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The Consecrated Life

WHEN a man is right with God, God will freely use him. There will rise up within him impulses, inspirations, strong strivings, strange resolves. These must be tested by scripture and prayer; and if evidently of God, they must be obeyed.

But there is this perennial source of comfort: God's commands are God's enablings. He will never give us a work to do without showing exactly how and when to do it, and giving us the precise strength and wisdom we need.

Do not dread to enter this life because you fear that God will ask you to do something you cannot do. He will never do that. If He lays aught on your heart, He will do so irresistibly; and as you pray about it, the impression will continue to grow, so that presently, as you look up to know what He wills you to say or do, the way will suddenly open; and you will probably have said the word or done the deed almost unconsciously. Rely on the Holy Ghost to go before you, to make the crooked places straight and the rough places smooth.

Do not bring the legal spirit of "must" into God's free service. "Consider the lilies of the field, how they *grow*." Let your life be as effortless as theirs, because your faith will constantly hand over all difficulties and responsibilities to your ever-present Lord. There is no effort to the branch in putting forth the swelling clusters of grapes; the effort would be to keep them back.—F. B. MEYER.

The Preacher's Magazine

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The Preacher and Theology

By the Editor

NO CHANGE in the mental state and processes of men can ever make theology obsolete. So long as men are able to think constructively about anything they will attempt to think constructively about God and man and the relation between the two, and when they cease to think constructively they cease to be men. Those who boo at theology should also boo at philosophy and science and art and every form of constructive thought. They should allow only for mental drifting and for spiritual accidents.

The preacher, no matter what his formal educational advantages have been, is a specialist on theology. There are only three ways by which the gospel may be promoted. One of these is miracles, another is the power of influence, and the other is by the teaching ministry—the propagation of doctrine. In the early days of the Church miracles had a large place, and always the power of good example is important. But miracles are not common in these days, and one can wield the influence of example only when there are time and opportunity for fairly intimate observation. Hence, teaching—the propagation of doctrine—is, and for that matter, always has been, the principal means for spreading and conserving the work of the gospel.

The preacher may not be an expert on formal theological terminology, but he should be a clear and consistent thinker on the essentials of biblical teaching. If he is erratic in thought and utterance, the chances are he will be so in judgment and in practice. There is a close relation between sound thinking and fair judgment and sane living. It has been observed that most systems of thought are consistent with their premises, and when the system is false it is the premise that is false. Take Christian Science: it is based upon the thesis that "God is good and everything is God—therefore

everything is good, and evil is a nonentity." The premise is false, therefore the system is false, even though the logic within the system is correct. A man pointed out a house to me and said, "That house is in the street. They misjudged the lines and therefore missed the lot and put the house in the street." Now there was not anything particularly wrong with the house or with its contents, but this did not alter the fact that the owner had no title to the ground upon which his dwelling stood. And it is like that with erroneous systems. One must go clear back to their premises to find their error. And the safe preacher must be sound on the essentials of doctrine, otherwise he will fall into the snare of the devil and be spoiled by "philosophy and vain deceit."

But theology must not become an end within itself. In some churches the pastor is required to preach one doctrinal sermon every year, and in order that people may be warned, it is the custom to announce this sermon in advance. It has been suggested that the purpose of the announcement is to give the people warning to stay away, for the annual doctrinal sermon is proverbially dry and uninteresting. But what shall the preacher preach if he does not preach doctrine? Sermons may be characterized as evangelistic, inspirational, pastoral or ethical, but, even so, their foundation is doctrine, and regardless of their purpose, their basis should be sound doctrine. There are no instances in the history of the Church in which revivals took place in which doctrine did not play the principal part. In the early period it was "Christ and the Resurrection," which the apostles preached without let or compromise. Later Luther majored on Justification by Faith. Calvin and Knox thundered out the Majesty of the Law and the Sovereignty of God. The Wesleys made their attack with their thesis on, "Religion Which Is More than Human," and "Sanctification Subsequent to Justification." And the facts show that the more apostolic the doctrine preached, the sounder and more lasting the revival promoted. The great revivalists like Wesley, Finney and General Booth were doctrinal preachers. They believed something fundamental, believed it with all their hearts, and pressed their theses upon the hearts and minds of others.

But preachers are mistaken if they suppose that mere verbal correctness is enough. I doubt that men have ever heard the gospel unless and until they have heard it preached in the power of the Holy Ghost sent down from heaven. Tracts and books can scarcely be said to be the gospel, even though every word they contain is strictly scriptural. Lectures and addresses delivered in indifference and want of fervor cannot be said to be the gospel, even though the diction may be faultless. Preaching, real preaching, involves (1) a preacher who is filled with the Holy Ghost and especially chosen and anointed to preach the gospel. (2) Sound, scriptural subject matter which is so arranged as to be consistent with it-

self and such as will commend itself to the judgment and sound sense of men. It is scarcely a full definition when it is said that preaching is "the truth on fire," for it is not the truth alone that burns: the burning involves also the mind and heart of the preacher. The theologian, as well as the theology, must be aflame with holy heat for the message to be effective.

Theology, more it seems to me than ordinary branches of knowledge, is a growth. Paul rejoiced that his doctrine was a revelation, but it is not necessary for us to suppose it was an instant revelation. That three years' stay in the desert of Arabia is involved somewhere in the early period of his ministry, and it has been supposed by many that those months spent in the desert away from the crowds was a period of readjustment during which the apostle worked out the relation between Judaism and Christianity, and which enabled him to later write the books of Romans and Galatians. Be that as it may, the average person today must think his way through to a dependable and workable creed, and he should not be discouraged if the process involves time and efforts by trial and error, as well as periods of enlightenment during which the work of months seems to be accomplished in hours or even in minutes.

A young employee is said to have asked the experienced banker how he should be able to detect counterfeit money. The banker replied, "Become familiar with the genuine and you will know the counterfeit when it appears." And I think that is good advice for the preacher. Become saturated with the true orthodoxy and you will be warned against the heterodox whenever and wherever it appears. In the mail yesterday I received a letter from a local preacher who complained that his faith has been staggered by his perusal of that strangely bold, but brazenly heterodox book dubbed by its author, "Holiness, True and False." The preacher in question wanted me to give him some scripture texts which would quickly and completely refute the positions taken by the author of this book. But I wrote him and commended to him Brockett's "Scriptural Freedom from Sin," which is a formal and wonderful answer to the book mentioned. But now I must say that I fear this brother is suffering from failure to be familiar with the true doctrine. He may or may not find the help he needs in the book I recommended. The real cure for such a case is in that long course which involves a finished theological education, and which I am confident the brother in question will not have the patience to pursue. But there are many like him. There are many who do not have the patience and perseverance to take up a work like Dr. Wiley's new compendium of Christian doctrine and just stay with it, soak in it, seek out its implications, follow out its leads in collateral reading and thinking, and master for himself the whole system of truth which the intellectual putting of the Christian religion involves. And yet

this is the only way it can be done and done right. And preachers should not excuse themselves on the mere ground that their formal education has been neglected, any man of average intelligence, whose religious experience is scriptural and full, and who can understand what he reads, and who has the patience and persistence to plod, can make his way through to a sound understanding of the things which we most certainly believe and know, and he ought to do it.

It is one thing to know, it is yet more to know and know why you know. It is this latter state which gives the preacher confidence—no matter who drops in to hear him preach. The preacher is not to be an intellectual dictator, but he is to be an intellectual prince. He is not to compel people to accept what he says just because he says it, but he is to compel them to accept what he says because it is the truth, and his special force arises from the fact that he knows it is the truth. Mere arrogant assumption is a poor substitute for that certitude which arises from having patiently and fully examined the towers of Zion and having thus become assured that the bulwarks of our faith are impregnable and dependable. But like everything else of value, this method of arrival is expensive, and only those to whom the preaching of the gospel in force and lasting efficiency is of limitless importance are willing to pay the price.

Messages for God's Children

All our great poems are humanistic. They deal with humankind and the needs of humankind. Sin, suffering, sorrows, woe and want are their prevailing minor tones. There is so much suffering in the world, there always has been suffering, some of these great masterpieces are like dirges. When the poet gives a note of joy, it is for deliverance, triumph and victories over toil and pain and renewal unto eternal life.

All our great preachers have been students of the great poets. The preacher, conscious of the lack of human sympathy in his pastoral work and preaching, by reading the great poets might catch a new vision and find the paths that lead to God. The poets and preachers who know God always have a message for God's children.—*Christian Advocate*.



Thoughts on Holiness

The Holy Spirit, the Sanctifier

Olive M. Winchester

And God, which knoweth the hearts, bare them witness giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith (Acts 15:8, 9).

SO OFTEN in the works of divine grace for the soul of man the person of the Holy Spirit seems to be lost sight of. Two reasons may be given for this neglect. One is the essential difficulty in the nature of the concept necessitated. It is not within the possibility of human thought to form a concept of pure spirit. We can easily think of God the Father and Christ the Son from human analogies, but there is no human existence that can be compared to pure spirit.

A second reason why the person of the Holy Spirit in the Trinity seems to be lost sight of is that spiritual experience enters in a vital way into the formation of theological and doctrinal concepts, and in many instances spiritual experience has not permeated the depths of the heart of those who theologize and consequently they do not understand the deep things that pertain to the kingdom.

THE PROMISE OF THE SPIRIT

In turning to the study of the scriptures relative to the Holy Spirit, we note first the promise given in the Old Testament. Here two outstanding promises run concurrently, one of the coming of the Messiah which was given originally in a germ thought immediately upon the fall of man and was unfolded from time to time in ever enlarging range of vision especially in the prophetic era.

Since the coming of the Messiah preceded in time the giving of the Holy Spirit, this promise naturally overshadowed the other, but nevertheless it was present. In the Book of Proverbs which concerns itself principally with prudential maxims, we find the words, "Behold I will pour out my spirit upon you." It would seem that the writer, though living in thought almost wholly in the realms of the practical, saw in the future man motivated by an inner power instead of acting merely under the impulse of his own will.

But it is in the messages of the prophets that the promise stands forth more distinctly. Isaiah depicting the blessing to come upon Israel, the servant of Jehovah, foresaw the day when the Spirit would be outpoured on Jacob's seed and blessing upon his offspring (44:3).

Joel, however, is the prophet who the most distinctly proclaims the outpouring of the Spirit. Over against the dark days of plague, devastating

fire and famine, came the word of Jehovah with a promise of plenty, and then follow the words, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (2:28).

