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THE PREACHER'S MAGAZINE
J. B. Chapman, Editor

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01 -- THE PREACHER AND POLITICS -- J. B. Chapman

This is the year of the national election, and, as usual, various forces will be brought to bear upon the preachers to get them either to take part in politics or to force them to refrain, and, as usual, preachers will be hard put to decide what course to pursue.

There are those who would have preachers and all Christians abstain from all interest in the affairs of state on the ground that they are citizens of heaven. But this argument is not quite valid. Christians are indeed citizens of heaven, but they are also citizens on earth, just as they are members of their own families, as well as members of the church. And the privileges and immunities which Christians enjoy by virtue of the functioning of government must certainly involve responsibilities and duties. The duties may in some measure be taken care of by observing the laws and paying the taxes, but the responsibilities can be met only by doing something to make government what it ought to be in the light of Christian knowledge and conscience.

Then there is the time-worn question as to whether ours is a Christian nation, or as to whether, for that matter, any nation is a Christian nation. And of course there is no nation in the sense that all its citizens are Christians or even in the sense that all the rulers and leaders are Christians. Not even in the sense that there is no unrighteousness in the working out of its laws and no injustice in the policies of state. But there is another sense in which our nation and a number of other nations are Christian nations. That is the sense in which the ideals of their founders were right and the underlying wish of the great body of the citizens yet is to be right and do right in dealing with ourselves and with our neighbors. That is, they are Christian nations in regard to their ideals, even though they often fall short of those ideals. And nothing can be gained by attacking governments and charging that they have no right to the name Christian and thus seeking to break down their ideals. Better to preach those ideals and exhort the leaders and the people to live up to them.

Take our American nation: it is more than a mere sentiment that causes us to turn back to the pilgrim fathers for an explanation of the position of our pioneers on fundamental godliness and Christian idealism. The men and women who founded this republic were Christian people. Many of them came here principally to find a place where they could practice the ethics of their religion without interference. And

it is cowardly for us, their children, to surrender the heritage which they died to gain. Those who would make the nation pagan are the real foreigners and enemies of state. Those who would dissipate our people by the sale of strong drink, obliterate our Christian Sabbath with pleasure and trade, and break down our orthodoxy with atheistic and agnostic teachings in our public schools under the guise of modern scholarship are traitors who deserve to be banished, and we have no right to stand aside and give them free passage.

Statesmen and militarists are always to the fore when history is written. But the real makers of history are often almost unmentioned. We have heard much of Washington, Adams, Franklin and Jefferson in connection with the American Revolution. But there is a preacher, a citizen of England, George Whitefield by name, who had more to do with awakening interest in free institutions and creating convictions that refused to bow to tyrants or quail in the presence of death than any of these. And there was a time when half the men, women and children of the American colonies knew Whitefield by sight-more people than knew all the four statesmen combined -- and when his challenge to the new birth and a new life rang in the ears of all. Those were the days when the American nation was being born. The militarists and statesmen merely whipped the sentiments of the people into tangible, political form. The Declaration of Independence and the American Constitution were born in revival meetings, not in military camps or assembly halls.

And whatever there is that is good in our nation today is the result of prayer and the preaching of the gospel and the practice of the ethics of Jesus Christ. These pleasure seekers and Sunday golf players are unworthy spendthrifts making way with the heritage of the fathers and returning no contribution to the residue of that righteousness which exalts a nation. These job seeking politicians and time serving money-getters who manufacture goods and run stores are parasites on the body politic and unless faithful preachers and worthy Christians furnish blood, our nation will indeed perish from the earth by the very weight of its own iniquities, as the nations of Canaan did. And people are fools if they think we should stand by and say and do nothing. There is no truce, the war between good and evil is still on in real earnest.

Of course we know that individual goodness is fundamental, and that the new birth as a personal experience is basic to personal goodness. Therefore our task is preeminently that of evangelism here, abroad, and everywhere. But civic righteousness and organized Christian society cannot be ignored. Men must be righteous officially as well as personally, and governments must be both wise and just or perish for their sins. Preachers and Christians generally must furnish the moral and spiritual cause for all that is highest and best in political ideals and governmental policy. Part of this service they can and do render unwittingly and indirectly, but part of it they must render purposely. Preachers must not allow their mouths to be closed by those who would take the state and run away with it for their own aggrandizement and the conveniences of those who serve the devil.

The fact that in our country church and state are constitutionally separated has been frequently misinterpreted by unthinking as well as by designing people. This separation is intended to place all churches on an equal footing before the law, but it does not mean that the nation is committed to a system of secularism. Giving all religions an equal chance is altogether another thing from giving no religion a chance. Man is by nature a religious being, and whoever would make him content with atheism is either uninformed or absurd. The framers of our constitution were men who had rejected French skepticism and given their allegiance to Christianity. They had no thought of a secular state. Theirs was the ideal of a state founded upon the principles of Christianity, but not inseparably bound up with any sectarian conception of Christianity, and that is where we stand today. We may be unalterably opposed to Roman Catholicism, but we would not curb the functioning of the Catholics by law. And of course we will not consent to being curbed by the Catholics. Under the American constitution "the best man wins." But losers are protected and permitted to go on. This is true Protestantism in politics, and we believe in it unalterably. No one must be permitted to take from us this glorious liberty. But just as this liberty was won by vital interest in politics, it must be maintained by vital interest. Preachers and Christians generally are concerned in politics, and in spite of the liquorites, the Communists, and the cheap propagators of anti-Christian philosophies and unBiblical theories of evolutionary origins we must stay in politics and make ourselves and the ideals for which we stand effective in the molding and fashioning of a nation which is exalted by righteousness and reproached by sin.

