? God has given the ministry "for the perfecting of the saints, for the edifying of the body of Christ, 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." It is evident that God has raised up the Church of the Nazarene, as He did the early Methodists, to spread scriptural holiness over these and other lands. Truly the world is our parish, and if we fail we shall lose our commission. Therefore we must maintain a God approved ministry.

Fourth, "Is the Church built up in that "holiness without which no man shall see the Lord?" It is one thing to lead people into the definite experiences of the new birth and entire sanctification, and quite another to build them up and establish them unblamable in holiness.

We are not placing too much emphasis upon these definite experiences, but there is danger of our not giving enough attention to encouraging our people to grow in grace, and to develop those finer graces of the Spirit that they may attain that high type of holiness that is taught in the New Testament, which is our ideal for a holiness church. If these four results are in some measure realized in any man's ministry, we may safely conclude that he is a God-approved minister of Jesus Christ.

The Type of Evangelism Needed*

Holland London

IT IS evident that something is needed throughout this nation and the world. This is universally believed by all classes and creeds. A five-cent magazine with more than a million circulation said in the issue of January 1, that statesmen are saying that unless men make what they call "spiritual values" the basis of society, civilization as we know it is doomed. These spiritual values are well known to the genuine Christian. They cannot come to civilization without what we call "a changed life," and what John Wesley received when his heart was "strangely warmed."

The late Billy Sunday said a little while before his passing that after preaching to eighty millions of people, he believed that the church world is at the lowest ebb spiritually that it has been since the dawn of civilization. Gipsy Smith, the world renowned evangelist, whom Lloyd George of Great Britain considered the only man spiritually worthy of sending with the boys before they "went over the top," in the late World War, said, that the reason he had been compelled to resort to the card system in his revivals, was because there was not enough spiritual power in the churches to deal with seekers in any other manner. This statement, coming from the man who is now in his 34th tour of the United States, is enough at least to provoke thought.

That something is needed is shown in the fact that our own country last year spent fifteen billions of dollars for crime, with three and one-half million criminals listed, who committed fourteen million petty crimes and one and one-half million major crimes during the past twelve months. Sixty thousand churches in our own nation did not have a convert last year, and it is said that there are more heathen throughout the world today than there have ever been before. I do not think it is necessary to go farther to show you that a revival of religion is an absolute necessity in order to save our civilization

and to bring light to the millions who today sit in darkness. The prayer of the prophet is timely: "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

First, the type of evangelism needed is that which is heralded by a true, God-called, divinely commissioned, fire-baptized ministry. A national or international revival will reach no farther than the type of ministry back of it. Camouflaging here will not get us anywhere. It has been ordained by the foolishness of preaching to save them that believe, and one great reason why we are in the present condition is because of a weak, vacillating, backboneless type of ministry throughout the nations. Great preaching has always brought an awakening. The country was rotting to the core when Luther came with his message. The Church was at a low ebb when Wesley leaped upon his father's tombstone and declared that "the world is my parish."

The Apostle Paul looked upon the ministry with great pride. He said, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." Gladstone, the "Grand Old Man" of England, said to his son, "If God calls you to the ministry, do not stoop to be a king." A minister is an ambassador representing another country; and how easy it is for one country to get into trouble with another country if the ambassador is not true to his trust, loyal to his duties, honest with the country he represents, and faithful to the task placed upon him. Oh, what a different story we would have to tell throughout the nations today if only God-called ministers would have stood on their feet, denounced sin in public and in private, called the Church unto holiness, cried aloud and spared not!

Second, the type of evangelism needed, is that which brings a change in the lives of men. Dr.

* Paper read at the Superintendents' Conference in Kansas City, January, 1938.

Stanley Jones says that the Beatitudes, far from being impractical, are the only rules whereby a permanent society can be built. These Beatitudes deal with "being." A man must first "be" before he can "do." Nine millions of new church members added to our rolls in our own nation in the past decade. Have they been changed? Does the Christian religion separate them from the world, cause them to give of their means to support the gospel? Have they given up sin and denounced the world? Are they new creatures in Christ Jesus? I trust so. Evangelism that does not stress genuine repentance, restitution, holy living, will have but little to conserve.

Third, the type of evangelism needed is that which lays the "axe at the root of the tree," and strikes deep at the sin principle. When our sainted founder, Dr. Bresee, was elected to the superintendency of a church in a sister denomination, the one agreement was that he could call in holiness evangelists and have revivals across the state of California. He sent for McDonald, Inskip and others; and in twelve months had five thousand people converted and sanctified on his district. Brethren, it is time now to strike for a world-wide sweep of holy evangelism. Preach holiness of heart and life, out of a burning heart, love, weep, denounce, reprove, rebuke—and I am as sure that God will honor such a movement, as I am that I speak to you today.

Fourth, the type of evangelism needed is that which has a world-wide vision. When Henry Ward Beecher was asked what he would do if called to a church that could not pay its debts, or repair its building, he replied by saying that he would preach a series of sermons on "World-wide Evangelism." He was called to such a place and did exactly as he said; the debts were paid, the building was repaired, missionaries were supported from his congregation, and his ministry was felt around the world. Brethren, it is no time now to retrench. Like one of old, "Speak unto my people that they go forward." No time now to beat a retreat. We are just in the morning of our great church, and as has been said, "The sun never sets in the morning."

Fifth, the type of evangelism needed, is that which gives special emphasis to the saving of youth. A crusade in all our mission stations, and in our home churches for the saving of youth before they go far into sin, is one of the greatest types of evangelism that could possibly come to the nations of the earth.

There are two laws in baseball: First, give all attention to the man on third base, and see that he does not make it home. But, in late years, it is said that special stress has been given in not permitting the batter to reach first base; for if he gets to first, there is a possibility of his getting around to score. Let us center our religious forces on not permitting the child to get started to first base in the sinning business. Seventy-five per cent of Christian people were saved before they reached their majority years. Then why not give more thought to Christian evangelism, build bigger Sunday schools, save our own youth while they are sav-

able, for someone has said that if any church does not save its own young, how can it hope to save the world?

Sixth, the type of evangelism needed is that which comes from an awakened laity. It is said that only twenty-seven per cent of the Church world pay the obligations for carrying on church work. Gibbon, the historian, said that the zeal of the early Christians in giving of their time and money was such that by the time of the second century, one-twentieth of the Roman empire was won to the Christian religion. Green, the historian, declares that the laity of the early church was so stirred that every town and hamlet and village was infected with the Christian disease. Oh, for an awakened laity! A group of Christians throughout the world who give of their time, money and effort, to bring the gospel of Jesus Christ to those at home and abroad.

Seventh, the type of evangelism needed is that which brings hope. Let us preach a gospel of hope, cheer, peace and prosperity. I know things are in a serious condition, but the gospel of Christ is able to reach any condition, anywhere, under any condition or circumstance that comes in life. Jesus came that the people might have life and have it more abundantly.

The early Christians had such an experience. They were sawn asunder, boiled in tubs of oil, hanged with their heads downward, persecuted, hunted like the animals in the forest, but they did not whine nor complain. If ever a religion was needed for the peoples of the earth with hope, victory and assurance of the life which now is and that which is to come, it is now. Thanks be unto God who giveth us the victory through Jesus Christ our Lord, He is able to keep that which we have committed unto Him, against that day. Nothing shall come to us but that we are able to bear. All things work together for good to them that love the Lord, to them who are the called according to His purpose. Brethren, that is a gospel worth living for, fighting for, sacrificing for and dying for. Let us herald it from the pulpit, the press, the radio, take on new territory, wage campaigns at home and abroad; sing it, live it, tell it wherever we go.

Every home in our districts should be visited, every convert sought and urged to come into the church. It should be said of us throughout the world, "Behold, how they loved one another." There should be a solid front on evangelism throughout the nations of the earth. This is our only task. We are not to build great church structures—our ministry is to save the world.

As long as men eat bread, bakeries will be needed. As long as men are sick medicines will be in demand. As long as men need shelter, houses will have to be erected. As long as operations must be performed upon human bodies, hospitals and doctors will be in demand. And hear me as I say, that as long as sin is in the human heart and homes are broken, human character wrecked, lives blasted and there is a heaven to gain and a hell to shun, evangelism, world-wide, will be our task as the Church of the Nazarene.

Trivial and Momentous Truths

J. J. Steele

WE heard a minister say the other day that a sensible person would hardly give much time and thought to planning a wheelbarrow ride through the back yard as one would who is anticipating a flight across the Atlantic. The statement is worthy of thought.

We thought first of our own misplaced emphasis in preaching. Much harm has come to the kingdom by magnifying the trivial and minimizing the momentous. Some truths are important enough for mention while others should be spoken with tremendous fervor. The concepts of whole congregations have become so warped by misplaced emphasis that they can sleep through a sound gospel message freighted with momentous truths, and go wild with enthusiasm while the speaker rants and fumes on such trivial subject matters as neckties, women's hosiery, gold watches, etc., etc.

The writer confesses embarrassment over the vehemence and excitement he has put into denunciations of tobacco users, lodge members, worldly dressers, etc., and the seeming powerlessness of his sermons on "Perfect Love" and kindred subjects. The enthusiastic response of most congregations to denunciatory harangues is a temptation to all preachers to neglect the momentous in favor of the trivial. It is true, some things need to be said, but other truths need to be said and heard with tremendous interest.

A campmeeting congregation here in Missouri went wild with excitement while the preacher waxed so eloquent in preaching that he had the women jerking the lace from their clothing, combs from their hair, and the men removing their neckties, amidst shouts of apparent joy and religious ecstasy. It was talked of as the greatest sermon many had ever heard. The subject matter was even ridiculous, but its reception was momentous. The same congregation would have departed disappointed after a message on the "Thirteenth Chapter of First Corinthians," no doubt. The responsibility for such a condition is on the preacher himself. If he had preached with the same enthusiasm on momentous matters the results might have been the same.

The people usually respond to the emotional temperature of the preacher or singer. If he waxes warm over trivialities the people do likewise. Thus their emotions are trained and their minds set in certain molds of thought while they learn to value the less important and ignore the all-important. They are fed so much on light food they have no appetite for solid. Some preachers and many teachers just cannot, or will not, dig out solid things for the people, and so cover up by taking a different text to garnish the same trivialities week after week.

To illustrate: in the historical statement of a certain local church there is a note about a great altar service in the early days of the congregation. It is said a large crowd swept to the altar while the

song, "A String of Empties," was being sung. Later one of the General Superintendents was called there as evangelist. His preaching was of the best, but he could hardly get a hearing. The reader may draw his own conclusions.

Whole denominations have been split asunder over trivial matters about dress, musical instruments and kindred matters of no more consequence. The people were earnest and sincere Christians. It is a simple case of magnifying the trivial, until it becomes momentous to a maladjusted conscience. Conscience, being a creature of education, has been the victim of misplaced emphasis to the extent that multitudes of good Christians have made themselves ridiculous in the eyes of sensible people. The pity is that these souls feel they are martyrs.

A case in hand: a certain father in Kansas believes so strongly that men should let their beard grow that he would not let his own son preach in the community church, or remain in his own home, because he had cropped his whiskers. The old father had been taught from his youth it was a disgrace for a man to shave.

But we have known revival meetings to fail and great harm done because a Christian worker was not dressed to suit certain ones in the church. The preacher had held certain ideas before the congregation so strongly so often that the people could not see anything but that irregularity in the dress of the evangelistic worker. Souls were lost, the work hindered, and harm done because of misplaced emphasis on trivialities.

Leanness of soul follows misplaced emphasis in preaching and teaching. It is a trick of Satan to fill our minds with little things and thus deprive us of great blessings. A preacher may thrill me with oratory about trivialities, but the man that compels me to listen to momentous truths can bless me and feed me. "Words fitly spoken are like apples of gold in pictures of silver."

"Joy"—"Endured"—"Cross"

In Hebrews the author wrote thus: "Who for the joy that was set before him endured the cross." To write those two ordinarily contrasted words, "joy" and "endurance," in close relationship thus and fix them in an unbreakable position in the supreme life at its supreme moment is a matter for world attention. Could I ever make bold to think of the cross with the idea of joy as explanation? Yet this is exactly what Jesus Christ did when He arose to the infinite interpretation of it and wrote a word that in ordinary life is favored in light-hearted experience in the blood-red terms of endurance.—MERTON T. RICE.

Brevity of Speech

W. W. LOVELESS

TEXT—*Let thy words be few* (Eccl. 5:2).

BREVITY of speech is a very commendable trait for all of us to practice on almost all occasions. This should be practiced both in speaking and writing. Who of us that has not been bored and disgusted by the "long-winded," verbose individual who would talk a lot, and say little or nothing? Newspaper men dislike long articles and the public will read a short one in preference to a long one.

Happy is the man who can tell, or write, a lot of interesting things in short, concise, pungent sentences. He will never lack for hearers or readers. Many a public speaker has failed to win his objective, because he tired his audience with long drawn arguments, deductions, conclusions, etc.

It is said that an old man noted for his tediousness in speaking started his speech to a company of children as follows: "Children, I hardly know what to say to you on this occasion." One bright little fellow called out, "Say 'Amen,' mister, and sit down."

Bill Nye and Mark Twain were both to speak to a crowd one time. Bill was the first speaker and he started his speech by saying, "Now, I will talk to you until I get tired, and then Mark will talk to you until you get tired." Perhaps Bill stated a greater truth than he knew, when he expressed this bit of wit. I have sat in crowds that were to be addressed by two or three speakers, saving the big man for the last. But before he would get to speak, the others would tire the crowd out by their long speeches, and perhaps take half the valuable time that the big man was supposed to have. I do not want to be too personal, but I have seen such things happen in our own Nazarene camps, conventions, churches, etc. I have heard someone who was supposed to introduce the speaker take so much valuable time that it reminded me of the shortest poem I ever read. The title of the poem is much longer than the poem. Here it is, title and all.

(Title) *The Great Antiquity of the Microbe*
(The Poem)

Adam,
Had 'em.

As an example of brevity, the Bible takes only about 600 words to describe the creation of the world. It takes only about two pages to describe the greatest flood the world ever knew in the time of Noah, and the description is complete; and yet I saw a book of several hundred pages trying to describe the Johnstown Flood, and it was not complete.

Lincoln's great classic, his Gettysburg Address, is a marvel of brevity as well as its beauty of diction and depth of thought. But by this time the editor is thinking I ought to practice what I preach. So I will close this article with these verses:

*When you've got a thing to say;
Say it! Don't take half a day.
When your tale's got little in it,
Crowd the whole thing in a minute.*

*Life is short—a fleeting vapor—
Don't you fill the whole blank paper,
With a tale, which at a pinch,
Could be crowded in an inch.*

*Boil it down until it simmers;
Polish it, until it glimmers;
When you've got a thing to say;
Say it! Don't take half a day.*

—AUTHOR UNKNOWN.

The Christian faith, according to the Epistle of James, is a working religion. Not a religion of works, but one that reveals itself by works. It is, therefore, more than a body of beliefs, though belief is necessary; more than a system of theology, though systematic theology has its essential values. Christianity, in Paul's expressive phrase, is a faith that "worketh by love." It manifests itself through our lives by inspiring us to loving service in the name of Him whose we are.—*Christian Observer.*

Ramblings from the Roving Correspondent

THE R. C. (be he minister or layman, it matters not) is not a critic except in the constructive sense of the word. What he notes others do also and perhaps some with far less extenuation than the writer. Anyone after the least reflection listens to a public speaker, especially a preacher of the gospel, with forbearance and proper sympathy. His congregation sees him, notes his attire, his posture, his assets or liabilities of physique and physiognomy; they hear his message, evaluate its content, listen to his articulation, pronunciation, sometimes are impressed by his range or limitations of vocabulary. And last but not least, they "feel" or sense his spirit, his mood, his inner self.

