

—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

VOLUME 11

JUNE, 1936

NUMBER 6

The Publicity Value of Subject Announcements

BY THE EDITOR

HERE is great value in names, especially as regards their advertising power. I have observed that it is easier to publicize a man whose full name lends itself to easy pronunciation: names like John Wesley, Sam Jones, Bud Robinson, Fred Ross, Billy Sunday, etc. Although there are instances in which the abundance of name seems to be an advantage: like Harold Bell Wright, Franklin Delano Roosevelt, etc. And there is a sort of fitness in names. When they bring in a stocky, freckled, red-headed boy and tell you his name is Alfred Emanuel Sickston, Jr., you instinctively blink your eyes and inwardly say, "That's not his name. His name is Tom Brown."

But titles for books, for articles in the paper, and for subjects of sermons are important also. Some very good books have remained unsold and unknown because their titles possessed no appeal. Some rather mediocre printed matter has obtained a wide reading pretty much because the writer fell upon an inviting title. Illustrations are too abundant to warrant particularization here.

There are arguments both for and against the announcement of sermon topics. But whatever arguments there are for such announcement the same arguments are valid for care in selection of names for the topics in keeping with the place in which the announcement is to be made and in consideration of the people whom you hope to reach through the announcement. If the intention is simply to inform members of your congregation, it will be quite enough to say you plan to preach on "The Second Coming of Christ." But if you plan to draw in outsiders through the columns of the newspaper it is much better to say you will speak on, "Is the End of the World Near?" "The Next Great War and Who Will Win It," or "Is a Tremendous World Crisis at Hand?" You will tell a church-going crowd that your theme next Sunday will be "Entire Sanctification," but this is a poor form for newspaper announcement.

Last week I was scanning the church page of a city newspaper and

observed one preacher announced he would preach on "The Prodigal Son" at one of the services and on a certain text at the other. In spite of all one could not escape the feeling that the pastor had given but little thought to the matter. My own judgment was that he was pressed for copy and in the pinch just used whatever came to his mind first. Perhaps this is a little better than just leaving the place blank, but it is not much better. If a preacher is going to use the newspaper for announcements he should by all means give time and thought to the selection of titles that have a general appeal. These titles need not be spectacular, but they should indicate some trend of thought of general interest. And this suggestion applies also to announcements of revival meetings. To announce a coming "protracted meeting" in terms of radical camp-meeting atmosphere is to commit two errors: first, you cannot be sure that there will be "an old-fashioned, Holy Ghost, sin-killing, devil-driving revival," and to announce that there will be such is to lay yourself liable to the charge of presumption in holy things; and in the second place you have made your announcements in a language that is not understood by the very people whom you hope to reach—your own people to whom the language is familiar will be reached by other publicity methods. It has sometimes proved effective in the reaching of outside people to announce a "Bible Conference and pray and hope that souls will be reached and a revival spirit come on under the soundest possible Bible lectures and preaching.

After all language is but a sign system—thought is what counts, and one should use language according to the meaning it will have in the ears of those to whom

he speaks. It is no use to speak English to the people of inland China, and it is no use to use theological terminology in speaking to the people who have had very little to do with churches.

But it takes time and careful application to compose and select titles that will lend themselves to any sort of effective announcement. And if the preacher is going to announce his subjects in advance it is doubly important that his titles should be carefully chosen. I have known a preacher who did well by announcing that on a certain night he was going to preach on "The Devil." I heard the sermon, and while it justified the announcement, the preacher reached out into the field of gospel truth and brought about a truly evangelistic effect. It was not simply a lecture on a Bible theme—it was a sermon that called for decisions and choices.

And, finally, apart from their publicity value, happy titles are a great help right in connection with sermon delivery. Not many preachers find it convenient to preach without stating the topic at the beginning. Now and then there is a genius who seems to get along all right by holding the people off and allowing them to guess what the principal thought is that he has in mind. But the great majority do better if they announce plainly what their topic is, and to these the selection of titles is very important. If the title is commonplace, threadbare, obtuse, or otherwise uninviting the preacher has missed the chance to make a good beginning.

I preached right to their consciences, and the result was a great revival of religion came up there; and after that I never heard anything about infidelity. — L Y M A N BEECHER.

Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo. maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925

DOCTRINAL

THE DOCTRINE OF PREDESTINATION

PAUL S. HILL

Part Three

THE HOLINESS OF THE CREATED MAN

OF THE things that were created none of them were sinful. There is no need for argument here in reference to the things of the chemical or brute creation. These have no capacity for either sin or holiness as the term is understood in its moral sense. It is only beings constituted with a moral nature that have capacity for holiness. This is clearly seen when we consider that holiness is a pure and healthy state of a moral being. The term holiness does not refer to chemical arrangement, or molecular design, but to the state of moral being. Of moral beings we know of but three orders: God, angels and men. And the Bible speaks of each of these as possessing holiness as a moral quality. We are not so much concerned just now with the nature of angels as we are with the moral character of man as he was created. Created he surely was, and his creation was the result of a process of creation which in turn was the result of the exercise of the creative ability of God and the exercise of this creative ability had the full sanction of an absolutely holy God. The degree of that holiness which man possessed at the time of his creation can be determined only by those characteristics of personality with which he was endowed. If in the dimensions of his being he is as great as the angels then he must possess a holiness that not only in kind but in degree is as great as theirs. If, on the other hand, he is a little lower than the angels he will not be condemned

if he does not have holiness in angelic degree though he have it of the same kind. It is the same line of reasoning that God cannot be the Author of sin that compels us to believe that God's creative process gave man a holiness that was as extensive as the dimensions of his (man's) being. In other words the man whom God created was a holy man throughout the entirety of his being, body, soul and spirit. And this was not only a state of goodness, it was a positive goodness, a forceful goodness with energy that possessed him; for holiness is not only freedom from wrong being it is also positively a love for the good and right. Love for righteousness is always a characteristic of the holy heart. And not only can that positive love for righteousness be seen in the nature of that holy being that God created in His own image, but there is also just as positive a hatred for wrong or sin. To produce, by an act of creation, a being with a positive love for righteousness without its accompanying hatred for sin would have been a mystery and monstrosity greater than that presented by any phase of the story of mankind either present or future.

THE PRIMITIVE HOLINESS OF MAN REASONED

This positiveness in the nature of primitive man, this positive love of righteousness and hatred for sin is easily reasoned from the eternal future of man as that future is revealed both in the Bible and in the instincts of the human heart.

It is granted that the human mind in its present state is unable to grasp all the meaning of existence. Why were we created? What is our great objective? What about the future? These are questions

that have received no answer that can be fully comprehended in our present state, but both the Bible and human instinct alike point to the future and though we may not have a full answer we have a *true* one so far as we are able to comprehend it. We know we are creatures with an eternal future and the answer to the why of our being is revealed to us, to the limits of our capacity to understand, through the inspired Scriptures and the longings of each immortal heart.

We are not, however, discussing immortality. We are discussing the holiness of the primitive man and have introduced the subject of immortality to emphasize and show that there is a relation between the end for which man was created and the nature with which he was endowed. If it is true that man is immortal in his nature, if he has an eternal future, if he is to become an inhabitant of the future world, if he is to fulfill the designs of his Creator in that future world, if he is to find finally the satisfaction for the immortal longings of his inner heart, then it stands to reason that in order that all this should be accomplished *he must have a start in that direction*. A positiveness must possess him in his primitive state. This positiveness is found in his holy character, which character is a positive love for righteousness and a positive hatred for sin. This is primitive holiness. This is man's natural state. This is his start toward all his future.

Therefore we have a man created as a result of holy processes of creation, with a holy purpose accomplished in his creation, and with a positive start toward the full realization of the highest degree of good that can engage the abilities of man, which plan and process will tend only to the happiness of man and the glory of the Creator. In a design such as this there must of necessity be allowed the freedom of the human will. Without it there can be no image of God, no process that looks toward the future in which man can en-

gage, no possible development of the human capacities. But with the creation of man under these conditions, and with these possibilities before him, we begin to understand the why of human existence. The entire process of creation stands on a sure foundation. The processes of creation are the result of the exercise of the creative ability of a holy God. The result is a holy man in the image of God, endowed with a positive holiness. There is no flaw nor mistake. Man is created holy and God is not only blameless, but is to be praised and adored for all the processes and designs that brought man into being.

The Bible clearly teaches that man was created holy, free from sin, with no carnal bent in his nature. If it were otherwise then God could be charged with creating a sinful, or at least a sinfully inclined, being. But as the matter stands in its relation to all the character of God, and all His holy designs, then to conclude that the entire process and result of creation were alike holy is both proper and sure. At no period during creation, nor in any product of the creative processes, nor any future outcome of creation either in process or product, is there anything that can in the least reflect on the absolute holiness of God. This being true it naturally follows that the sin of the race is wholly and entirely man's. Man is to blame and not God. God is entirely free from blame, and man is entirely to be blamed. Man is the sinner and God remains sinless.

MAN THE SINNER

It is useless here to attempt to detail the processes through which man passes in becoming a sinner. It is sufficient to point out the action of free choice, the exercise of his volitional nature. This power was his own. It was part of his endowment, as a man, in the image of God. To remove this power during temptation, or to control it or rob it of its peculiar characteristic, is to destroy man. Even the most ordinary things of creation must be

allowed the full complement of their natural characteristics or they become something else. A rose must have the full nature of a rose or it becomes not a rose but something else. In each order of life there is a distinguishing something that classifies it as such. A tree does not have the power of locomotion, but it has a life which causes it to grow and keeps it from decay. When this peculiar something that is known as vegetable life is gone it is no longer a tree but is reduced to a chemical. So also with animals. They have a higher order of life than the tree. They have power of locomotion and can go from place to place. And yet if this peculiar ability were taken from the animal kingdom the animal kingdom would cease to exist. So also to remove from man that distinguishing characteristic, that power of free moral choice, that peculiar something that bears the image of God is to change man into something that is not man. And not only this but we can carry the matter into a different degree of operation and obtain the same results if the power of moral choice is coerced or suspended. Man, in order to be man, must have the free exercise of his power of moral choice. It was in the exercise of this power which was peculiarly his own, and by which he definitely allied himself with wrong, that man became a sinner. And when he thus became a sinner he was alone to blame. If it be reasoned that the devil tempted him overmuch, or more than he was able to resist, then sin, so far as guilt placed upon man is concerned, loses its force.

Now if the definition of the predestinarians be true to the facts, then the act of man in becoming a sinner was really not an act of a free moral agent, but rather the result of a purpose and decree of the eternal God. If it is true that all events are the fulfillment of the eternal purpose and decree of God, then this event also which happened near the beginning of human history and which plunged the entire race into guilt and condemnation, and

which in its eternal results will be disastrous for many, is a result of that same eternal purpose and decree. This position is preposterous, for it makes a holy God the author of sin, a position which is neither scriptural nor true to the fact.

On the other hand if this event (the fall of man) was not a result of the eternal purpose and decree of God, then we have at least one event that was not according to that eternal purpose and decree, and if there is one such event, reason assures us there might also be others of like character, in that they are not the result of an eternal purpose and decree. The strongest argument against allowing the event by which man became a sinner to be the result of an eternal purpose and decree of God is that it is entirely contrary to the moral nature of the Creator. Not only is the doctrine of free moral agency of man destroyed by allowing this event to be predetermined and foreordained, but the moral character of the Creator is assailed and shown to be sinful instead of holy and pure. But when it is seen that this event cannot be the result of an eternal purpose and decree of God because of its very nature, then it also follows that all other events which are evil in their character and nature are also due to some other cause than the eternal purpose and decree of an absolutely holy Creator. The conclusion is that the entire history of sin is the result, not the purpose and decree of God, but of another, and contrary force, and if the will of man entered into the first sinful human event then we may suspect that that same contrary force, the contrary will of man, has been responsible for much of the sum total of human sin. If every event of human history had been sinless and holy then we might possibly find some ground on which to suppose that those events were preordained and predetermined by God's eternal purpose, but we can find no ground for such conclusion in the history of human events, so many of which have been sinful.