While Joel told of the outpouring of the Spirit, Ezekiel delineated the nature of internal religion, with the Holy Spirit as the inner dynamic. After speaking of the spiritual transformation that was to take place in the heart of man he continues by saying, "And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Thus religion is not simply a renewing of the heart and disposition of man, but there is a causative force within that enables him to walk in the way of God's commandments and this is none other than the Holy Spirit.

Thus in the Old Testament the promise of the Spirit is clearly given, and when we come to the New, in the teaching of Jesus this promise is particularly emphasized, the more especially in his farewell discourses. As the time drew near for the Spirit's manifestation, the promise shone forth more distinctly.

THE PROMISE FULFILLED

Just as Jesus was to ascend into heaven once more the promise was renewed. The disciples had throughout the lifetime of Jesus the concept of a political kingdom, and still they retained this; they would know whether at that time the kingdom would be restored to Israel, but a word of promise of another kind of power was given them, a power to witness when the Holy Ghost should come upon them.

After they had lingered with longing looks into the heavens whence Jesus had departed, they returned again to Jerusalem and gathered together in an upper room. Here were the disciples, likewise also the ministering band of women, it would seem, those who had followed with the disciples and cared for their needs. Moreover Mary the mother of Jesus was there and the brethren of Jesus. During Christ's lifetime these brethren had not been too much in sympathy with Jesus, they were inclined to cavil, but the resurrection had changed their thinking.

Of those continued prayer meetings during the interim of ten days we know but little. We are told that they elected someone to take the place of Judas, but otherwise all is shrouded in darkness. One thing seems apparent and that is that the whole outlook of their thought was being

transformed. They had looked for a political kingdom. Jesus had taught them otherwise, but their understanding was darkened so that they could not perceive. The resurrection had been an outstanding manifestation of the deity of Christ and had been a spiritual awakening. No doubt they recalled the teaching of Jesus and then reviewed it in their minds in the light of the resurrection and the promise that Jesus gave as He ascended into the heavens.

Thus the disciples would have obtained a mental preparation for the great Day of Pentecost, when they were all with one accord in one place. As to the place in which this great event took place, there has been some difference of opinion; some have thought that it was in the upper room, and others have claimed that it was within the court of the temple. Here there were various enclosures where groups might meet and carry on discussions or forms of worship. Since the special signs and activities which accompanied the outpouring of the Spirit appear to have been evident to all, and the multitude straightway gathered together, the claim that the temple court was the place would seem to be the stronger.

There was the sound of a rushing mighty wind, and cloven tongues of fire; these so emblematical of the Holy Spirit; but most of all they were filled with the Holy Spirit. The effects of this great in-filling were seen at once, for straightway they began to witness in accordance with the promise given. In this witnessing they spake with other tongues. Amazement and bewilderment seized the multitude. The crowds that had gathered from all parts of the Roman empire, and from the east as far as the land of Elam, moreover also from Arabia, heard the gospel message in their own tongue. Astounded they asked one another, "What meaneth this?"

While many thus stood perplexed, there were those who mocked, and said, "These men are full of new wine." Then it was that Peter arose and refuted the charge, quoted the prophecy from Joel and announced its fulfillment. Moreover he proclaimed to them Jesus the risen Lord seated at the right hand of the Father sending unto them the promise of the Spirit.

Many were convinced and convicted by the message and eagerly inquired, "What shall we do?" Whereupon they were told to repent and be baptized. Then there was added the reassuring admonition? "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

With the outpouring of the Holy Spirit came the emergence of the Christian Church. That very day there were added to their numbers three thousand souls, and straightway there seems to have been some form of organization, for they continued steadfastly in the apostles' doctrine and teaching and in the breaking of bread and prayer.

Thus in the fullness of time God's promise made to saints of old and fully announced by

Jesus came to fruition. The promise remains to all the Church throughout all ages and is the dynamic of all spiritual life. The Holy Spirit has been given and He waits even now for hearts to receive him.

An Open Letter To My Fellow Ministers

By A. H. Eggleston

GREETINGS: I think that I will write you a personal letter today as one brother minister to another brother minister. You perhaps are not aware of the burden that is upon my heart, and has been upon my heart all through the years, for the blessing and presence of God upon us all as ministers of the gospel of Jesus Christ.

The calling of God to any young man or woman is the greatest calling that can come to one in a lifetime—being singled out of God from among others, and separated of Him unto the ministry of the gospel of His dear Son. I say that there is not another call like unto it in all of this wide world. A call to preach the unsearchable riches of a life in Christ Jesus. A call to teach Christ-likeness. A call to shine as spiritual lights in this darkened and still darkening world of suffering, groping and lost humanity. A call to suffering with Him. A call to weeping with Him. A call to humiliation. A call to lose our life for His sake. A call to service in the ministering unto others, pouring out of our life's stream in faithfulness even unto the end. And why? Because "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Many temptations will arise along the way. Yield not to them. Under the pressures that will thrust themselves upon you, you will discover with the passing of time that you are either sweetening or growing sour and bitter under them. This is a true philosophy of life. Many good, and strong, and able men have gone down right here. None need have done so. When God called you and me, He called us to stand and to endure and to persevere and to sweeten and to mellow in our spirits with the passing of the years. And when I made this discovery some years ago, I settled it then and there in my heart, that by God's good grace, I would sweeten and mellow in my disposition and in my spirit with the passing of time. "He giveth more grace."

In closing, permit me to offer one more thought: Be amenable; be teachable. In the long run you will never be the loser, but rather the gainer by heeding the admonitions and counsels of those "over you in the Lord," and of those of your fellow ministers older in experience and richer in "that wisdom that cometh from above," which has come to them with the passing of the years. God bless you.

How We Succeeded In Having a Revival

THE EASY program of evangelism that characterizes much of our effort fails to pay in dividends that count for eternity. After searching the Scriptures and praying over the disappointments experienced in the results of revival meetings, we learned that it still costs terrifically to have a revival meeting, in the sense of the term that counts for eternity. It still demands "hot hearts," aflame with the passion of love implanted by the Holy Spirit. It still calls for much prayer, and tears and burden. Merely to report "so many seekers" is not enough. The fact that alone will stand for the ages is how many folks actually contacted Christ, to such an extent that a mighty transformation had been effected by the grace of God, and a heart hunger created sufficient to drive that one on to the fullness there is in God, and a heart hunger created sufficient to drive that one on to the fullness there is in God.

After discovering the success that could be achieved through a systematic program of personal evangelism, coupled with the nightly services, it is our purpose in this article to point out the method so honored of God.

Before our workers reached us they suggested that we prepare a prospect list. This was made up from two sources: First, the parents of all children attending the Sunday school, but who themselves were not Christians. The second source was the acquaintance of the members and friends of the church, who were not attending elsewhere. These names were listed and served as the basis of operation. One of the workers, or the pastor, together with one of the lay folks, each took several names—one name to a card, with all pertinent information—and went calling.

When the door was opened, the immediate statement following introduction was something on this order, "We would like to come in and talk to you a few minutes about your relationship with God." This brought the matter up immediately, and eliminated any possibility of deviating to some other topic. Any salesman will tell you this is one of the first principles of good selling. Usually we were invited into the house. We then launched into the business of winning that soul to Christ. We outlined as simply as we could how to be saved. We used the analogy method, usually; comparing the matter of giving oneself over to Christ to yielding oneself to another in marriage. We used the analogy of the goat and sheep, showing how God literally changes one's nature in conversion. We tried to show how simple it was to give up everything to Christ. We appealed to their position as father or mother to youngsters who had, in all probability, made a start in serving the Lord through the Sunday school. We

tried to show them how they owed those youngsters the sort of background which in so many instances they had been privileged to have, that is, a Christian home.

Sometimes a few questions would indicate the trend of thought on the part of the person with whom we were dealing. We would speak, trying to be conscious of the leadership of the Holy Spirit throughout. Frequently we were conscious of conviction gradually settling down upon the person as we continued to deal with him. Often tears would come to the eyes. Finally, when we felt that God had brought the individual to the place of surrender, we would make a definite appeal for his decision, and that followed, quite generally, along this line: "Now would you be willing to accept Christ, choosing His way of living?" (This, of course, after we had explained all that that entailed). "If you will, give me your hand," reminding him that the giving of the hand did not save him; but like swearing with the right hand in court, or giving the right hand in marriage, it indicated the giving of the real self in promise. Immediately that hand was slipped into one of ours, we asked him to kneel for a word of prayer. Then one of us would pray definitely and to the point regarding this person's need.

After praying earnestly, we always asked the one being dealt with, to pray, and if he said he did not know how to pray out loud, we put the words in his mouth, having him repeat the words as we prayed. Usually after beginning on this line, he would begin to pray for himself spontaneously. Before we rose from our knees, in most instances, the work was done. Then we gave some instruction as to how he might retain his new-found joy, and also secured his promise to come to the service that evening, or one shortly thereafter, and make public his testimony by coming to the altar in response to the invitation.

This did two things. First, should any doubt have crept in as to the reality of Christ's salvation, this would help him to settle it definitely. Second, he would have had time to think the matter over more seriously, and on coming, come with a greater strength of purpose. Then, too, his coming usually influenced others to come.

The first difficulty was solved in a case in which the writer called on a young couple with a lay woman. Our helper was of a very reticent nature, and rather disturbed about making an approach, and finding the courage to do it. (This young woman and another woman later won a badly backslidden woman to the Lord, all by themselves). We went out into the country to contact this couple, and found them both out in their garden, some distance from the house. While it is always best to try to get them into the house or car so as to better deal with them, yet occasionally folks were won while standing up throughout the entire interview, and even the prayers. Such was the case here.

We told this couple briefly why we had come, and then launched into the matter of how to be saved. We told them that they had to forsake their sins, turn from them and begin going Christ's way. We pleaded with them for twenty minutes; then noticing that the man was becoming convicted, we put out our hand to him, and asked him to accept Christ then and there. He hesitated a moment, and then began slowly to shake his head. Before his mind was made up to a definite negative, we changed the angle of our discussion to one on which we had just previously been in agreement, and he again began to "come along."

And, as he followed, and God's Spirit increased the conviction, we turned to the wife and asked her if she would settle it. She immediately placed her hand in ours, and I asked her to pray with me. After I had poured out my heart in her behalf, I asked her to pray. She had to be started by having her pray after me, but soon she was praying "on her own." Her eyes shone through the tears as she finished, and she triumphantly declared that she believed Christ saved her right then.