Furthermore, a minister in his pulpit in contrast to most public speakers is functioning in only one department of his many sided calling. The successful pastor must be fairly competent as a business man and financier, a public relations expert, an amateur psychiatrist and what not.

All this, however, merely emphasizes that fact that there are a myriad of things working singly and collectively to inhibit a pastor's influence. Therefore it behooves the man of God to take heed as to his appearance, posture, choice and handling of words, methods of one kind and another, lest unkindly and unsympathetic criticism vitiate in any degree his usefulness.

The foregoing was started as an introductory paragraph and here it has developed into an article.

So we defer the practical application until next month.

Open Letters to a Young Minister's Wife

By a Minister's Wife

NUMBER THREE

DEAR ANN:

I am sorry we had so little time to talk confidentially when we were at the Preachers' Meeting last month because there were some things I wanted to discuss with you that are really hard to express in a letter. However as we did not have the desired opportunity I will do the best I can, just to begin where I left off in my last letter and suggest a few other ways in which I believe a minister's wife can make very real contributions to the effectiveness of her husband's ministry.

In order to qualify on one of these points she will have to be able to do something that few people can do. That is, she will have to have the ability to view impersonally or objectively one whom she loves. In other words a minister's wife should try to see her husband as he appears to other people. I think you have already learned, Ann, that there is hardly any calling that a man can follow that subjects him to so keen a public scrutiny as that of a minister. Both his public and private life are considered proper targets for criticism. But the criticism of the public is seldom constructive. The people in the pew will go home and talk over the minister's defects and peculiar mannerisms but they seldom will have the courage to go to the preacher himself and tell him what they do not like about him. To be sure, the criticism often gets back to his ears in a distorted and much embellished form but if it is purported to come from someone that he knows is not his good friend anyhow, he will discount it accordingly. Those who admire and appreciate him overlook his faults just as you do. But to strangers and to those who are antagonistic, his little oddities and unpleasant mannerisms are magnified until they constitute a real hindrance to any possible appeal he might make to them. This would not matter so much if it just affected the minister's personal prestige but it matters tremendously because it affects his influence with men for God. If people do not like a man's ways or his manner of preaching they will not often be edified by the gospel he preaches. And thus if he does not learn to correct his shortcomings he will, in a measure at least, defeat the very purpose of his ministry—the winning of men to Christ.

Now I do not mean, Ann, that you are to try to make John over to suit the public and I certainly do not want you to even be conscious of any failings he might have if it should make you think any less of him as your husband. But there is no one in the world who can be so helpful and kind a critic to him as you can, and as I have said before, no one else will be. As I have heard said

by one of our General Superintendents, "Even his District Superintendent is not likely to tell him what others say to his discredit for he has probably tried to do this with some men and found out to his sorrow they thought he was finding fault with them or perhaps had a grudge against them." So you, my dear, are the only one that your husband can be sure has no ulterior motive in offering criticism about anything that he does. I do know that there are a few good men that because of an extreme inferiority complex or some other human weakness cannot take criticism from anyone, not even from the one who loves them best. But such a man must just blunder along and find out as best he can why his work as a minister is not more acceptable. That preacher is fortunate indeed who has a wife who loves him and understands his make-up well enough to tactfully and even humorously point out his weak spots and help him overcome them.

There are so many little habits that a preacher may acquire that it will be a good thing, Ann, for you to watch John while he is still young and nip in the bud any really serious ones you may see cropping out. I might say, though, that I have seen some inoffensive eccentricities that really have endeared a man to his congregation because they made him seem more human. So be discriminating, dear, and do not become hypercritical. And I certainly would not advise being as drastic as was Mrs. H—— after vainly remonstrating with her husband about plunging his hands into his pockets while preaching, she finally got desperate and sewed up the pockets. The next Sunday morning, the poor man shoved both hands downward with characteristic energy only to have them fly past their usual refuge with a ludicrous gesture. He was so upset that he lost his train of thought and his sermon was a failure. Mrs. T—— was a little more tactful in dealing with a ridiculous habit that her husband had unconsciously acquired. "What smells badly up there in the pulpit," she asked. "Why, nothing," answered Brother T—— with mild surprise. "Why?" "Well," she said, "I thought there must be something because you just grab your nose and hold it every little while when you are preaching."

There is one thing that I feel I must say right here to guard against giving the impression that a preacher's wife ought to give him unlimited advice about everything. It is my firm conviction that there is a "holy of holies" in a minister's life where even his own wife dare not intrude. In that sacred place he must be guided by God alone about certain matters. One of these is his call to preach, another is *what* he is to preach and still another *where* God wants him to preach. A minister's wife who presumes to dictate or even advise very definitely in these matters is "putting her hands on the ark." I heard of a minister's wife one time (not in our denomination, however) who used to peruse her husband's written sermons and delete everything she thought might give offense to important

members of the congregation. No sanctified woman would do such a thing, but I can see how under certain circumstances she might be tempted to think that the ark needed steadying and that she was the one to do it. I have seen in our own ranks a few preachers' wives who have practically eclipsed their husbands' leadership. And it is my humble opinion that if the people of any church call a man to lead then they have a right to resent it if he seems to be dominated by his wife's opinions instead of being free to follow his own God given leadings and intuitions.

Excuse me, Ann, that is all unnecessary so far as you are concerned, I know, but some things I have seen along this line have been a real lesson to me and made me afraid of going too far even in giving advice. Then, too, experience has taught me that sometimes when I thought my husband was making a mistake in choosing a certain topic for a sermon or pursuing some course of action in dealing with a given situation that God was unerringly leading him and I have been thankful many times that I have not influenced him in his decisions. As long as I know he is conscientiously seeking to know the mind of God about those things of major importance, I am willing to trust God to lead him and overrule any mistakes he may make. But I never hesitate to tell him if he makes a grammatical error or adopts an ecclesiastical whine or gets long-winded.

Before I close this letter I want to offer one more suggestion that is really hard for any woman to follow and that is, do not tell your husband everything you hear. He will be better off if he does not know some things. You know by this time that after you have been in a place for a while, the history of about everybody in the church finally gets to your ears whether you are willing to hear it or not. If you can protect your husband from knowing all those things (unless there is some good reason why he should know them) he will be much more free to preach the truth as God gives it to him. If he knows too much about his congregation it is bound to unconsciously affect his preaching. He will either be tempted to refrain from being outspoken about some things for fear of seeming personal or on the other hand he may be unduly influenced by his knowledge of facts and "rub it in" too hard. That is why an evangelist has such a great advantage in preaching. The congregation does not resent many things an evangelist says that would offend them greatly if said by their pastor. So if you want John to be able to preach to his people without embarrassment just keep as many unsavory things from him as you can, unless it is something he really should know in order to avoid difficulties or to help the people involved. Your own judgment will guide you there.

It will be better, too, if you do not tell him all the unkind things people say about him. He will hear enough anyway to keep him on his knees and give him plenty of practice in "praying for those who despitefully use him." Above all, if you can

avoid it, do not tell him if people are unkind to you. I once heard one of our prominent officials relate that in a certain place where he lived he had a neighbor who persisted in annoying this official's family when he was away from home. Whenever he came home his wife would unburden her heart and tell him how mean this man had been. It proved a great trial to him. One time when she was pouring out her woes, her husband shocked her by saying, "What do you want me to do, get a gun and shoot him?" On hearing her emphatic negative he said something like this, "Then let us make a solemn covenant that we will not give the devil a chance to tempt us by telling each other about the mean things people do to us. Let us just trust God to deal with those people." I never forgot that but I am afraid I have not always remembered to heed the advice, though I wish I had.

I hope this long letter has not been tedious, Ann; there are lots of other things to be said on, "How to be a good wife to a minister," but I am afraid if I attempted to exhaust the subject it would exhaust you to read it. Anyway, I think we have given the preacher himself plenty of attention, so in my next letter we will talk about the minister's wife herself.

Your devoted friend,

HOPE VINCENT.

Have you become discouraged? Have you allowed something to keep you from being what you know you should be? Have you allowed depression or disaster to make you lose heart and to slacken your effort? If so, remember the Word of the Lord, "That no man take thy crown." Be diligent, in season and out of season. Be faithful in the face of storm, as well as in times of sunshine, for if there is "no battle, there will be no victory; no cross, no crown."—SELECTED.

The Keeper of the Bridge

Through neglect the man who kept the gate at the bridge failed to do his duty in time and the train went into the river with the many on board. It is said that he lost his mind and was committed to an institution for the rest of his life. No wonder.

But is it only gatekeepers who bear great responsibilities? Certainly not. Here we are moral beings, hastening on to the judgment. About us are multitudes of others on a like journey. Some are very close at hand. Of some it can even be said that as we go, so will they. And they are to be saved or lost forever? Yes, that is the teaching of His Word.

So each one has "a never-dying soul to save, a God to glorify." And others that he should save—just as many as possible.

The responsibility is enough to drive us to an unbalanced state of mind except as we remember that He will not require of us more than is reasonable, and He remembers that we are "as dust."
—*The Free Methodist.*

GENERAL CHURCH PROGRAM

General Superintendents' Easter Offering Announcement

THE General Superintendents earnestly request all of our District Superintendents, our pastors and our splendid laity to observe the coming hallowed Easter occasion in behalf of a great Love Offering for the church's World-wide Evangelistic Program. Let us honor the resurrected and living Christ with our gifts.

One of the prime necessities for holy living is generously to open our own salvation touched hearts with tithes, offerings and gifts for the spread of the holy faith of full salvation to others who, as yet, have had no opportunity to accept its glorious deliverance from sin.

In this respect our noble Nazarene constituency has ever been eager to excel. When financial emergencies have threatened the success of the Nazarene World-wide Program, or funds have been lacking to protect and care for its retired veteran ministers and their widows, all that the church required was to know the needs, and it has eagerly and generously responded.

Our successes in winning others to Christ and holiness have been so blessed of our heavenly Father as to create a genuine embarrassment by placing added and pressing needs, opportunities and responsibilities in our hands. The coming Easter Love Offering is greatly needed. True, 'tis needed to replenish the General Treasury which has financed the church's extensive World-wide program of Evangelism; but it is also needed to provide training schools and support for a far-flung native Nazarene ministry, in order that the good cause can be, in a short time, more widely disseminated to the hungry thousands looking to us for the Bread of Life.

Let all our Nazarenes concentrate in earnest prayer, in unitedly observing Resurrection Sunday, and in joyously forwarding their consecrated means to the General Treasurer for the Easter Love Offering, that we may see additional thousands won to God. This will be an unanswerable argument to unbelievers and rejecters, and will show to a materialistic world that our Lord Jesus Christ, who saves and sanctifies His Nazarene people, is marching on to more extensive conquests.

THE GENERAL SUPERINTENDENTS.

The Easter "Love" Offering

Easter is the anniversary of our Lord's resurrection. It comes late this year, on Sunday, April 17. It has been our custom for several years to commemorate Easter with an offering to the General Budget. This year it is our desire to make it

a love offering. We want our people to give, first, because they love Jesus, and secondly, because they love a lost world. If we love Jesus and a lost world, we shall not consider any task too great to undertake.

Plan for a Great Easter Service

As pastor, prepare a message suitable for the occasion. Arrange for special music and singing. Get out some special advertising. Seek to pack your building. In some places a combined service can be planned, having the Sunday school and morning worship in one great service. When the folks come, give them something worth while. Sometimes the pastor can arrange for a baptismal service and there is never a better time for receiving a class of new members into the church. Pray and plan to make this one of the great services of the year.

Pray for the Easter Love Offering

This is one thing you can do. Of course we do not want you to substitute praying for giving. That is, if you can give, we want you to do it and at the same time pray that God will arouse our people and cause them to give liberally to this Easter Offering. If you are so situated that you cannot give an offering, it may be that you can double up on your praying. We are in a battle. This old world can get money for every project, many of which have a tendency to damn the people. Here we are praying and pleading for an offering so that we can go out on a salvation crusade. We need 50,000 Nazarenes to besiege high heaven in behalf of this offering. If you are a pastor, do your best to enlist a number of your people into an Easter Prayer Band. Pray for a mighty outpouring of the Spirit and a great offering.

"It Can Be Done"

We do about all that we want to do. We find some way to do a thing when we want to do it bad enough. If we really want to go to church, we will go. Relatives may come, but we will either take them with us or leave them at home. We must go to church. If we really want to go, the weather will never be too bad. It may be raining torrents or the snow may be eighteen inches deep, but we will go. Why? Because we want to go. We as Nazarenes, can give the largest Easter Offering ever given in the church. Do it not for the sake of a big offering, but do it for the sake of souls. Do we really want to do it? If one-half of our pastors and people want to do it, it will be done.

Preach on Missions

You will never get people interested in an offering unless you give them some information. Tell them the purpose of the offering. To secure an offering it is going to be necessary to create an atmosphere for giving. Help them to see the needs on the fields. Show them how they can invest in souls and the dividends they will receive in this life and the life to come. Preach missions until your people become missionary minded.

Give According to the Needs

The Bible has much to say about the tithe. Personally I believe in the tithe and believe it is the least that we can give and measure up to God's requirements. However the tithe is not enough for our day. The Jew under law was required to give the tithe. While we are still under the law to a degree, we are living in the age of grace. When this dispensation was ushered in, with the coming of the Holy Ghost, "neither said any of them that ought of the things which he possessed was his own; but they had all things common." We find that the members of the early church became possessed with the idea that they were not owners but possessors. That made them stewards and they gave according to the needs of the day. The tithe was not sufficient then and it is not sufficient now to meet the needs. They gave liberally and hilariously because "great grace was upon them all." It looks like grace had something to do with their giving. Great grace helps people in their giving.

Give According to Your Blessings

People have different standards by which to determine the amount of their giving. Some give just the tithe and not another penny. Others give according to the needs and that is good, but why not allow your blessings to enter into the case. Looks like one's blessings should have something to do with the amount of his giving. We as Nazarenes, are a blest people. Only a small per cent of our people are on relief. Even those who need material aid, probably have good health and enjoy the privileges of a good church. We have so much. How thankful we should be. The Lord has been so good to us. For all the temporal and spiritual blessings, it looks like we should give and give liberally to get the gospel to those less privileged than ourselves.

The Primary Reason for Giving

There are a number of reasons for giving to missions but the first and most important is Jesus Christ. We may try to sidetrack other reasons, but we do not get by the cross and the Christ of Calvary. He gave Himself for a lost world and bade His followers to carry the gospel to all men. He told them to pursue the task to the end of the age. If we fail, we do not fail the church so much as we fail God. We must not fail Him. We must

give for His sake and for the sake of the cause for which He died. When we give, let us give because of Him; the One on the middle cross.