EXPOSITORY

MESSAGES ON CHRISTIAN PURITY

OLIVE M. WINCHESTER

Sanctify them through the truth, thy word is truth (John 17:17).

THE SANCTIFYING POWER OF THE WORD

IN THE impartation of spiritual life to the soul we are familiar with the fact that agency is attributed to the three persons of the Trinity. We read of being sanctified by God the Father, and that Christ is made unto us wisdom and righteousness and sanctification and redemption and finally there is sanctification through the Spirit. As we have the agency of the three persons in creation and in redemption in general, so do we have in particular in each individual case, and in this threefold agency we attribute the immediate working to the Holy Spirit. All this is, as we said familiar to us, but we do not connect so directly the instrumentality of the Word with our sanctification, yet this likewise has its place, and the truth of this fact is set forth in the high priestly prayer of Jesus.

IN GIVING KNOWLEDGE

The psalmist says:

"The opening of thy words giveth light,
It giveth understanding to the simple"
(Psa. 119:130, R.V.).

Also:

"Thy word is a lamp unto my feet,
And light unto my path"
(Psa. 119:105, R.V.).

It is through the revelation in God's Word that we have the truth regarding the nature and being of God, the nature and being of man, the essential characteristics of sin and the way of salvation made plain.

We may know something of the being and nature of God through the natural world around about us and through the study of personal life in man, but even this is in the shadows, and needs the fullness of revelation in God's Word to supplement the initial facts. We may know something of the nature and being of man by looking within and studying the activities of our human organism, but this also needs the divine revelation to understand the more vital truths regarding man.

Moreover through conscience, with its attendant, the moral judgment, we may know something of the nature of sin and form standards of ethics. Yet the knowledge is vague and indistinct, and while very occasionally it shines forth in some clear outlines, for the most part it becomes perverted until we find the anomaly that even evil is called good and good evil. As regards sin the resultant effect of the operation of conscience seems to be generally in a lurking sense of guilt, a feeling that something is amiss, but there is not the ability to detect just what is amiss. As regards ethical conduct, the standards relate to the outward life and do not touch the inner fount of the heart.

It is only through revelation that the knowledge of sin comes, sin in its intrinsic nature, sin within the being of man. The apostle said, "I had not known sin but by the law." Sin in this instance refers to sin within the nature of man. He no doubt had many things included under sin that related to external conduct; he would not have been a true Pharisee if this had not been true of him, but sin in its essence within his own heart, he knew this only through the raising of a standard or norm by the law; then he discovered that there

lay deeply embedded in his being a principle that antagonized the good, the true, the upright, the standard of righteousness as set forth in God's Word. Only the Word of God applied by the Holy Spirit to the heart of man can bring such a revelation before the consciousness of man.

Furthermore the only possibility lying out before man to know that he can be saved from his sins and his sin lies in divine revelation. Neither nature nor conscience can shed any light upon this great question of life. Without the revelation of God's Word we would have wandered on in darkness; we would never have realized that there was a possibility of fellowship with the Father in heaven and never could have understood that any way might be vouchsafed unto man whereby he might be saved from the guilt of sin and delivered from its dominion, that there might be cleansing from its pollution and the heart made pure. Realizing this fact, then, we are surely persuaded that there is sanctifying power in the Word, and can understand Jesus' high-priestly prayer when he entreated the Father, "Sanctify them through thy truth, thy word is truth." All sanctifying power must be according to the standard and norm of the Word of God.

IN DISCERNING THE INTENTS OF THE HEART

The writer to the Hebrews, speaking of the Word of God, states, "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrows, and quick to discern the thoughts and intents of the heart" (Heb. 4:12, R.V.). Wesley laid down the fundamental principle that religion consists essentially in purity of intention or as we might say today purity of motive, that is, a motive that has some element of intellectual reflection within it. The words in the Greek in this passage, namely, the words expressing the objects of the discerning power of the Word, express the

thought a little differently from the translation. The word translated thoughts denotes the sensibilities or more generally that aspect of man's nature which goes forth with an impetus or urge impelled by the natural appetites both of the body and the spirit, and the word for intents carries in the Greek the idea of thoughts conceived in the mind. Therefore the discerning power of the Word carries down in these urges and drives in our makeup and into the inner thoughts of our mind or intentions, and as Wesley states, herein should be purity and herein does the Word search out the defilement of sin.

It is a fine point to draw the line between natural normal desires which surge through the being of man and seeking by impulsion to carry him into action and those desires combining with intents that are not of the purest. The first shading off is so subtle that it needs the incisive penetration of the Holy Spirit carrying home the truth of God's Word to the heart to awaken the soul to the danger in which it stands. If we would read and re-read the 13th chapter of 1 Corinthians how many times would we be saved from undesirable emotions which if allowed to linger in and around the heart will defile the spiritual life and constitute an inlet for the corrupting tendencies to creep over our whole nature! The Word of God would discern these impure emotional stirrings and we could reject them and cast them from us before we had become a victim of their insidiousness. Thus the Word would become a sanctifying element in our experience.

Then there is the thought life. It is not possible to differentiate entirely the thought life from the emotional life or the surging of desire through the being, but we generally indicate a state by its dominating fact; if the emotion is the ruling element, then we regard the personality as expressing itself primarily thus, and if the intellectual is dominant, then we regard that as the characterizing feature. Thus

if the thought life is roaming over fields that border on the forbidden, casting a shadow over the mind, then the discerning power of the Word, if we will heed its injunction, will call to us the warning, "Bringing every thought into captivity" and also the injunction to "Gird up the loins of your mind."

The most subtle form of intellectual aberrations is that whereby we use the normal process of reasoning which was intended to lead us to truth and the knowledge of good, this very ability to reason, we use to justify ourselves in some wrong act. We build up plausible excuses and reasons to defend ourselves in courses of conduct which a careful waiting upon God and a careful meditation upon His Word would be revealed to us as wrong. This tendency to create certain escape mechanisms for our conduct is a very subtle snare, and unless our heart is absolutely open and honest we will find ourselves ensnared and thrown into confusion. But there is the sanctifying power of the Word which may enter in even here and the intents of the heart may be revealed.

IN AIDING FAITH

The arousing of the faculty of faith and stirring it into operation constitutes one of the problems of leading men to the way of life. This is true in the very beginnings of the approach to truth, the intellectual medium of faith. The Apostle Paul, writing to the Romans, speaking of the Gentile or heathen world, says, "So belief cometh by hearing, and hearing by the word of Christ" (R.V.). If men are to believe in the fact there is a God, there must be the proclamation sent forth; they may adduce certain proofs from nature and conscience but these do not prove to be convincing and men fail to find this great fundamental fact. The being and nature of God as revealed in His Word must be taught men to arouse the intellectual assent.

Then instruction must be given men before they can accept the fact of the way

of salvation. The story of redemption must be told. As the truth dawns upon man, they give assent to the fact; this assent to the fact must precede any appropriation of that fact. Herein lies the function of the Word of God; it reveals to us the great truths that pertain to our salvation.

But after we have considered these basic factors that relate to the operation of truth in inciting the general activities of faith, we have yet before us the special function of faith which appropriates salvation to the individual. It is not sufficient that we believe there is a God; we are told that the devils also believe and tremble. It is not sufficient to confess that Jesus is Christ the Messiah or that Jesus is God; evil spirits made such an acknowledgment. There must be the belief that Jesus Christ saves us and saves us now, and there must be the faith exercised in the same manner in sanctifying grace. But these definite acts of faith are stimulated by the promises in the Word of God; promises that the work will be done and exhortations to believe. Thus does the Word have a sanctifying element.

Once again we may note wherein the divine Word aids faith and that is in the life of the Christian. Faith is the fundamental element by which the Christian life is maintained. "It is one of the great offices of faith to lay hold of the promises"; states Dr. C. T. Upham, and to apply them promptly and effectively on the occasions, in which they were intended to apply. Many an hour of grief has been consoled; many a purpose of renovated life and action has been confirmed; many a temptation has been resisted and overthrown; many a struggling hope of possessing a sanctified heart has been established by faith acting on the promises. "How strong are the arguments," says Mr. Romaine in his interesting "Treatise on the Life of Faith," "to persuade the heirs of promise, to put their whole trust and

confidence, in the faithfulness of their God, who having provided an infinitely glorious and everlasting inheritance for them, was willing to make it over to them in the strongest manner of conveyance; and, therefore, he has given them the promise and the oath of God, which cannot possibly change or alter." Here also we have truth sanctifying the life.

Looking over the functions of truth as revealed to us in the Word of God; we find that it leads the way in laying an intellectual foundation, in giving us a definite concept or concepts on which to rest, that it penetrates the inner depths of man's

nature and reveals the hidden secrets and that it gives assurance to faith which appropriates to the individual the dynamic power of salvation, and keeps him in the way of life. Thus we find that sanctifying in the truth is a very fundamental factor in Christian experience, and well may we say with the psalmist:

"The statutes of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold.

Moreover by them is thy servant warned:
In keeping them there is great reward"
(Psa. 19:10, 11).

HOMILETICAL

PRAYERMEETING TOPICS FOR JUNE

LEWIS T. CORLETT
The Christian Race
(Rom. 12:1, 2)

I. RESPONSIBILITY

1. Running to God.
2. Running for God.

II. THE OBSTACLES

1. The attitudes of the world.
2. The weights that hinder.
3. The besetting sin that weakens.

III. THE INCENTIVES

1. Clouds of witnesses.
2. Privilege of looking to Jesus.
3. Dependence upon His grace.

Planning a Christian Life

This one thing I do (Phil. 3:13).

I. PLAN TO DO SOMETHING RELIGIOUSLY

1. Not to depend upon others for spiritual life.
2. Do not depend entirely upon preaching services for spiritual food.
3. Be a feeder instead of a parasite.

II. BE HONEST

1. Do not try to fool others.
2. Do not try to deceive yourself.
3. Be fair with God.

III. BE UNSELFISH

1. In service to others.

2. In viewpoints and attitudes of life.

IV. BE DETERMINED TO LIVE FOR GOD

1. Always and everywhere to serve and obey God.
2. Plan to witness regularly for God.

Satan's Temptation Program

(Gen. 3:16; Matt. 4:1-11; John 2:16)

1. Self-indulgence—"Good for food"—"Lust of the flesh."

2. Self-glory, "Pleasant to the eyes"—"Lust of the eyes."

3. Self-confidence, "And a tree to be desired to make one wise"—"Pride of life."

This is Satan's way of tempting man, and all he has to offer.—SELECTED.

Temptation

I. IN TIME OF TEMPTATION WE SHOULD:

1. Believe (1 John 3:23).
2. Not fear (Heb. 13:6).
3. Watch and pray (Matt. 26:41).
4. Trust in the Lord (Psa. 37:3).

II. WE SHALL THEN BE ABLE TO:

1. Escape (1 Cor. 10:13).
2. Be steadfast (Heb. 6:19).
3. Stand (Eph. 6:13).
4. Have victory (1 Cor. 15:57).

—SELECTED.

The Evils of Unbelief

1. It produces fear (Mark 4:40).
2. It causes reasonings (Matt. 16:8).
3. It defeats the purpose of God (Matt. 13:38; Mark 6:5, 6).
4. It puts a veil upon the heart (2 Cor. 3:15).
5. It robs of power (Matt. 17:19, 20).
6. It causes one to depart from God (Heb. 3:12).
7. It brings condemnation (John 3:18).

—SELECTED.