Then, turning to the husband again, we asked him if he would not make it unanimous. This time he put out his hand, and we prayed again. When we had finished, both were saved. We asked them to be sure to come to the service that night, and to make a public declaration of their step by coming to the altar. They promised, and kept their word. When the man accepted Christ as his Savior, there was no outward emotional evidence commonly noted, but that night at the altar his cup really ran over! He got happy and shouted, and hardly knew whether he was in heaven or on earth! They are holding true today.

The young lady who accompanied me, as well as myself, was so filled with joy she hardly knew how to act. The blessing of God simply flowed over our souls, and bathed them in a divine atmosphere. We were so glad that we went out into the country that day.

We have been asked by some folks, who were interested but skeptical, "Well, now, what about this . . . we always have been taught it had to be done the hard way . . . Strong crying, deep conviction, sincere repentance, and an emotional upheaval attesting to the completed work." In reply to this we can only refer the reader to the account in the Scriptures. In Christ's approach to those whom He won to His standard, there were statements only, such as, "Come, follow me" . . . "Go, sin no more" . . . "Give me to drink" . . . "Ye must be born again" . . . "This day is salvation come to thy house."

It is difficult to find two folks who find God in identically the same way. A man came to the altar in an evening service recently. We did not know him, nor anything of his life. He raised his hand at the closing appeal, and stepped out when the call to the altar was given. He kneeled

in sort of a squatting position; did not pray out loud but silently throughout, and did not shed a single tear. After about ten minutes of prayer, he arose, and in a very matter-of-fact manner, said, "Well, it's done." We discovered that the man had the reputation of being the toughest man in town, a continual habitue of both saloons where he kept liquor bills, and where he was a constant attendant at the gambling table set up in the place. We found out, although he had a host of friends, they all respected him for the ability to use his fists and the "king's English" in times of anger! This man went home from the service, gave seven packages of cigarettes to his neighbor, went down to both saloons to pay his liquor bills and to give his testimony to his cronies (most of whom refused to believe him). He was abused in some instances, and retaliated most unexpectedly with words of love and kindness. His subsequent life has eloquently testified to the reality of the work accomplished within his heart.

It has been the privilege of the writer to see several folks find God, in a very real sense, and never shed a tear, nor give evidence outwardly of any extreme emotional explosion. On the other hand, it is also true that many who found salvation gave glorious testimony in tears and shouts and veritable upheavals. But these things are incidental—the essential thing upon which we hammered, was—"Does Christ give evidence of His presence?" The step of faith always brings the reality of Christ.

Illustrating the blessings of the new converts coming to the altar at the evening service, we told them they could be soul winners by the very act of this public testimony, for invariably someone else came along with them. One evening, following a successful day of soul winning, we had a large crowd in the service. The message was owned of God, and when the altar call was made several of those who had been won that day and who were present stepped out and came forward. A young couple for whom we had long been praying, and upon whom we had called the previous day without success, were in the service. Noting their conviction, one of the workers slipped to the young husband's side, and invited him forward. Almost immediately he took his wife by the arm, they walked down the aisle together, and both of them found God. A large number of others came forward, influenced we felt, by the going forward of several who had given their hearts to the Lord that day.

In a subsequent article we will give several experiences to prove our contention that men and women can be won by the scores today, if we will only, with "hot hearts," go back to the simple procedure of the Gospels and the Acts. We had a revival, and today, months afterward, folks still refer to it, and insistently state that no meeting ever again will be held without a strong complement of personal working groups.

(To be concluded)

Preaching That Reaches Children

By A. S. London

A great divine of long ago said that the highest growth for a preacher as well as for his faith is in the childlike spirit. We have not preached well to mature minds because we have not learned to preach well to children. A child is a part of the congregation, and he has a right to a ministry that will be interesting to him.

The best sermon is that which makes truth so clear that any normal child can understand. It is my honest thought that the sermon should have the children in view. It was said of Joseph Parker that with all his profound sayings, he had such pictorial and dramatic elements that he always interested children and youth.

You will please pardon a personal reference here, but it brings out the thought so vividly that I think well to pass it on. I was speaking in one of our southern city churches one night, and going home the pastor's little daughter of only a few years said, "Brother London, would you please give my daddy some of your sermons?" I replied by saying that her father had more sermons than I ever had. And with all seriousness, she said, "Yes, but just look what kind they are." The pastor in writing about it later remarked that he guessed he did not have enough illustrations in his sermons to make them interesting to children.

All great preaching is simple. It is said that Bunyan's *Pilgrim's Progress* is written in such a simple style that eighty per cent of the words are of one syllable. Children may know God just as truly as adults may know Him. My little sister, ten years of age, died shouting the praises of God, and when the doctor said to my mother that the child should be kept quiet, my mother said, "No, doctor, let her shout on. She has not long for this life and it will be a beautiful way for her to pass on into eternity."

A little girl had the habit of saying just before falling asleep, "Good night, Father, I'll see you in the morning." One night the little tot was dying. Her father reached over to plant a farewell kiss upon her cheeks, and with a faint voice, she said, "Good night Father, I'll see you in the morning."

It is said that the great Dr. Charles Jefferson of New York was the children's preacher. He was a thinker, a student, and a great doctrinal preacher, and yet one of his best writings is made up of sermons to children and youth.

HOW CAN WE PREACH TO CHILDREN?

✦ *First*, we must love them. Children know at once whether you love them or merely put up with them. A preacher who has had a poor childhood seldom makes a great contribution in his

ministry to children. A preacher who has forgotten his childhood days, his wobbings, his blunders, his mistakes makes a poor preacher for blundering youth. A skinning, scolding preacher is one of the saddest types that ever has been permitted to enter a pulpit.

Youth believes that the world is young. They will love any preacher who preaches with optimism, and shares their belief that life is joyful and happy. A grouch in the pulpit is a menace to growing youth. A howler or a complainer, a faultfinder or a critic, has no message for children and youth.

Youth calls for courage, hope and love. Any preacher, regardless of his years, who possesses these qualities will be loved by children. "To lose one's love for children is a dreadful sort of old age."

It often takes a good deal of repetition to get a big idea into a boy's head, says a great divine. It is for the good of the child that precept upon precept and line upon line is given by the minister who hopes to make a contribution to the children and youth of his congregation. We should constantly keep in mind the statement of Gipsy Smith, "When we save a child we save a multiplication table. When we save an adult we save only a unit."

Second, to preach to children and youth one must grow. Growth is the law of life. When growth stops, death begins; and youth know when this takes place. Our age probably as never before demands growth in the life of the preacher. This calls for the vision, courage and energy of youth. And youth likes this in a man of the pulpit. Christianity is full of life and personal hope.

It is growth in the life of the preacher that sustains the ideal. The growing preacher seeks for permanent relations with youth. A lack of growth brings a routine that has no vision, but little faith in God or man. This type of a preacher becomes a pessimist. Life is to be kept buoyant if the preacher's message is to interest children and youth. There must be a well of water constantly springing up if youth are to be interested in the man or his message.

The preacher who has a message for youth is a friend. This is the key that unlocks life. It will unlock the doors of indifference, prejudice, and carelessness in the lives of young people. To be a friend to youth is one of the highest ideals for any preacher. True friendship draws out the highest and best qualities in youth. It was said of a great divine that wherever you put him down, he would be a friend to the youth at his elbow.

Third, To preach to children and youth, one must grow in spiritual wisdom. Every preacher must serve his apprenticeship and will make blunders. But to be a spiritual preacher and leader of youth, it simply means that one will speak and do the right things at the right time. It means gentleness, tenderness, patience, longsuffering and forbearance. It means sacrificial love and a far-

seeing faith. How many youth have been wrecked by the impatience and cutting words of a little preacher! It would be better for such a one to have been drowned in the sea than to offend one of these little ones.

The preacher to youth will never grow too old to be useful. Truth with him will never lose its pull. He will never grow dull and uninteresting. He will keep the abiding spirit of youth. The work of guiding youth to successful, happy and useful living will cause any preacher not to be weak while living, nor early forgotten when dead.

Avoiding Mental Ruts*

W. B. Walker

SOMEONE has said that a rut is the same as a grave only that it has no ends. Hence, the only difference between a grave and a rut is in its length. I suppose to stay out of mental ruts means to keep fresh and alert. One who is in mental ruts always does about the same thing in the same old way—never gets any new thoughts or inspiration as he journeys along the way of life. Perhaps none of us will say that we have always avoided mental ruts. Yet most of us have labored long and hard to keep out of them.

A minister should study to keep fresh and grow mentally. If it is necessary for public school teachers to spend money for books, and attend state normals, it is vastly more important for preachers to spend money for books and take training to prepare for the most important work in the world. If men spend thousands of dollars for preparation to be doctors to treat our bodies, and lawyers have spent years in universities in order to handle our troubles at law, it is highly important that men who look after souls should be well prepared. Yes, it is vastly important that ministers study to keep fresh and alert mentally—for without hard study there can be no freshness and alertness. I should like to suggest the following things that might save us from mental ruts:

I. HAVE A TIME TO STUDY

Use your clock for the best results. A minister should be ashamed to habitually lie in bed till late in the morning, and then spend an hour on the daily papers and dawdle over a magazine, and get down to his honest work at ten or eleven o'clock. Perhaps a man with so little conscience ought to be whipped out of the ministry. A great English novelist worked with his watch before him, doing a prescribed amount of work each day, and saying that as a writer he was bound by

the same rules of industry as those which the other laborers of England were bound to obey. A minister should not be less conscientious than a writer of fiction.

No doubt the morning hours are best adapted for deep study and meditation. It is during these hours that the mind is rested and in a more receptive mood for understanding what one reads. The preachers of history were men who devoted the early hours of the day to diligent study and prayer. We are told that John Wesley arose at four o'clock in the morning, and felt condemned if he heard other laborers going to their tasks before he went to his.

It is said that the great Spurgeon was told that an important visitor insisted on seeing him on the ground that he was a servant of the Lord. Mr. Spurgeon sent back this all-sufficing answer: "Tell the servant of the Lord that I am engaged with his Master."

II. HAVE A PLACE TO STUDY

We may not be able to furnish a modern office, like the attorney, the doctor, or the superintendent of the city schools, nevertheless a private study is vastly important. No preacher can study as he ought to when children are running across the floor, nor when the doorbell is constantly being rung by callers. If there is no suitable place to study in the church or parsonage, then an office should be rented if finances will permit. By all means a preacher should have privacy for quiet hours of study and prayer. He should not be interrupted by unnecessary callers. Here the minister's wife can render valuable service. She can take phone calls, answer doorbells and keep her husband in his study. Of course there are some calls that cannot go unheeded, but there are many that will keep till the noon hour.