Home Missions

A generous Easter Offering will help us in our home missionary work. At our last General Board meeting many were the calls from home mission districts, pleading for money with which to strengthen small churches. Some wanted money to buy tents and put on campaigns with the object in view of establishing new churches. There are open doors on all of the districts. The opportunities become a challenge to us as a church. People in many places are calling for us. In the next few years, we should plant another thousand churches in the United States and Canada. This is a part of our task. Keep this in mind that if you send in \$100 on the General Budget, that \$7.45 goes into home missions. What an opportunity we have to spread scriptural holiness! We are gaining ground, but we will do more if our people will give us a great Easter Offering.

The Veterans of the War

A generous offering from you on Easter Sunday will help our worn-out ministers. Five and one-half cents of each dollar goes to help these brethren who cannot help themselves. In many of these cases the small check each month keeps bread on their table. There is no doubt that some of them should have more, but what we are able to give often proves a life saver. They are surely entitled to all they receive. Many of them have given a lifetime to the ministry. When in their prime they were unable to save for old age. They now need help and we can help by giving to this Easter Offering. If we receive \$50,000, it will mean that the old ministers will come in for their share, which will be \$2,750. Are you not glad that we can help these veterans who have labored so faithfully in other days?

Our Failure Means Lost Souls

What a responsibility! Who can fathom the extent of it? We cannot say that the work will be carried on anyway. No other church is going to do our work. If we fail the work will go undone. We are directly responsible for millions of souls. Other churches are not wanting more territory. No one wants our task. Have we made it clear? If we do not do our best, it looks like their blood will be on us. We as Nazarenes do not want to be responsible for lost souls. Therefore we must not fail God and the church at this time.

Those Depending on Us

In the homeland must hold the ropes. The missionaries and native workers are depending on us. We must not fail them. The missionaries have been appointed and sent to the field by the church.

We have taken on the native workers and have promised them food to eat and clothes to wear, the bare necessities of life. Both classes of workers are indispensable. They have been called to this work. Who would think of failing these faithful servants? They are our representatives on the far-flung battlefields. We told them to go, promising that we would remain at home and support them. They are fulfilling their part of the contract; doing their best. Let us see to it that we do not fail them.

A Special Prayermeeting

This service should be during the week, following Sunday, April 3. In the most of our churches this special prayermeeting will come on Wednesday, April 6, and in a few churches it will come Thursday, April 7. Yes, have a service in the interests of missions. Read an appropriate scripture lesson and get the people to praying about the offering. Such a meeting will arouse interest and stimulate faith. They will then have ten days in which to get their offering together.

Do Not Make Excuses

It does not take much of a man to make an excuse. It is one of the easiest things to do. A person without a spark of grace can make an excuse. If you want an excuse for not helping with the Easter Offering, you will not have to go far to find one. For Jesus' sake do not join the crowd. It always pays to line up with the other crowd; the crowd that does something.

To Succeed, Co-operation Is Needed

If only a few give co-operation we are sure to fail in this offering. Were we dealing with only one hundred people the task would be easier. Instead of one hundred, there are 140,000 involved. We feel fairly confident of the support of the District Superintendents. They compose only a small class. The pastors make up the next class. Here we have approximately 2,300. Pastors, we surely need your help. Do not make excuse. Do not think it will hurt you locally. The fact is, it will be a blessing. You cannot succeed locally without God. He has promised to stand by the church as long as the church helps to carry out the Great Commission. If you will co-operate with us the chances are the laymen will do their part. Keep this in mind. We will succeed in proportion to the co-operation that we give one another in fighting the battles of the church. We are going to battle. Let us stand by each other.

Some Things Needed

We are sure that our people will be glad to know of some of the needs. We begin with the support of more than one hundred missionaries and this is fol-

lowed with the support of 477 native workers and Bible women. Another item is the mission expenses and this is no small item. Then we have our hospitals, dispensaries and the Bible Training Schools. The latter are most essential to our work. The young men and women must have training in order to succeed in the fields as pastors, evangelists and teachers. Our mission property, worth nearly half a million dollars, must be kept in repair. The taxes must be paid. Where we do not own property we are obliged to rent. Missionaries finally wear out and we lose some by death. We must equip and send out new missionaries. This all entails a great expense. Transportation to and from the fields is a large item of expense. This will give you some idea of our needs.

One Dollar a Member

That is a worthy goal and especially when one considers the use to be made of the money. We know of one of our leading churches that plans to raise at least one dollar a member. If you have a church of one hundred and fifty members, that would mean at least \$150. We need at least one thousand churches to fall in line. Such a concerted effort would cause heaven to rejoice. It would mean so much in getting the gospel to those who grope in darkness. Will your church be one to send in at least one dollar a member? Some may not be able to give that much, but there are good people who can pay for themselves and four others.

Plan to Do Something

Make your plans to take an Easter Offering. Begin at least three or four weeks prior to April 17. Not only make an announcement but talk to your people concerning the matter. Tell them of the importance of taking an offering and the many needs. Preach a sermon on "Giving" and another sermon on "Stewardship." Send for the poster and envelopes. Secure enough envelopes so that you can give every member and every Sunday school scholar an envelope. Build up the offering by calling on some of your members and friends. Get them to tell you, if possible, how much they will give on the morning of Easter Sunday. Pray publicly for the offering and urge your people to pray. Plan to do something and do it.

The Largest Offering

We should eclipse anything that we have done heretofore. The great need on some of our fields calls for the unusual. We have not set any goal, but even to begin to do what should be done we should have \$75,000. If our people could only visit the fields; see the needs and also the possibilities that are ours, there would be no trouble in getting the above amount. If you think that we are asking for a large amount, remember that the Lord has bidden us to ask largely.

A Beautiful Poster

A colored poster has been prepared. A copy is to be sent to every church. Please post it in a conspicuous place. Call the attention of your people to the poster. It will give you suggestions for two or three short talks. The poster itself will carry a message. All this will help you to prepare the way and create an atmosphere that will be conducive to liberal, whole-hearted giving. If you do not get your poster, be sure to write us. We are anxious that you have one.

Free Envelopes

We are sending out to all the pastors a sample envelope. This envelope will be a great help in gathering the offering. We are also enclosing a postcard to use in ordering the envelopes. Secure your envelopes so that you can distribute them two or three weeks prior to Easter Sunday. Order enough to give one to each family and keep in mind that some families will want several envelopes. Order so you can supply the Sunday school. Take time on Sunday, April 3, to talk to the boys and girls about the need of the offering and what can be accomplished. Many of the scholars will want envelopes. We should have orders for not less than 150,000 envelopes.

Send the Offering to the General Treasurer

Send the offering to the General Treasurer, M. Lunn, 2923 Troost Ave., Kansas City, Mo. As Easter comes late this year, we want to urge you to remit the offering at once. Only two weeks intervene between Easter Sunday and the close of the month, which is also the close of our fiscal year. Money to be applied on the offering must be in Kansas City by Saturday, April 30. Please see that it is in the hands of M. Lunn by that date. A receipt will be sent to you for the amount of your offering and the entire amount applied to the General Budget, unless otherwise designated.

Department of Church Schools
 E. P. Ellyson

DO YOU PLAN A VACATION BIBLE SCHOOL?

R. R. HODGES

ARE you planning to have a Vacation Bible School in your church this summer? Do you realize that in one school of four weeks you can supplement your Sunday instruction by an amount equal to more than a full year in Sunday school?

The Vacation Bible School also offers an opportunity for continuous teaching. In a school lasting three hours each morning for five days a week you have a splendid opportunity for continuous work.

There is not the rush to crowd all the activities into one hour of time. The children may be led through various forms of expressional activities to put into effect in their lives the facts and attitudes learned.

The Vacation Bible School offers an excellent opportunity to reach many unreached children. Many children who do not attend Sunday school become enthusiastic Vacation Bible School students.

Here are some comments on the values received selected at random from a survey recently conducted among our churches who reported Vacation Bible Schools last year: "Broke down prejudice against church"; "Thirty new families reached for church with the members finding Christ"; "An increase in attendance in Sunday school. Parental interest in our school, too"; "Better knowledge of the Bible, resulting in a number of this group being converted since the school. A vision of religious education for the youth in the church. Attendance increase even in the summer months"; "Excellent work for otherwise idle hands, helped attendance and Bible knowledge." It looks like any pastor ought to be vitally interested in a program that brings results like these to his church.

The administration of a Vacation Bible School is not difficult. Usually enough volunteer helpers can be secured for the leadership. The cost is not prohibitive even to the smaller churches. The children are ready to come. Now is the time to make your plans. Select your supervisor and helpers. Organize a Leadership Training Class on "Administration of the Vacation Bible School." We had 200 schools reported last year. This year we ought to double that number. For literature describing a plan and suggesting a course of lessons address the Supervisor of Vacation Bible Schools in care of this department.

GREEN HANDS

P. H. LUNN

NOBODY wants them! If you were a business man you would not advertise for inexperienced help and pay salaries to train men and women to conduct your business. You would refer the inexperienced applicant to a business college or a course of study. You do not want inexperienced teachers to instruct your children in reading, 'riting and 'rithmetic. You want your public school teachers to show their normal school diplomas.

Then why, in the face of all this, are we so careless and slipshod about our preparations for church and Sunday school service. If our public school teachers need training to fit them for school work, surely our Sunday school teachers must have training before they can attempt to lead our children in the paths of scripture knowledge.

Would it be unreasonable or extreme if we should require of our Sunday school teachers that they take a prescribed course of study and receive proper credits for their work before they attempt to teach a Sunday school class? This would not minimize the work of the Holy Spirit or in any sense

lessen our dependence upon Him. But let us be careful that we do not put the cart before the horse. Does not God in all reason and wisdom expect us to do everything that human hands and brains can do and then to humbly seek and in faith expect His blessing upon our labors that they may be fruitful to the salvation and edification of precious souls?

In a publication, "Fundamentals of Prosperity," by Roger W. Babson, the following statement is made: "If we want our children instructed in the fundamentals of prosperity, upon which their future depends, we send them to a Sunday school for a half-hour a week with the possibility of having them taught by a silly girl who does not know her work. In any event the parent seldom takes the trouble to ascertain the quality of the teaching." Perhaps this indictment would be a trifle far-fetched in the case of a majority of our holiness churches, but the fact is obvious that there is a sad lack of training and standardization in our system of supplying teachers for our Sunday school work.

Do we belong to the class of Christians of whom the Master said, "For the children of this world are in their generation wiser than the children of light" (Luke 16: 8)? If so can we reasonably expect to be included in the company spoken of in Daniel 12: 3, "And they that be wise shall shine as the brightness of the firmament. . . ."

At Publishing House Headquarters considerable time and thought have been spent in selecting the best books on the different departments of the church and Sunday school work. Much space has been given to advertising these volumes in our periodicals. From a purely business standpoint this is done at an absolute loss. Our margin of profit on these supplies is more than consumed by the work and space required to bring them before our people. But Publishing House Headquarters feel that their responsibility to the church is not faithfully discharged unless they seek out and present to the people such books as are needed by the different departments of the church, to help them to attain the greatest possible efficiency in the service of the Master.

The Publishing House is always glad to send a list of books that deal with any particular phase of church or Sunday school work. We are here to serve.

N. Y. P. S.
S. T. Ludwig

YOUTH'S SHARE

HARNESSING the N.Y.P.S. to the local budget might be a good title for this article, but it suggests something not altogether fitting for the thought I have in mind.

That young people do have a stake in the budget of the church, is obvious—that is, if we understand

the true relationship of the N.Y.P.S. to the local church. It does not follow, however, that the young people of the society should be "hitched" to the budget out of a sense of forced duty or obligation. I suppose it is better to be thus related than to be disconnected entirely, but it is not the ideal situation. There is a better way.

For instance, in the home where order, hospitality and love are interwoven to make the home pattern beautiful and effective, there will be prevalent that spirit of mutual sharing. Father, mother, brothers and sisters all sharing the responsibility of home management, makes for a spirit of consideration, unity and progress that cannot be fostered by any other means. This situation finds its counterpart in the church. We are all "labourers together with God." The various departments of the church are but tributary to it. Our various streams of activity but flow into the main channel of the church and there merge with it to give greater power and force to the church itself.

In this scheme of things the Young People's Society has its share of the financial burden of the church. To fail in recognizing this privilege would be detrimental to the welfare of the church and certainly very wrong training for the young people who are coming on to make up the membership of the church in days ahead. I know of a N.Y.P.S. where the executive committee meets at the beginning of each church year to plan for the per cent of the local, District and General Budgets they will contribute as a society. This society finds joy and romance thus sharing with other members of the church in the necessary plans and finances to maintain and promote it.

And why has this society succeeded? They have found love to be the impelling motive. Love for God, love for the church, love for one another as Christian members in the community. This unifying factor has bound them to the vital interests of the church and they have found a way to express this desire in action.

It is indeed fitting that the Nazarene Young People's Society shall participate in the Easter Love Offering. This presents another opportunity for the auxiliary organization to bring its strength to the main organization—the church. The wise pastor will foster and promote this relationship. The wise N.Y.P.S. president will welcome such counsel and organize his society for effective giving on that day.

Youth has a share in the program of the church. But let that share be dictated by love! Then passionate loyalty and devotion to Christ and His Church will follow as truly as dawn emerges from the darker shades of night.

"I wish to congratulate you because of the excellence of the first copy of the new PREACHER'S MAGAZINE. The splendid editorial "A New Era of Preaching" deserves special mention. To my mind nothing more timely could be proclaimed."—I. E. Hammer, Nebraska.

Questions Asked in the Preachers' Convention, August, 1937

These questions were prepared by Rev. P. L. Beals, then Superintendent of Nazarene India Missions, and were read to all the preachers present at our India Preachers' Convention. No doubt these questions will be of twofold interest to our readers; first as an indication of the thorough work being done with ministers on the mission field; and second, as a means of checking up on ourselves. Several questions definitely related to local conditions in India have been omitted.—MANAGING EDITOR.

How long has it been since your soul has really been blessed?

Do you get in touch with God in your devotions?

Do you have a set time for daily private prayer and Bible study?

Do you remain before the Lord until you are satisfied and until God has touched your soul?

Is your prayer and devotional life merely gone through as a duty and something to be hurried through as quickly as possible?

At this time are your prayers and thoughts mainly on yourself or for others?

Do you carry a burden for the lost round about you? Also for the spiritual needs of your own family and your relatives?

Do those of you who have children who have reached the age of accountability, speak to them about their souls' needs and try to get them saved?

About how much time do you average in prayers and devotions daily?

How much in study?

How much in your work?

Do you have a regular daily program and do you do all your work systematically? Or is it done as the notion strikes you?

Do you have family worship regularly?

Do you find it easy to yield to the temptation to lie around more than you know you should?

Or when you do go to your work is your thought merely to satisfy your conscience and get back home as quickly as possible?

Is your work one-sided? That is, do you divide up your time proportionately between personal work and actual preaching and tract and Gospel distribution; or is the tendency to do one of these to the neglect of the other?

Are you giving special attention to the Christians in your village and circle?

Do you make regular visits to their villages and homes?

And while there, do you have prayer with them and let them pray too?

Do you plan definitely and pray definitely for certain individuals who are especially interested?

Is your preaching accompanied with unction or power, or is it dry, formal and powerless?

Are you trying to lead the Christians in your church and circle into the experience of holiness?

How long has it been since you preached a definite sermon on holiness? About how many such sermons do you average each year?

Are you making your work evangelistic and trying to get people definitely saved in your regular services?