We cannot escape if we would. It used to be said that whisky would hurt no one if he refused to drink it. But this is not true. Christians help pay the toll of life in traffic accidents caused by drunken drivers. If the nation should be dragged into war Christians would bear the brunt of the carnage and loss. Whatever happens to the nation for weal or for woe Christians will share in a larger percentage than any others. Why then should we not take an interest in shaping the policies of the nation, state, county, and city? We should do it and our-duty requires us to do it. It would be easier, of course, to just withdraw and say, "Let the world run it, and let them saturate in their own brine," but the trouble is it is not right to do that. We must come out like men and fight for the best in organized society as well as to profess and possess it in our own lives.

But just what can the preacher do about politics? Of course partisan politics is taboo for the pulpit, and usually the preacher does a given candidate harm rather than good by commending him from the pulpit. Men do not want the preacher to dictate their political thinking. John Cotton was the most dominant personality in the Boston pulpit in an early day. Everybody looked up to him. But one day he ventured to tell men how to vote and they resented it and voted almost unanimously for the other man. The preacher cannot afford to be known as a Republican, Democrat or Socialist either in or out of the pulpit. His task is to be the prophet of God everywhere. There may be rare instances in which the moral issue is so clear that the preacher can afford to "take sides publicly." This was the case when

slavery was the issue and when the liquor issue was on trial. But I remember with chagrin some of the speeches of hate which I heard ministers make during the World War [World War One] period. I thought then, as I have thought ever since, that they were out of their place, and speaking without sufficient regard for universal righteousness. Even men in office and the militarists themselves are glad to utilize the preacher's influence to bolster up an expediency, but the preacher must reserve his powers for things that will still be of value when the world is on fire. But this still leaves the preacher the right and duty of emphasizing the demands of righteous men and clean methods and consideration of all the world in the working out of our national destiny. It is a lot easier for the preacher to simply speak of politics as "rotten," and to cast reflection upon the good intentions of all who run for public office. But the trouble is that this method is cowardly itself. All methods are not alike and all lawyers are not liars and all politicians are not connivers for personal benefits, and it is the duty of the preacher to discriminate and set before his people the highest ideals. This is the very best service the preacher can render the State.

The preacher is a citizen of the nation and is entitled to vote and to discuss men and measures with his neighbors. But even here there is need of care. To find a preacher more zealous for some political issue than for a revival in his church is to make "the good the enemy of the best" and to make the preacher a poor leader and a factional guide. The preacher does well to take even his personal partisan politics with moderation. No matter who is elected, we shall be going on with our program of evangelism, and we cannot afford to divide ourselves from any whom we might save.

Most questions involved in a political campaign are based upon judgment, not upon moral distinctions. Good men and good arguments are on both sides of the tariff question, the farm relief question, the currency question, and even the armament question. Preachers have a right to think on these questions, but others have such a right also. And if the preacher would speak with authority on the questions that are nearest his heart and most fundamental to his calling, he must go slow to speak on questions which have no more force than simply his own idea of expediency.

I realize that the pathway I have suggested is the most difficult there is. It would be easier to go into politics, partisan and all, with all your might. It would be easier to cast the whole question overboard as being of no interest to the Church and the preacher. But usually the easy way is not the right way, and in this case the difficult way is the middle of the road. In this case our place is analogous to the mother's place in the building of the family. It is not a place of ostentation, but it is a place of superior importance.

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The Holiness Of God Reasoned From His Eternity

It is because sin is destructive while holiness alone is free from destructive forces that we can safely reason the absolute holiness of God from His eternal nature. And let us remember here that eternity is not a thing coexistent with God, a thing separate, but rather a real and personal factor in His nature and character. To have all the factors of eternity, all those forces and powers which most certainly mean continued life and existence with no diminishing of deity, no shrinkage of divine abilities, no loss of sovereignty, no waning of the absolute, to have all these factors of an eternal nature must of necessity mean absolute holiness which as a moral standard reaches to and possesses every ability and attribute of the Eternal. There is no eternal Being who is not absolutely holy in every power of Infinite Being. To deny this moral quality in infinite quantity to God is to make room for a destructive force (we call it sin) which spells the doom of the eternal nature and character of deity. Holiness in the absolute and eternity (which is absolute) are inseparable. To reason one is to show the other. The eternal God is absolutely holy, otherwise He is not eternal.

The Holiness Of God And His Sovereignty

Just as it is true that the eternity of God shows that He is holy so also that holiness in turn shows how the sovereignty of God is exercised. When we have absolute holiness established as the moral condition within the nature of the eternal God, then we have an unerring guide to the exercise of any and all of the several abilities of Divinity. It is the holiness of God that is the foundation for His eternal nature, and it is that same holiness which is also the determining factor in the exercise of His sovereign powers. His wisdom is the wisdom of the sovereign God, but the exercise of that wisdom is determined by absolute holiness rather than sovereignty. His will is the will of the sovereign God, but the exercise of that will is determined by absolute holiness rather than sovereignty. And so we might consider the exercise of every ability and power of the Godhead. We can trace the absolute holiness of God back into every eternal purpose and decree which can be possibly included in the definition of predestination, and in every purpose and decree we shall be safeguarded from building up a false system of thinking which would place the entire doctrine out of harmony with the whole of truth.