III. BE WISE IN WHAT YOU STUDY

The Bible should have first place in the preacher's library. It is very alarming how little some preachers know about the Bible. These are days that demand Bible preachers—preachers who know the contents of this blessed Book. This age demands men who will live with the one Book—the Bible. We should study it systematically, analytically and by subjects. We should memorize it correctly so that we will be more effective in our preaching. We should study its history, its poetry, its prophecy, its fulfillment, its letters, its instruction, its future descriptions, and its application to present-day conditions. We should seek and knock for its deep meanings. We should dig deep and spare no money for a book which will help us better understand this revelation that came to us through holy men of old.

But not only should a preacher study the Bible systematically, and memorize it accurately, but he should study other books. Books should be purchased even at great sacrifice. Books to the preacher are not a luxury, but are as necessary as his food and clothing. But the very best books should be purchased. Money and time

* Paper read at District Preachers' Convention, March, 1942, by pastor at Duncan, Okla.

should not be wasted in buying and reading useless books.

Perhaps we should read poetry for vision and music and color—biography for stimulus and courage and patience—history for perspective and proportion—fiction for the analysis of character and the widening of experience—theology to know the mind of God and the plan of human redemption. Shut yourselves up with the great books. Do not spend too much time on magazines and papers. Read the great poets and the great biographies and the great histories. Read these not in order to parade your learning before your congregation, but because great books make mental blood and muscle and bone. Read the best books on holiness as a second work of grace, and the building up of Christian character. Read only standard books—the books that contain the best information.

A minister should know ten thousand times more than he says. A preacher not only influences his congregation by what he says, but much more by what he says nothing about. We are not interested in the man who tells us all he knows. A sermon is only a cup of water to the thirsty soul, and it more graciously satisfies us when we know that it comes from an inexhaustive spring. A preacher to preach well must have reserve power, and reserve power comes from the preacher's consciousness that he has many treasures which he need not use.

I would that all our ministers had a college education, but all cannot. Yet, all preachers may have a well-rounded education. In these days of opportunity, there is no excuse or forgiveness for ignorance in the ministry. The minister who has had any educational advantages at all, can by systematic study so apply himself that he can have the equivalent of an A.B. degree within the first ten years of his ministry.

I have known a few preachers to remain in the course of study for fifteen years, and then wonder why the assembly did not ordain them. The preacher who has good health, and sufficient money to buy books ought to be ashamed to face the assembly without bringing up his course of study. This could be done even if books had to be borrowed. On the other hand, there are some who feel that when the outlined course of study is completed, the days of study are over. But the fact remains, that we should be more studious after ordination than before—more is expected of us.

Many a minister is not so good a preacher at forty as he was at thirty, and hundreds cannot preach so well at fifty as they did at forty. A congregation knows at once whether the minister in the pulpit is an exhausted man or not. No experience or learning is a substitute for freshness and vitality. Young men who are fresh at thirty are immeasurably superior to men who are thin and exhausted at fifty. The work of the preacher is that of lifting, and lifting requires men of strength. But men who constantly work on the

soil, building their minds up foursquare in mental alertness and capacity, will never cross the dead line, but work on successfully till the sun goes down.

IV. PUT YOUR SOUL INTO YOUR STUDYING

There are two kinds of preachers—men of thoughts and men of thought. The man of thought does more than display the bright and brilliant thoughts of others. Strictly speaking a sermon is more than reciting a string of thoughts. Preaching is the unfolding of truth—it is the revelation of an idea. One idea is sufficient to make a sermon. A man should agonize and grapple with the great truths of the Bible.

We hear a great deal about "making" a sermon, or "getting up" a sermon, but a sermon in the highest sense is a growth rather than a manufactured product. In a very true sense you can no more make a sermon than you can make an ear of corn, and you can no more "get up" a sermon than you can "get up" a lily of the valley. In the deepest sense God alone makes sermons, and what man must do is to work incessantly on the soil. The man who keeps his soil fertilized and mellow will never be without a message on Sunday. Give the soil sunshine, moisture and fresh air and sermons will grow. Out of these conditions sermons come.

A sermon is a rose. The text is the bud, and when the preacher breathes on the bud the folded petals open on the air and fill with fragrance the place where the saints of God are sitting. There is much information for the preacher in observing the work of the bee. Where does the bee get her honey? You may think that it comes out of flowers, but you are mistaken. There is no honey in the flower. You cannot get an ounce of honey out of a hundred fields of flowers. Open a flower and there is no honey in it—only a little sweetened water. But the bee takes the sweetened water, squeezes into it a drop of her own secretion, and lo! the sweetened water becomes honey. The bee did it by personal work—she put her very soul or life into the sweetened water. It is only as we put our heart and brain into our sermons that they become sweet as honey and the honeycomb. You cannot fool a congregation into believing it has received honey when it has received only sweetened water.

The spider does not weave its web out of material which is gathered from the field or the house—but the web is spun out of the substance of the spider itself. That delicate web is too fine to be made of the rough stuff of the streets. It is made from the spider itself—it is the very life of the spider. If we would catch and hold the hearts of men—we must weave our sermons out of the very substance of our own soul. You must pour into your sermon your own heart's blood. A sermon is the life-blood of a Christian spirit. In a true sense a preacher dies in the act

of preaching. He lays down his life for the brethren. He saves others, himself he cannot save. The pulpit is a Golgotha in which the preacher gives his life for the life of the world. Our sermons should be drops of blood shed for the redemption of the world.

A sermon is a cup of cream skimmed from the preacher's mind and soul. Much depends on the spiritual radiance and sweetness of the preacher as to results. He should be so good and true and Christlike that he will be a part of the Christian revelation—the eternal truth of God bursting into fresh splendor from his lips. The minister should live so close to the Lord and his Bible that when he speaks, the place in which he stands shall be filled with holy light and all the people going homeward shall feel a spiritual peace and exaltation—knowing that something has passed their way.

May the blessed Lord help us all in this great work—the greatest in all the world. May He save us from mental ruts through hard study, spiritual manifestation and soul preparation.

The Six Requirements

William H. Leach says it takes six things to make a great preacher. Here they are:

1. A divine call which will not be evaded.
2. A consciousness that he has a message for hungry souls.
3. A well-grounded knowledge of God's revelation to men.
4. The passion for souls which will not let him rest.
5. An enthusiasm for work which makes his task joyous.
6. Praying laymen to hold up his hands.

Given these six conditions, even the "one-talented" man will challenge the attention of the world.—*The Church Press*.

Are such talents as we have consecrated to God? Often we have talents which our Lord can use, but they remain unknown to ourselves because we have never dedicated them to Him. If we have a talent for music, we need to recall how often the Holy Spirit has used this art in turning men's hearts to Christ. If we have a talent of leadership, there are many ways in which it can be used for the building of the kingdom on earth. Perhaps our talent is one for making friends. Are we trying to win our friends to the greatest Friend? Perhaps it is only a talent for smiling. But even that may become an instrument of service under the guidance of the Holy Spirit. Whatever our talent, then, and be it one or two or five talents, we dare not bury it in a napkin, but must use it for His glory.—*Christian Observer*.

The War and Missions

By C. Warren Jones,

Foreign Missions Secretary

IT IS not necessary to write about the war. We get that from our newspapers, and daily we get the latest over the radio from the battle fields of the world.

Missions, and especially the foreign work, is affected by the war. Of course this is nothing new. Nearly all the missionary work of all time has been carried forward in a time of war. The beautiful part about it is that the Great Commission was given without any regard to world conditions. The command of Jesus Christ was to carry the gospel to all men in times of war and financial depressions as well as when peace reigned and prosperity was the order.

However, wars have their effect on the spread of the gospel and especially is it true in this global combat, when so many nations are involved. Yet, it is surprising how few mission stations have been closed during the present conflict. In our beloved Zion the work on every field moves forward. This is true even in Japan and China. We are still supporting these fields. Foreseeing the crash, money was advanced, and on both fields they will be using our money, at least for another seven or eight months. Under national leadership the work of spreading the gospel is not lagging.

A most noticeable effect of the war has been the increase in the operating cost. It takes more money to meet the demands. We are still building on several of the fields and materials have increased from twenty-five per cent to fifty per cent. In the homeland we are face to face with the high cost of living and in the church we must face the high cost of missions.

Why complain and worry! Souls are of more value than currency, bonds and real estate. It is a privilege to carry the gospel to the lost and gather sheaves to lay at His feet, even if it does cost more than usual.

For this reason we are asking all our churches to bring in a special Thank Offering on Sunday, November 22. Let us do it for Jesus' sake and for the sake of souls for whom Jesus died.



Set a watch,
O Lord,
before my mouth.

Ps. 141:3

HOMILETICAL

A Preaching Program for November, 1942

Hugh C. Benner

Splitting the Gospel

TEXT—*Teaching them to observe all things whatsoever I have commanded you* (Matthew 28:20).

When he, the Spirit of truth is come, he will guide you into all truth (John 16:13).

INTRODUCTION

This is a day of religious whims and of insistence on the broadest individual rights in religion.

Characteristic tendencies:

1. To accept whatever seems good or fits one's particular notions and to reject or evade whatever is personally unpleasant.
2. To emphasize that which is pleasant—beauty, freedom, love, heaven—and to ignore that which is unpleasant—sin, blood atonement, judgment, hell.
3. To interpret the Scriptures according to personal notions.

This tendency is nowhere more apparent than in the matter of entire sanctification and the accompanying baptism with the Holy Spirit.

I. THE HOLY SPIRIT AND THE CHURCH AGE

The tremendous importance and significance of the Holy Spirit in the church age and regime is little understood by many. The record of the church in apostolic times is filled with proof that the ministry of the Holy Spirit was involved in every phase of church activity.

1. The Day of Pentecost. The experience of the disciples on the Day of Pentecost is most clearly explained in terms of the exhortations and promises given to them by Jesus Christ toward the close of His earthly ministry: "Wait for the promise of the Father"; "Ye shall be baptized with the Holy Ghost not many days hence"; "Tarry ye in the city of Jerusalem until ye be endued with power from on high." Thus the essence of the Master's message was fulfilled when, according to the record, "They were all filled with the Holy Ghost." Furthermore, the climax of Peter's message on that epochal day was this, "Ye shall receive the gift of the Holy Ghost. For the promise is . . . to all."