Do you have prayer bands or evangelistic bands in your church and circle?

Are you faithfully reading to your people our Church Manual from time to time? Have you personally led any souls to Christ this year?

Have you personally led any souls into the experience of holiness this year?

Are you definite in your testimony and in your preaching?

Are you careful about your daily living?

About debt?

About your relationship with women?

About money?

About keeping your promises?

About not making caste distinction or anything which might be taken as caste distinction?

Do your families live right?

Do your wives dress as becometh holiness?

Do they quarrel?

Do they help you in your work?

Do you keep your children in hand?

Or are they known in the community as children who do not obey their parents?

Are you careful and honest when making out your reports?

Also your money accounts?

Are you tempted to hide another's sin which you know should be known by those concerned?

On the other hand are you careful about gossip? Gossip may be true or untrue. If it is not necessary to tell it or if it does not concern the party with whom you are talking, this is gossip.

Are you living in harmony and love with your fellowmen? Is there anyone against whom you are holding anything in your heart? If so are you willing to go to that person at the earliest opportunity and do your part to make things right? (Matt. 5: 23, 24).

Announcement—Winona Lake School of Theology

The management of Winona Lake School of Theology, Winona Lake, Indiana, announces the 1938 session from July 12 to August 17. There will be two semesters of fifteen days each.

Since its beginning in 1920, with Dr. G. Campbell Morgan as its director, this interdenominational "Summer Seminary" has gradually made its appeal and extended its ministry, until a score of states and several foreign countries are annually represented in its student body. Twenty-three denominations were listed in the 1937 session.

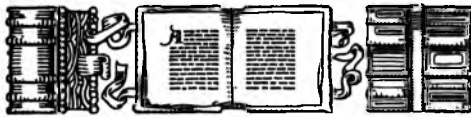
The president is Dr. William E. Biederwolf, and the dean is Dr. J. A. Huffman. These men are recognized as outstanding evangelical leaders and are moved by a deep conviction in providing for students—teachers, ministers and laymen—a program of high standard, fundamentally-sound, theological training. Each year they select well-known and thoroughly evangelical teachers from the various theological schools, who compose the faculty, under the direction of the dean. Courses are intensive, thorough and inspirational.

The faculty for the 1938 session is composed of the following: Dr. J. A. Huffman, dean; Dr. Henry S. Gehman, Princeton Theological Seminary; Dr. H. C. Mason, president Huntington College; Dr. James Charbonnier, Taylor University School of Religion; Mabel McQueen Weir, Texas State College for Women; Dr. Peder Stiansen, Northern Baptist Seminary; Professor Rollin Pease, Arizona State University; Dr. John McNaugher, president Pittsburgh-Kenia Theological Seminary.

An unusually large number of courses will be offered applicable to the regular theological degrees. Work may be pursued in one or both semesters.

A twelve-page prospectus, containing complete information may be had by addressing the Dean, Dr. J. A. Huffman, 302 Morton Boulevard, Marion, Indiana.

BOOK CHATS



P. H. Lunn

OUR Book Chat this month centers on a volume that is anything but recent. It is however one that merits a place on every preacher's book shelf. We speak of *THE CHARACTER OF JESUS* by Charles E. Jefferson (Crowell—\$1.50). No minister could exhaust its rich store of helpfulness in one reading. Seldom has your Book Man read a volume so carefully and with such intellectual enjoyment and spiritual quickening.

The personal experience, the contemplation, yea, the inspiration necessary to the writing of this book is amazing. Also it is heartening to consider what insight into spiritual values was possessed by this scholarly pastor.

The following characteristics of the Son of God are discussed, each one in a separate chapter: His strength, sincerity, reasonableness, poise, originality, narrowness, breadth, trust, brotherliness, optimism, chivalry, firmness, generosity, candor, enthusiasm, gladness, humility, patience, courage, indignation, reverence, holiness, greatness.

These messages are everything but abstract dissertations. On the contrary definite applications are made to present day conditions and personal needs of both saints and sinners.

The following are brief excerpts just to give you the flavor of Doctor Jefferson's classic book:

"Jesus is the impression of authority, mastery, power, leadership: He is a man of strength."

"If you would have the finest proof of His power, you can find it in the intensity of the hatred and in the intensity of the love which He excited."

"Society is cursed with affectation, business is honey-combed with dishonesty, the political world abounds in duplicity and chicanery, there are sham and pretense and humbuggery everywhere."

"The tragedy of the world to Him was that human life was everywhere so thin and meager."

"In many a modern circle He would have been counted a narrow man, for He made no compromises, and He would not bend. If to be dogmatic is to be positive, then He was the most dogmatic teacher who ever brought men to His feet."

"It should never be forgotten that Jesus was brotherly toward good men as well as bad men, rich men as well as poor men, respectable men as well as disreputable men."

"Listen to a man who in these confused and distracting times can give us confidence and hope. Jesus of Nazareth was not a man who could shut His eyes to the sorrow and the heart-break of the world. Never were eyes wider open than His. He saw things which the world has passed by unnoticed. He had ears which caught every shriek of agony, every cry of distress, every sigh of want. Underneath the tragedy of suffering He saw the blacker tragedy of sin."

"He saw men's littlenesses, frailties, vices, sins, but underneath all these He saw a soul created in God's image."

The 350 and more pages abound in gems—thought provoking, startling, arresting statements. It should impel just an ordinary preacher into a series of Sunday morning (or Sunday evening for that matter) sermons on the Man who was called "Jesus, for he shall save his people from their sins."

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.

Q. I am as a minister a trifle nervous. When in the pulpit I involuntarily take out my handkerchief and return it to my pocket without using it. My fingers unconsciously twiddle with my watch chain. I thrust my hands into my pockets many times and other like things seem to be my practice. What can I do to correct this?

A. You have come much farther now than most men on the road to recovery. I mean by that many men are doing these things and are not conscious of it. To be awakened is a great step. To persist until cured is the next and hardest step to take, and yet it can be done. Complete organization of your entire program will do much toward giving you a feeling of confidence which will help you in this trouble. I do not know what you do regarding sermon preparation, but many a time the condition suggested is brought about because of a failure to prepare and like a man condemned, you become surely conscious of your failure about the hour preaching is to begin. Preparation here will lend poise as in all the other parts of a preacher's routine. This applies to the offering, whether special or regular, and enters into your activities outside as well as within the church.

You can get help by finding some reliable person in whom you can confide and get him to watch for and advise you on matters of the moment. I once knew a young preacher who was in about the same state of mind, and a friend entering the church made some observations. He went to the preacher and asked him if he knew how many times he had brushed his hair back during the sermon. The preacher said that he did not and when told that he had done that 101 times, he quit the practice that night. The hard thing about the matter is that habits are the worst of parasites; you no sooner kill one than another will try to attach itself to you. This same preacher within a month was practicing flag waving with his handkerchief in fine style. The same friend went to him and asked how many times he had used his handkerchief. When told that he had done this 114 times he sought to quit that practice. These things are works of the devil to detract the attention of the people away from the sermon and toward funny things that the preacher does. Thus for the gospel's sake they must be slain. You have it in you to stop these things and I refuse to believe that you are so weak you cannot break these habits that are, to be sure, hindering your ministry and thus the work of the Lord. Take it to the Lord and keep trying until you have corrected these offenses.

Q. Is a minister on Bible grounds in using unsaved or backslidden folks for any special music or song? Please give Bible for your position.

A. Some questions are so put that they are hard to answer. This is one. The person asking this question wants Bible grounds, and I think is perfectly sincere. I am sure that my position is fair, and that I can prove it by scripture, but I do not want that this column shall become open to any private interpretation of the scripture. Yet I would say that there would be as much grounds for using a clean, moral person to play an instrument or sing a song

as there would be for passing out song books to a great congregation of saved and unsaved, and asking all to sing. Further, if we have people who are staying away from the world and the rot of this age and coming to the service I feel that we may be able to reach them from the front seats better than from the back, and if they will not disgrace us with vileness when they leave the church, we can eventually pray them under conviction and get them really saved. If there is an issue on regarding using this type of a person where you live, then be wise enough not to use them unless you can get harmony in so doing.

Q. I am a member of the Ministerial Association and as such have had something to do with their programs, and have taken part where I thought I could. My action has been severely criticized by a former pastor who resides here. Have I done right? What can I do about this former pastor?

A. You have done wisely in mingling with men and finding a way to broaden the influence and usefulness of the Church of the Nazarene, and should continue to do all you can in this line. Of course you are not compromising and will not on the position of the church on any of her stands. That would be a different matter.

Regarding the former pastor, I do not know that there is much that you can do, seeing that he does not hold very dearly to the rules of the ministry. First, it is a known rule that a pastor should leave when he finishes his work and live in some other place than where he has pastored. This is many times impossible. However and in the event that a former pastor must live in the town where he has pastored, he should from the heart be committed to a policy of standing by the pastor in charge and he should know from his own ripe experience that the pastor of the present would have a program different from the one he prompted as pastor. As he would that others should have done unto him, he should likewise do now to the present pastor, namely, back both the pastor and his program. If he will not, his spirit will become known and the folks will eventually see through his insincerity. In any event, keep sweet and tender and God will bring you out.

Q. Our church board resolves itself into a sort of social group, and it is next to impossible to get down to business. What can be done to change this and get the business first?

A. Make it a subject of prayer and conviction that the work of the Lord should be done in an orderly way (Romans 12:11). When this matter has taken sufficient hold upon you, suggest it to the brethren and then go to the board meeting with an order of business outlined, and as chairman, proceed to follow that order. Like learning to walk, it will demand a few trials, but if you will keep at it and be kind but firm you will win.

Q. Is it right for an evangelist to come into a town and solicit the business men for a pounding for the pastor? Part of this was done after the pastor had vetoed it. Are we any different from other churches if we do these things?

A. The right of the matter must be determined by the motive back of it, and it is apparent that the motive of the evangelist was good. The matter of carrying on after the pastor had vetoed it seems clear in that the program had already been started, and it would have been hard to break into it then. It would seem that the pastor in this case would have to let the matter alone, and if any one of the business men should ever mention the matter to him, he could be absolutely cleared on the grounds that it

was not his program, and that it was inspired by the very best of intentions on the part of its promoter.

In answering the last part of the question, I would say that our difference from others is not to be marked by the fact that we in every way use different methods from them, but in the fact that we always use clean methods that are free from many modern usages that border on gambling or worldly amusements and the like. I think that a solicitation of the business men of a community for proper things is a very wholesome thing, and I am of the opinion that a matter such as suggested in this question would be helpful to the pastor and the church, for most business men appreciate an opportunity to do some little thing on such occasions and then our people get a chance to meet them and by so doing sell their pastor to them. I think since the pastor did not promote it he would be wise in assuming that others have done right and are within their rights, and let it go at that.

ILLUSTRATIONS

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

A number of years ago while doing mission work in a certain western city, I noticed a well dressed man who attended every service, and seemed interested, but not under conviction. One night I asked him if he were a Christian, and he said, "No, nor do I have any desire to be." Upon further inquiry he told me the following story: "A number of years ago, a revival meeting was in progress in one of the churches of this city, and I attended the services. I was under deep conviction, and realized I needed God, but kept putting it off. The next to the last service of the meeting came, and I felt like it was then or never, but I said, 'Well, there is another service tomorrow night,' and left the church. On the way home the Spirit seemed to say, 'It's too late now,' and left me; and from that day to this I have had no desire to be saved. In fact I feel just as sure of hell as if I were there now." I asked him why he attended services if they made no impression on him, and his reply was that he enjoyed good music and speaking and for him the church furnished good, clean entertainment. After telling me the above story he asked me to use it as a warning to others.

Surely this is an illustration of Genesis 6:3, "My Spirit shall not always strive with man."—Submitted by LILLIAN VINCENT.

Story of an Artist's Studio

Years ago a painter stood in his studio, and with him a visitor, Father Hugo, the vicar of the rich church of St. Jerome. Although he had done good work, he had never reached his own ideal. The following conversation took place.

"No, Reverend Father; the sum you offer would but ill repay me for the labor of so large an altar-piece as you honor me by naming. It must have many figures, all

carefully studied. The crucifixion is not an easy subject, and it has been so often taken that it would be difficult to compose a picture different—as I should wish it to be—from others."

"I will not limit you as to price. You are an honest painter, and the church of St. Jerome will not pay for the altar-piece. It is to be the gift of a penitent."

"So! That makes a difference. Return, Reverend Father, a month from today, and the studies for the work shall be ready."

They parted, both well pleased, and during the following weeks Stenburg studied the composition of the altar-piece and penetrated into the Jewish Strasse for models of his figures.

A gipsy girl who was coming to the studio as a model for another picture saw the altar-piece and asked about it, so he told her the story of the crucifixion. As she left she said, "You must love Him very much, signor, when He has done all that for you, do you not?" He could not get away from those words even after he sent the altar-piece away. One day he obtained a copy of the New Testament and was converted, and painted a picture of the crucifixion, to express the love of Christ. It was a wonder—almost divine, and he gave it to the art gallery of the city.

Many years after the artist's death a gay young nobleman drove into Dusseldorf and while his horses were being fed, wandered into the art gallery. He stood before Stenburg's picture and read the lines below:

"All this I did for thee;
What hast thou done for me?"

He could not tear himself away, it grew into his heart. The love of God laid its powerful grasp on his soul. Hours passed, the light faded, the curator touched the weeping nobleman and told him it was time to close the gallery. Night had come—nay, rather, for that young man, the dawn of eternal life. He was Zinzendorf. He returned to the inn and re-entered his carriage, but to turn his back on Paris, and seek again his home. From that moment he threw his life, fortune, fame at the feet of Him who had whispered to his heart:

"All this I did for thee;
What hast thou done for me?"

Zinzendorf, the father of Moravian missions, answered that question by his devoted life and his welcomed death. Stenburg's picture no longer hangs on the wall of the gallery of Dusseldorf, for when some years ago the gallery was destroyed by fire, it perished; but it preached, and God used it to tell of His gift—Calvary's Substitute—of whom Paul said, "He loved me and gave himself for me." Can you, reader, say "and for me"? (from a tract).—Submitted by LILLIAN VINCENT.

Five Rails and a Rider

Many years ago the members of the Society of Friends, in the region of Unity and Ackworth, New Hampshire, had considerable trouble about their cattle, who, making their way through neglected fences, foraged at their own sweet will among the crops of the neighbors. The Sunday following, the faces of some of the people in the little meeting house at Quaker City did not seem to wear that peaceful expression which is deemed appropriate in a meeting of Friends. For a long time silence reigned. At length Mrs. Hannah Copeland, a leader Quakeress of Ackworth, felt the movement of the Spirit, and arose and spoke as follows: "Five rails with a rider on top make a good fence, and keep peace among neighbors."

The meeting quietly dispersed, and the next day the sounds of fence mending were heard throughout the region.

An old farmer who had listened to many sermons declared that this was the only one among them all that he was able to remember; and it is quite probable that this sermon accomplished more than many beautifully composed addresses delivered from the "sacred desk" (*The Christian*).—Submitted by H. H. WILLIAMS.

God's Masterpiece

In some of the halls of Europe may be seen pictures not painted with the brush, but mosaic, which are made up of small pieces of stone, glass or other material. The artist takes these little pieces, and polishing and arranging them, he forms them into the grand and beautiful picture. Each individual part of the picture may be a little, worthless piece of glass or marble or shell; but, with each in its place, the whole constitutes the masterpiece of art.