Love's Triumph

(Rom. 8:38, 39)

1. The extreme conditions of life do not affect the love of God.
"Neither death nor life," etc.
2. Other beings cannot divert the love of God from man.
"Nor angels, nor principalities."
3. The love of God is raised up on the power of time.
"No things present nor things to come."
4. The love of God is present everywhere.
"Nor height nor depth."

A Conqueror—Paul

1. He was Master over circumstances.
 - a. Made all things contribute to His service to God.
 - b. Learned to be content in whatsoever state he found himself.
2. Paul was a man of moods but was not subject to them.
3. Paul held steady in midst of both friends and foes.
4. Paul was ever proud of the gospel.
5. Paul lived a victorious life.

The Call of God to the Unsaved

(Rev. 22:17)

1. Through the Spirit—"The Spirit says, Come."
2. Through the Church—"The bride says, Come."
3. Through the individual Christian—"Let him that heareth say, Come."
4. Through an awakened conscience—"Let him that is athirst come."
5. To all who cherish the least desire to become a Christian—"Whosoever will let him take of the water of life freely."
 1. A Positive Call.
 2. A Personal Call.
 3. A Persuasive Call.
 4. A Purposeful Call.

—SELECTED.

Seven Types of Faith

1. Abel—Justifying faith (Heb. 11:4).
2. Enoch—Sanctifying faith (Heb. 11:5).
3. Noah—Separation of faith (Heb. 11:7).
4. Abraham—Obedient faith (Heb. 11:8).
5. Isaac—Patient faith (Heb. 11:20).
6. Jacob—Suffering faith (Heb. 11:21).
7. Joseph—Victorious faith (Heb. 11:22).

—SELECTED.

Why Jesus Is Precious

(1 Peter 2:1-8; cf. Isaiah 28:16)

- I. BECAUSE HE IS GOD'S CHOICE (v. 4).
 1. A chief cornerstone (v. 6).
 2. Elect and precious (v. 6).
 3. Head of the corner (v. 7).
 4. Stone of stumbling (v. 8).
 5. Rock of offense (v. 8).
- II. BECAUSE HE IS THE BELIEVER'S CHOICE (v. 7).
 1. Finding the Lord is gracious (v. 3).
 2. Coming to a living stone (v. 4).
 3. Becoming living stones (v. 5).
 4. Built up a spiritual house (v. 5).
 5. Now an holy priesthood (v. 5).
 6. Offering up spiritual sacrifices (v. 5).
 7. Shall not be confounded (v. 6).

—SELECTED.

"I am not ashamed of the gospel of Christ"

(Rom. 1:16)

1. Not ashamed of His virgin birth.
2. Not ashamed of His sinless life.
3. Not ashamed of His mighty miracles.
4. Not ashamed of His matchless teachings.
5. Not ashamed of His vicarious death.
6. Not ashamed of His bodily resurrection.
7. Not ashamed of His triumphant ascension.
8. Not ashamed of His glorious coming.
9. Not ashamed of His gracious salvation.
10. Not ashamed of His transforming power.
11. Not ashamed of His world-wide conquests.
12. Not ashamed of His coming kingdom.

—SELECTED.

"Keep Yourselves in the Love of God"

(John 21)

- I. A WARNING AS WELL AS AN ADMONITION
 1. Avoid the snares that others have fallen into.
 2. So live as to merit the love of God instead of His wrath.
- II. THE MEANS OF KEEPING IN THE LOVE OF GOD
 1. "Building yourselves up in your most holy faith."
 - a. Add useful material.
 - b. By faith take the way God has mapped out.

2. "Praying in the Holy Ghost" (v. 20).
 - a. Prayer is the nurse of faith.
 - b. Prayer delights God.
 - c. Prayer is necessary for needed grace.
 - d. The Holy Ghost will help in prayer.
3. "Looking for the mercy of our Lord Jesus Christ unto eternal life" (v. 21).
 - a. Looking for the appearing of Christ.
 - b. Living accordingly.
4. Saving others (v. 23).
 - a. Pulling them out of the fire. Awake to the danger of a lost soul.
 - b. Loving others keeps one from loving self unduly.

Peter Delivered from Prison

(Acts 12:5)

I. C. MATHIS

I. PETER IMPRISONED

1. Imprisoned by Herod. This is said to be the grandson of Herod the Great who murdered the innocents. He had put James to death and because he saw that it pleased the Jews he put Peter in prison.

2. Peter was carefully guarded. He was delivered to sixteen soldiers.

3. Peter was to be put to death after the Passover. The Jews could put Christ to death on the cross, but could not leave a dead body on the cross over the Sabbath. They could put Peter to death but it must not be on the Passover or Sabbath week.

II. PETER BEING PRAYED FOR BY THE CHURCH OF GOD

1. Prayer was united.
2. Specific—for Peter.
3. Persevering—without ceasing

III. PETER DELIVERED

Peter was safely guarded. But they seemingly had forgotten the great stone and Caesar's seal and the Roman soldiers around the tomb of Jesus.

Peter was sleeping. What an example of the rest of faith. An angel left heaven, came to the prison and delivered Peter. Peter's deliverance is an object lesson of how the soul is delivered from the prison house of sin.

1. A light shone in the prison. A light was seen by Saul of Tarsus.

2. Angel smote him and awakened him. "Awake, thou that sleepest."

3. The angel commands him to gird himself, put on his sandals and go from the prison. God does not save us in the prison or in sin, but saves us from it.

4. Obedience—Peter obeyed.
5. The chains fell off.

6. Assurance—"Now I know that the Lord hath sent his angel and hath delivered me."
7. Peter gave his testimony. Went and told the church what great things God had done for him.

THE PERSONAL WORKER HIMSELF

BASIL MILLER

1. PICTURES OF THE PERSONAL WORKER

1. The personal worker is a pupil—*learning of Jesus* (John 11:32).
2. He is a runner—*laying aside the weights of sin* (Heb. 12:1).
3. He is a fisher—*dropping his net at the Lord's command* (John 21:6).
4. He is a soldier—*putting on the armor of God* (Eph. 6:14).
5. He is a sower—*casting his seed beside the streams of life* (Isa. 32:20).
6. He is a priest—*offering a holy sacrifice* (Rom. 12:1).
7. He is an ambassador—*calling upon the lost to be saved* (2 Cor. 5:20).

2. EVIDENCE OF BEING A SUITED PERSONAL WORKER.

1. He Has Evidence of Being a Christian Because:
 1. He does not live in sin (1 John 3:6).
 2. He keeps God's commandments (1 John 3:24).
 3. He loves his fellow workers (1 John 2:10).
 4. He walks as Jesus did (1 John 2:6).
 5. He continues in Christ's words (John 8:31).

II. He Knows Because:

1. He obeys (1 John 2:3).
 2. He keeps Christ's words (1 John 2:5).
 3. He acts in a Christlike nature (1 John 3:19; 5:2).
- Without this "hereby we know" knowledge no one is suitable for a personal worker.

3. PERSONAL WORKERS WITNESSING FOR CHRIST

I. Personal Worker Testifies to What He Personally Knows:

1. What he sees (1 John 1:2).
2. What he hears (1 John 1:3).
3. What they know (John 3:11; 9:25).

II. Personal Workers Testify to:

1. The forgiveness of sins (Luke 1:77; 1 John 1:9).
2. Acceptance with Christ (Acts 10:34, 35).
3. Justification through faith (Rom. 5:1).

4. Living without sin (1 John 3:9; Rom. 6:1, 14).
5. Sanctification through the Spirit (Heb. 10:10).

III. Personal Workers Should Be:

1. Dead to sin (Rom. 6:11, 12; 1 Thess. 5:23).
2. Pure in heart (Acts 15:8, 9).
3. Crucified to sin (Rom. 6:6).
4. Ready for any service (2 Tim. 2:20, 21).

4. CHRIST'S CALL FOR PERSONAL WORKERS

Jesus Calls Personal Workers:

1. Come to Me—*redemption* (Matt. 11:28).
2. Learn of Me—*instruction* (Matt. 11:29).
3. Come after Me—*service* (Matt. 16:24).
4. Abide in Me—*strength* (Jno. 15:4).
5. Follow Me—*purity* (Matt. 4:19).

5. PERSONAL WORKER'S COMMISSION AND POWER

1. The commission to work (Rev. 22:17).
2. The conditions to be met (John 21:15-17).
3. The motives to be employed (2 Cor. 5:14; Heb. 3:17).
4. The talents promised (Matt. 25:28-30).
5. The power for service (2 Cor. 3:5; Phil. 4:13).
6. The Spirit to be given (Acts 1:8; Psalms 126:5, 6).

6. PERSONAL WORKERS WANTED LIKE—

God Wants Workers Like:

1. Daniel (Dan. 9:3, 4).
2. Shadrach and his fellow sufferers (Dan. 3:4-28).
3. The Bereans (Acts 17:10, 11; Deut. 29:29).
4. Young men as Jabez (2 Thess. 2:8).
5. Young women as Ruth (Ruth 1:16, 17).
6. Mothers like the Shunammite (2 Kings 4:8, 13; 1 Tim. 5:9-14).
7. Fathers like Abraham (Gen. 19:10).
8. Sisters like Mary and Martha (Luke 10:38, 39).
9. Servants of Christ like Barnabas (Acts 11:22-26; 1 Thess. 5:14).

7. PERSONAL WORKER'S, DON'T LOSE OUT LIKE—

We Must Not Lose Out Like:

1. Abraham—who *lost faith* by going to Egypt (Gen. 12:10).
2. Samson—who *lost power* through Delilah (Judges 16:19).
3. David—who *lost joy* through sin (Psalms 51:12).
4. Lot—who *lost all* he had through moving into the world's atmosphere (Gen. 13:12; 19:29).

5. Jonah—who *lost his crown* through fear (Jonah 1:17).
6. Peter—who *lost his experience* through cowardice (Luke 22:56-60).

8. DAILY RULES FOR THE PERSONAL WORKER'S LIFE

I. If Personal Evangelism Would Be Your Life:

1. Make the anchor of your assurance the Bible (Rom. 5:1; 1 John 1:2).
2. Make the Bible your daily companion (2 Tim. 3:15-17).
3. Make prayer your daily habit (1 Thess. 5:17).

II. If You Would Win Others:

1. Confess Christ everywhere (Luke 12:8-11; 1 Pet. 3:4).
2. Live a consistent Christian life (1 Cor. 10:13; Titus 2:11-14).
3. Give up everything for Christ's sake (1 Pet. 2:11; Eph. 5:1-4).
4. Carefully select Christians as your daily companions (Acts 4:23; 15:38, 40).

III. Be Ready:

1. To give an answer for the hope in you (1 Pet. 3:15).
2. To preach the gospel truth (Rom. 1:15).
3. For every good work in the righteous cause (Titus 3:1).
4. To meet the Lord (Luke 12:40).

9. SOUL WINNING THROUGH PERSONAL CONTACT

1. The soul winner is *wise* (Prov. 11:30).
2. His *prayer* is to God (Acts 9:6; Psalms 51).
3. The field is *everywhere* (Mark 16:15; Jas. 5:20; Acts 1:8).
4. *Now* is the time (Matt. 21:28; Rev. 22:7).
5. The *motive* is pure (2 Cor. 5:14; Col. 3:23).
6. Christ is the *theme* (John 3:16).
7. The message is *life-giving* (Rom. 1:16; 1 Thess. 2:4).
8. The Spirit is the *power* (Acts 1:8; 4:31, 33).
9. The *reward* is certain (Matt. 25:23; Rev. 22:12).

10. PERSONAL EVANGELISTS ARE—

To Win Souls We Must Be:

1. *Workers together* with God (1 Cor. 3:9).
2. The *Husbandry*, or field, of God (1 Cor. 3:9).
3. The *Building* of God (1 Cor. 3:9).
4. The *Temple* of God (1 Cor. 3:16).
5. The *Property* of God (1 Cor. 3:22).