The Definition Again Considered

We have seen that the absolute holiness of God is a factor which must be considered in the exercise of any of His eternal purposes and decrees, and with this truth established we can penetrate a little farther into the definition of predestination. And let us remember that it is neither the eternal purposes of God nor the fact of human events we are questioning, but rather the relation between the two. With the holiness of God back of every eternal purpose and decree we are assured that only such purposes and decrees as have the sanction of absolute

holiness will be issued and executed. No wicked or wrong purpose will be decreed. Such would spell the doom of the holiness of God, and consequently His eternal nature, and with them would go the very existence of God himself in His entirety. Therefore we may safely separate the eternal purposes and decrees of God from those wicked and sinful events which have stained the pages of human history. As events they are true to fact, but as being predetermined and predestinated by a holy Being from all eternity, so that those events are unalterably fixed, these events are seen to be out of harmony with the sovereign will of God. Or at least they are out of harmony with the will of God enough to show another force, another will, another factor which enters into the proposition, and which has a bearing on human events, and the salvation or damnation of a human soul.

The Free Agency Of Man A Factor In Human Events

The free moral agency of man is a fact. If it be questioned, it is still a fact. Every human soul, endued with the power of moral choice, every moral victory, every event of human history which has been built upon the moral decisions of men, stands to prove the free agency of the human race. This power of human will and free agency of many is the peculiar property of the human race through the exercise of the sovereign will of God. That is, this power of choice with which man is endued is included in the list of the eternal purposes and decrees of the Almighty. God willed that man should have a will. The eternal purpose and decree of God fixed the power of moral choice with the human race. Humanity has the power of choice because the sovereign will of God willed it to be so. This leaves intact the sovereign will of God, for if it is the will of God that man have a will, then the exercise of that will is a thing sanctioned and respected by the Creator, and as long as it is the will of God that we exercise the power of choice, just so long will the power of human choice be a factor in the events of human history, and back of the will of man stands the sovereign will of God that willed it to be so.

The Free Agency Of Man Discussed

It has already been said that the events of human history prove the free agency of man. However mere assertion of the fact is not sufficient in placing this factor in a discussion of predestination. To merely state or assume that free agency is a power of humanity is not enough. There must be the introduction of evidence and proof that this is so.

To those who believe in the sovereign will of God, or accept the power of choice as belonging to God, it should not be difficult to prove the power of choice in man. God said, "Let us make man in our own image." This is one of the sovereign decisions of the Almighty. It belongs to the list of eternal purposes and decrees of God. God exercised His power of choice and said, "Let us make man in our own image." Not only is there a decision to make, but also a how to make. "In our own image." Even the most rigid opponent of free moral agency of man will admit the personality of God, and will argue for the various abilities within the Godhead that

stand to constitute personality. And all must agree that the power to decide to create man is the power of will, or free volition. Surely it needs no argument to prove the will of God, least of all to those who build all events of human history on His sovereign will. The power of choice within God belongs to His personality. A person is a being constituted with the attributes of personality, and among these attributes is power of choice. God is a person, having all those powers and attributes that constitute personality including the power of choice or will. This is the "image" of God. The "image" is personality.

It is the "living soul." What kind of a being could God create "in our own image" and not endow that creation with a will, the power of choice, free agency? We submit as proof of man's power of choice, the fact that he was created in the "image" of God. God has a will, and the man that He created in His image must also have one. If there was no event of human history that showed the power of human choice the fact that man was created in the image of God is sufficient to prove it.

Primitive Probation Proves Human Will

The primitive probation of man proves the possession of the power of choice. There was a commandment to keep, and power to keep it or to break it. A commandment is of no use to man unless he has power of choice. The fact of the commandment, with the warning of the danger of breaking it, proves the presence also of the power of human choice. To those who deny free moral agency to humanity the entire events and system of human probation is a mystery unsolvable.

Not only the commandment which was given to primitive man but also all the commandments given since that time prove the presence of the power of human choice in the human race. The commandments are still with us with their benefits if they are kept and their disastrous results if they are broken. If the original commandment proved the power of human choice with the first pair, so also does the present law of God in our midst prove our free agency. And as the first commandment was broken through the power of choice, so also does the breaking of the moral law in these times prove that same power of choice as being still among us.

Human History Proves Human Will

The free agency of man is proved, not only from the presence of the commandment and the power to break it, but it is also proved by all the history of humanity that has dealt with the commandments. The fact is men have dealt with the commandments. Some have kept them through the grace of God and the power of choice. Others have broken them. More than any other one thing human history has been made up of the dealings of men with the commandments of God. Human history has been good or bad according as men have kept or broken the commandments of their Creator. Thus the entire history of humanity goes to prove the fact of free agency among men. Men have done as they have chosen.

The Proofs Of Free Agency Reviewed

We have given four proofs of free agency of man. First, man was created in the image of God, which necessitated human will because God has a will. Second, the presence of a commandment during the period of primitive probation, a thing useless unless there is power to keep it. Third, the fact that the commandment was broken, which showed the power of choice. And fourth, the entire history of humanity in its dealing with the commandments of the Creator. We have previously shown that the power of human choice is because the sovereign will of God willed it to be so, which process still leaves the will of God sovereign. The question that now arises is the question of sin, or human disobedience to the will of God. Frequently the question is put thus: "How can God be holy and create a man with the power of choice, which power he would use to go contrary to the commandments of God, or in other words be a sinner" To the predestinarians this evidently is not so serious as it seems to others, for they, according to their definition, make all the events of human history preordained and executed according to the sovereign will of God, so that the entire problem of sin is according to God's eternal choice, with man having no power at all in the matter. But to those who are not satisfied with the doctrine of predestination as thus defined this problem presents a serious matter for consideration. How can a holy God create a man that through the power of his choice becomes a sinner, a rebel against the government of God?