So I think it will be with humanity in the hands of the great artist. God is picking up the little worthless pieces of stone and brass that might be trodden under foot unnoticed, and is making of them His great masterpieces (BISHOP SIMPSON).—Submitted by H. H. WILLIAMS.

With Jesus

A little Negro boy, when on his deathbed, was visited by a missionary, to whom he spoke of the happiness he felt, and the longing desire he had to be with Jesus. "I am going to heaven soon, and then I shall see Jesus and be with Him forever," said the little fellow. "But," rejoined the missionary, "if Jesus were to leave heaven, what would you do?" "I would follow Him," replied the boy. "But suppose," said the missionary, "Jesus went to hell, what would you do then?" In an instant, with an intelligent look and a smile on his countenance, he replied, "Ah, Massa, there is no hell where Jesus is!" (S. M. Houghton).—Submitted by W. W. GLENN.

Mercy's Door

The daughter of a poor widow had left her mother's cottage. Led astray by evil associates, she had forsaken the guide of her youth, and forgotten the covenant of her God. Fervent, believing prayer was the mother's only resource; nor was it in vain. Touched by a sense of sin, and anxious to regain the peace she had lost, late one night the daughter returned home.

It was nearly midnight, and she was surprised to find the door unlatched. But she was soon told, in the fullness of the mother's heart, "Never, my child, by night or by day, has that door been fastened since you left. I knew that you would come back some day, and I was unwilling to keep you waiting for a single moment!"

Friend, are you yet far from home—God's home of love and holiness? Remember, then, the door is open! O enter at once!—Submitted by W. W. GLENN.

Liquor

An only child lay sick of a death-dealing affliction. Each moment she grew steadily worse. Finally a transfusion was decided upon as the only hope for her life. In the various tests made, the only one whose blood matched hers was her father's. But her father had been drinking just a few hours before. His blood was disqualified on that count. The daughter died. The father, realizing he had been the cause of her death in a certain sense, cried out, "Maybe you don't know what it is to really love your child. I did. I lived for her. I wanted to do something big for her some day. I lived for the chance. Then when it came I had forfeited that chance. Forty-eight hours later my blood would have been acceptable, but that was forty-eight hours too late. Oh, why did I take that drink when I did?" (*New Century Leader*).—Submitted by NEAL C. DIRKSE.

THE PREACHER'S WORKSHOP

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

Roy E. Swim

Sermon Seed for April

EASTER BLESSINGS (Luke 24).

1. An Open Tomb (vs. 1-6).
2. An Open Secret (vs. 9-12).
3. Opened Hearts (vs. 13-29).
4. Opened Eyes (v. 31).
5. Opened Scriptures (v. 32).
6. Opened Understanding (v. 45).
7. Opened Heavens (v. 51).

THE WAY OF THE BURNING HEART (Luke 24: 13-15).

1. In the Way—
 - a. Of Daily Duty (v. 13).
 - b. Of Fellowship (vs. 14, 15).
 - c. Of Perplexity (vs. 14, 18-21).
 - d. Of Sorrow (v. 17).
2. Comes the Risen Savior Bringing—
 - a. Comfort of Companionship (v. 15).
 - b. Light for the Darkness (vs. 25-27).
 - c. Blessings in the Commonplace (v. 30).
 - d. Revelation (vs. 31, 32).
 - e. Heavenly Joy (vs. 32-35, 50-53).

A LIVING HOPE (1 Peter 1: 3-9).

Introduction—The eclipse of Peter's hope by the crucifixion.

1. The Resurrection of Hope (v. 3).
2. The Glorious Objective of Hope (v. 4).
3. The Perseverance of Hope (vs. 5, 6).
4. The Reward of Hope (v. 7).
5. The Joy of Hope (v. 8).
6. The Earnest of Hope (v. 9).

THE ASSURANCE OF IMMORTALITY. "Because I live, ye shall live also" (John 14: 19).

THE DAWN OF HOPE. "He is not here; for he is risen, as he said. . . . But now hath Christ been raised from the dead, and become the firstfruits of them that slept" (Matthew 28: 6b; 1 Corinthians 15: 20).

THE FINISHED WORK. "Jesus . . . said, It is finished: and he bowed his head and gave up his spirit" (John 19: 30, R. V.).

The Communion Service

There is no time of the year when the thinking of the people furnishes so favorable background for lifting up the cross of Christ. To Christians there is no more beautiful or sacred manner in which to magnify the cross than through

the sacrament of the Lord's Supper. The extra items on the program on Easter Sunday make a communion service difficult unless it is observed at an early hour, say in a sunrise service. But why not utilize the midweek prayermeeting hour preceding Easter? Could not the setting be so arranged as to recall as vividly as possible that last night Jesus spent with His disciples? Recently in a church which had a commodious basement room which was used regularly for prayermeeting a blessed time of worship and spiritual communion was spent around the communion table on a Wednesday night. Tables were arranged forming a square. These were covered with white cloths and set with plates of unleavened bread and trays of individual glasses. The entire prayermeeting was conducted with the people seated about these tables, much as Jesus must have done with His disciples in the Upper Room. The service was deeply devotional and in keeping with the purpose. After the prayer of consecration the bread and wine were passed along the tables by the participants and the service concluded with an appropriate benediction.

The Triumphant Gospel

We are driven back, therefore, to rethinking what the gospel was which triumphed over the Roman empire. One thing is sure—it was not simply a set of social ideals, however exalted. What then gave the gospel its power was not just a vision of a new ideal but a revelation of the nature of the ultimate *real*. Christianity won its victory in a crumbling empire because it was a gospel about *God*, a God whose will is the final reality in the universe and who has entered into human life for man's redemption. And the crucial question, now as then, is whether Christianity is true or false in what it affirms about God and man. If our ideals of peace and brotherhood and justice are only projections of our human wishes in a universe that is at heart alien to them, then the nerve of Christian social effort is cut before we begin. The social service of transcendent importance is to lead men into a deeper conviction of the reality of God as Christ has made Him known."—*Federal Council Bulletin*.

Of Prayer They Said

Prayer is not overcoming God's resistance; it is laying hold of His highest willingness.—TRENCH.

Trouble and perplexity drive me to prayer, and prayer drives away perplexity and trouble.—MELANCHTHON.

I have been benefited by praying for others; for by making an errand to God for them I have gotten something for myself.—RUTHERFORD.

The prayer that begins in trustfulness, and passes on into waiting, will always end in thankfulness, triumph and praise.—A. MACLAREN.

We should pray with as much earnestness as those who expect everything from God; and should act with as much energy as those who expect everything from themselves.—COLTON.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom, and that of all about me, seemed insufficient for the day.—ABRAHAM LINCOLN.

Whatsoever we beg of God, let us also work for it.—JEREMY TAYLOR.

Mount upward, heaven is won by prayer;

Be sober, for thou art not there.

—ANON.

What Is Prayer?

Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast.

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

Prayer is the simplest form of speech
That infant lips can try;
Prayer the sublimest strains that reach
The Majesty on high.

Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice
And cry, "Behold, he prays!"

Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven with prayer.

O Thou, by whom we come to God,
The Life, the Truth, the Way;
The path of prayer Thyself hast trod,
Lord, teach us to pray!

—JAMES MONTGOMERY.

From D. L. Moody's Bible

Justification, a change of state; new standing before God.

Repentance, a change of mind; a new mind about God.

Regeneration, a change of nature; a new heart from God.

Conversion, a change of life; new life for God.

Adoption, a change of family; new relationships toward God.

Sanctification, a change of service; separation unto God.

Glorification, a change of place; new condition with God.

Many Churches Need

More tithes and fewer drives.

More action and less faction.

More workers and fewer shirkers.

More backers and fewer slackers.

More of God's plans and less of man's.

More praying and less straying.

More divine power and less human "pow-wow."

More Good News and fewer book reviews.

More burden-bearers and fewer tale-bearers.

More fighting squads and fewer tight-wads.

More liberal males and fewer food sales.

More "tongues of fire" and fewer fiery tongues.

More zealous effort and less jealous thought.

More soul service, if not less social service.

More love for the Word, less love of the world.

More seeking for grace, less seeking for place.

More holiness of life, less bickering and strife.

More fasting; less feasting.

More praying; less playing.

—AUTHOR UNKNOWN.

Quit Worrying About It

The hardest work you ever do

Is worrying about it;

What makes an hour resemble two

Is worrying about it;

The time goes mighty slowly when

You sit and sigh, and sigh again

And think of work ahead, and then

Keep worrying about it.

Just buckle up and buckle in—

Quit worrying about it;

By work, not worry, you will win—

Quit worrying about it;

A task is easy, once begun;

So grab a hold and do it, son—

You'll profit by each vict'ry won;

Quit worrying about it.

—ANONYMOUS.

Ministers' Wives

"If you would ask me what are some of the virtues which I think are good for a minister's wife to have, I would say, Endless patience, tact, diplomacy, sincerity, sympathy, a love for every human soul and real religion."—RACHEL K. MCDOWELL, in *New York Times*.

A Walking Sermon

St. Francis of Assisi, stepping down into the cloisters, said to a young monk, "Brother, let us go down into the town and preach."

And so the gentle old man and his young companion went forth to the town, conversing as they walked along. In town they traversed the main streets, passed through lowly alleys and along narrow lanes, and finally found themselves back at the monastery.

"Father," asked the young man, "when shall we begin to preach?"

"My son," replied St. Francis, "we have been preaching; we were preaching while we walked. We have been observed by our fellows, our behavior has been remarked, and thus we have delivered a morning sermon. My child, it is of no use that we walk anywhere to preach unless we preach as we walk.—

Watchman-Examiner.

How to Settle Difficulties

Dr. Moses Hoge, of Richmond, Virginia, tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said, "Will you be kind enough to tell me my faults to my face, that I may profit by your Christian candor and try to get rid of them?"

"Yes, sir," replied the other, "I will do it."

They went aside and the former said, "Before you commence telling me what you think wrong in me, will you please bow down with me and let us pray over it, that my eyes may be opened to see my faults as you will tell them? You lead in prayer."

It was done, and when the prayer was over, the man who had sought the interview said, "Now proceed to tell me what you have to complain of in me."

But the other replied, "After praying over it, it looks so little that it is not worth talking about. The truth is, I feel now that in going around and talking against you I have been serving the devil myself, and have need that you pray for me, and forgive me the wrong I have done you."

The quarrel was settled from that hour. There are several other difficulties that might be settled in the same way.

—*Boston Christian*.

The Man Who Digs a Well

I do not know his name,

But yet—

I know he passed this way

Because I was revived

Beside a well he dug

That I might drink

And gain some fresh, new strength.

I do not know his race,

Or clan,

But hear, O God,

My prayer of gratitude

Because he turned to build a bridge

Across the chasm deep

That I might pass

With safety

To the other side.

I do not know his creed

Or color,

I only know that,

Weary, fainting, I have found

Sweet rest beneath the friendly shade

Of trees he planted as he passed

Through Baca's vale.

Aye, blessed, blessed is the man

Who, passing through

The valley,

Digs a well.—*Canadian Baptist*.

Killing Time

Oh, what a sight to see men "killing time"! A regiment on the battlefield killing time, when the left and center are being routed! A fire brigade killing time, when the city is in danger, and high up in the lofty, blazing blocks the shrieks of hundreds agonize for deliverance! A life crew killing time, when each moment the roaring breakers threaten to swallow the sinking ship with all on board! The engineer and fireman killing time, when the blazing cars are devouring the passengers pinioned down by broken timbers and heavy seats!

You are killing time while the hosts of devils are capturing and dragging down the thousands, while the powers of perdition blaze threateningly about the dwellings of lost men, while judgment gathers blackness about the old shattered hulk of time, and while the shrieks and the moans of the dying amid the blazing wrecks of despair are ever in your ears!—*Repairer*.

How to Kill a Church

Here are a few ways by which we may kill a church:

1. By neglecting or staying away.
2. If you come, come late, or with a grudge in your heart.
3. Never accept office. It is better to stay outside and criticize.
4. Visit other churches half the time to show your pastor that you are not tied to him, or stay at home and listen

in on the radio. There is nothing like independence.

5. Let the pastor earn his money. Let him do all the work.

6. Sit pretty well back and never sing. If you have to sing, sing mumbly and out of tune.

7. Never pay in advance, especially for religion. Wait until you get your money's worth, and then wait a bit longer. At least till the end of the quarter, and then tell the steward to advance it for you.

8. Never encourage a preacher if you like the sermon, keep it to yourself. Many a preacher has been ruined by flattery. Do not let his blood be on your head.

9. It is good to tell your preacher's failings to any stranger who may happen in. They may otherwise be a long time finding it out.

10. If your church unfortunately happens to be harmonious, call it indifference or lack of zeal, or anything you have a mind to, except what it is.

11. If there happen to be a few zealous workers in the church, make a tremendous protest against the church being run by a clique.

12. Last but not least neglect the prayermeeting. Of course the Sunday school is out of the question.—C. N. Good, in *Gospel Banner*.

And then, when my earth work is ended and done,

In the light of eternity's glow,
Life's record all closed, I surely shall find
It was better to stay than to go;
I'll stay where you've put me.

—AUTHOR UNKNOWN.

An Evaluation of the "Movies"

A visit to Hollywood brought the following impressions:

"Our primary aim is to make money," is the summation of every conversation. Beyond that the powers that be will not go. To better mankind may be costly, so Hollywood leaves that to the churches.

At one lot I was told the yearly schedule called for fifty-two pictures, a movie a week. Of this schedule approximately ten are the so-called quality

films. They are more expensive than the ordinary run-of-the-mine.

"We do this to hold up our own morale, to give our contracted actors a sense of achievement and to convince the public that we are artists occupied with tremendously worth while and social spirited projects."

How far can we depend on the movies? I found myself leaving Hollywood a bit depressed, certainly confused. I think I know now how much we may expect from the professional cinema. It will go only so far as it is economically remunerative. The times when Hollywood shows its hand, and it looks clean, are times when it is counting gold with the other. This is openly admitted. Perhaps we have no right to condemn; it is just wise policy to know what to expect.—RICHARD T. BAXTER, in *Epworth Herald*.

HOMILETICAL

A Preaching Program

Orval J. Nease

Morning Message—April 3

JESUS—THE TRUE VINE

I am the true vine (John 15: 1).

INTRODUCTION

1. The "I am" of Jehovah (Ex. 3:14). "I am that I am. . . . Thus thou shalt say unto the children of Israel, I AM hath sent me unto you."

2. The "I am's" of Jesus. John records many of them. "I am the bread of life." "I am the good shepherd." "I am the resurrection and the life." "I am the true vine," etc.

3. The occasion of this lovely parable of the Vine and the Branches is unimportant. That it portrays the "living union between Christ and the believers" is of vast importance.

I. THE LIVING VINE

1. Oneness of life in Him.
 - a. One life pervades the whole from root through every branch.
 - b. Other Bible pictures:
 - (1) Body and its members.
 - (2) The bloodstream through every member.
 - c. Individuality remains inviolate.
 - (1) Branches are distinct.
 - (2) But Christ in us makes the union complete.
2. The results of this living unity.
 - a. Oneness of relation to God and man.