11. PERSONAL EVANGELISTS MUST REACH YOUNG MEN

1. Win *diligent* young men (2 Kings 11:28).
2. Win *thoughtless* young men (Eccl. 11:9).
3. Win the *deserted* young men (1 Sam. 30:13).
4. Win the *ungrateful* young men (2 Sam. 18:5).
5. Win the *fearful* young men (2 Kings 6:17).

12. KEYNOTES OF SUCCESSFUL SOUL WINNING

I. Watch Carefully Sins:

1. Sins of omission (Jas. 4:17).
2. Sins of commission (Deut. 9:7).
3. Scarlet sins (Isa. 1:18).
4. Sins of the flesh (Gal. 5:16).
5. Besetting sins (Heb. 12:1).

II. Present Diligently:

1. A personal salvation—*he* (John 6:47).
2. A permanent salvation—*everlasting* (John 6:47).

III. Herald Gladly Abundant:

1. Mercy for the needy (1 Peter 1:3).
2. Life for the dead (John 10:10).
3. Pardon for the guilty (Isa. 55:7).
4. Peace for the disturbed (Psa. 37:11).
5. Grace for the lost (Rom. 5:17).

13. PERSONAL EVANGELIST'S ACTIVITIES FOR GOD

I. *The Personal Evangelist Must:*

1. Arise—that he may shine (Eph. 5:14).
2. Fish—that he may catch men (Matt. 4:19).
3. Fight—in the battle of God (1 Tim. 6:12).
4. Pray—that he might prevail with God (1 Tim. 2:1, 2).
5. Sow—that another might glean (Gal. 6:7-9).
6. Help—that another might be saved (Phil. 4:3).

II. *He Must:*

1. Lay aside every weight (Heb. 12:1).
2. Look unto Jesus (Heb. 12:2).
3. Make straight paths (Heb. 12:13).
4. Follow peace (Heb. 12:13).
5. Be devoted to God's service (Heb. 12:28).

14. INCENTIVES TO PERSONAL EVANGELISM

I. The Salvation of Men Is an Incentive:

1. God would have none perish (John 3:16).
2. Without a preacher they cannot hear (Rom. 10:12-17).
3. God would have all men saved (1 Tim. 2:4; 2 Pet. 3:9).

II. We Are Required to Be Faithful in Service:

1. The unfaithful is guilty of blood (Acts 22:26, 27).

2. We are to be faithful stewards (1 Cor. 4:1-5).
3. Our ministry is to be fulfilled (Col. 4:17).
4. We are to be pleasing unto the Lord (Luke 15:7, 10).
5. We must be approved by God (2 Tim. 2:15).

III. The Time Is Short:

1. Plenteous harvest (Matt. 9:37).
2. All nations are to be won (Matt. 28:19).
3. The fields are white (John 4:35-38).
4. The night cometh, none can work (John 9:4; 11:9, 10).
5. The time is short (1 Cor. 7:29-31).

IV. Success Is Promised Us:

1. Nothing is impossible (Matt. 17:20, 21).
2. Thou shalt catch men (Luke 5:6-10).
3. God's weakness is stronger than men (1 Cor. 1:17-28).
4. We reap if we faint not (Gal. 6:9).
5. Shall bring our sheaves with us (Psa. 126:6).

V. There Are Present Blessings Promised:

1. God's protection (Matt. 10:25-31; Matt. 6:25-34).
2. Wisdom will be given (Matt. 10:18-20; Jas. 1:5).
3. Companionship of Jesus will be ours (Matt. 28:20).
4. We are enriched in speaking (1 Cor. 1:5).

VI. Future Blessings Shall Be Ours:

1. Shining in heaven (Dan. 12:3).
2. Treasures in heaven (Matt. 6:19, 20).
3. Confessed in heaven (Matt. 10:32).
4. Reward at Christ's coming (Matt. 16:27).
5. An unfading crown of glory (1 Pet. 5:4).
6. A crown of rejoicing (1 Thess. 2:19, 20).

15. BEWARE, PERSONAL WORKER!

I. Beware of:

1. David's laziness, and sin (2 Sam. 11:1-4).
2. Peter's self-confidence, and backsliding (Luke 22:33).
3. Solomon's lust and his fall from grace (1 Kings 11:1-6).
4. Lot's selfishness and his downward career (Gen. 13:11; 19:9).
5. Hezekiah's pride and his captivity by sinful enemies (Isa. 39:1-8).
6. Miriam's jealousy and her leprosy, a type of sin (Num. 12:1-10).

II. Beware of:

1. Covetousness (Luke 12:15).
2. The traditions of men (Col. 2:8).
3. The blight of forgetting God (Deut. 6:12).
4. The error of the wicked (2 Pet. 3:17).
5. The wrath of God (Acts 13:40).
6. Evil workers (2 Tim. 4:18).
7. Uncharitable thoughts (Deut. 15:9).

16. PERSONAL EVANGELISTS ARE GOD'S SENT MESSENGERS (Mal. 3:1)

- I. Listen for God's Call, if You Would Win:
 1. The voice calls, "Whom shall I send?"—*The Search* (Isa. 6:8).
 2. Be ready to respond, "Here am I: send me"—*The answer* (Isa. 6:8).
 3. The voice commands, "Go work"—*Our commission* (Matt. 21:28).
 4. The place is ready. "In my vineyard"—*Our field* (Matt. 21:28).
 5. The time is now. "Today."—*Immediate response* (Matt. 21:28).
- II. Be Prepared, if You Would Succeed:
 1. Be competent (1 Chron. 9:13; 12:33).
 2. Men of valor (2 Chron. 23:7, 8).
 3. Diligent (Ezra 7:23; Neh. 4:21).
 4. Expect results from God (Neh. 5:9).
 5. Keep God's honor in view (Neh. 12:27-43).

17. THE CRIES OF PERSONAL WORKERS

- I. God's Soul Leaders Cried:
 1. Moses said, "Show me" (Ex. 33:13).
 2. Solomon cried. "Stay me" (Song of Sol. 2:5).
 3. David said, "Search me" (Psa. 139:23).
 4. Isaiah said, "Send me" (Judges 16:28).
 5. Peter cried, "Save me" (Matt. 14:30).
 6. The disciples said, "Suffer me" (Luke 9:59).
- II. They Took Four Necessary Steps:
 1. They accepted Christ's invitation (Matt. 11:28).
 2. They came to Christ (Luke 15:20).
 3. They walked with Christ (John 15:4, 5).
 4. They went forth, as he sent them, to preach (Matt. 28:19,20).

18. GOD'S CALL AND THE WORKER'S RESPONSE

- I. First Things:
 1. God calls to Himself (Matt. 11:28).
 2. Then he sends the worker forth (John 17:18).
- II. He Sends One Forth to:
 1. Work in his vineyard (Matt. 21:28).
 2. Preach the Word (Luke 9:60).
 3. Witness to salvation (Matt. 28:19).
- III. The Assurance of Divine Rewards Is Given:
 1. The Master's approval is given (Matt. 25:21).
 2. His reward is to be given each one (1 Cor. 3:14).
- IV. The Divine Commission:
 1. Go out (Matt. 10:5, 6; 16:15).
 2. Heal the sick (Matt. 10:5-15).
 3. Cast out devils (Matt. 10:5-15; Acts 19:11, 12).

4. Raise the dead (Matt. 10:5-15; Eph. 2:1; John 5:24, 25).

19. SPIRITUAL DEVELOPMENT OF THE PERSONAL WORKER

1. Go on straight forward in godliness (Ezek. 1:9, 17; Heb. 12:13).
2. Leave the things behind (Phil. 3:13).
3. Press forward to righteousness (Phil. 3:14).
4. Seek those things above (Col. 3:1).
5. Set your affections on things above (Col. 3:2).
6. Go on to perfection (Heb. 6:1).
7. Develop your faith:
 - a. Little faith (Luke 12:28).
 - b. Great faith (Matt. 8:10).
 - c. Rich faith (Jas. 2:5).
 - d. Full faith (Acts 6:5).
 - e. Perfect faith (Jas. 2:22).
8. Grow in grace:
 - a. Have sufficient grace (2 Cor. 12:9).
 - b. Have great grace (Acts 4:33).
 - c. Have abundant grace (2 Cor. 4:15).
 - d. Have exceeding grace (2 Cor. 9:14).
 - e. Have the exceeding riches of His grace (Eph. 2:7).
9. Achieve greater glory:
 - a. Have the glory of God (Acts 7:2).
 - b. Build upon your soul a weight of glory (2 Cor. 4:17).
 - c. Labor to win a crown of glory (1 Pet. 5:4).

20. THE CHRISTIAN WORKER'S COMPANIONS

- I. *They Must Be*:
 1. Praying like Daniel (Dan. 2:17).
 2. Holy like John (Rev. 1:9).
 3. Busy like Epaphroditus (Phil. 2:25).
 4. Loving like Paul (Acts 19:29).
 5. Godly like David (Psa. 119:63).
- II. *They Must Know the Incomparable Glories*:
 1. Learn the *untold half* (1 Kings 9:7).
 2. Learn the *glories* the world cannot contain (John 21:25).
 3. Be a companion with God's *unspeakable gift* (2 Cor. 9:15).
 4. Have the *unsearchable riches* of Christ (Eph. 3:8).

21. HOW TO WIN SOULS WITH THE GOSPEL NET

- I. Heed the Command to Go:
 1. Go ye into all the world and *preach* (Mark 16:16).
 2. Go ye, therefore, and *teach* (Matt. 28:19).
 3. Go forth everywhere, and the Lord will *work* with you (Mark 16:20).

II. Go with God's Power:

1. Let your words be spoken not only enticingly, but in *divine power* (1 Thess. 1:5).
2. Preach in the *demonstration* of the Spirit (1 Cor. 2:4).

III. Results Will Invariably Follow:

1. They will be *cut* to the heart (Acts 7:54).
2. Their consciences will be *pricked* (Acts 2:37).
3. They will *turn* to the Lord (Acts 11:21).

22. GOD'S TRIAL AND HIS SUFFICIENCY FOR HIS WORKERS

I. The Trial Ground:

1. Moses was in the wilderness (Ex. 3:1).
2. Elijah went to the desert (1 Kings 19:4).
3. David went to the deserted places (1 Sam. 26:3).
4. John the Baptist was in a wilderness (Matt. 3:1).
5. Paul was in Arabia (Gal. 1:17).
6. Jesus was in the wilderness (Luke 4:1).

II. The Grace of the Wilderness:

1. Seeking for God (Psa. 63:1).
2. Longing for God (Psa. 63:1).
3. Praising God (Psa. 63:3-5).
4. Meditating on God (Psa. 63:6).
5. Following after God (Psa. 63:8).

So God tries His workers that His grace may be sufficient.

23. SPIRITUAL TRAITS OF A CHRISTIAN WORKER

1. He has been born again (1 Pet. 1:23).
2. His salvation came not through works (Eph. 2:9).
3. His salvation is the gift of Christ (Titus 2:14).
4. His foundation is laid on Jesus (1 Cor. 3:11).
5. He gladly confesses Christ everywhere (Rom. 10:10).
6. He carries the message of salvation to others (2 Cor. 5:20).
7. The Holy Spirit has been given for conviction (John 16:8).
8. The Spirit has regenerated him (John 3:2).
9. The Spirit is his source of revelation (1 Cor. 2:9).
10. The Holy Spirit is his sanctifier (Rom. 8:13).
11. The Spirit is his consolation (John 14:16).
12. He has been cleansed by the Word (Psa. 119:9).
13. He has been blessed by the Word (Psa. 119:65).
14. He has been strengthened by the Word (Psa. 119:28).
15. He has been saved from the penalty of sin (1 Pet. 3:18).