The Creation Of Man Discussed

It is not enough to make assertions here. Neither does it avail to put the soft pedal on the sum total of the sin question. Sin is here. It is here with all its ravages of life and soul. It is here with its damning power producing unhappy results that are eternal in their consequences. That all this, all this history of sin, all this misery that through sin has come to the human race is predetermined and decreed through the sovereignty of a holy God we do not believe. And yet we cannot deny the fact of creation. God created man, and man became a sinner. To allow that this thing which both God and man call sin is the result of an eternal purpose and decree of God is to force upon us one of two conclusions: either God himself became a sinner when in His eternal purpose He decreed that sin should come into the world, or else this whole matter of sin is not what God says it is, nor what men believe it to be, but instead of a thing contrary to holiness and divine government, it is in itself a holy thing and perfectly fitted into the scheme of things holy, supernatural and good. Neither of these positions can be accepted. The statements of God and the reason of men both stand as a denial of either proposition. We must seek another source for the answer to this question.

Man Created In Holiness

Over and over again the Scriptures assert that man was created holy. The fact of his creation in the image of God proves the quality of his being at his

creation. A holy God does not, cannot, create a sinful being. But seek as we may we can make no charge of wrong doing against a holy Being that created another being in His own image. We can afford to tie up to this truth. All the processes of a holy God in creation are the result of the exercise of His creative ability, and inasmuch as the exercise of His creative ability is governed by His holy moral character, we conclude that all the processes of creation were processes which in both action and result were holy. That is, the processes by which all creation was brought into being were holy, and so also were the results of those processes, or the things that were created.

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03 -- EXPOSITORY MESSAGES ON CHRISTIAN PURITY -- Olive M. Winchester

A Purifying Hope

"And every one that hath this hope set on him purifieth himself even as he is pure" (1 John 3:3, R.V.).

One of the strongest elements upholding the outlook in life is hope. When hope is gone then life sinks into despair. Hope has its different degrees of strength as other phases of life. The hope of expectation has an invigorating effect, but this has not the strongest grip on the human heart. There are so many contingencies in expectation; it may never become a realization. Hope with certainty is rare; in fact hope and certainty are not altogether compatible for "hope that is seen is not hope," but there is hope that has the greater degree of possibility of realization than other forms of hope. The hope expressed in our text is hope of the nature that it carries with it, when the conditions are met in the individual, the possibility of full fruition. Having then in its content this surety of fulfillment this hope becomes the strongest in its strengthening of life.

The Nature Of The Hope

In the preceding verse we are told of the nature of the hope, "We shall be like him." To obtain the fullness incorporated in this likeness we must note the occasion on which it is to take place. We see that this is to come to pass when Christ is manifested in person, at least this is the conclusion that we draw from the manifestation mentioned here.

If then it is the personal manifestation of Christ, the likeness will be more comprehensive than the manifestation now through the Spirit. The fundamental likeness comes now in the redemption of man's spirit, a likeness which is basic to all other forms, but in human beings redemption comprehends more than the spirit. It includes the body and also includes the environment in which man serves. There is therefore a threefold element in this hope.

The present realization of the Christian hope the writer of the epistle expresses in a preceding verse when he says, "Beloved, now are we the sons of God." Sonship of God the Father, what a glorious privilege: To be the son of some distinguished person, a son of a ruler, a monarch, a king, what exaltation there is! But this cannot be composed with the sonship that comes to us through union with Jesus Christ wherein there is imparted to us through the agency of the Holy Spirit a new nature through a new creation, that is, the foundations of our nature are changed so that the basis is laid for new exercises.

But upon the basis of this present realization hope looks out into the future. At the coming of Christ this redeemed spirit will be clothed in a redeemed body. The body has felt the effects of sin as well as the soul, and while the soul redeemed can be active apart from the body, yet it does not come to its full realization until it is united once again with the body. Therefore as Christ had a redeemed body, thus becoming the firstfruits of them that sleep, so shall we have a redeemed body, "We shall be like him."

But hope extends still farther. The creation around about us has felt sin's blight and gives evidence of its perversion. "Thorns and thistles" it does bring forth. Then there is ever the presence of evil men whose hearts have been filled with wickedness. While all this brings discipline of character, yet it cannot administer to the welfare of the soul in its fullest capacity. When there is a perfect response in creation and an environment that brings forth the highest in man without the ever present onrush of sin to seek to despoil, then only will the spirit with its redeemed body come into its full heritage. The hope set forth in this passage we feel includes this also, that just as Christ has entered into heaven, so shall we, we shall be like Him.

The Purifying Element Of This Hope

Our writer tells us that the one who has this hope in him or as the Revised Version reads, "The one who has this hope set on him." This reading is preferable and its significance would seem to be that the hope is placed in Christ. The thought is not as would appear in the Authorized Version that hath this hope within himself, this is implied in the expression, "Everyone who hath this hope." It is not everyone hoping, but hath a hope, that is, he hath it as a possession. With this explanation we return to the statement that we started to make that the writer tells us that he who hath this hope placed in Christ, purifieth himself.