- (1) Christ is the Son. We, through Him, sustain the relation of sons.
- (2) He has access to the Father. We, through Him, have access.
- (3) In relation to me He is the Light of the World. We are touched by His light and become lights.
 - b. Oneness of character.
 - c. Oneness of destiny.

II. THE PRUNING HUSBANDMAN

1. The chief secret of culture is merciless pruning.
 - a. "The Father is the husbandman."
 - b. The vinedresser needs a knife.
 - c. Purpose—that the plant might bring forth fruit.
2. Two forms of pruning.
 - a. Cutting away all dead wood.
 - (1) If there was real union there would be real life.
 - (2) If there was real life there would be fruitage.
 - b. The pruning of fruitful branches.
 - (1) Cut unsparingly rank shoots that take the life.
 - (2) Force the life sap into the branches which produce fruit.
3. Bleeding the vine.
 - a. Oriental husbandmen cut long

I'll Stay Where You Put Me

I'll stay where you put me, I will, dear Lord,

Though I wanted so badly to go;
I was eager to march with the "rank and file,"

Yes, I wanted to lead them, you know.
I planned to keep step to the music loud,
To cheer when the banner unfurled,
To stand in the midst of the fight straight and proud,

When the enemies' darts were hurled;
But I'll stay where you've put me.

I'll stay where you've put me; I'll work, dear Lord,

Though the field be narrow and small,
And the ground be fallow, and the stones lie thick,

And there seems to be no life at all.
The field is thine own, only give me the seed,

I'll sow it with never a fear;
I'll try the dry soil while I wait for the rain,

And rejoice when the green blades appear.

I'll stay where you've put me; I will, dear Lord;

I'll bear the day's burden and heat,
Always trusting Thee fully; when even has come

I'll lay heavy sheaves at Thy feet.

slits in the branch to permit soured sap to bleed away.

- b. "Now ye are cleansed through the word which I have spoken unto you."

III. THE ABIDING BRANCHES

1. No fruit independent of union with the vine.

"The branch cannot bear fruit of itself."

 - a. Christ is the productive source of fruit.
 - b. Works are not fruit.

"Nothing but leaves" brought the curse of Christ.
 - c. Christ not only gives commandments, He gives *power* to obey, to live godly.
2. Reception of that power dependent upon the believer.

"Abide in me and I in you."

 - a. "Abide in him."
 - (1) By continual love and desire to Him.
 - (2) By continual submission to His will.
 - (3) By a consecration of life that abandons all to His keeping.
 - b. He abides in us.
 - (1) The cleansing of His presence.
 - (2) The vitality for fruitage.
3. Such abiding is the guaranty of fruit.

CONCLUSION

The fruit is the test of the Christ life. "Herein is my Father glorified that ye bear much fruit."

Evening Message—April 3 THE DESIRE OF SATAN

The Lord said, Simon, Simon, behold Satan hath desired to have thee, that he may sift thee as wheat: but I have prayed for thee that thy faith fail not (Luke 22: 31, 32).

INTRODUCTION

1. Under the shadow of the last Passover.
 - a. An hour of closest fellowship.
 - (1) Humility commanded and exemplified in washing of feet.
 - (2) The Lord's Supper instituted.
 - b. An hour of discriminating disclosures.
 - (1) Christ foretells betrayal and death.
 - (2) Christ foretells temptation and denial.
2. The influence of sacred moments.
 - a. Often followed by severest testings.
 - b. Should prepare for the keenest trials.

I. THE DESIRE OF SATAN

1. The eternal controversy.
 - a. Between God and Satan.

- b. Between holiness and sin.
- c. Man the battle ground.

Satan's blow at man is a blow at Christ.

2. The Satanic desire.
 - a. Self-assertion.
 - b. Possession.
 - c. Sift him as wheat.
3. Why Satan desired Peter.
 - a. To thwart the divine desire for him.
 - b. To use Peter to thwart the divine plan for others.
 - c. To make more complete the extent of his kingdom.
4. Peter's temptation.
 - a. The character of Peter.
 - b. Tempted at the point of strongest assertion.

"Thou art the Christ."

"Though all men forsake, yet not I."

II. THE PRAYERS OF CHRIST

1. A prayer of atonement.
 - a. The prayer of the cross.
 - b. A plea for forgiveness.

"Father forgive them."
2. A prayer of intercession.

"Sitteth at the right hand of the Father."
3. A prayer for recovery.

"I have prayed for thee."

 - a. Recovery not by Peter's own prayers.
 - b. Had not Christ prayed for Peter he could not have prayed for himself.
 - c. The prayers of Christ always get an answer.

III. THE CONVERT COMMISSIONED

1. A radical transformation.

"When thou art converted."
2. A searching test of love.

"Lovest thou me?"
3. A responsible commission.

"Strengthen the brethren." "Feed my sheep."

CONCLUSION

The desire of Jesus Christ for men. Christ takes delight in salvation. Satan takes delight in damnation.

Morning Message—April 10

JESUS, THE GOOD SHEPHERD

I am the good shepherd (John 10: 11).
1. This tenth chapter of John is the 23rd Psalm of the New Testament.

INTRODUCTION

2. Presents God as Shepherd but takes deeper meaning than the Shepherd Psalm.
 - a. Christ the "good" Shepherd.
 - (1) May be translated "beautiful" or "true" Shepherd.
 - (2) These are names for moral purity peculiar to the Greek.
 - b. Christ is the vicarious Shepherd.

"I lay down my life for my sheep."

I. THE GOOD SHEPHERD LOVES HIS SHEEP

1. This has been proverbially true everywhere.

No finer incidents related in eastern or western world than those of the shepherd with his flock.
2. Long association develops this love.
 - a. Their helplessness appeals to him.
 - b. He enters by sympathy into their suffering.
 - c. They have weathered the seasons together.
3. This love leads the Shepherd to die for His sheep.
 - a. The good Shepherd does more than risk life.
 - (1) Any man will risk life to preserve property.
 - (2) He does not expect to lose his life.
 - (3) David risked life for his father's flock.
 - b. The good Shepherd will die for His sheep.
 - (1) The good Shepherd brings back His sheep.
 - (2) Only a Shepherd willing to die could bring them back.

"There were ninety and nine that safely lay."
 - (3) The Shepherd's death is the sheep's security.

II. THE GOOD SHEPHERD KNOWS HIS SHEEP

1. The Shepherd's love an individualized love.
 - a. We are not lost in the mass.

"Christ loved *the church* and gave himself."

"God so loved the world that He gave."
 - b. He loves each one for himself.

A personal love. A particular love.
2. He calleth His own by name.
 - a. The names of all the saints are upon the heart of the High Priest.
 - b. Resurrected Jesus at the tomb said, "Mary."

"He loved Martha and her sister and Lazarus."
 - c. "Go tell my disciples and Peter."
3. By what name does he call them?
 - a. By a new name.

Abram, Jacob, Peter, Paul, etc.
 - b. By a secret name.

"A white stone and in the stone a new name written, which no man knoweth saving he that receiveth it" (Rev. 2: 17).
 - c. By a name which the Shepherd shall designate.

Prince, Friend of God, Faithful.
 - d. A name recorded in the Lamb's Book of Life.

III. THE GOOD SHEPHERD PROVIDES FOR HIS SHEEP

1. "He putteth them forth."
 - a. How snugly they nestle in the fold.
 - b. By His own hand he "putteth them forth."
 - c. It is for their good.
The eaglet must spread its own wings.
The boy must be thrust forth to become the man.
2. "He goeth before them."
 - a. The Shepherd leads His sheep.
 - b. Sometimes He seems to follow.
 - (1) After Gadara Jesus *constrained* His disciples to take ship. He preceded them into the storm.
 - (2) Preparation for Passover. "Go ye into the city," etc. They were amazed, the Lord had prepared the way before them.
 - (3) Paul by vision beckoned into Europe. He met Lydia at the prayermeeting. The Lord had gone before.

Illustration—George Washington was taken into the garden by his father and shown his name spelled out in flowers. "Father, you must have been here."
 - c. He pastures them.
"Go in and out and find pasture."
 - a. Well ordered liberty.
 - (1) Does not mean lawless religion.
 - (2) Does not mean sermon tasters.
 - b. Pastures of the Shepherd's own provision.
 - (1) In the material world the best pastures found in the lowlands. Remember Lot.
 - (2) In the spiritual world the best pasture found in the highlands. Remember Abraham.

CONCLUSION

"The Lord is my shepherd; I shall not want."

Evening Message—April 10

THE TEARS OF JESUS

Jesus wept (John 11:35).

INTRODUCTION

1. The shortest verse in the Bible.
2. The place of tears in the Bible.
Weeping prophets, weeping saints.
"Bottled tears."
3. The place of tears in human experience.
4. The tears of Jesus.

I. THE TEARS OF JESUS AND HUMAN SUFFERING

The grave of Lazarus (John 11:1-46).

1. The tears of impotency.
 - a. A weeping world.
 - (1) Sin's history is written in tears.
 - (2) Tears sufficient to fill the seven seas.
 - (3) Sighs of tornado proportions to wrest the world.
 - b. Tears of those who suffer (v. 33).
 - (1) Martha and Mary.
 - (2) The friendly Jews.
 - c. Human tears are impotent.
 - (1) Do not open hospitals, jails or graves.
 - (2) Do not restore the blight of disappointment.
 - (3) The comfort and relief they offer are superficial.
2. The tears of potency.
 - a. A weeping Christ.
 - (1) "Jesus wept"—The abruptness of it.
 - (2) "Jesus wept"—The incongruity of it.
 - (3) "Jesus wept"—The sufficiency of it.
 - (3) The tears of Jesus indicate His humanity (Heb. 4:15).
"For we have not an high priest which cannot be touched with the feeling of our infirmities."
 - c. The tears of Jesus indicate His deity.
 - (1) The compassion of God (v. 36).
 - (2) Not alone for Martha and Mary—Lazarus would soon be restored.
 - (3) The groans of Jesus encompassed a world.

II. THE TEARS OF JESUS AND HUMAN GUILT

Weeping over Jerusalem (Luke 13:34-35; Luke 19:41-44).

1. The beholding Christ.

"When he was come near, he beheld the city" (Luke 19:41).

 - a. Knew the light received and rejected.
 - b. Knew the glories they had forsaken.
 - c. Knew the calamities that would result.
2. The yearning Christ.
 - a. "If thou hadst known" (Luke 19:41).
 - b. "How often would I have gathered thee together" (Luke 13:34).
3. The helplessness of Christ.
 - a. "Ye would not" (Luke 13:34).
 - b. The sovereignty of the human will.
 - c. The human will limits God.

III. THE TEARS OF JESUS AND HUMAN ATONEMENT

The sorrow of Gethsemane (Matt. 26:37, 38; Mark 14:34; Luke 22:2-44).

1. The suffering Christ.
 - a. It was the innocent suffering for the guilty.
 - b. It was suffering alone.
 - c. It was the suffering Deity.
2. This was meritorious suffering.
 - a. It was substitution—vicarious.
"The Lord hath laid upon him the iniquity of us all" (Isaiah 53).
 - b. It was propitiation—conciliatory (Romans 3:25; 5:10; 1 John 2:2; 4:10).
3. Sin and suffering are inseparable.
 - a. Human suffering cannot atone for all humans have sinned.
 - b. Only the sinless One could make atonement.
 - c. The cross was the climax in atonement.
"It is finished."

CONCLUSION

The abolishment of tears (Ruth 7:17).

Morning Message—April 17

(Easter Sunday)

JESUS—THE RESURRECTION AND THE LIFE

I am the resurrection and the life (John 11:25).

INTRODUCTION

1. All the titles of our Lord are titles of power. They express His nature, perfection and prerogatives.
2. This divine name (text), as it reveals the power of His own resurrection, so it is the pledge of ours. "He who is very life raised Himself from the dead."
3. The terms, "resurrection" and "life" are not synonymous.
 - a. "I am the life"—lays claim to an attribute of God.
 - b. "I am the resurrection"—asserts He can keep life when given it and restore life after it is lost.
 - c. *Illustration*—"I am life"—not I can produce life.
The sun does not seek for light—it is light.
The ocean does not seek for water—it is water.

I. CHRIST—IS RESURRECTION

1. Christ is the restorer of life of every kind.
 - a. The life forfeited by transgression.
"Wages of sin"—"death."
"Gift of God"—"eternal life."
 - b. Of a life of purity, goodness, holiness.
"I live, yet not I it is Christ which liveth in me."

"When Christ who is our life shall appear."

c. Of holy fellowship with God.

2. Life demands death and resurrection.

a. Our life here in Christ is a battle.

Through death it rises to eternal victory.

"The last enemy to be destroyed is death."

"O death where is thy sting?"

b. Our life here in Christ is a hope.

(1) Our vitalizing hope

To see Christ.

To be with Christ.

To be like Christ.

(2) Demands death and resurrection for its consummation.

"Where Jesus is 'tis heaven there."

c. Our life here in Christ is a spiritual fellowship.

(1) No friendship here is perfect.

"No sympathy complete, no love reaches its dreams."

(2) By death and resurrection fellowship becomes perfect and eternal.

(3) Note: Jesus demonstrated for forty days after His resurrection this fellowship. Resurrection delivered Lazarus home.

II. CHRIST—IS THE LIFE

1. Christ not only restores—He continues.

"The life that I now live, in the flesh, I live by the faith of the Son of God."

a. It is His office to continue life as well as to restore. Both spiritual and eternal.

b. His life guarantees the perpetuity of ours.
"Because I live ye shall live also."

2. Life beyond the grave assumes a new character and glory.

a. Worthy of Him who bestows.

b. The body "fashioned like unto his own glorious body."

c. The soul—"We shall be like him for we shall see him."

3. Life and resurrection must go together to have perfection.

III. CHRIST—IS THE PROMISE

1. The promise of resurrection and life.

2. The promise applied to conditions.

a. "Though he were dead."

(1) He who *has believed* but now dead shall be raised.

(2) Not mourned as without hope.

b. "Whosoever liveth."

(1) He gives hope to the living believer.

(2) What is death?

The consequences of sin.

(3) The curse from the believer is removed.

3. The promise, "to him that believeth."

"Believeth thou this?"

a. Based upon personal experience.

(1) If we believe we mourn not as hopeless for our departed.

(2) If we believe it is our own security when we meet death.

(3) It gives hope of happy reunion.

b. Faith is necessary.

(1) "It is the turning point in immortality."

(2) "Faith gives title to the promises."

c. What have we to believe?

Jesus Christ, the resurrection and the life.

CONCLUSION

1. This life and the life to come are *not two but one*.

a. Death does not end one life and resurrection begin another.

b. Imperishable life runs through all.

2. As we die so shall we arise.

a. No new beginning of character. We continue in the image of God or of Satan.

b. This guarantees eternal identity.

c. This assures eternal recognition.

"We shall behold him as he is."

He will behold us as we are. The same, only changed into perfection.

Evening Message—April 17

THE NECESSITY OF THE CROSS

Ought not Christ to have suffered these things, and to enter into glory? (Luke 24).

INTRODUCTION

1. The questioning disciples en route to Emmaus.

2. Christ who walked with them was the answer.

I. THE SUFFERING OF CHRIST

1. The limitations imposed by incarnation.

a. The human limiting Deity.

b. "He emptied, stripped Himself of the insignia of Majesty."

LIGHTFOOT. (See Phil. 2: 5-8.)