2. Christian defense. This is illustrated by Peter's defense before the high priest and the council when he closed his statement with these words, "We are his witnesses of these things; and so also is the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32). Apparently, in the Apostle Peter's mind, the appeal to the witness of the Holy Spirit was the supreme consideration.

3. Church organization. In the earliest records of the beginnings of organization in the church, the Holy Spirit was welcomed as the Guide, and His presence in the heart of any individual involved was the final mark of fitness. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom" (Acts 6:3).

4. Discipline. Peter's question to Ananias, when he conspired with his wife Sapphira to deceive the church relative to the gift of their property, was this, "Why hath Satan filled thine heart to lie to the Holy Ghost?" (Acts 5:3); and to Sapphira, "How is it that ye have agreed together to tempt the Spirit of the Lord?" (Acts 5:9). The accusation and pronouncement of the terrible judgment that followed was in the name of the Holy Spirit and the sense of His personal involvement is emphasized.

5. Victorious martyrdom. The basis of Stephen's marvelous attitude and spirit, when he was facing the murderous fury of the council, is this, "But he, being full of the Holy Ghost" (Acts 7:55).

6. The call and continuance of the Christian ministry. God's true servant, Ananias of Damascus, went to the recently converted Saul of Tarsus saying, "Be filled with the Holy Ghost," and thus, in the power of the Holy Spirit began the matchless career of the Apostle Paul. Later, when the time came for the beginnings of world-wide evangelism, "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them . . . So, they, being sent forth by the Holy Ghost, departed" (Acts 13:2 and 4).

7. Directing the church. The Council of Jerusalem was called principally for a consideration of the relation of the baptism with the Holy Spirit to the Christian work being done among the Gentiles. The Council could not but accept Peter's clear witness, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us" (Acts 15:8).

II. THE TENDENCY TO "SPLIT THE GOSPEL"

The gospel of Christ is a unit and includes the "all things," the "all truth" which Jesus Christ taught His disciples. In that is the full acceptance of the place of the Holy Spirit as Sanctifier, Energizer and Leader of the church. The early church accepted this ministry of the Holy Spirit without question and that is the only valid explanation of their achievement as individuals and as a group. And that is our only hope as a modern church.

We cannot "split the gospel." We cannot choose to accept one part and reject another part. The message and ministry of Jesus Christ and of the Holy Spirit are inseparably intertwined. We cannot accept all of Christ's ministry and reject a vital part of the ministry of the Holy Spirit. We cannot accept Christ's, "Ye must be born again," and reject His, "Sanctify them." We cannot accept, "He shall save his people from their sins," and reject, "The blood of Jesus Christ, his Son, cleanseth us from all sin." We cannot accept the atonement of Christ for the acts of sin and refuse the power of the same atonement for the principle of sin. We cannot choose the will of God that we might be justified, and refuse to accept the will of God in entire sanctification. We cannot accept the power of the Holy Spirit and ignore the purity of the same Spirit. We cannot choose to pare the fruit of holiness without paying the price for the root of holiness in the heart. We cannot choose to emphasize the "gifts of the Spirit," and at the same time fail to receive the "gift of the Holy Ghost"—the Spirit of God himself.

Again we say, the gospel of Christ is a unit and the attempt to split it into that which we will accept and that which we will reject will bring us to the place where we are refusing light.

III. "SPLITTING THE GOSPEL," WHY?

1. People balk at paying the price of holiness. "Be ye holy." "Come ye out from among them and be ye separate." There is an unwillingness to "die indeed unto sin."

There are selfish interests that cry out against "crucifixion." There is a spirit of unbelief that questions God's power to perform that which he has promised.

2. The devil urges an incomplete acceptance of the truth.

IV. VICTORY THROUGH THE HOLY SPIRIT

If what God has done for some folks is all He can do, then it is not much. If Christ cannot cleanse from all sin and give power to live a holy life, then we are condemned continually and Christ offers nothing better than the "ministry of condemnation" of the law. But Jesus Christ has made full provision for sin, both in act and in principle. We can so be cleansed and filled with the Spirit that "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1). Let us accept the complete will of God, the "all things," the "all truth" by which we can be truly free, happy, assured and in full conformity with "that good, and acceptable, and perfect will of God" (Romans 12:2).

Justified by Works

SCRIPTURE READING—James 2:14-26.

TEXT—*By works a man is justified, and not by faith only* (James 2:24).

INTRODUCTION

There is a strong tendency among Christian people toward abstraction in the matter of faith, with altogether too little of concrete reality. In fact, among holiness people there has been a great lack of any adequate emphasis on works as essential to effective Christian living. This has come about by reason of one or more of the following:

1. The fear that to stress the necessity of works would be misconstrued as an attempt to minimize the importance of faith.

2. A reaction against the principle of "salvation by works" as taught by some religious groups.

3. A misunderstanding of Paul's teaching as to the "justification by faith," as found in such passages as Romans 3:27-4:5 and Galatians 2:16 and 5:1. Paul, in these discussions, is dealing with the impossibility of justification "by the deeds of the law," "the works of the law."

4. The failure to realize the difference between initial justification as an act of divine grace, and maintaining that justified relation to God in practical life.

I. THE IMPORTANCE OF WORKS IN CHRISTIAN TEACHING

1. "Justified by works." It is clear that one cannot maintain a right relationship toward God merely by asserting a nebulous "faith," but even in initial justification, as well as in the justified life, there must be works of obedience compatible with the declaration of faith. Herein is the fallacy of those who teach that to be saved, one has only to "believe on the Lord Jesus Christ." The divine message of John the Baptist is valid for our day, "Bring forth therefore fruits meet for repentance" (Matthew 3:8).

2. Judgment according to works. "The righteous judgment of God; who will render to every man according to his deeds" (Romans 2:5, 6). "The dead were judged out of those things which were written in the books, according to their works" (Revelation 20:12). "Behold I come quickly; and my reward is with me, to give every man according as his work shall be" (Revelation 22:12). "They that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation" (John 5:29).

II. WORKS AS THE PROOF OR DEMONSTRATION OF FAITH

There is too much mere profession of faith. Works constitute the only true validation of the profession of faith. Jesus emphasized this when He exhorted His disciples, "Let your light so shine before men that they may see your good works" (Matthew 5:16). Again, "Not every one that saith unto me, Lord Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matthew 7:21). And James, in his classic discussion found in our scripture reading, says, "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without works, and I will shew thee my faith by my works." This challenge of proving faith by works leads directly to this question, "But wilt thou know, O vain man, that faith without works is dead?" following which he appeals to Abraham's epochal experience wherein he proved his faith in God by his works of obedience, and the fact is that his "works" constituted his only possible means of proving and demonstrating his faith.

II. WORKS AS THE CONSUMMATION OF FAITH

In this regard, concerning Abraham, James says, "Faith wrought with his works, and by works was faith made perfect." This indicates that faith is imperfect until it is consummated in actual achievement, until it accomplishes something, not in theory but in fact. This also suggests the idea of fruitage, as the 17th verse declares, "FAITH, if it hath not works, is dead, being alone." It is as if wheat were sown but there came no harvest. Fruitage implies life and life automatically means fruitage. If there is not fruitage, then for all practical purposes, there is death. So it is with faith: "by their fruits ye shall know them." Faith will be imperfect and ineffective unless it is accompanied by works, the normal fruitage of faith. Spiritual vision operates the same way, for vision is in the realm of faith. Vision, to be genuine and "of faith," must be brought to realization. Our vision will come to perfection only as we bring to bear upon it every possible "work" to assist in its realization.

CONCLUSION

"Without faith it is impossible to please him [God]" (Hebrews 11:6). The following examples are most significant: "By faith Noah, being warned of God . . . prepared an ark"; "By faith Abraham, when he was called . . . obeyed; and he went." These and all the other heroes of faith, *did something* that their faith implied and which made possible the accomplishment of the object of their faith.

James, later in his letter brings this solemn warning, "To him that knoweth to do good, and doeth it not, to him it is sin" (4:17). A failure to exercise vital, living faith that is proved and brought to perfection of fruitage will result in forfeiting our relationship with God. The works by which we are justified need not be apparently great. Often the simplest service for Christ will bring great blessing. A little gipsy girl slipped into a village chapel in England for just a few moments. Years later, as a mature woman dying of smallpox in a gipsy wagon, she remembered a chorus of a song she heard in the chapel and sang her way to God and peace. Later her husband journeyed to London to try to find soul rest and through the ministry of a kind friend, found Christ and as a result his son, Rodney, was converted and became the famous Gipsy Smith who has blessed millions.

May God help us to have faith, and then *work like it*.

If My People—

(Pre-revival Sermon)

TEXT—*If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land* (2 Chronicles 7:14).

INTRODUCTION

God's program in the world is peculiarly and inseparably bound up with "the people which are called by His name." In every age, spiritual progress and spiritual retrogression have paralleled the spiritual condition of the church. We are prone to lay the responsibility for spiritual failure upon the world at large, but God's great problem has been within the ranks of His own people, those who have known Him, heard His call, enjoyed His mercy and felt His power. It is upon these that He places the responsibility for the attitude of the world toward Him. What a tragedy that God's people have failed Him! How different would be the situation in our world today if the people of God had always been true to Him and His purpose!

Today, God's program is in our hands. We must bear our full share of responsibility for the spiritual dearth of modern times.

I. A PICTURE OF SPIRITUAL FAILURE (v. 13)

"Shut up heaven." "No rain." "Locusts to devour the land." "Pestilence among my people." These phrases depict widespread desolation, poverty, death. Such a situation would make the afflicted nation an easy prey to their enemies who could overcome them with no appreciable opposition.

This is a symbol of spiritual desolation. There are churches in which there is "no rain," no refreshing showers of blessing upon the people; churches where spiritual death is prevalent because worldly diversions and sinful attitudes have been given place. All thinking people sense this condition as widely prevalent. In connection with the Preaching Mission held at Los Angeles a few years ago, a special session for ministers was held. A widely known missionary leader spoke to them on the need for heart purity and when he had finished his message, asked those who felt the need for such an experience to stand, and hundreds of those men in that congregation of one thousand preachers stood to their feet for prayer. We can almost hear someone say, "That's good for those preachers." But as Nazarenes we must be aware that we are in danger of "locusts" and "pestilence." Our skies can be "shut up" so that there is no refreshment from heaven upon us. We need a "Revival of Revivals" that will move us forward in aggressive achievement for God. With the high profession we make, it is ours to lead the way.