PRACTICAL

THE VALUE OF A PREACHING PLAN

LEWIS T. CORLETT

SUCCESSFUL preaching is the proper harmonization of the human and divine. God has called man to be His agent in proclaiming truth. This is an exaltation of the human, but God does not plan, simply to call man to go out for Him and then forget him. The promise, "Lo, I am with you always," was given to and for those who would accept the responsibility of being ambassadors as they plead with men, in Christ's stead, to be reconciled to God. But preaching is a

human as well as a divine work. The human must take the initiative in reading, study and the preparation of sermons in order to give the Holy Spirit the opportunity for guidance. The promise was given that the Spirit "shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." The Spirit is the Illuminator, but the individual brings the truth to the mind before the Spirit can illuminate; the Spirit is the Guide, but the preacher must start somewhere in the realm of Truth before the Spirit can guide him to new and fresh interpretations. It is impossible for any-

one to guide a sleeping or unconscious person.

Thus the problem of the ministry is to keep the two, the human and the divine in proper and harmonious balance. If the man leaves all to God, he will invariably find himself in the brush; if he depends entirely upon the human, his sermons will be spiritless and powerless. Strange as it may seem, the average preacher who finds himself in the first condition will blame the difficulty on the devil and in the second case, he will be tempted to upbraid the audience for lack of response, co-operation, or spirituality. The challenge of the ministry is for the man to be diligent in doing his part and then have faith in God to do the rest that he cannot do. Man must pray, meditate and trust to get the divine help that is absolutely essential but he must also give due thought to a study of methods, plans, means and objectives that will make the man, the message and the method of delivery the best possible. In the study of these things the idea of a "Preaching Plan" is brought forward for consideration.

WHAT IS MEANT BY A PREACHING PLAN?

By a preaching plan is meant a systematic consideration on the part of the minister, of the various phases of truth and doctrines that he should preach in a definite period of time. This does not mean that the preacher would simply list a number of subjects or hobbies that he would like to preach on, and then proceed to do so without thought or consideration of the leadership of the Holy Spirit; but rather that the preacher shall wait upon the Lord, and in meditation of the needs of the congregation, the demands of the church, and under the leadership of the Holy Spirit, plan what subjects and doctrines should be dealt with in the pulpit during that stated period. It always precludes the idea of limiting the Spirit of God but rather opens the way for greater and clearer guidance than could be reached

by waiting until Friday, Saturday, or even Sunday and hastily trying to get the leadings of the Spirit. Later on in this discussion it will be shown that the preaching plan is a splendid method for the minister to check on himself.

The principal objection to the preaching plan is that it tends to do away with the leadership of the Holy Spirit. This merits some consideration. This objection arises primarily from a wrong conception of the work of the Spirit. His is not a spasmodic, intermittent, hit or miss leadership. Some people seem to think that the Spirit cannot work in a system; the Bible points more directly to the opposite, that He does work according to law and system. It is true that man can so organize and plan that he leaves no room for God, nevertheless history is replete with incidents of the guidance of the Spirit when men have been planning to act in a manner so that the Spirit could work the most effectually. Almost all preachers will testify that the richest illumination of the Word and the revelations of truth have come to them in the moments and hours when they have definitely planned to bring themselves to the place where the Spirit could direct their thoughts. If this be true pertaining to the individual preacher in the personal preparation, will it not also apply to the nature, character and themes of the sermons to be preached. Planning to preach on subjects and themes stressed by the Spirit will assure one of greater and clearer guidance for all sermons.

THE NEED OF A PREACHING PLAN

The first great need of a preaching plan is the humanity of the preacher. The limitations of humanity present a problem to the preacher. Most ministers are biased regarding certain phases of truth or have a tendency to ride some particular phase of doctrine or speculation as a hobby. This hobby or bent generally shows up in every message, unconsciously on the part of the preacher, but very consciously on the part

of the audience. A preaching plan will help eliminate this. Most minds travel in a circle. The mental habits, the reading, the trend of thought, all tend to center around the same point unless directed to a certain objective. Unless a preacher is extremely careful and plans the development of his sermons, there will be a repetition of words, thoughts, expressions and ideas, which in time become monotonous and as far as spiritual food is concerned, valueless to the audience. Also unless the preacher plans carefully, he will unconsciously repeat the same sermon under different texts. Also all preachers have some types of sermons that are easier for them to preach than other kinds. They will have a strong tendency to give their audiences a sameness in subjects treated and thus not develop rounded-out Christian character in their listeners. They need to analyze their preaching plan and give God, through the Spirit, an opportunity to bring some of His vast refreshing variety into their messages.

The second need of a preaching plan is that every preacher should, at least once a year take time to analyze his preaching and consider approximately what he is doing and where he is going. Some set of questions similar to these would be helpful:

1. Are my sermons building and enlarging me, mentally and spiritually?
2. Are my people increasing in appreciation for God, the Bible and the church?
3. Is my preaching increasing the spirituality of my church, or does it tend to produce leanness of soul which generally manifests itself in disturbances?
4. What themes am I preaching on most? (List them and look at them.)
5. Is my preaching improving?
6. Are my messages drawing outsiders to the church?

Such questions or similar ones will bring the honest preacher face to face with some of the deficiencies of the program he is

following, and will cause him to fall on his face before God with pleadings for the guidance of the Holy Spirit in better and more efficient presentation of truth.

A third reason for the importance and value and need of a preaching plan is that the congregation of a local church needs, and generally desires, to hear sermons on all the doctrines of the denomination. The messages of the preacher will frame, mold and regulate the thinking of the people in the pew. A clear presentation of the doctrines of the denomination will develop within the hearts and minds of the listeners a deep sense of appreciation for the cardinal doctrines and standards of the church, this in turn will develop loyalty and loyalty will arouse an enthusiasm that will display itself in zealous activity for the church in a variety of service. Also a presentation of the viewpoints of the church on the Bible and the fundamental doctrines will forewarn, and fortify the members against any evil or false doctrine that may show itself in the community. The best way to fight error is with a faithful presentation of biblical truths. Again the preaching of all phases of church doctrine and work will enlarge the vision of the members of the church and will assist them in forgetting self, and with God move out for the salvation of persons, both at home and in foreign fields.

MAKING THE PLAN

What should a preacher consider in beginning the plan? Some say, "I allow no one except God the prerogative to tell me what I shall preach." This is only a partial truth as almost all preachers limit themselves according to the standards and doctrines of the denomination to which they belong. All churches, even the holiness churches, reserve the right to tell their preachers what they shall preach. The preachers do not object for they recognize a harmony between the doctrines of the church and those of the Bible. Every preacher is subjected to four forces

in deciding what he shall preach: First, the definite command of God to "Preach the Word", second, the requirement of the church that he preach her doctrines; third, the need of the people whom he is serving; and lastly the leadership of the Spirit in harmonizing the first three. All of this is the basis for consideration in making a preaching plan.

The successful preacher is the one who gives a treatment of all truth, not in one sermon, as some seem to enjoy trying to do, but in a certain space of time. If the pulpit is silent on any theme or doctrine for a period of ten years, that particular doctrine becomes lost to the church. Also certain basic doctrines are basic and fundamental, others are of secondary and non-essential nature. The preacher must plan to preach more on the basic and fundamental than on the secondary. How can a preacher know, with any degree of certainty, that He is doing this unless he checks up on himself. This the preaching plan enables him to do. The preacher will find it profitable to list the doctrines the church has classified as essential and then take a list of the sermons he has preached during the past year and see how he measures up to the standard of his church. Also at the beginning of the year, either assembly or calendar year, the minister would find it helpful to make a list of the doctrines and themes that he should deal with during the year. This should be done, not in haste, but in meditation on the central themes of the Bible, the fundamental doctrines of the denomination, and the particular needs of the local church, waiting upon God through the guidance of the Spirit to direct his thinking and plans for the year. This will enable the Lord to assist him in overcoming any bent or hobby he may have, or it will at least give God an opportunity to help the preacher to a balanced ministry.

What themes should a pastor preach on during the year? First of all there are some special days that the preacher can-

not afford to overlook, such as Easter, Mother's Day, Children's Day and Christmas. He will have to carefully consider these special days, for a prominent magazine listed 72 Special Sundays a year when preachers are requested to preach special sermons. If he is not careful there will be more special than there will be Bible. Preachers will vary on what special days should be recognized but these should be considered as a part of the whole program rather than separate days without a bearing on the general plan. Plan to make each special day contribute something to the church and the cause of holiness. Following this consideration of the special days, it would be helpful for the preacher to take the Manual of the Church of the Nazarene and list the doctrines of the church and pray over them for guidance on what he needs to preach. Here are the prominent ones: God, Jesus Christ, the Holy Spirit, the Holy Scriptures, Sin, Atonement, Repentance, Regeneration, Adoption, Entire Sanctification, Holiness, Second Coming of Christ, Heaven, Hell. To these many phases of truth implied directly or indirectly in these general truths, such as Stewardship, Missions, Spiritual Development, Conscience, etc., will crowd themselves into the mind of the preacher until he will begin to wish that every day was Sunday so that he could have the opportunity to bring these truths to his people. This cannot be done so he must wait patiently for the guidance of the Spirit to direct his thinking to those that should be presented the earlier part of the year and then later on pray for more direction until the Spirit has guided him in elimination and selection during the entire year.

The following of some such plan will have a marvelous effect on the preacher himself. It will broaden his mind, stimulate his thinking, enrich his heart, encourage his soul and best of all develop him in fellowship and co-operation with the Holy Spirit. It will bring a deep sense of ap-

preciation for the doctrines of the church that will develop a source of enthusiasm in the sermons that will find its reflection in the enthusiasm of the local congregation for the standards of the church. This plan will help the minister to provide a healthy diet for the congregation and give them such food as will help them to be strengthened to go out to service for the church and holiness. And finally it will bring to both preacher and people a sense of appreciative satisfaction that can be attained only through the presence of God and spiritual leadership.

MINISTERIAL ETHICS

J. E. KIEMEL

THE calling of the preacher is a very sacred one. And the ethics of the preacher should be just as sacred as his calling. What do we mean by ethics, particularly ministerial ethics? It has to do with the behavior of the preacher both in and out of the pulpit. It pertains very largely to our outward conduct. But we desire to make an invasion at this time. We will say that ethics invades the realm of our thoughts, our thought life. Our motives are very largely controlled by our thought life and life in its manifest conduct is apparently the essence and reality of our thoughts and motives. If our thoughts are pure, our motives will be pure. And yet our thoughts may be pure and our motives frequently misunderstood. Therefore if our conduct is poor and questionable our thoughts and motives may be very thin and superficial. However it seems that a person with a pure heart would always attempt to present a more acceptable conduct, whether in the pulpit or out of it. Once upon a time it was said, "The appearance of the preacher was striking as he stepped into the pulpit." The impression, dignity, reverence and spiritual earnestness which he conveyed made you feel that this was not to be a lecture or a concert but a sacred occasion.

He started with an advantage, however he quickly lost it. He was no better off than the preacher with the striped sack coat, for soon he began to take the poses and use the gestures that you might expect in a hotel lobby. He lolled on the pulpit. Now his hands were on his hips, then in his pockets, and at times gripped his vest as he strolled around on the platform. The impressiveness of his appearance was largely destroyed by the unimpressiveness of his manner. The preacher's appearance in the pulpit is vital and should not be one of dignity so much as one of sincere and spiritual dynamics.