We generally think of purification as a divine act wrought in us, and fundamentally it is that. There is the act of purification without which there can be no effectual living in its highest sense. But sometimes we are inclined to feel that this act of sanctification not only purifies our nature, a fact which is most assuredly true, but we are inclined to proceed in our Christian life as if this act of purification carried with it sufficient momentum to stimulate and serve as a causative force for all our Christian activities from the time of its inception until the end of our

Christian journey. While there are potentialities in this nature of ours after it is purified by purging and cleansing, yet we have our part to do to make those potentialities permanent and fixed in our nature and to found them as bases for holy habits. Herein do we purify ourselves.

A nature is received by inheritance or by divine grace, but a character is achieved. This is just as true of a holy nature and a holy character as otherwise. Just as in the beginning man was to be pure, not only by creation, but also by his Own volition and choice and thereby was subjected to test, so now we are to be pure not only by the divine act, but by our own volition and choice. That choice not only operates in that we choose to exercise faith for the divine act, but also in the building upon that divine act a holy character.

Back of character lie habits and back of habits lie acts. Our part in purification then would be the constructing of holy acts. These may not always be external, they can likewise be within. There is the functioning of the thought life, the working of the imagination, the operation of the reason; all these :we need to keep pure. If we allow the chambers of imagery to become tainted, With unchristian thoughts, then we have left the door open for sin to enter: This is true of other avenues, such as false reasoning and reasoning which does not have as its basic thought the glory of God. Further there is the question of emotional balance; while we may not give way to temper, yet if we allow our spirits to become too hasty, then have we marred the peace within and left the door ajar for sin. Such acts within thou ch unseen may lay foundations for outward transgressions.

Accordingly if we are to build a noble and pure character, we must guard the inner chambers of our heart and keep them pure. The Apostle Paul exhorts young Timothy, "Keep thyself pure," and the Apostle John says that he who has this hope purifieth himself. He does this by determining that the functioning of his inner being shall be along all lines that are in accord with the pure nature that God has given him.

If we guard the inner life and its purity is kept inviolate, then the outward life will follow as a natural sequence. The inward acts will determine the outward acts and these acts will extend into habits which in turn will form the character.

This purifying of ourselves is a process continual. The purification wrought by God is an act and instantaneous, but our work continues throughout our lives. This is indicated by the tense of the verb here. It is a present which expresses continuity. Whenever the act of God in purifying is mentioned in its specific work of cleansing the heart from inward sin, we find the aorist tense which indicates an act at a single point or instantaneous as we have mentioned, but when we have the present it denotes that a process is indicated. This achievement of building a holy character is continuous and will never be completed until we pass the portals of death.

The Ideal Of Purity

In the construction of the ideal that we are to set before us in seeking to keep our hearts untainted by sin, we are left in no uncertainty. The ideal for which we are to strive is that we are to be pure even as Christ was pure. We have read the stirring book which presents the challenging question, "What would Christ do?" but we can make such a question still more challenging and carry it to the inner life of man and ask, "What would Christ think? Would He harbor harsh, unkind thoughts?"

In considering the sense in which Christ was pure with the view of that purity being an ensample for us, we should note the subject from the standpoint of His humanity rather than His deity, we feel. We do not understand the mystery of the union of the two natures, but Scripture teaches us that in His humanity He had a kinship to us and shared our struggles.

First among the aspects wherein Christ might be our standard is that in meeting temptation; even though it included all phases and was most subtle in its approach, there was never the passing of the border line between the temptation and sin. "Tempted in all points like as we are, yet without sin," so the writer of the Epistle to the Hebrews tells us. Adam, the first man, met the tempter and fell; Christ, the second Adam, met the tempter and triumphed. Through Him we can triumph and have victory over temptation without the element of sin entering.

Again another aspect from which we see the purity in the person of Christ and that is His relation to His enemies. Enemies against the truth He rebuked, but His personal enemies He forgave. He inculcates the truth that love should comprehend our enemies as well as our friends, and He exemplifies this unto us when He prays upon the cross, "Father, forgive them for they know not what they do."

Other phases in the purity of Christ might be suggested, but these two would seem to be very salient in their application and may serve as tests to our own experience by which we can try ourselves to see if we are maintaining that state and condition of purity which was so graciously imparted unto us.

We then as Christians have a most glorious hope fraught with a full and complete redemption for soul and body with an environment which shall fully correspond to our own natures. Because of this hope we should ever seek to have our lives pure and untainted from sin, and-the ideal set before us in this element of purity is the radiant purity of the person of Christ.

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The inference is too plain for doubt that the day the apostles were filled with the Holy Ghost they set to fervent preaching. Our conclusion is that they received a peculiar something in the baptism with the Holy Ghost that gave them impelling persuasion of speech and an irresistible preaching power.

The immediacy of their preaching was fruit-yielding. We are reminded that God's program has never changed, but we must concede that preaching in a wide sense has changed in its appeal. If we wish to perpetuate Pentecost, pentecostal power is its secret. If we wish our people to be filled With the Spirit, we must declaim Spirit-filled messages. Pentecost produces certain characteristics in the Pentecostal preacher. Peter, for instance, was turned from self-sufficiency to the sufficiency of the Spirit. He was moved from a spirit of head-work to a spiritual heart-quaking ministry. Pentecostal waiting produces messages that are impelling rather than selective. I fear the preacher is more susceptible to a betrayal of homiletical habits than to throne importuning for divine illumination.