II. CONDITIONS FOR THE REMEDY: "IF MY PEOPLE"

1. "Humble themselves." It is a most difficult task to get people, especially professing Christians, to admit any need. They degenerate in their religious experience, but continue to maintain their high profession. God cannot bless such an attitude and calls first for a frank admission of spiritual failure and need. "God resisteth the proud, and giveth grace to the humble." How long since you have admitted *any* need before God?

2. "Pray." The average Christian can be convicted on the matter of prayer more quickly than concerning any other phase of Christian life. In this exhortation, God is calling His people back to that which would have saved them from their failure if they had been faithful in it. We never can have a genuine revival until there is genuine prayer, with fervency, persistence, burden and tears.

3. "Seek my face." This involves seeking the whole will of God in the earnest desire to direct our lives in accordance with that will. It implies turning from those things that might be to our personal liking or advantage and giving ourselves wholly to following the Lord. This is the call of Jesus Christ to every follower to "deny himself." The work of God suffers continually by reason of those who seek first to serve themselves, leaving for the kingdom only those moments and pennies and activities that they can give without any sense of sacrifice.

4. "Turn from their wicked ways." This does not necessarily mean gross sin. It includes indifference, unbelief, coldness, selfishness, failure to walk in spiritual light, loss of "first love," quenching the Spirit. These are as deadly to spiritual life and achievement as are those forms of sin that appear so vile and sinful. The unwillingness to carry a burden for souls, evading responsibility for the support of the work of God, letting personal ease and pleasure take first place in life, failure in prayer, all these are "wicked ways" in the sight of God.

III. THE PROMISE OF GOD

1. "Then will I hear from heaven." Humility, confession, prayer, desire for the full will of God, active consecration: these will touch the heart of God and gain His attention anywhere, any time, for anyone.

2. "And will forgive their sin." There is a way out of disobedience, indifference, unbelief and spiritual coldness. There can be a new contact with God that will take away the sense of condemnation and give the soul spiritual victory and reinstatement in the grace of God.

3. "And will heal their land" Where the above obtains, the church will no more be in the grip of retrogression, but will have divine life, vitality and achieving power. The heavens will be opened, the showers will come to bless, the reproach of desolation will be removed and the enemy will be defeated.

CONCLUSION

The warning: "But if ye turn away, and forsake my statutes . . . and serve other gods . . . then will I pluck them up by the roots." God declares that even the temple will become "a byword among all nations" (vs. 19-22). Thus will it be with the church.

Nazarenes, we are part of God's problem. He is saying to us, "If my people—"

Possessing the Land

(Post-Revival Sermon)

TEXT—*There remaineth yet very much land to be possessed* (Joshua 13:1).

How long are ye slack to go to possess the land, which the Lord God of your fathers hath given you? (Joshua 18:3).

INTRODUCTION

These scriptures relate to a time many years after the Israelites had entered the land of Canaan and imply two facts:

1. They had not possessed all the land.
2. They had become careless of their responsibility to take actual possession of Canaan.

I. FOUR OBSERVATIONS CONCERNING THE ISRAELITES IN CANAAN

1. There was a vast difference between their *right* to Canaan and their *possession* of Canaan. They had the right to all of the land when they entered, but to possess it involved something more than insistence upon their right to it.

2. Conquest was a part of the will of God for the possession of the land.

3. In spite of their knowledge of the land and of God's clear indication of what it would cost to possess it, they seemed to be disappointed at the obstacles and enemies. They seemed to be satisfied with just enough territory to prove that they were inside the borders. They soon came to the place where they wanted no risks, no heavy demands, no call for faith and heroism. If they were to go farther, they wanted God to take full initiative and responsibility. They were satisfied with a minimum of land; they had settled down in relative comfort; they wanted no one to bother them about giants, enemy kings and walled cities.

4. God never failed them when they moved forward in faith and obedience, but left them to the perils of defeat and even of enslavement when they failed to press their conquest.

II. APPLICATION TO THE SANCTIFIED LIFE

The experience of Israel is one of the great symbols of Christian experience. The land of Canaan, in its broader aspects, stands for the sanctified life. It is very human to desire an experience without problems; to want maturity without paying the price in effort and time. But this is not possible and is not the will of God.

1. Spiritual rights in the sanctified experience do not mean possession. There are rich and wonderful rights that belong to the sanctified heart, but the clearest experience of entire sanctification does not give immediate possession of the graces and gifts involved in those rights.

2. Possession involves conquest in the sanctified life. This is in the will of God, for God knows better than to give any human being an experience that involves no effort, initiative or further responsibility.

3. Many are surprised and disappointed to find problems and obstacles in the sanctified experience. But we all need to recognize the declarations of the Word of God concerning these matters, for Jesus Christ has promised no easy way, but rather has emphasized the fact that there will always be enemies to fight and trying situations to conquer. Listen to these representative phrases: "Let him deny himself, and take up his cross"; "All that will live godly shall suffer persecution"; "For a season, if need be, ye are in heaviness through manifold temptation"; "Think it not strange concerning the fiery trial which is to try you"; "Your adversary the devil, as a roaring lion, walketh about seeking whom he may devour"; "Deceive the very elect"; "Perfecting holiness in the fear of God"; "Grow in grace"; "Endure hardness as a good soldier." Too many will not face the prospects of further conquest and try to settle down in a kind of minimum experience, asking only to be let alone to enjoy their limited possession, wanting no risks, no call for faith, no insistence on the full will of God in their experience.

4. God never has failed those who move forward in His will to the realization of the full possibilities of spiritual life and achievement, but for those who will not pay the price of conquest, there is the peril of enemies who will defeat them and take from them even the land they have possessed. It is a matter of victory through conquest, or defeat, for there is no place of easy safety in Christian experience. Failure to realize this has brought many to spiritual tragedy.

III. THE SPIRIT OF CONQUEST: CALEB

Caleb was one of the twelve men chosen "to spy out the land of Canaan." In spite of the overwhelming negative report, this was Caleb's exhortation, "Let us go up at once, and possess it" (See Numbers 13). He exhibited:

1. Initiative: "Let us go up."
2. Purpose: "at once."

3. Willingness to pay the price of conquest: "and possess it."

Israel failed God and when the Jordan was crossed, only Caleb and Joshua remained of that generation. But Caleb had lost none of his faith, vision and courage, for when Joshua came to divide the land, Caleb turned from the easy path, spurned the beautiful and pleasant valleys, refused territory already conquered, and claiming a promise made to him by Moses years before, pointed to the rugged, dangerous, enemy-infested heights of Mt. Hebron and demanded, "Give me this mountain."

IV. "POSSESSING THE LAND"

1. As individual Christians we face the temptation to rest on our "rights" and fail to possess the land of mature, strong experience. Too often we are satisfied to plead orthodoxy or depend on our reputation for spirituality. We tend to settle too near Jordan and ultimately turn back into the wilderness. God is calling for conquest, achievement, development in holy living; He is calling us to strength and enrichment; to a realization of the possibilities of divine grace in the sanctified heart and life.

2. As churches we tend to be satisfied with a minimum of achievement. Instead of pressing on in the spirit of faith and courage, we are willing to settle down, keep the doors open, pay our budgets, show a little gain at assembly, "pat ourselves on the back" because we are not failing as completely as someone else; but God is calling us to risk, venture and sacrifice. Nothing less will suffice to keep the approval and blessing of God upon us.

The Forward Look of Thanksgiving

(Thanksgiving Message)

TEXT—*Thanks be unto God for his unspeakable gift* (2 Corinthians 9:15).

INTRODUCTION

The usual idea of Thanksgiving Day involves the "backward look." But Christian thanksgiving is far different from mere human gratefulness.

1. The sources are not in the human but in the divine: like the flow of the artesian springs, even in the barren wilderness.

2. It is bound up with the deepest and most precious meanings of redemption.

3. It is not limited to the past, but is bound up with the eternal purposes of God: Christian thanksgiving has the "forward look."

I. FAITH IN CHRIST, THE MAINSPRING OF CHRISTIAN THANKSGIVING

"Thanks be unto God for his unspeakable gift."

This "unspeakable gift" is Jesus Christ. These words imply or signify, "wonder beyond description." Robertson says that Paul "may have coined this word," to emphasize the utter failure of ordinary words to express the character of the Son of God.

This exultant cry of thanksgiving from the heart of the great apostle is the last and the climax of three similar expressions in his Corinthian letters.

II. CHRISTIAN THANKSGIVING AND THE PROBLEMS OF LIFE

Paul's life was filled with problems, trials, opposition and persecutions. The first two chapters of 2 Corinthians include many references to anguish, pressure, tribulations, sufferings, affliction and Satan's devices, involving the machinations of enemies, lack of workers and unspiritual conditions in the churches. Suddenly the whole tenor of the epistle changes. It is as if the sun had broken through dark clouds; as if a refreshing breeze had relieved the tension of a sultry day. "Thanks be to God, which always

causeth us to triumph in Christ!" (2 Corinthians 2:14) is his sudden burst of Christian thanksgiving, and then follows a recital of the glories of the gospel and of the ministry of Christ to a climax in chapter 6:1-10.

"Which always causeth us to triumph," may read, "which always *leadeth* us to triumph," and represents the triumphal procession of the conquering emperor. Thus Paul's experience is more than discipleship, but includes a place in God's triumphal march of eternal victory. For Paul, the trials and bitter experiences of life find triumphant solution in Christ and the sense of His presence and power calls for thanksgiving.

"Always," gives the "forward look," for the Christ that gives victory now, will be our sufficiency in the future. Thus Christian thanksgiving carries with it not only gratitude for God's past and present benefits, but the thanksgiving of faith that gives assurance for all that may come.

III. CHRISTIAN THANKSGIVING IN RELATION TO SIN AND DEATH

In the later chapters of 1 Corinthians, Paul gives quite a lengthy discussion of the problems of sin and death. He suggests the ravages of these with their eternal implications of hopelessness from a human standpoint. But the discussion does not close on this somber note but comes to its climax with, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Corinthians 15:57).

"Through our Lord Jesus Christ" there is an answer to the power of sin and the eternal penalty of death. "Now is Christ risen from the dead," and His triumph over these forces are ours for the taking. The sweep toward the future, even to the eternities, is the dominant idea, for through Christian faith, there is victory over the power of sin here and victory over the penalty of sin eternally. This thanksgiving is not so much a celebration over that which has been, as it is a cry of faith over something that is ahead. It is the same "forward look" of Christian thanksgiving.