He who preaches holiness and the sacred themes of God's Book to others must be pure in his motives, must be mighty in his words. Must be pure in his heart and careful in his deportment. There is a certain measure of humor the preacher carries with him. And in thinking of the humorous side of life we must be sincere, and in thinking of the sacred aspect of life we must likewise be sincere. We must cultivate the use of pure, chaste language out of the pulpit and in an equal manner we must cultivate the use of pure and chaste language in the pulpit. What the preacher is, sometimes, out of the pulpit speaks so loud the people in the pew cannot hear what he says when he is in the pulpit. A famous preacher once said this concerning another preacher who was endowed with and possessed unusual ministerial ability: "When he is in the pulpit he ought never to go out of it, and when out of the pulpit, he ought never to go into it." In this statement he was making a very careful discrimination between his ethics in the pulpit and out of it. He meant that his ethics were so poor, and low and questionable that he should never go into the pulpit when out of it. He was powerful in the pulpit from the standpoint of being a Bible exegete and preacher of the Word; but his ethics, his morals, and his social relations out of the pulpit were so deficient and superficial that it

very forcefully militated against everything he said in the pulpit.

Some ministers are pugilistic, others are militaristic in the pulpit, and we are all vastly different, but we are certain all can cultivate a more pleasant and pleasing manner and behavior in the pulpit.

Let us take the Prince of preachers for our example. When He was in the synagogue at Nazareth His ministerial ethics and behavior were such that the eyes of all were *fastened* on Him. Do you think He pounded the pulpit and threw into a corner the sacred roll? No, no. He handed it to the minister. Do you think He kicked over seats or benches? Do you think He threw song books? If there is virtue in the things that are just, pure, lovely, honest and of good report, think on these things.

There are two thoughts we shall dwell upon and develop a bit so as to get a closer and more comprehensive view of the preacher's ethics.

THE ETHICAL PRINCIPLES OF THE PREACHER

The preacher should be in possession of a set of principles that cannot be gainsaid. His ethics should be founded upon the unquestioned principles and integrity of the Book of God. He should be all things to all men that by all means he might save some. But while doing this his character must remain unspotted. The principles he has set up in his soul should be moral and sterling in quality from beginning to end. The preacher in the pulpit with divinely implanted morals and principles will not stoop to take advantage of the people in the pew. He attempts to analyze the thoughts and motives of the people in his parish and particularly the people of his audience. He will seek to say what is upon his heart in the most helpful way. He desires the acceptable words, he knows the words of the wise are as goats, and as nails fastened by the

masters of assemblies, which are given from one shepherd. We must remember, too, that what we say is something like a boomerang; it has a tendency to turn and come back our way. The Savior said, "With what measure ye mete, it shall be measured to you again." We are called on at times to mete out to others a certain message. But then again, over a few to-morrows, the master preacher brings back the meted measure to us with force and a genuine impact upon the soul. We feel it keenly. But He knows we need it. There have been times when we have made statements as to how God would sustain and keep those to whom we are preaching, and then we are brought to face the facts ourselves. The facts that I have preached to others I have been called upon to face and practice myself. This is the way it should be. But in it all God's Word has been proved to be gloriously true. And when it stands the test in our own life we feel free to preach it to others. And right here will say we must always take our ego into the pulpit, but never our egotism. Our ego of self and personality must be cleansed and filled with the Spirit's personality. We must never permit the egotism of self-conceit or self-exaltation to enter with us into the pulpit. Christ must there be exalted. We must respect other preachers and their motives. We think sometimes in drastic terms regarding others whom we would excoriate and excommunicate. The pulpit is no place to sling mud. No place to gratify our own feelings or emotions concerning others. The divine imperative is, "Preach the Word." And here is a declaration of truth from the psalmist. "My soul is among lions." Then later he gives us a clause with claws in it, and it must be that his ethics coincide and are compatible with this fine word—and there is infinite wealth in these words. Here they are: "I will behave myself wisely in a perfect way; O when wilt thou come unto me? I will walk within my house with a

perfect heart." We are not to use the Sword of the Spirit to skin our sheep, but we are to use the Sword in order to distinguish between right and wrong. There must be the application of the right and the renunciation of the wrong. "For the word of God is quick and powerful and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit and the joints and marrow and is a discerner of the thoughts and intents of the heart." In the *Herald of Holiness*, February 29, Professor London has a very fine paragraph that is suited to the thought and idea we are seeking to express and convey to you. "Someone has said, 'We cannot spare some people even to go to heaven.' The pastor, I have in mind, is of this type. He loves people. He neighbors with men's experiences. He slips into the lives of other people, as the sunshine does. He is joyous. He is always clean and tidy in his dress and personal appearance. He enjoys life. Nothing seems dyspeptic, no note of sullenness. He is happy in his work, and is a great Bible preacher. He is never abusive. His parsonage is as near ideal as could be found in any church. His wife is a true helpmeet. The pastor and his wife have hearts as the hearts of youth. They inculcate the ethics of kindness and brotherly love. The pastor of whom I speak pays great attention to the sick. He carries with him an atmosphere of health. He is chaste in his conversation and elegant in culture. He is not a ranter. He preaches out of a tender heart, manly and sympathetically. He is not a complainer, and never enters his pulpit in a flurry. He is the embodiment of the grace he preaches. He is swift to appreciate and slow to find fault."

We must never put on the brakes or the soft pedal when it comes to the startling and striking utterances of God's Book. These words are fundamental, they are our spiritual and foundational ethics. We must not be harsh or critical in the pulpit,

we should and must be filled and controlled by the Spirit of Christ. We should not be pugilistic in our gestures and movements unless we just cannot get the truth out any other way. It may be that the gymnastic and pugilistic attempt will detract, hide and conceal the truth we are attempting to convey to the people. The people will certainly remember the stunt but not the truth if the stunt is absurd and ridiculous.

We must not be militant, or at least it seems to me that we should not be militaristic in our pulpit ethics. We must not mow down and shave too closely everybody who fails to agree with us. We must emphasize holiness and sanctification as a second definite work of grace, and that without this experience we cannot see the Lord. And our interpretation and application of this truth must be repeatedly given. We receive this blessing in this life, not by growth, but by faith. It is a second crisis and an instantaneous act of God's grace. We may succeed in our militaristic attitude in pouring truth into the mind, but if at the same time the head is made sore and the heart sour, this kind of ethics should be eliminated at once from our pulpit decorum.

In the *Herald of Holiness*, of March 2, 1935, Dr. Morrison writes in a very distinctive manner and with no uncertainty. He asks this question: "What is the Nazarene motive?" And this is his answer: "Is the Nazarene motive merely to establish another denomination? If it is, then we are headed for a first class defeat. Such a motive will never generate the necessary degree of heroism, self-sacrifice and devotion to accomplish the purpose. What then is our Nazarene motive? It is holiness. Holiness of heart and life. Holiness as an experience. Holiness as a life. This was the motive of the Church of the first century; and the cause ran everywhere like a fire in the grass. This is what motivated the Wesleyan revival and drove its sacrificing itinerants far afield. It broke forth

in the holiness movement under Inskip, MacDonald, Gill and Pepper. It flamed again under Bresee, McClurkan, Bud Robinson, Seth Rees, Father Riggs. John Short, H. F. Reynolds and H. D. Brown. Some of these men caught its exuberant powers and organized them into a denomination. Like steam in a boiler, it now drives our denominational train. Holiness is our motive. The Holy Ghost is our driving power! "Thy kingdom come," is our prayer. To establish the reign of Jesus in the hearts of men in anticipation of His speedy return is the Nazarene purpose. Live holiness, preach holiness, testify to holiness, propagate it, publish it, sing it and girdle the globe with it. In this our language must be yea, yea, and nay, nay. This is the ideal of our ministerial relation with the people."

So far as we are able, correct information must be given to the people. There will be those who will put to a proper use this information, and no one has a right to information of which he proposes to make an evil use. It is of utmost importance that we mind our own business, for this is an outstanding element in our ministerial ethics. We must be charitable in our judgment of motives. An ethical writer says, "Some acts indeed carry their motives with them, but most of our deeds do not. Therefore when any mistake is made in private or public activity we must not immediately reach the conclusion that it came from an evil motive." Our motives should and must be pure and there should always be a sincere endeavor on our part to improve our conduct. As it is possible for us to improve our motives, so it is possible for us to maintain and improve our ethical relations in our ministerial life.

What an art is that of preaching! It deserves the finest preparation that can be made. We should apply ourselves more earnestly in order to improve the ethics of our ministry.

We have some outstanding examples of

ministerial ethics in our church. We have seen them in other churches. And we have been profoundly impressed by their Christian behavior in the pulpit. Those among us are our General Superintendents. Those of us who have listened to Dr. Williams have been impressed with his grace and gravity and the splendid way he has glorified the pulpit. It seems as though his ethics in the pulpit have always been approximately perfect.

In his book on "Sanctification," he gives us a very vivid picture of the Grand Canyon of Arizona. He says that there was an artist present in the canyon painting a picture of this superb scene in nature. He says in substance that it was a work to enamor one's soul and that he greatly desired to be an artist and paint such pictures. But then he says, "I was awakened to the fact that I am an artist, and that my supreme task is to paint a picture of Christ in my life." We are to so represent and interpret Him in the pulpit and in our life—our everyday life—that others will become enamored with the picture and be drawn to Him.

Then we have Dr. Goodwin who has given us some of the most wonderful messages to which we have ever listened. And coupled with these was his inspired personality. When preaching, it seems that he is under a strange spell of divine inspiration, and his tongue is bathed in the fount of eloquence before the throne of God.

There is Dr. Reynolds, our beloved General Superintendent Emeritus, who gives us a very vivid picture of the significant Bible phrase, "Who maketh his angels spirits, and his ministers a flame of fire." He has been a bright and shining light in the midst of a perverse nation, and his pulpit ethics have been deeply impressive and lasting in the minds of those who have heard him.

In our concluding remarks relative to these men, will say we have always been deeply impressed in regard to the respect

they have shown in the pulpit (their throne of power) for the chief Book of all Christians—the Bible. These men have never been guilty of throwing the Bible off the pulpit or tossing it onto the floor or rolling and pounding it. They have all shown great respect and reverence for this holy Book of God. We have never seen them throwing song books or breaking up chairs or doing the spectacular in the pulpit, and yet thousands of people come to hear them and sit under their ministry. They are before us, let us in a righteous way emulate them so as to improve our ministry. We have been discussing the ethical principles of the preacher for a while, let us now look at the ethical relations of the preacher.

The ethical relations of the preacher have to do with his ethics outside the pulpit. His contacts and social relations with the people of his parish. Here is something that has been of lasting benefit to me. It is this: the preacher should insist upon and be persistent in avoiding dirt, debt and the devil. We may not always be able to avoid the devil but we can avoid dirt and debt and we certainly can resist the devil.

We are told that in real life ethics are commonly allied with religion, and that the voice of conscience is the voice of God, and moral law is the expression of His will. There must be reason and revelation between our ministerial principles and our ministerial relations. Professor Stalker says, "Habit is the dress of the spirit." This being true, we should cultivate the habit of conforming our outward conduct with sound reason and inward revealed moral and spiritual principles. And these moral principles must always be backed by and based upon the sacred revelation of God's Book.