2. The Impingement of an unholy world, upon a supremely holy Christ.

a. Human nature becomes caloused to sin and suffering.

b. The purer the nature the more sensitive to impurity—the more deep the hurt.

3. The threefold suffering of Christ.

a. Physical suffering.

(1) The physical was broken under the load.

(2) Physical suffering alone could not atone for many have suffered unto death.

b. Mental suffering.

(1) Men have suffered mental strain until reason was dethroned.

(2) The keener the intellect the more intense the agony.

c. Spirit.

(1) The Person of God is Spirit.

(2) Here Deity bore the pang of human sin.

(3) As the Spirit of God is infinitely capacitated greater than man, so Deity bore the infinite pang of sin which humanity could never bear.

II. THE NECESSITY (OUGHT) LAID UPON CHRIST

1. The necessity originating with human need.

2. Necessity demanded from outraged divine justice.

3. Necessity growing out of the nature of God.

a. God is not responsible for man's sin.

b. God to be true to His own nature provided redemption (John 3: 16).

c. God must be true to Himself.

III. THE GLORY OF CHRIST

1. The glory of an accomplished task.

"I have finished the work which thou gavest me to do" (John 17: 4).

2. The glory of the Father's approval.

"For this cause came I into the world."

"This is my beloved Son in whom I am well pleased."

3. The glory of an eternal kingdom.

"The glory which I had with thee before the world was" (John 17: 5).

CONCLUSION

1. The amazing evil of sin is measured in the agony of Christ.

2. The expensiveness of man's redemption.

3. The wickedness of rejecting such priceless suffering.

Morning Message—April 24

JESUS—THE WAY

I am the way (John 14: 6).

INTRODUCTION

1. The Church first referred to as "those of the way" (Acts 9: 2).

2. The Christian is professedly a pilgrim.

(1) Strangers and pilgrims (Heb. 11: 13).

- (2) Seeking a city (Heb. 11: 10, 14).

I. JESUS IS THE WAY

1. Jesus is the Way to God.

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

 - a. All men seek a way.
 - b. Man-made trails have only added to man's lostness.
2. The gospel is a Person.
 - a. Gospel is not a book, a creed, or a ritual.
 - b. Christ does not have the gospel.
 - c. He is the gospel; He is Christianity.
3. He is the only way to God.
 - a. A daring claim.
 - b. This scraps all other religions, creeds and altars.
 - c. It means that Jesus is more than man.

II. JESUS IS THE WELL DEFINED WAY

1. An old way.

"Abraham rejoiced to see my day; and he saw it and was glad."
2. A narrow way.

"Strait is the gate and narrow the way, that leadeth unto life and few there be that find it."

 - a. Since God made the way He may state the terms of travel.
 - b. It is a way of confessed sins.
 - c. It is a way of faith.
3. A universal way.

"Whosoever will, let him take of the water of life freely."
4. A unifying way.
 - a. Not a Baptist, a Methodist, a Catholic, a Hebrew or a Nazarene way.
 - b. If the churches have a way to God it must be the Jesus way.
 - c. It is not what separates but what unites that is great.

"There is none other name under heaven . . . whereby we must be saved."

III. THE DESTINATION AND PROOF OF THE WAY

1. Jesus demonstrates His claim.
 - a. Multiplied millions have found God through Him.
 - b. Multiplied millions have testified on death beds that they were making heaven through Him.
2. This way arrives.
 - a. Christ with His own hands surveyed the road bed.
 - b. With His own hands He spanned the rivers, tunneled the mountains, filled the valleys.
 - c. He is the Guide and Companion of the way.
 - d. A safe way.

"He shall give his angels charge over thee, to keep them in all thy ways."

3. It is the way of assured destination.

CONCLUSION

"Ye will not come unto me that ye might have life."

Evening Message—April 24

THE HARVEST IS PAST

The harvest is past, the summer is ended, and we are not saved (Jer. 8: 20).

INTRODUCTION

1. The state of the Jews to whom this was addressed.
 - a. Jews were on the verge of destruction.
 - b. Temporal prosperity was conditioned upon obedience.
 - c. They had departed from God and were ripe for destruction (read Jeremiah 7-9).
2. The promised Egyptian help failed to materialize.
 - a. The Chaldeans laid siege against Jerusalem.
 - b. Jews turned to Egypt, their old masters, for aid.
 - c. At harvest time great armies moved to war.
 - d. Harvest and summer past—no Egyptian army appeared.
 - e. The gloom and wail of a despairing people. "The harvest is past."

I. A WARNING TO THOSE WHO NEGLECT THE ORDINARY MEANS OF GRACE

1. Those who are careless to gospel appeal.
 - a. They have heard repeatedly.
 - b. They take comfort that others pursue the same course.
2. Those who await some extraordinary event to sweep them into the kingdom.
 - a. Jews of Jesus' time sought a sign.

Jesus called them "A wicked and adulterous generation."
 - b. Jews of Jeremiah's day waited for an army out of Egypt and forgot God.
 - c. Moderns of this day await the unusual.
 - (1) Wait for the revival and the evangelist.
 - (2) Wait for an engulfing conviction.
 - (3) Wait until their own conditions are more favorable.
 - (4) Wait is the gospel of the damned.
3. Men forget the harvest is passing.
 - a. The normal period and influences of salvation pass unheeded.

Illustration:

- (1) Grain refuses the sickle, awaits the cyclone to sweep them into granary.

- (2) Those imperiled in burning building refuse to walk out by normal exits await the firemen and ladders.

- b. Jesus said, "If they hear not Moses and the prophets neither will they hear though one rose from the dead."

II. A LAMENT FOR THOSE WHO PASS THROUGH REVIVALS AND REMAIN UNSAVED

"The harvest is past."

1. The revival is harvest time.
 - a. A time of great activity.
 - (1) Season is usually short.
 - (2) The labor arduous.
 - (3) The crop precious.
 - b. A time of reaping.
 - (1) Preceded by plowing and sowing.
 - (2) The normal condition of grain makes it ready for harvest.

Christ at the well of Sychar.
 - c. A time of great joy.
 - (1) The reward of a season's labor.
 - (2) Grain garnered from winter's blast.

"Joy in the presence of the angels over one sinner that repenteth."
2. The lament of the unharvested.
 - a. The time of specialized effort ceases.
 - (1) God's people quickened.
 - (2) Backsliders reclaimed.
 - (3) Holy Spirit consciously present.
 - b. Left to winter's devastation.
 - c. No future season open to them just as this one was.

III. THE WAIL OF THOSE WHO DIE WITHOUT CHRIST

1. Life is the long summer of opportunity.
 - a. A time for seed sowing.
 - b. A time of growth and development.
 - c. A time of harvest—character determines destiny.
2. Visions of Past and Future.
 - a. The living see the future.
 - b. The dying see the past.

"Young men see visions, old men dream dreams."
 - c. "My soul is not saved."

CONCLUSION

1. Where is the best time to seek God?
 - a. When others seek Him.
 - b. When believers are exercised for you.
 - c. When the Holy Spirit is wooing.
2. Scripture:

"Call upon him while he is near. Behold today is the day of salvation."

SERMON OUTLINES

Examinations

(2 Corinthians 13:5)

EDWARD PAUL

The use of examinations:

1. To show progress made.
 2. To determine present state.
 3. To show preparedness for the future.
- You are to examine your own self.
Allow yourself 25% per question.

I. FIRST QUESTION—How does my life grade on purity?

1. In comparison with the past.
Have I become without convictions?
2. In comparison with the church rules.
3. In comparison with the Bible.
It is the standard by which we are to be judged.
4. Are my secret actions and thoughts pure?

II. SECOND QUESTION—How does my love life grade?

1. Am I able "to go the second mile."
2. Am I able to bless and curse not in regard to my enemies?
3. Am I possessed of a harsh spirit?
4. Am I critical and prone to see the faults of others?
5. Am I jealous of my brother's good name or do I delight to see it abased either by truth or falsehood?
6. Does knowledge of his shortcomings fill me with grief or a desire to talk about them?

III. THIRD QUESTION—Do I carry a real soul burden?

1. Do I realize what it means for a soul to be lost?
2. If a revival fails does it worry me as much as if I had failed financially?
3. If the church were to fail would I be greatly concerned?
4. Do I lose sleep and the desire to eat when Zion fails to prosper?
5. Does my soul burden inspire me to be faithful to the church services?
6. Is my passion selfish or does it include all races and nations?

IV. FOURTH QUESTION—Is my service to God sincere?

1. Why do I do what I do?
 - a. To get praise?
Pharisees.
 - b. To get blessed?
This is selfish.
 - c. To glorify God?
This is sincere service.

Illustrate with Ananias and Sapphira. Their service had been insincere for quite a time.

It broke out in the act that brought their judgment.

To serve as they did is always dangerous. It leads to their sin and always eventually brings the same judgment.

Preached Sermons on Prayer

BASIL MILLER

Prayer and Heavenly Resources

When they had prayed, the place was shaken (Acts 4:31).

INTRODUCTION

Residing in heaven are resources sufficient for any soul. God's power is awaiting an attempt for each soul to tap it. The battle is God's, and with His power, His instruments we should fight it.

I. PRAYING MEN BUILD BY HAVING HEAVENLY ARCHITECT'S PLAN

When the praying man starts to build for God, the heavenly Architect sets the plans, and finishes the work. It is not man, but God who thus carries on his work. The praying man becomes a mere channel.

II. PRAYING MEN LABOR BUT GOD WORKS THROUGH THEM

When a praying man labors in the work of God it is not he who carries on but God achieves the glorious results. Mueller prayed, but God did the work, produced the results. Mueller was merely a human instrumentality through which God could achieve.

III. PRAYING MEN PREACH BUT ANOINTINGS FROM GOD EFFECT THE RESULTS

When a praying man preaches, it is not he that brings the message, but the Holy Spirit anoints him with heavenly unction, leads him into all truth, tells him what to say, and reveals the hidden treasures of divine wisdom. God preaches only through a praying man—divine wisdom is given only to men who prevail—the storehouse of truth is laid open only to the man who pries the doors ajar through prayer.

CONCLUSION

When we pray we become the avenue through which God labors, builds, preaches. Pray and God works through us. Pray and heaven's resources are at our command. The artillery for the battle is handed to the praying man. Man may do the speaking, but it is the voice of God who does the preaching. Man may do the inviting, but the Spirit quickens the invitation, sharpens the words spoken.

On Wings of Prayer

Fly upon the wings (Psalm 18:10).

INTRODUCTION

There is a bridge of prayer writes Thomas:

*There is a bridge, whereof the span,
Is rooted in the heart of man,
And reaches without pile or rod,
Unto the great white throne of God.*

*Its traffic is in human sighs,
Fervently wafted to the skies;
'Tis the only pathway from despair,
And it is called the Bridge of Prayer.*

Then mount this bridge of prayer on wings of the Spirit and soar into the realms of God.

I. CROSS THE CHASM OF FEAR TO DIVINE ASSURANCE

Peace is a rainbow, arched from the earth to heaven; springing from tears it is bathed by heaven in holy light. Divine assurance, a holy quietude, a spiritual rest are produced by prayer; for praying lifts the spirit above doubts, qualms, questionings, and places one on the solid rock of Christian assurance.

II. ON WINGS OF PRAYER THE SOUL FLIES THROUGH ITS STORMS

Eckener of dirigible fame, said that he flies out of his storms by facing them, flying into their center. So prayer enables one to face his difficulties, and on their wings to ride out of their gloom. The eagle soars by permitting the winds to strike his wings, and thus the storm literally raises him to the sunlight. Prayer puts energies of his storms under the soul, which sooner or later lifts him above the clouds.

III. ON WINGS OF PRAYER THE SOUL FLIES WHERE THE EAGLE NEVER FLEW

Prayer lifts the soul to the heights of Canaan bliss; prayer causes the spirit to soar to the spiritual altitudes. Praying, I fly from earth and its defeats to the victories of heaven, the glory of the Lord, and the peace of the Spirit which defies understanding. Praying, my soul is lifted from the position of a weak person to that of one crowned, endued and enabled to achieve. One can fly to the open gates of heaven to the heart of God, to the glorious countenance of Jesus when he learns the art of praying. These are altitudes which even the eye of the eagle has never seen.

CONCLUSION

Take flying lessons on your knees.

The Place of Prayer in God's Work

(Luke 11:1-12)

H. C. HATHCOAT

INTRODUCTORY THOUGHTS:

1. Prayer always has and always will have a most important place in God's work (Phil. 4:6).
2. To neglect it is to try to fight without equipment or weapons (2 Cor. 10:4, 5).
3. Do we pray as much as we formerly did?
4. Do we pray as much as we ought to (Moses).

I. HOW PRAYER AFFECTS GOD (1 Peter 3:12).

1. It pleases Him (Acts 10:4 and Rev. 5:8).
2. It moves Him to give (Luke 11:10-13; James 5:2; Psa. 2:8 with record in Book of Acts).
3. It causes him to change his mind (Ex. 32:9-14).

II. HOW PRAYER AFFECTS US (John 21:15).

1. It enriches our experience (Isa. 40: 31; Jude 20: 21, and Heb. 4: 16).
2. Increases our soul burden (Rom. 10: 1; Jer. 9: 1).
3. Brings wisdom (Jas. 5: 5 and Jer. 33: 3).

III. HOW PRAYER AFFECTS THE UNSAVED (Psa. 126: 5, 6).

1. It awakens them. Pentecost and Philippi.
2. Stays the sentence of death. Esther and Jews.
3. It will bring salvation to those who do pray (Jas. 5: 13 with Acts 8: 22).

IV. HOW PRAYER AFFECTS THE CHURCH LOCALLY

1. It brings unity of purpose (Acts 2: 1).

2. It produces power and signs (Acts 4: 31-33).
3. It produces an increase in membership (Acts 2: 42, 47 with Isa. 66: 8).

V. THE FOUR ELEMENTS OF PRAYER

1. Intercession—widow and unjust judge.
2. Faith—Elijah's challenge to the prophets.
3. Submission—"Thy will be done."
4. Thanking—confessing—listening.

VI. THREE GRADES OF PRAYERS

1. Askers—close to God, full assurance.
2. Seekers—neglect of devotion and duty.
3. Knockers—making an earnest effort to get God's attention, fasting, etc.

II. HIS VISION OF GOD

1. The Lord did not force Himself on the prophet.
2. The prophet approached Him reverently and in a worshipful manner.
3. The Lord rewarded the prophet with a vision of Himself.
 - a. In the holy place.
 - b. High and lifted up.
 - c. In His holiness.
 - d. Universality.

III. REALIZATION OF PERSONAL CONDITION

1. The nearness of God always causes self-examination.
2. A consciousness of personal uncleanness.
3. He was dumb before the Lord.
4. A complete abandonment to the Lord.

IV. THE PROPHET IS PURGED (vs. 6, 7).

1. Symbolic of the cleansing of the Spirit.
2. Awakened latent abilities.
3. Develops a desire for service for God and His cause.

Expository Outlines for April

Lewis T. Corlett

The Development of Maturity

(1 Peter 5: 4-11)

I. THE CHRISTIAN LIVES IN A WORLD OF PERPLEXITIES

"Knowing that the same afflictions are accomplished in your brethren that are in the world" (v. 9).