One's usefulness may be jeopardized by being delivered into the hands of an automatic scheme only to rob him of fervent spontaneity. It's an easy matter to follow suggestion, but by merely following suggestion, preaching becomes suggestive rather than coercive.

It is in the secret chamber in association with devotional reading that spiritual ideas are given birth. Without doubt the occasion for much belated preaching results from too much exposure to brainless and prayerless barrenness.

There are those who major in superficialities, who attempt to do a large business on a small intellectual capital by watering homiletical stocks. This type tends to make preaching egotistic and narcotic, rather than spiritual and dynamic.

In churches where people should be led to the highest peak in spiritual conquest, luxury threatens to overcome sacrifice; demonstration and freedom in the spirit are stifled by a convention that withholds conviction. Ossification nullifies fellowship and the haranguing of controversy bodes ill to the spirit of brotherhood.

The ministry of Pentecostal preaching alone can supply the link by which people may be led to the fires of Pentecost and molded into the spirit "of one accord."

In the preacher there must be a divine force, as distinguished from his logic, his rhetoric or the truth itself, if he is to register in the school of pentecostal preaching. That divine something must "be Holy Ghost power. It becomes the energy of the preacher's soul in contact with that of the hearer. Henry Ward Beecher said, "The living force of the living soul upon living souls, for the sake of their transformation, is the fundamental idea of preaching.

What Doctor Oliver Wendell Holmes said of the oration applies to the pulpit orator. "The orator -- I do not mean the poor slave of a manuscript, who takes his thought chilled and stiffened from its mold, I mean the impassioned speaker who pours it forth coruscating from the furnace -- the orator becomes our master only at the moment when he is himself captured, taken possession of by a sudden rush of fresh inspiration. How well we know the flash of the eye, the thrill of the voice, which are the signature and symbol of illuminated thought."

The truth, to be effective, must come from the preacher's brain, well filtered and hot from the crucible of a flaming heart. Some preachers are scarcely more than talking manikins (Lord, help us!); the sermon is no more a part of them than the telephone message is a part of the wire over which it passes.

It was the divine infusion of holy power in personality that drew the throng to hear Paul of Athens, Chrysostom of Constantinople, and Savonarola at Florence, John Wesley at London, Whitefield of the New England States, and E. Stanley Jones of the modern pulpit. The multitudes have not wearied of Holy Ghost preaching but only of man-made preaching.

Look at Peter again. Throughout the gospel narrative he is a man of quick and generous impulses, only to be punctuated with as many failures; but Pentecost reveals him as a transformed Holy Ghost vessel. He has the rush of animated power in his speech and the confidence of an irresistible authority in the proclamation of his message. Pentecost reveals him in the meridian splendor. The man who cringed a few days previous to his Pentecost now stands upon both feet, utterly destitute of all carnal fear; every trace of human cowardice gone. Even the fear of death, poverty and human suffering are lost in the superabounding grace of his God-filled personality. His self-abandonment has brought him a clear vision, with a humble, though positive boldness. He is radiant with a new energy.

As we behold Peter, the sanctified, Pentecostal preacher, he now has faith without doubt, love without the taint of bitterness, a humbleness void of arrogant pride, a patience that suffers long and is kind, a freedom that positively liberates and, with all, a burning zeal without fanaticism.

Of some modern preaching what shall we say? The preacher's personality, when in the pulpit, in so far as he is self-conscious, he is weak. In so far as he is conceited and egotistic, he is offensive. In so far as he plays to the gallery, God is out of the picture. But the God-ordained power of a man is in his self-forgetfulness - - his abandon play upon truth -- his envelopment of soul passion that bleeds for the redemption of man. His sermon is the birth of two worlds; its father is divine, the mother human. It bears both the features of the heavenly and the countenance of its twin parentage.

A study of Pentecostal power reveals a startling contrast between the promise of power and its often witnessed absence in the pulpits today. Is it not a

fact that the arrest of the preacher's extensive effect is due to the decay of his intensive faith and pentecostal power?

Oh, for the dawn of a new era, when the clergy shall resort again to Pentecost and pentecostal preaching shall again carry in its wake multitudes saved by grace and sanctified in the upper room.

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05 -- THE PREACHER AND THE EVANGELISTIC EMPHASIS -- N. B. Herrell

The gracious work of evangelism is the challenging story of the ages. It made its appearance on earth along with the doctrine of sin and salvation. The first recorded evangelistic message was proclaimed by the Lord God himself in the Garden of Eden to Adam and Eve, His two lone needy listeners. The message contained but three words which were presented in the form of a question, as follows: "Where art thou?" The evangelistic content of this message comes down to us through types and shadows, and burst forth upon the world in all its glorious reality on the day of Pentecost.

The evangelistic message of sacrificial reconciliation between God and man has woven a golden thread of experiential redemption across the pages of human history, in an ever increasing revelation of God's ability, plus man's co-operation, to effectively save men from all sin, both actual and innate; in all ages, among all races and all classes.

Evangelism is the major emphasis in the law and the prophets, It was the message of John, and the keynote in all that Jesus taught and preached. The parables of the Lost Sheep, the Lost Coin, and the Prodigal Son in the fifteenth chapter of the Gospel according to Luke, set forth the evangelistic emphasis in its proper relations to all concerned in the work of human redemption.