IV. THE CHRISTIAN LOOKS AHEAD

This is fundamental in Christian philosophy. The gospel of Christ calls for an abounding life here, always growing richer, always giving greater vision, always providing larger resources. There is no terminus to the Christian life that is genuine and vital. Thus Christian thanksgiving is always triumphantly aggressive: not content with *what has been*; not content with *what is*; but with the "forward look," anticipating *what will be*.

This Thanksgiving season should be not only a time of thankfulness for past blessings, but a time of clarifying vision, renewing consecration and launching on a more triumphant, aggressive program of activity for Christ.

A Friend of Sinners

TEXT—*Behold . . . a friend of publicans and sinners* (Luke 7:34).

Christ Jesus came into the world to save sinners (1 Timothy 1:15).

INTRODUCTION

In this text Jesus Christ was quoting the Pharisees concerning Himself. They had four outstanding grievances against Him:

1. He claimed to forgive sins.
2. He desecrated the Sabbath.
3. He was "a glutton and a winebibber."
4. He was "a friend of publicans and sinners."

Probably the last of these was as fundamental as any, for it involved a direct thrust against the traditional and

deep-seated sense of superiority maintained by the Pharisees.

I. THE ATTITUDE OF THE PHARISEES

1. Toward publicans. There was both social and political hostility here, for not only were the publicans considered as low among the social classes, but they were the immediate point of contact between the Jews and their hated conquerors, the Romans. In their co-operation with Rome, the publicans were disposed to take advantage of the Jews, not only collecting legitimate taxes, but levying extortionate amounts for their personal enrichment. That one could profess to be a spiritual leader and consort with such a class was considered completely incompatible by the Pharisees.

2. Toward sinners. In this there was a background of one thousand years of hostility. The Pharisees considered themselves as the "highest caste" religiously, while the sinners were "outcasts." Of sinners they said, "There is joy before God when those who provoke Him perish from the earth." This represented the best Judaism could offer to a lost world.

II. JESUS' ATTITUDE TOWARD SINNERS.

He associated with them continually and even seemed to prefer their company to that of the proud Pharisees. He had not chosen one Pharisee as a disciple. Such attitudes, in the thinking of the Pharisees and other Jewish leaders, were incompatible with His claims to be the Messiah.

But Jesus continued to follow His supreme mission of providing redemption for a lost race, and thus He refused to be other than "A Friend of Sinners." To them He went with His broad invitation, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." To sinners He gave His message of eternal hope, proving to them that God's plan was not limited to stern justice, but was based on a love that would refuse no sacrifices to bring salvation and abounding grace to their help.

Jesus answered the accusations of the Pharisees in the parables of the lost sheep, the lost coin and the prodigal son. He considered the phrase, "a friend of sinners," as highly complimentary. He took that which was meant as a phrase of scorn, derogation and derision and changed it into an expression of God's boundless love for the sinful and downtrodden of earth. Unwittingly, the Pharisees gave to Jesus the characterization which he probably would have chosen above all others, "A Friend of Sinners."

III. FOUR CHARACTERISTICS OF THE FRIENDSHIP OF JESUS

1. Sincere. Jesus Christ's friendship never was "staged" for effect, but was genuine in every respect. He never was condescending or patronizing in His attitude, even toward the vilest of those whom He met. In His relationships with sinners, there was no mark of self-interest or of regard for station, but He was as quick to serve the beggar as the rich man. His sincerity came from His eternal love that made Him willing to die that sinners might be saved. He was "the Good Shepherd" that "giveth His life for the sheep," even for those that were straying.

2. Sympathetic. The prophet had said, "A bruised reed will he not break, and the smoking flax will he not quench." Jesus never tried to hurt, condemn or destroy, but always with sympathy and compassion He tried to save. He was not even critical, for though they came to Him from all ranks of life—from the rich and high as Nicodemus, to the low and sinful as the Samaritan woman—He treated them with utmost respect and care, giving to each one His complete interest, attention and assistance. Truly, "There's not a friend like the lowly Jesus."

buck marched out of the meeting with no showing of concern.

"I've lost him," thought the preacher.

The next night the buck came back and with fifteen others went to the altar. Mrs. Cantrell made herself useful during the service by holding a papoose while the mother confessed her sins. The buck left the altar and walked out again.

"The next night, Friday, that buck came charging into the service with all his might. He shouted around the building, danced an Indian jig, and then he hugged me with his strong arms," remarked the preacher.

"Fifty gallons of firewater had to be thrown out before God could save me," said the buck.

Then he told that God had shown him the need of throwing out every drop of the firewater and making a clear break with the past before his prayers would go higher than his head.

"Preacher," said the Indian, "preach on marriage and divorce. We Indians need it heap bad."

The buck himself and his wife had both been married previously and had left their partners. Then without a divorce they had been living together for eleven years without being married. When they had gotten together the necessary \$100 for their divorces they were remarried.

"What a pitiful sight those Indians make," said Cantrell to the writer in his Toronto home last winter. "They are neglected. The squaws worship snakes and turtles and all are practically without any religious training."

Who Sent the Telegram?

"Who sent the telegram?" asks Shaheeda, a Russian Christian who in 1901-3 conducted a Home of Labor for Russian criminals, prisoners, murderers, prostitutes and political prisoners who had been banished to the Island of Sakhaline in the Pacific Ocean, several hundred miles from the coast of Siberia.

On the island at the time were 25,000 people, who literally constituted a human garbage heap. They had been sent on from the Russian prison camps of Siberia to a land worse than death itself. They had abandoned all hope either for life or death. The women were degraded and those who came to the camp at first even though they were morally virtuous soon lowered themselves to the vilest of the vile types of prostitutes.

In 1903, on a March Sunday, Shaheeda, the matron of the Home of Labor, felt suddenly compelled to ask God for 3,000 rubles necessary to carry on the work. She could not get away from this feeling of oughtness. So she prayed diligently that God would provide the money.

Suddenly the name of Princess Gagarina, who lived in Petersburg, Russia, and was an evangelical Christian, flashed before her eyes. God seemed to say, "Send a telegram to her asking for 3,000 rubles."

At the same time the name of another person who had before befriended Shaheeda when she had needed money for her religious work came to mind. But she marked this off as not being the name to whom the telegram should go.

She wrote out the following telegram and gave it to the officer to send:

Princess Gagarina, Petersburg, Morskaya. If the Lord puts into your heart to send me 3,000 rubles for my work I shall be grateful.

Leaving the office Shaheeda thought again of the second lady, Madam Naryshkina, who had befriended her work, but did not feel inclined to make an appeal to her for the needed rubles.

On the fourth day, which was Thursday, Shaheeda got a telegraphic money order for 3,000 rubles from Petersburg, as she had duly expected that God would send the money.

But on reading the name it was Madam Naryshkina and not Princess Gagarina!

Months passed and since the island was icebound and it was impossible for mail to get out, Shaheeda thought nothing else of the strange mix-up of names and money received. But one day the telegraphic officer came to Shaheeda and apologized, saying, "I have found the telegraphic order you asked me to send months ago. Through some mistake I failed to send the telegram! Will you kindly not report me to the officers?"

"Who sent that telegram?" asks Shaheeda.

Said the young officer, "I did not send it."

"This was a strange occurrence," writes the matron of the home. "As neither of the ladies—the only ones who could possibly send money for my Home of Labor—had been informed about my request, as my telegram had never been sent off—how could it come about that I had received the specified sum on the specified day?"

"But there ever was, and is, our wonder working God. He alone knew that the telegram had not been sent, so He worked in a mysterious way 'His wonders to perform.'"

"And did you tell this experience before?" one asks.

"I have often wished to share this experience with God's children and now after thirty-seven years I have told it to you. Do not read it lightly and pass on."

Under Auntie's Practicing

"Under whose preaching," someone asked a little girl who had been converted, "were you saved?"

"Under nobody's preaching," came her short and blunt reply, "but under auntie's practicing."

Said Evangelist Templeton in telling the story, "And were there more such practicing there would be more conversions and the work of the preacher would be less difficult. Let us practice more and preach less."

The Measure of Worth

"Clean that sewer bowl," said the manager of the Pacific Loan Corporation to the painting contractor, Walter Sewell, a Christian business man.

"I did not send for one of my many men to do the dirty job. I did it myself right away. The task was humble, but I showed him that I was not above doing anything that my men had to do."

"Was it worth the trouble?" I asked just after we had gone through a million dollar apartment house which Mr. Sewell had painted for the corporation.

"I have received multiplied thousands of dollars worth of painting and repair business from the Pacific Loan Company, and it all came from that humble act."

The true measure of one's worth is not how high your hat is, how snobbish your nose may be tilted to the breeze, but how humble are you. This is the Christ standard. The meek shall inherit the earth, is the Master's dictum.

Paganini's Fiddle

Paganini, the famed violinist of years ago, was advertised to play on his Stradivarius violin valued at hundreds of thousands of dollars. He rendered several pieces and then throwing the violin to the floor he stepped on it, breaking it to pieces.

"The music is not in the fiddle," said the master, "It is in Paganini."

Then he took his real Stradivarius and played once more, music as sweet as that of the spheres.

So with our lives. The melody is not in the human but in the divine gift of Christ that is within us. It is not what we do but what God does through us that makes spiritual melody for others' enjoyment. We must train this sense of being the instrument through which the divine plays and then the results of our lives will stand forth as spiritual symphonies.

The Church Corpse

Leaning far over his pulpit during the delivery of a funeral oration, said a popular preacher, "This corpse has been a member of the church for twenty years."

Replied Rev. E. E. Hale, pastor in the same city at that time, "This is far too true of many church members—they are religious corpses."

God give us living church members, who are full of holy zeal, who "will take a crack at the devil wherever they happen to see his snuzzle," as the janitor says. Then there will be more moving of the world toward the church. Dead members make but little stir among those who are dead in trespasses and sins.

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

Let God Rule

Oliver Cromwell's secretary was dispatched to the continent on some important business. He stayed one night in a seaport town, and tossed on his bed, unable to sleep.

According to an old custom, a servant slept in his room, and on this occasion slept soundly enough. The secretary at length awakened the man, who asked how it was that his master could not rest.

"I am so afraid something will go wrong with the embassy," was the reply.

"Master," said the valet, "may I ask you a question or two?"

"To be sure."

"Did God rule the world before we were born?"

"Most assuredly He did."

"And will He rule it again after we are dead?"

"Certainly He will."

"Then, master, why not let Him rule the present, too?"