There are, at times, certain things that occur in the work of the ministry that are sad and serious and yet there is the laughter side and that which is rather amusing. Both the serious and the amus-

ing are mixed and mingled. Let me illustrate by a recent incident that came under our observation: Out on Highway 75, just north of Sioux City; our beloved Brother Roberts was with us, and saw the whole thing just as it really occurred. He can vouch for what I am telling you. We were traveling north at the rate of about forty miles an hour, when all of a sudden he and my wife said, "Oh, look up there two cars ran together." We were perhaps one-half or three-quarters of a mile away when the accident happened, and the writer, who was driving at the time, did not see the impact, but immediately saw the results when informed of the sudden crash. In about one-half minute we were at the place of the accident. We were the first to arrive. And this is what greeted our eyes. A Chevrolet car stood upright in the field partly buried in mud and water. On the bank just off the pavement was a Ford car upside down, and a couple of men were crawling out through a hole in the rear. One man had a piece of upholstery around his neck. They were scratching and digging and crawling in a way that was evidently brand-new to them. They were scared, they were shocked. One commenced to swear fluently and violently. I said, "If I were you I would not swear like that. You ought to be thankful to God that you were not killed." He begged my pardon for swearing. And from then on he was very calm and courteous. He lost some money and seemed to be interested in finding it. He found a part of it, and in a short time his partner found the balance. They were somewhat dazed, and yet the nerves of the two drivers were bristling and the men were getting ready for a vicious and malicious attack on each other. One man's ear had been shaved with glass and was bleeding freely. At his throat blood was gradually oozing out. By this time a considerable crowd had gathered. Before we knew what was happening, the drivers of the two cars were pouring out oaths pro-

fusely and swinging their arms and beating the air and rushing toward each other as though they were going to beat out the hard and harsh feelings. It looked as though they felt this would settle everything and also repair the damage done. They did not come to blows. But after the violent oaths and the crude gymnastics they receded into a gentle composure. However the cars were still in the same places and the men's nerves and feelings were none the better for their unkind actions.

Sometimes in our ministerial relations there is a crash and a serious mental impact. The preacher is drawn into an unholy atmosphere, but he must trust God to hold him steady, be a man of strong self-control and maintain his composure, even though it looks like everything is going to pieces around him. Things are never as bad as they seem.

It was a serious accident and we are perplexed now as to how those men ever escaped being seriously injured or killed. The amusing part of it was those men who barely escaped alive were bristling and boiling and ready to fight as though that would correct the whole situation.

Some bristle and boil in the church occasionally, and it looks for a time rather serious. People seem to think they are going to correct and adjust everything to their own liking by a few knock-out blows, when, lo, the amusing thing is they calm down and become courteous and hardly realize what it is all about. God has a remarkable way of helping and adjusting affairs for us. Our confidence in Him must be implicit. And anyway at the place of the accident cars continued to travel, and in the church where little minor affairs have taken place, the work of God goes marching on.

May the Father of mercy enable us as preachers to maintain good ethical relations in the homes of our people and in all our associations with them.

THE PASTOR IN HIS STUDY

E. E. WORDSWORTH

NEXT to his prayer closet, the pastor's study is the most important and sacred place of preparation for the public duties of his office. His closet is the holy of holies—the place sacredly devoted to the cultivation of his heart by personal communion with God. His study is the holy place—the temple consecrated to the improvement of his mind, and the assiduous devotion to his holy calling.

First, it is important to have a study—a place consecrated to mental cultivation. Sometimes parsonages and churches have been built without any thought of the pastor's mental needs, and we know it is difficult to find a suitable corner for study, nevertheless it can be done. This scribe has often been compelled to use a bedroom for such, with one corner he claimed as his den. Bunyan spent twelve years in Bedford jail and from the immortal walls of that unsuited study he wrote "Pilgrim's Progress," which has blessed the millions of earth. Wesley studied on horseback. But where possible have a room set apart as the pastor's study, and preferably away from the home, and thus avoid many annoyances and interruptions. Classify your books. It is my practice to place all commentaries on one shelf, books on prayer on another, missionary volumes on another and so on with my entire library. I also classify my pamphlets. Otherwise much valuable material would be passed by and be unused. Have the room luminous. If possible the light should shine over your left shoulder as you sit at your desk. Also in reading this rule should be followed: do not overheat the room and provide a little ventilation. If the mind becomes sluggish, go to an open window and take deep breathing exercises and then renew your studies. Again and again I have been enabled to continue my study by so doing

when otherwise I would have wasted precious moments, yea, hours.

Intellectual preparation should always be subordinated to spiritual preparation for ministerial work; yet intellectual preparation is by no means unimportant, or to be lightly regarded. The eminent and world-renowned Dr. J. H. Jowett once said, "If the study is a lounge, the pulpit will be an impertinence." Thorough and conscientious reading and study lie at the foundation of ministerial success. In the seclusion and quiet of his study the preacher must discipline and store his mind for effective service in the various duties of his pastoral charge. "Here the beaten oil is to be prepared that will send forth a sweet savor in the courts of the Lord."

There must be intense, persistent, and perpetual study. To depend upon wit, genius, or momentary inspiration when in the pulpit when the study has been neglected is an impertinence. It is downright rudeness to an audience. It is to act the part of a fanatic or a fool, and to deserve the failure and disgrace inevitably resulting from such a course. The Spirit of God never endorses mental sluggishness by inspiring the man who is too indolent to study and inform himself. Inspiration is about 90 per cent perspiration. Even communion with God, sacred and all-important as this is, must not be a substitute for faithful and persistent reading and study. It was the holy, prayerful Paul who said, "When thou comest . . . bring the books, but especially the parchments" (2 Tim. 4:13). On the part of the pastor, prayer and study should be Siamese twins. The holiest men of the Christian Church have been the most studious men. Augustine, Luther, Calvin, Baxter, Wesley, Fletcher, Edwards, Bresee, and many other heavenly minded men, whose labors have blessed the world, were men of profound learning.

Resolve to be a thorough student. You may not be a college graduate, but you

can be a student. William Carey probably never darkened a college door in England, yet he became the most learned scholar and Bible translator of all the missionaries of Christian history." Systematize your time. Grab the moments. "Redeem the time." Study the Bible, and study the Bible as a whole. It is not enough merely to read the Bible. It must be thoroughly studied. Fill your mind with it. Commit to memory as much Scripture as possible. It will be found excellent practice to memorize some portion daily. Dr. Wilfred T. Grenfell, an Oxford man, says, "A thorough knowledge of the Bible is a better education than a full university course without it." Take a concordance and find a word and run it through the Bible. When you propose to preach on a certain announced theme, this will prove very helpful and many sidelights will be brought to your attention. Then if you take time to memorize scripture passages in keeping with your subject your sermon will be greatly enriched. Let me illustrate: the writer recently preached on this theme, "The Certainty of Christ's Second Coming." And before the service, during the preceding week, we carefully went over many passages relating to the theme as follows: John 14:3; Acts 1:11; 1 John 3:2; 1 Thess. 4:13-18; Rev. 22:20 and similar ones. In the study we memorized them, or refreshed our mind by going over every one and quoting it out loud. This takes time and persistence but, how glorious to preach with these texts in the mind for the Spirit to use!

It is also important that the pastor should devote a sufficient amount of time to current literature and the periodicals of his denomination. Especially we emphasize the church periodicals, and we mean this to include them all. Look into *The Children's Worker*, *The Young People's Journal*, *The Other Sheep*, *The Herald of Holiness*, and all our publications. Many valuable suggestions will be

brought to your attention for the building up of the work by so doing.

There are many helps for the study that might be suggested but I would mention as absolutely essential the following: a good Bible, commentaries, an up-to-date dictionary, a good concordance, Bible dictionary, and the periodicals of your denomination. Without these you are certainly greatly handicapped. I would have them if I had to sell my shirt, as Spurgeon said. But in addition to this keep buying the best books and periodicals and when you cannot purchase the best books and periodicals and when you cannot purchase as many as you desire, borrow from a friend, but please do not fail to return them and by such failure violate the Eighth Commandment. It has been said that "many preachers are not good accountants but very excellent bookkeepers." How true!

But in closing I would give a word of caution. While we believe the preacher should enslave his mind, yet it ought to be always remembered that grace is far superior to culture as a qualification for the gracious work of the ministry, and that "the wisdom which is from above" is unspeakably greater than any scholastic attainments as a preparation for winning souls. A cultured and graceless preacher may answer the call of the church bell and serve in a professional manner, but without the burning flame of holy love in the heart his ministry will be barren. We must preach "with the Holy Ghost sent down from heaven." But "study to show thyself approved unto God," and season all your studies with anointed prayer and Christian devotion and you will be a flame of fire.

Direct your arrows at objects without being personal; come near your hearers. Letters dropped into the post-office without address go to the dead-letter office, and are of no use to any body.—JOHN HALL.

NEW RECRUITS AND HOW TO ENLIST THEM

J. C. LAMBERT

IN ORDER that a church may wield an influence in the community there must be a field where new recruits can be secured. An army always has soldiers in camp in preparation for times of emergency, and to take the places of those who drop out of battle, or fall by the wayside. There is the necessity of training young soldiers, fitting older ones for better service, and keeping the spirit of patriotism alert in the minds of the people.

The Church is an army. The Bible speaks about it as such. Solomon says the Church is to be as powerful as an army with banners. In order for the church to carry on after older recruits have passed on, fallen in sickness, or become disabled, new ones must constantly be added to the fighting force. This necessitates days and weeks of enlistment, drafting new officers, preparing younger ones for important positions, and constantly seeking out those who can be enlisted.

In the first place, securing new recruits for the church, must come about by a spiritual birth. We cannot get away from the fact that all must be *born again*. This is best secured by revivals of religion, prayer in the homes of strangers, Sunday school contacts, and the everyday living of holy lives among the people. But this is only the beginning of an enlistment of new recruits for the church army. Thousands of good soldier material are lost to our army because of a lack of concern after the enlistment has been made. It is one thing to get a new recruit and quite another thing to train him for service. A newborn baby may be expected to live without care and attention, just as much as a newborn recruit in the army of the Lord may be expected to live and make a strong Christian without some attention being given him by the older soldiers in

the church Many a fine young man or young woman has been lost to our army by wilful neglect, criticism, faultfinding, and by improper food given from the pulpit. New converts are just as helpless in the church army as were our boys who were picked up off of farms, out of workshops, or from behind our counters, when first drafted for service in the late World War.

Soldiers are not made in a day. There must be months of drilling, proper feeding, instruction, guidance, lectures in the form of showing them how to conduct themselves, how to prepare for emergencies, and how to get ready for sure enough fighting.

Suppose our boys had been placed in training camps, given their guns and ammunition, and shoved into their huts with no instructors, no books, no teachers with patience, and told to get ready to fight the Germans on a foreign field. In such a case they would have been mowed down like grass before the reaper, and slaughtered without any knowledge of defense. It was bad enough as it was after months and years of training.

The devil is after new converts. They must be taught how to combat his onslaughts. Preachers and teachers and laymen in general must learn the art of dealing kindly with new recruits, being patient in their blunderings, and standing by them in the midst of their wobblings. They are babes in Christ. Babes are not expected to do as full grown adults. Different kinds of food are necessary, and different interests are manifested in the lives of the two classes.

To enlist new recruits in our church, there must be a friendly attitude taken toward these strangers. Their homes should be visited, books distributed, care and attention given them, and not so much expected of them as though they were matured men and women. They should be enlisted for special service when gifts and talents are found among them.

Preachers and teachers should be on the lookout for these gifts, and encourage those who are found to be talented.

You will please pardon this personal reference, but it was a great day when First Church, Lansing, Michigan, discovered the new recruit, Mrs. J. C. Lambert, sent her to college, and paid out almost a thousand dollars for her education. (She might not have been my wife today had it not been for their foresight and interest in the new recruit.) How many boys and girls in our own constituency might become useful servants of the church, as my wife has done, if only keen eyes sought out those with special gifts and consecrated talents!

They who would find friends, must first make themselves friendly. Nagging, scolding, holding yourself aloof, and finding fault with those who have not received the light, as older ones, have driven many to an untimely religious grave. You must make new recruits to feel that they are needed, and when possible give them something to do. Action is necessary if babies are to grow. You cannot keep them always in the cradle. When they are out and stumbling around they are not to be roughly treated, jerked up by the hair of the head, and told to do as adults do. Kindly, tenderly, patiently, and lovingly, they are to be guided, directed, and helped, until the day when they can stand and walk as matured ones do.

One of our preachers, who is well known for receiving new recruits, was asked how he was able to take 100 new members into his church in one year. He replied by saying that he went after them. He visited the homes of new converts, became interested in their families, and often discovered that others in the family were eligible for church membership. Literature would be given them, a Manual placed in their hands, the *Herald of Holiness* sent to their home, invitations given to them to attend public gatherings with Nazarene people,

and special care given to their spiritual culture.