The inspiring story of the Good Samaritan portrays the evangelistic emphasis as the major achievement of the ministry and Church of our day and time. All other departments and interest of the Church gather about this vital issue, like working bees around their queen. Christ committed the office work of the Holy Ghost to soul winning evangelism, in drafting His program for the work of His ministry and Church during the present age.

I. How The Preacher May Keep His Ministry Evangelistic

Just as the carpenter builds himself into his building, the author into his book, the musician into his music and the artist into his picture, so the preacher builds himself into the purpose and objective of human redemption, through the achievements of his church in co-operative service. In a very vital sense the evangelistic emphasis is the redemptive passion of the Holy Trinity, so that it was

made essentially the dynamic of the gospel and Christian experience, so much so, that the one cannot be divorced from the other without grieving the one and robbing the other of its vital force. Hence the only effective way for the preacher to keep his ministry evangelistic is by the means of a conscious, continuous contact with the great Head- of the Church through prayer, fastings, reading of God's Word and daily refreshings from the presence of the Lord.

There can be no substitute for the personal devotion in the preacher's life, if he is to enjoy the evangelistic emphasis in his ministry. He has to be reminded often by the Holy Ghost that he is an ambassador of Christ to reconcile men to God. This authority can be acquired only by a personal revelation in the secret place of prayer. The preacher persuades men in Christ's stead, to be reconciled to God.

The responsibility is so great that we fear and tremble as we try to deal with such a vital subject. What will be the condemnation of the preacher who makes merchandise of such a high and holy calling? If the preacher wins, Christ wins; but, if the preacher fails, Christ is crucified afresh and put to an open shame. To win souls we must witness and preach out of the overflow of a broken and compassionate heart of love made perfect. The preacher's devotion to Christ is revealed in his passion for the lost souls about him.

The personal devotions of the ministry was the contention of the apostles at Pentecost. They elected others to serve tables and to work out programs, while the preachers gave themselves to prayer and to the ministry of the word. The fire of evangelism will die in any church that will overload the preacher with programs that keep him from spending the time he needs to be alone with God. There was no place for Christ in the inn, but today there seems to be no place for the preacher's devotions in the program of the average church. There must be devotions before there can be promotions. "Like priest like people." The preacher is God's key man in His Church.

II. How The Preacher Should Plan His Evangelistic Program

The evangelistic emphasis being the vitalizing force in the gospel and Christian experience, it should be made the keynote in all the program of the church. However there is a more particular work of evangelism in the local church and community to which I desire to call attention. Soul winning being the major enterprise of the world, it requires a more specialized leadership than any other business undertaken by man. The farmer carefully plans his crops, his fields and his seed. He takes time to prepare the soil, sow the seed, cultivate the crop and in God's appointed time he will reap a harvest. Should not the preacher be practical in planning to cultivate the community for a harvest of souls?

In drafting an effective evangelistic program for a local church the preacher needs to prayerfully and carefully study the various classes of people in his community so that he will be able to adjust his plan to meet the need in winning as

many as possible to Christ and the church. There is to be expected a normal, evangelistic emphasis in the daily life of the membership and weekly program of all our churches, but in addition to this we are to plan for an evangelism church and community wide.

In a well balanced evangelistic program for a local church we consider that the teaching ministry has a very important part in preparing the soil and sowing the seed and cultivating the field for the harvest. A Bible conference community wide may answer the evil teachings of cults and get the truth before the people. Our danger is taking so much for granted and by so doing overlooking some of the best opportunities of the community. As a church we are largely leaving the Bible conference work to cults and those who prejudice the people against the type and kind of work that we do. It seems to me that we should give more time to creating a favorable background for our evangelism. A revival is the result of conditions, and when such conditions are fully met by all concerned, a revival is the result. The nature and manner of evangelistic programs for local churches largely must be left to each pastor and church for proper adjustment to fit the city and community in which the work is to be done.

III. What Methods Should We Use At Our Altar Services?

Where they believe in experiential salvation the mourner's bench and mourner's bench methods in dealing with seekers are very essential to sound Christian experience and subsequent growth in grace. Just as the enemy followed the Children of Israel to the Red Sea to turn them back, so the evil one follows seekers to the mourner's bench in quest of souls. Doubts produce fear and seekers need proper instruction at the right time to help them find a solid footing for believing faith. Faith comes by hearing the Word of God as rightly divided in the time of need. Seeking souls will find a seeking Savior where and when they are wisely led by earnest soul winners.

It seems to me that the first method should be prayer, both on the part of the preacher and church. It is the duty of the church to see that there is an atmosphere created about the mourner's bench favorable to the seekers' need. A prayerless church, a nervous pastor, a hoarse evangelist, and dry-eyed seekers are a poor type of evangelism. Prayer alone can create the proper atmosphere for soul saving, and since it costs the church nothing but time and effort, it seems that every church, if not too lazy to pray, could keep a warm revival atmosphere almost all the time. Where a proper atmosphere is kept around the mourner's bench, seekers will find the Holy Ghost present to help them in finding their Lord a mighty Savior.