1. Beset by afflictions.
2. Beset by temptations.
3. Opposed by the adversary, the devil.

II. THE CHRISTIAN'S PART IN THE DEVELOPMENT

1. "Be clothed with humility" (vs. 5, 6).
 - a. Submissive to God's plan.
 - b. Desirous of His purpose.
2. Resting in God (v. 7).
 - a. Casting—putting on God.
 - b. All care—everything.
 - c. Personal—"all *your* care."
3. Resist the devil (v. 8).
 - a. Recognize his character.
 - b. Be wise to his suggestions.
 - c. Be careful in regard to his accomplices.
4. Be vigilant.
 - a. For God.
 - b. Against evil.

III. GOD'S PART IN THE PROCESS

1. A God of supply, "God of all grace" (v. 10).
2. A God of liberality, "giveth grace" (v. 5).
3. Makes the life perfect (v. 10).
4. God gives strength (v. 10).
5. He will do all things in such a manner as to merit all glory.

IV. THE CHRISTIAN SHOULD DESIRE TO BE AT HIS BEST WHEN CHRIST APPEARS (v. 4).

The Unfaltering Life

For if ye do these things, ye shall never fall (2 Peter 1: 10; 2 Peter 1: 1-11).

I. THE SOURCE OF DIVINE POWER. (v. 3).

1. Given all things pertaining to life and godliness.
2. Given great and precious promises.

II. ENCOURAGED BY A DIVINE CALL (v. 3).

1. Being partakers of the divine nature.
2. Called to glory and virtue.

III. CHARACTERISTICS OF AN UNFALTERING LIFE

1. A response to the divine call by adding:
 - a. Virtue.
 - b. Knowledge.
 - c. Temperance.
 - d. Patience.
 - e. Godliness.
 - f. Brotherly kindness.
 - g. Charity.
2. Cultivate these graces to the abounding stage (v. 8).
 - a. Natural development under proper cultivation.
 - b. Guarantees fruit.
 - c. Lack of this produces spiritual blindness.
 - d. Be diligent in application (v. 6).

IV. CERTAIN PROMISE OF FINAL PRESERVATION (v. 11).

1. An abundant entrance.
2. A glorious habitation.

A Vision of God

(Isaiah 6)

I. ISAIAH ACCUSTOMED TO GO TO THE HOUSE OF GOD

1. Went to pray over his troubles.
2. Went to settle his perplexities.

The Believer's Emancipation

(Romans 8: 1-17)

I. CONTRAST TO THE HEBREWS UNDER THE LAW

1. Showing the superiority of the gospel in Christian experience.
2. Christians have the privilege of rejoicing over what God has done.

II. THE BELIEVER'S EMANCIPATION

1. From condemnation.
 - a. The law could not do this.
 - b. Vital union with Christ did.
 - c. In following the Spirit there is freedom, liberty, peace and joy.
2. From the sin principle.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin [sin-principle] and death" (v. 2).

 - a. Spiritually minded in life and peace.
 - b. Removes the inner conflict.
3. The Spirit is the Emancipator.
 - a. The Spirit is mentioned fourteen times in this lesson.
 - b. The Spirit is the basis of spiritual relationship. "He that hath not the Spirit is none of his" (v. 9).
 - c. The Spirit is the conquering power (v. 2).
4. Safety lies in the leadership of the Spirit (vs. 4, 5).
5. Witness of the Spirit brings assurance (vs. 15, 16).

III. THE BELIEVER'S EXALTATION

1. Possessing spirit of adoption.
2. Heirs of God and joint-heirs with Christ.

A Pentecostal Revival

(Acts 2)

I. BEGINNING OF THE CHRISTIAN CHURCH

1. An example for all to follow.
2. One which shows how to have one in other places.

II. CHARACTERISTICS OF THE REVIVAL

1. Who had it?
 - a. The followers of Christ, the one hundred and twenty.
 - b. One-fourth of the followers of Christ.
 - c. More than the apostles, someone besides the preachers.
 - d. More than the church board.
2. When did they have it?
 - a. Day of Pentecost. The day not important for they had been having Feasts of Pentecost every year for almost two thousand years.
 - b. "When they were all with one accord in one place."

(1) Unity of purpose in essentials.

(2) Unity of feeling in disagreements.

(3) Unity of sympathy in differences.

c. When the people desired God's promise above all things.

3. Where did it happen?

a. The Upper Room. Location not the essential.

b. The place where the glory fell.

c. The place of obedience. In fulfilling Christ's command.

d. The center of the will of God.

4. How did it happen?

a. Not man made manifestations.

b. Not worked-up schemes.

c. By the outpouring of the Spirit on the waiting ones.

d. A divine fulfillment.

III. A CHALLENGE TO ALL CHURCHES TO HAVE SUCH A REVIVAL

lievers in polytheism because nothing is possible to the gods in whom they believe.

Men who seem to think faith is an instrument for getting what they want from God usually get little from Him. They bring little glory to God and little good to men. It is the children in the home who co-operate with their parents in the accomplishment of their desires that are assets to the home and channels of blessing to other members of the family. True faith is ever unselfish.

I. The men God has used to bless the world, have been men who have sought, not their own wills, but His will. Jesus—as in all else—is our example in this. He could say, "I come down from heaven, not to do mine own will, but the will of him that sent me" (John 6: 38). The mighty men of faith down across the ages have been men of this sort. Not always exemplifying this principle as did our Lord, but measurably so.

II. These disciples were men of faith. They had faith for many things; and much had been accomplished through their faith. Their failure in the matter of healing the demoniac child did not mark them as bankrupts in faith. We may have faith for many things, and still be lacking in faith for other things.

III. Our faith may be greatly improved and strengthened. Faith that is lacking today may be so strengthened that it will be sufficient another day; and sufficient for even far greater things in days to come.

IV. When we have more power with God it will not be when we have improved on His ways of doing things, but when we have improved on ourselves in the meeting of His conditions. We cannot improve on His ways. We can on our own.

V. We do not need a God of greater power. We need to become a people of greater faith. God cannot have more power. We may have more faith. God is challenging me to the exercise of greater faith, for His glory and for our good. Not adverse conditions about us, but lack of faith within us is our difficulty.

The mountain top has its place in Christian experience; but it cannot be substituted for the vale of lowly service at its foot. We are followers of the Christ who came, not to be ministered unto, but to minister and give His life a ransom for many. We serve Him best by serving with Him in His ministry to men. Faith is the needful element in doing the work of God. It is cultivated by diligence in the study of His Word, by prayer and communion with Him, by fellowship with Him in its exercise in His glad service.

Success in Our Prayer Life

As in all things else Jesus is our ever living example in our prayer life. Whatever He has to say to us concerning prayer is of special interest to us. We listen to Him as our Master in this great and indispensable work. He speaks with authority here as in all else.

"If ye abide in me, and my words

Suggestions for Prayermeetings

H. O. Fanning

The Other Comforter

If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you (John 14: 15-17).

This is the most important promise made by our Lord to His disciples and to His Church throughout the age. When Jesus promised the other Comforter to His disciples, He made it plain to them that they had one Comforter from the Father, and that Comforter was Himself. The work of salvation He made possible by His death on Calvary's cross, will be made actual by the operations of the Holy Spirit; the other Comforter. In our salvation the work of the Holy Spirit is as important in its place as is the work of our Lord in its place. The one cannot be substituted for the other. Without the work of Christ no salvation is made possible. Without the work of the Holy Spirit no salvation becomes actual.

I. In dealing with the other Comforter, we are dealing with God. He is here to do in the work of our Lord in His Church that which God alone can do. Conviction for sin; the new birth; our sanctification; our transformation; our empowering; whatever pertains to life and service is possible by His power and presence.

II. We do well to remind ourselves that our Lord's public ministry while here was performed in the Holy Spirit (Acts 10: 37, 38; 1: 1-4).

III. The Church came into being through the work of the Holy Spirit on the day of Pentecost; it has continued in being through His work; and will

so continue to the end of its course. The measure of life and power the Church in its membership has had has ever been determined by the measure of the presence and power of the Holy Spirit that has been theirs.

IV. The Holy Spirit must be honored. He must be sought. Wesley says, "God hardly gives His Spirit even to those whom He has established in grace, if they do not pray for Him on all occasions, not only once, but many times." He must be depended upon; He must work through us.

V. There is constant danger that we will take the presence of the Holy Spirit for granted; that we will become careless and fail to see our absolute and unchanging need of His presence, grace and power. He is a Person and must be recognized and treated as a Person. Rather than expect Him to be at our disposal, we should ever be at His disposal. May we ever be as eager for His presence as He is to be with us. With Him glorious measures of success are possible. Without Him dismal failure will be our portion.

Whatever contributes to our establishment in our belief in and conception of the Holy Spirit as a divine Personality, contributes to the clarifying of our vision, the strengthening of our faith and the enlargement of our usefulness to God and men.

The Power of Faith

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

All things are possible to him that believeth, because all things are possible to the God in whom he believes. Faith links man's weakness with God's omnipotence. It is the glory of Christianity that it is the religion of the true and living God. Nothing is possible to be-

abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15: 7).

Here Jesus gives us conditions of success in prayer; something of the nature and scope of prayer; and the certainty of its answer.

I. We will do well to remember that this instruction was given by our Lord in His use of the figure of the vine and its branches, as illustrative of our relationship to Him as believers. It would be difficult to conceive of a more vital and intimate relationship than that of the vine and its branches. All depends upon the proper maintenance of this relationship. "If ye abide in me." This involves not only the beginning of this relationship, but its continuance. It is not a relationship of inanimate things, but of living beings. The objective is conformity of the branch to the vine; of the believer to the Christ. It is as we are transformed into His image, that progress is made toward this objective. It is speaking much for man that such a relationship may exist and such an objective may be possible. There may be an ever increasing improvement in our prayer life.

II. "And my words abide in you." It is as our transformation is accomplished by the renewing of our minds through the power of the abiding word that progress is made toward our goal. The time required for the realization of this promise is commensurate with its magnitude. The longer and more completely we abide in Christ and His Word abides in us the greater will be our usefulness in prayer.

III. "Ye shall ask what ye will." It is almost too good to believe that these processes of grace, may be carried so far, that eventually we will ask only according to the will of God, and for those things it is His purpose to give. But such is the clear implication. And this should be our objective as well as the divine objective. The secret of our Lord's prayer life is in that He ever asked in perfect harmony with the will of the Father. In the measure that this is true of us, we too may pray with assurance concerning the outcome of our praying.

IV. "And it shall be done unto you." We may come to the place in our prayer life where prayer will no longer be the hit and miss matter that many of us make it, but will ever be in harmony with the will of God. Such an objective is worthy of our best and most persistent efforts. The worth while things of life have their price but they are worth it. Above all else in worth while-ness is our place of communion and fellowship with God; of usefulness in His service; and blessing to our fellowmen.

The Place of Forgetting

Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus (Phil. 3: 13, 14).

Remembering has its place in life. So does forgetting. In order to success, one

should remember well the things that should be remembered; and forget well the things that should be forgotten. Paul had been speaking of the things that had once seemed to him to be of value in life, but which he later found to be encumbrances. Things he must count but loss, and of which he must suffer the loss, for the excellency of the knowledge of Christ Jesus our Lord. And so must we forget many things in life, that we too may press toward the mark for the prize of the high calling of God in Christ Jesus.

I. Whatever in our past life tends to hinder us in our progress in our present life of faith, should be forgotten. And here is with most of us a large realm to be covered and covered thoroughly. No bond that tends to attach us to our past life of worldliness should be left unsevered.

II. The failure of our present life may well be forgotten. Let us learn our lessons and forget the failures. Few things hinder the most of us more than our tendency to live in the past, and live it over and over. It is enough to make failures once without reliving them over and over again. They have hindered us enough in their making, without being allowed to continue their undesirable effects.

III. Slightings and injuries should be well forgotten. It is enough to suffer such things once without suffering them often in their reliving. Troubles and disagreeable things should suffer a like fate. They have done their work. Forget them.

IV. Many of our successes—if not all of them—may well be forgotten. Few things hinder more than the reliving of some past successes God may have given us. Remember the giving of them with gratitude; forget them in the matter of reliving them, and rehearsing them. Not what we have been and have done, but what we now are, are now doing, are the important things.

V. Sorrows may well be forgotten. Few things benefit us more than the ministry of sorrow, properly borne by the grace of God. They have had their mellowing, softening, ameliorating effects. Cherish these blessings and benefits. Refuse to relive the experiences. Too keen remembrance of these things tends to

beget self-pity. When this comes about all of value goes. Make the most of what God does for us by His grace. His ways are best and we find as the years flow on and life unfolds that we have nothing to complain of and vast realms of blessing to enjoy. The best things of life are before us, not behind us. Keep fit and keep going.

Meeting Discouraging Conditions Successfully

And they journeyed from mount Hor by the way of the Red sea, to compass the land of Edom; and the soul of the people was much discouraged because of the way (Numbers 21: 4).

It will not do for us to forget that we are strangers and pilgrims here, in a world not always friendly to grace. Because of this many discouraging conditions may confront us. That there are ways to meet these successfully is certain. That there are other ways to meet them is equally certain.

I. Speaking against God and His servants proved a poor way with the Israelites. And so it proves with all who unwisely take it. Just chastisement was their portion, and so is it with all who take this way.

II. God has lessons for us to learn through these trials and testings. Great gain will be ours as we learn them. Whether we are hindered or helped by these things, we determine for ourselves in the way we meet them.

III. The way we respond to such things are tests of our characters. They reveal not what our opposers are, but what we are.

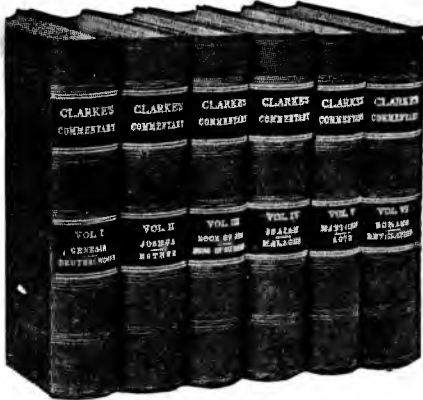
IV. They are tests of our relationship to God. Of our love for Him, and devotion to Him. They are tests of our estimate of the value of our relationship to God.

V. These tests and trials are needful to us, as revelations of ourselves. The Children of Israel needed this test. Without it they would not have known their own hearts. Without such things we, too, may not know our own hearts. God allows them to come to us in His love and mercy; not that we may be defeated, but that we may be victorious in them. Progress in the spiritual life is by conquest, as it is in other realms of life.

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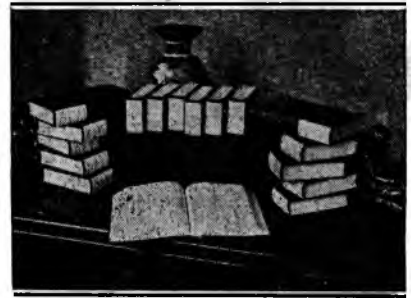
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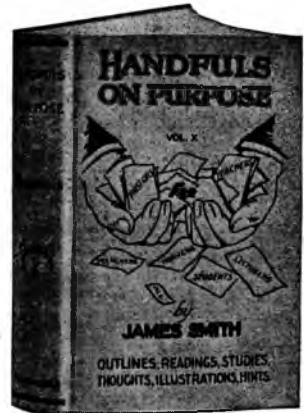


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