The one asking the question said, "Well, do you think all of your hundred members will make good ones?" The preacher replied, "No, I suppose about the same per cent of my new recruits will make good, as the half dozen that you took in during the year." While many will be vacillating in their Christian experience, and fail to live up to our ideals, we must remember, as Dr. Chapman has said, that we are in a workshop, and there is much that is lost in the making of the finished product.

But like the woman who said that the service last night was one of the best, and when asked why she thought so, she said, "Because I had the privilege of speaking three times." It is in doing that we learn how to be better and bigger soldiers. A little boy said he was going down to Mr. Moody's Sunday school, because they loved him down there and paid some attention to him. Most of us in the work of saving the lost must remember that most people are only little boys grown up.

CHOOSING DEATH

"There is a sense in which we all died in Jesus Christ our Lord, when on the cross He yielded up His spirit to His Father. There is also another sense in which we must die daily, in the constant denial of self. But, besides this, there must be one definite moment in each Christian's life when death is definitely chosen for all that is selfish—carnal—worldly, fleshly and of the devil. This is surely the meaning of the apostle, when he says, using a tense which signifies a definite past act, 'They that are of Christ Jesus have crucified the flesh with the passions and lusts thereof.' " (Gal. 5:24).—F. B. MEYER.

There should be set aside a separated portion—this portion was early designated as one-tenth.

Thine Is the Power

The essential condition of spiritual power is union with Christ. The power of which we speak is power for practical godliness, personal holiness, and effective service. This power is not from ourselves. It is not something lying dormant within us, something that has been covered up, and only needs to be liberated, set free.

It is divine power. Originally God put power into the hands of man, but he lost it at the fall. Now God has put power in Christ. He does not give it to each one separately, but He has bestowed it on Christ; He has laid it up in His own Son. There it is eternally safe, and there it is for all the members of His body. But while it is there—and there for us—we cannot have it apart from vital union with Him.—EVAN HOPKINS.

Who Really Knows?

Fire, FIRE—we all know what it is, but after all who does know? Fire in the stove, fire in the motor car, fire in the electric wire, fire in the volcano, fire in the clashing flint and steel, fire in the cartridge, fire in the sun—who knows—really knows what it is? And the something in the mind that makes it sparkle and flame, and in the personality that makes it powerful and commanding, and in the heart that makes it yearn and comfort and console—what is fire, anyhow? And the something that descends from God and makes the soul burn—in love, in prayer, in message, in morals, in methods—the Holy Ghost fire. Who can tell whence it cometh or what it is? And the remarkable fire we name a "call"—to the ministry or mission field. How it drives one over land and sea, like flames in a locomotive boiler, on errands to save the lost, till life ends. Fire, fire—who knows what fire is?—SELECTED.

"As I start out to live the round of this day I must do so remembering that I am being watched on every side and that what I do and say will be noted. I shall not live unto myself alone. The way I walk down the street, the way I greet people in passing, the way I talk and eat and live will be a help or a hindrance to others."—WM. L. STIDGER.

A Page or Two of Odds and Ends

SELECTED BY THE EDITOR

Over Against the Treasury

(Please quote, Mark 12:41-44). "And Jesus sat over against the treasury . . ." "but she of her want did cast in all that she had, even all her living."

The Lord was in the temple for the last time. He was about to go. One more place was to be visited there. It was to be the last sight His eyes would rest upon in the Father's house. He took a seat over against the treasury and watched the people come and cast in their money. He noted many that were rich as they came and cast in much. They doubtless gave according to the law of the tithe. Financially, they did their part by the house of God. Another came and placed her gift timidly and tenderly in the treasury. The Lord's eyes beamed with a light of pride and understanding. She was giving according to a standard greater than law. She gave according to *love*. Love made the least gift the largest. The Lord called the disciples about Him to draw a lesson on liberality. She was bereaved—a widow—but not embittered by life's hardships and sorrows. Love had conquered all things.

We might wonder why Jesus "sat over against the treasury and beheld how the people cast money into the treasury" on His last visit to the temple. He was going now to make His offering for the people—for you and for me—for all the world. Do we wonder at His joy in the widow's gift? It was His way of giving. He was to give not only His living, but His life. He, too, gave according to love.

Jesus still sits over against the treasury. He notes whether or not we are givers and beholds how we give. Certainly He has a right to expect us to give a tenth as the Jews who "cast in much." Jesus would like to be pleased in our personal gift to

our church every Sunday. He is best pleased when we give as love compels.

Just a personal meditation: Is Jesus satisfied with my gift as He sits over against the treasury of our church?—JAMES A. PATE.

Christianity and Brains

Nineteen-twentieths of the world's intellectual giants have believed in the immortality of the soul, and have worshiped God. The American Association of Science represents the highest culture and education. At a recent annual meeting 72 per cent of the members present were found to be active Christians. When the British Association for the Advancement of Science met in Montreal, it was found that three-fourths of those present were professing Christians, and a daily prayermeeting was held in connection with their sessions. Nearly all the great leaders of the world's thought have held to the immortality of the soul.

In the realm of English literature we have had three poets who are known as unbelievers. Shelley and Byron were anarchists in morals, and rebels against much that we count nearest and best in life. Unbridled passion chained them to the earth. Matthew Arnold was a gloomy pessimist whose life seemed one long wail of despair.

In the realm of science, there is Darwin, but what did doubt do for him? Hear his own confession: "My mind seems to have become a kind of machine for grinding general laws out of a large collection of facts." He makes the statement that he had lost the sense of beauty, art and music, and also the sense of the spiritual and infinite through lifelong devotion to material facts.—*Selected*.

The Jew and Christ

Claude Montefiore, England's outstanding Reformed Jew, declares that the Christ of Scripture has a greater appeal for the modern Jew than a Unitarian Christ. "The Jew," he says, "cannot find God in a man. God's righteousness, God's goodness, God's love are to him incomparable with man's, because, even if he cannot understand how, the Jew always conceives them as so infinitely deeper, wider, wiser and more pure than man's righteousness, goodness and love. That is why, I suppose, he is unable to call any *man* his Master. That is also perhaps why the Jew, if and when he does in honesty abandon Judaism, can more easily become an orthodox Christian than a Unitarian."—*The Hibbert Journal*.

The Press and Religion

Horace D. Crawford, editor of the *Indianapolis News*, and teacher of journalism in Franklin College, believes that newspapers may serve religion in other ways than by printing church notices. Said he, "Editors, like many others, frequently believe religion is more deeply concerned with the way people live than with their particular beliefs. I believe that newspapers serve the cause of religion when they strive for the following objectives:

1. To fight for the maintenance of constitutional rights of free worship and expression by commending interfaith movements and condemning influences stifling individual religious liberties;
2. To demand justice in human relations by presenting facts free from prejudice;
3. To interpret public affairs through an editorial policy of constructiveness;
4. To suppress crime by punishing criminals and supporting mental hygienic education that will avert criminal producing, nervous complexes among children;
5. To sponsor open forum columns where readers may present diverse views on controversial subjects;
6. To give greater space to religious features that emphasize interfaith co-operation;

7. To encourage civic conditions conducive to improving public physical and mental health;

8. To sponsor charity for all who need it, but to insist that charity be distinct from political patronage; and

9. To support vigorously those highly important principles of harmonious international relations seeking to supplant war by permanent peace and amity.

Religion as it applies to human relations involves these nine points: freedom of worship, justice, constructiveness, crime control, open discussion, interfaith concord, hygiene, charity and amity.—*The Churchman*.

THE PASTOR'S SCRAP BOOK

I. L. FLYNN

STORED WRATH

The apostle to the Gentiles writes of the impenitent heart that "treasurest up unto thyself wrath against the day of wrath."

Sin can be stored up in the soul like the heat of a volcano, until it must burst out in a terrible cataclysm, and bring a severe punishment, not only to the individual himself, but to many around him. It is the "treasuring" up sin by many individuals that brings wreck and ruin to nations. Unless repented of and forsaken by the individual it will bring to him eternal ruin.

DURING THE COMING YEAR

Take time to work—it is the price of success.

Take time to think—it is the source of power.

Take time to play—it is the secret of perennial youth.

Take time to read—it is the fountain of wisdom.

Take time to worship—it is the highway of reverence.

Take time to be friendly—it is the road to happiness.

Take time to dream—it is hitching your wagon to a star.

Take time to love and be loved—it is the privilege of the gods.

Take time to look around—it is too short a day to be selfish.

Take time to laugh—it is the music of the soul.

Take time to live.—*Santa Fe Magazine.*

*When winds are raging o'er the upper ocean,
And billows wild contend with angry roar,
'Tis said far down beneath the wild commotion,
That peaceful stillness reigneth evermore.*

*Far, far away the roar of passion dieth,
And loving thoughts rise calm and peacefully,
And no rude storm how fierce soe'er it flieth,
Disturbs the soul that dwells, O Lord,
in Thee.—SELECTED.*

EARLY METHODISM

"After the death of Wesley, the conference would not send a preacher back to the same church the third time 'unless God had been pleased to use him as the instrument of a remarkable revival.'"—"Steven's History of Methodism."

I wonder what would happen if we preachers were judged that way today?

WHY I APPRECIATE THE CHURCH OF THE NAZARENE

1. It has been my church home for nearly thirty years. It has done so much for me; I have done so little for it. The church can and will go on without me, but how can I go along without it?

2. It stands for a whole Bible. It does not exclude any part of the Book.

3. It has a world-wide mission—and vision. It believes all people in every clime should receive the message of full salvation.

4. Its doctrines are biblical: conviction, regeneration, sanctification, witness of the Spirit, growth in grace. And all

of this is brought about by the Holy Spirit.

It is the church of my choice

PATIENCE!

Love is patient; it is calm; it can wait. Wesley said, "I am always busy, but never in a hurry."

Love can go when the summons comes, or it can humbly "wait and murmur not." It can "suffer long," "and it beareth all things," literally, "broodeth not over injuries." Too many become sitters over being hurt and slighted, and all such are sure to hatch more troubles. Love learns what God is like, and finally sees His hand in everything and thus becomes the best educator. It can await the Lord's good time. Praise His name.—DR. G. W. RID-OUT.

*When the morning wakens,
Then may I arise
Pure and fresh and sinless
In Thy holy eyes.*

*So be in my passing,
My task accomplished and the long day done;*

*My wages taken and in my heart
Some late lark singing;
Let me be gathered to the quiet West,
The sundown splendid and serene.*

—SELECTED.

JOY IN FORGIVENESS AND FAITH

"Think with what joy the long imprisoned debtor, drowned in debt, when he receives a full discharge and his liberty; or a condemned malefactor the news of his pardon—and this will somewhat resemble it, and yet fall far short of the joy which faith imparts by bringing Christ into the soul and forgiveness of sins in Him. Nor is this all, for the believing soul is not only a debtor acquitted, but enriched besides with new and great estate, having a right to the unsearchable riches of Christ, to the favor of God, and to the dignity of His child.—SELECTED.

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Specimen of type

DE.

129 Thy testimonies *are* wonderful: therefore doth my soul keep them.

130 The entrance of thy words giveth light; it **giveth* understanding unto the simple.

131 I opened my mouth, and panted: for I longed for thy commandments.

** Ps. 19. 7.
Pro. 1. 4.
1 Pt. 93. 10.
Ezek. 6. 9.
ver. 136.
Heb.
according
to the
custom*

157 Many *are* my persecutors and mine enemies; *yet* do I not decline from thy testimonies.

158 I beheld the transgressors, and *'was* grieved; *''because* they kept not thy word.

159 Consider how I love thy precepts: quicken me, O LORD, according to thy

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