The secretary's faith was reassured, peace was the result, and in a few minutes both he and his servant were found asleep.—*Gleanings*

Self-Discipline or Else—

"December 7, 1941, marked the end of 'cocktail civilization.' We will emerge from this war as Cromwell's

Ironsides, prayerful and psalm-singing, hardened in brawn and brain, tough and dynamic, or we will not emerge as free men at all. At the bottom of the issue will always be, whether we will discipline ourselves or be disciplined. In the meaning of these few words we will save or lose our democracy."—DR. ROBERT J. KERNER.

The Thought of God

*O how the thought of God attracts
And draws the heart from earth,
And sickens it of passing show,
And dissipating mirth!*

*'Tis not enough to save our souls,
To shun the eternal fires;
The thought of God will rouse the heart
To more sublime desires.*

*God only is the creature's home,
Though rough and straight the road;
Yet nothing less can satisfy
The love that longs for God.*

—F. W. FABER.

The Victory of Free Men

"And when the victory shall be complete . . . when there shall be neither slave nor drunkard on the earth . . . how proud the title of that land which may truly claim to be the

The Supreme Sacrifice

"So you are able to typewrite with your toes?" asked a friend of an armless woman.

"Yes, I taught myself to use the typewriter with my toes, seeing that I have no arms. And I can do many other things without arms that one would think impossible," returned the armless lady.

It was a delicate question but one that naturally followed. "And how did you lose your arms?"

Then came the story of a heroic sacrifice doubtless unequaled in sacrificial annals.

"Years ago," said the handicapped lady, "my little sister caught on fire. Her clothes were aflame and I took my hands and put the fire out. But—" Then hesitated.

"You burned your hands?"

"Yes, and my arms almost to a crisp. The doctors had to amputate my arms to save my life."

I thought when leaving, the influence of that woman: What a marvelous sacrifice to make for a sister. Then came the comforting knowledge that Jesus not only sacrificed His arms but He laid down His life for our salvation.

"Greater love hath no man than this."

birthplace and cradle of both these revolutions that shall have ended in victory. How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species."—ABRAHAM LINCOLN in a speech delivered February 22, 1843.

Fight the Good Fight

Fight the good fight with all thy might;

Christ is thy strength, and Christ thy right;

Lay hold on life, and it shall be
Thy joy and crown eternally.

Run the straight race through God's good grace,

Lift up thine eyes, and seek His face;
Life with its way before thee lies,
Christ is the path and Christ the prize.

Cast care aside, lean on thy Guide,
His boundless mercy will provide;
Trust, and thy trusting soul shall prove
Christ is its life, and Christ its love.

Faint not nor fear, for He is near,
He changeth not and thou art dear;
Only believe, and thou shalt see
That Christ is all in all to thee.

—JOHN S. B. MONSELL.

Religious Excitement

There was considerable excitement always in the early days of a religious movement. The Methodists had it and the Salvation Army. Harold Begbie, writing of the Army said, it was more uproarious than the Methodists. "The Army broke through all reserve and decorum; it beat its drum and blew its

trumpets because it was supremely happy."

Socrates said that "Madness was of two kinds; one produced by human disease, the other inspired departure from established usages." In that second sense we can understand the words of the prophet: "The prophet is a fool, the spiritual man is mad." Booth, Wesley, Luther and other great leaders come within that category.

Ballington Booth describes a meeting in which there was such a "rush out of glory" that his listeners struggled to get to the penitent form, and then what? "Out came," he said, "seven feathers, three pipes, three pairs of ear rings, three brooches, one Albert charm, one tobacco pouch, and two pieces of twist twenty-four inches long."—G. W. RIDEOUT in *The Pentecostal Herald*.

God, Make Me Brave

God, make me brave for life; oh, braver than this.

Let me straighten after pain, as a tree straightens after the rain,
Shining and lovely again.

God, make me brave for life: much braver than this.

As the blown grass lifts, let me rise
From sorrow with quiet eyes,

Knowing Thy way is wise.

God, make me brave. Life brings
Such blinding things.

Help me to keep my sight.

Help me to see aright

That out of dark comes light.

—AUTHOR UNKNOWN.

Suppose!

Some time ago a pastor gave the following message to his people:

Suppose your church membership was limited to fifty members. Would you be in or out?

Suppose you had to run for church membership as a candidate runs for a political office. Would you win or lose?

Suppose that memberships were good for one year and that re-election depended upon the good you had done in the church during that time. Would you be re-elected or not?

Suppose that every member of the church did as much for the church as you are doing. Would more seats be needed or would the doors be shut and nailed?

Suppose that the church had this set of rules:

All dues must be paid in advance; regular attendance at all services required, sickness being the only ex-

cuse accepted. Each member must serve in one of the following capacities: Sunday school teacher, member of church board, participating in some other form of organized church work. *How long could you qualify?*—*Bulletin*, Thomasville, Georgia.

Harnessing God's Couriers

Discussing the discovery of electricity, which had been a part of the structure of the universe since the day of creation, Emerson once wrote, "We had letters to send, and couriers could not go fast enough or far enough; but we found out that the air and the earth were full of mysterious energies, all going our way! Now that is the wisdom of man, in every instance of his labor, to hitch his wagon to a star, and see his chore done by God himself. We cannot bring the heavenly powers to us; but if we will only choose our jobs in the direction in which they travel, they will undertake them with the greatest pleasure."

Expect Great Things

Tom Sawyer, when he went fishing, probably used a bent pin for a hook, and on his most successful day took home quite a "string."

Peter, James and John used nets to catch their fish, and on their most successful day, at the command of Jesus, nearly sank their boats with the load.

What are *you* fishing with, a bent pin or a net? Most of us expect so little that if God were to dump a load of Sunday school souls into our boat until we began to sink, we would just sit there gaping in astonishment dangling our silly little hooks.—OLIVE G. TRACY in *New York District Ink Links*.

The Echo of the Empty Pew

The empty pew has an eloquent tongue. Although its message is unpleasant, it is one that all may hear.

The empty pew has a voice, and this is what it says:

TO THE PREACHER: "Your message is not worth while."

TO THE PROSPECTIVE MEMBER: "You had better wait a while."

TO THE VISITOR: "You see, we are not quite holding our own."

TO THE TREASURER: Look out for deficit!"

TO THE FAITHFUL MEMBERS: "Why don't you go visiting next Sunday too?"

Empty pews have an echo—the nightmare of the minister, the despair of the church, the symbol of irresponsibility, and the proof of Christ

crucified anew, scoffed, ridiculed and mocked.—REV. W. H. DIETZ, *Pastor*, Dawson, Minnesota.

Good for What Ails You

As men search for remedies for various troubles and ailments which beset the daily path of life many remedies have been suggested. Here are some which, through centuries of experience have been proved effectual.

For worry:

Read Matthew 6:19-34.

For sorrow:

Read John 14.

For unfaithfulness of others:

Read Psalm 27.

For tendency to fail on your part:

Read Psalm 51.

For preparation for church services:

Read Psalm 84.

For safety in face of danger:

Read Psalm 91.

For encouragement:

Read Isaiah 40.

For fruitfulness:

Read John 15.

For help when in doubt:

Read John 7.—SELECTED.

What Is Your Life?

What is your life?

It is an opportunity to get right with God.

It is an opportunity to develop Christian experience.

It is an opportunity to get some of our associates to God.

It is an opportunity to show Christ's life to those who have never seen Him.

It is an opportunity to help the church in the great work she does as an institution founded by Jesus Christ and commissioned to carry on for and with Him.

Ah, how grand are the possibilities of life!—*The Free Methodist*.

Plain Preaching

It is not possible to be too simple, direct and straightforward in preaching. If the truth presented is profound and personal, the simpler the diction used in presenting it, the more effectual it will be in reaching the heart. When the Director was in San Diego, he watched visitors coming to see their sons, brothers and husbands at the Naval Training Station. Lots of plain people were there—some no doubt from great distances—come to see their boys for perhaps the last time before they were to disappear on the high seas. Each visitor, of course, had a little parcel done up in brown paper and string. (You can guess what was in it.) It is the

custom to halt visitors at the gate while a messenger goes to find the man.

A chaplain told the Director how on one occasion an elderly man came to the gate asking to see a certain sailor. The messenger found the sailor, but got no response when he told him there was a visitor for him. The sailor did not stir. Then the messenger said, "Your father is at the gate to see you." Still no response. The sailor was not interested. The messenger tried again. "Your pappy is here to see you." At that the sailor, all excited, scrambled to his feet and fairly ran for the gate. Apparently the word "Father" meant nothing to this boy. But "pappy" meant everything!

May it not be that we preachers, who are really nothing but messengers to tell people that their heavenly Father is waiting for them, have sometimes disguised our message in our vocabulary? We have used a good deal of ecclesiastical, theological, philosophic and literary language. But many a man lonely for God might recognize Him under a homelier description—and hurry to meet Him too.—G. F. KETCHAM, in *News Bulletin*, General Commission on Army and Navy Chaplains.

Ye Servants of God

Ye servants of God, your Master proclaim,
And publish abroad His wonderful name!
The name all victorious of Jesus extol;
His kingdom is glorious and rules over all.

—CHARLES WESLEY.

Opportunity

I shall pass through this world but once.

Any good therefore that I can do or any kindness that I can show to any human being, let me do it now.

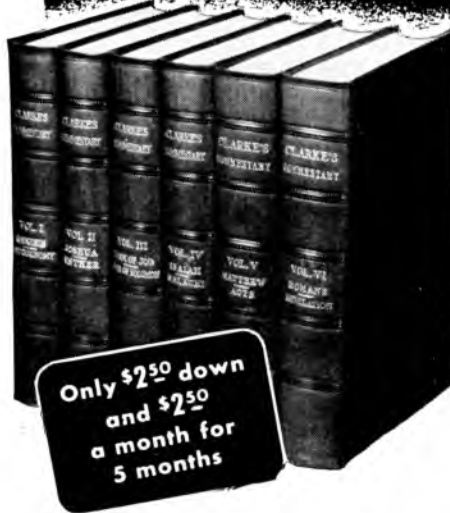
Let me not defer or neglect it, for I shall not pass this way again.—SELECTED.

Qualifications for Ministerial Success

The minister should have four outstanding characteristics to succeed in our movement.

1. He must be fervent in spirit.
2. He must co-operate with the district and general leaders.
3. He must be evangelistic.
4. He must have ability to edify consistently the people to whom he is ministering.—RAYMOND R. BROWNING.

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