Instruction to seekers should be wisely given as to time and manner. The Bible should be used in giving advice, for the seeker must be a seeker after God, according to His Word. There can be no short cuts in seeking God. Seekers must all pay their individual price for the pearl of greatest value. Shoddy work around the altar will soon fill the church with members who have no desire to seek and obtain

the gracious work of entire sanctification. Well-born souls have a normal desire for the sanctifying presence of the Holy Spirit. The present and future danger of our Zion is a membership indifferent toward the experience of heart cleansing as a second work of grace. Our safety is in our type of evangelism and altar work. The mourner's bench has no substitute in our church and work.

IV. What Methods Should We Use In Conserving Our Results?

The value of an article largely determines the amount of effort expended to conserve it. The story of the Good Samaritan points out this idea of conserving our results in soul saving. The soul of man is the world's finest article offered for redemption. God and His Church redeem men at a great price, and to let a soul be lost after we have won such to the Lord and the church is a crime for which the church will have to answer. Jesus trained His first staff of leaders for three years. If we are to remain a spiritual church we must use methods to properly assimilate our new members into our body as a whole.

The M. E. Church used to have a six-month probationary period in which to catechize the new prospects looking forward to being received into full membership. In the Church of the Nazarene "any local church may, through its church board, establish a system of probationary membership and when doing so may set its own conditions."* There is no uniformity of action as relating to the churches of our denomination in general. Some have no probationary membership at all, but receive members into full fellowship at once. Others have an indeterminate probationary membership from which they receive members into full fellowship at any time when they think it safe and wise to do so. Some have a regular six-month probationary period from which they make no variation, and all are consistent with the Manual of the church, which "leaves this to the discretion of the local church."* -- *Dr. Chapman.

In the light of our standards as to Christian living and the many different situations and conditions that obtain where we undertake to do work, it seems that this is just about as good method as we will find to conserve the results of our labors. This interpretation by Dr. Chapman of our methods in caring for our results Seems to be about all that we need or could ask.

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06 -- MINISTERIAL ETHICS -- Vernon L. Wilcox

A minister in the Church of the Nazarene preaches a high standard of grace, and continually urges upon his people a correspondingly high standard of ethics. This is as it should be, but sometimes we wonder if we ministers practice our own preaching as much as we ought.

I. Evangelists And Pastors Should Be Ethical In Their Treatment Of One Another

Without doubt God has appointed some men to be evangelists. This is scriptural, and also works out in experience. These workers have had a difficult time during the economic depression. It seems to be quite the custom for pastors to exchange meetings with one another, thus saving their churches some expense, and also picking up a little for themselves. Every now and then we read of a large church calling the pastor of another large church to hold them a revival. Of course no rule can be made to cover every case. There will be times when this is the advisable thing to do, but it should be very definitely the exception, rather than the rule. Then we realize that there are times when a really small church cannot finance a regular evangelist, and must call in a pastor in order to have a meeting. But on the whole we ought to use those workers who are giving themselves to evangelistic work. We have found our evangelists a fine class of men and women who are trying to glorify God and build the churches they serve.

On the other hand, there are a few evangelists who need an additional supply of ethics. It is easy to come to church, and, acting on very meager information, take sides for or against people or pastor. Church trouble is not quite so hard to start as it is to stop.

II. We Should Be Ethical In Our Altar Calls

It is not right or Christ-like to make such propositions that people will be found at the altar not knowing what they are there for. I have been in meetings where methods were used that succeeded in filling the altar, but very few prayed through, because they were not under sufficient conviction. I have been in other meetings where large crowds would make their way to the altar because God was dealing with them. We must, it is true, use every legitimate and right way to get folks to seek God, but under no circumstances must we deceive them.

Some years ago a well-meaning evangelist (now gone to his reward) made a proposition in a meeting where I was a worker. At the end of a "close" message he asked those who were sure they were sanctified, and were willing for God to strike them dead if they were not, to raise their hands. Some conscientious people did not raise their hands. Such a test serves to unsettle people who are right more than to help those who are not. To be sure it gets seekers at the altar, but is our prime goal just seekers? Or are we interested in getting people to God by way of the old rugged cross? Twenty-five seekers during a revival does not look big in the church paper, but if twenty-five immortal souls really find God and dedicate their lives to Him, it is a big revival that will be discussed in heaven a thousand years from now!

III. We Need Ethics In Our Dealings With Our Church Boards

Some pastors feel, or seem to feel, that because they are the spiritual leaders of the church, they are entitled to dictate all the church's policies. I feel that there are a number of conscientious, consecrated business men and women on my

church board who are just as much interested in the spiritual progress of the church as I am, and who know a great deal more about some things than I do. It does not hurt a pastor's prestige to give way now and then. Concession is good for the soul, and also for harmony on the church board.

IV. We Should Be Ethical In Our Dealings With The Church

Most, if not all, of our churches are willing to give their pastors vacations. The intense mental and nervous drain on a preacher make a letup imperative. If he does not get it in a vacation, he will let up in the quality of his work. Is it fair, then, to his church for the pastor to take his vacation time to conduct a strenuous revival meeting elsewhere, thus further draining his resources? If he is given a rest, ought he not to take a rest, so that he may be better fitted for his work when he comes back?

V. We Ought To Be Ethical In Our Reports To The Church Paper

No one enjoys the reports of our ministers more than the writer. Most of them are written humbly and with thanks to God, and give a true picture of actual results being achieved. But now and then we notice a report that threatens to upset the reader's equilibrium. Mention is made of the bad condition of the church when the present pastor came -- there were not as many members as reported at the assembly, the finances were perhaps in a "mess," and the spirituality of the church almost nonexistent, and more of the like. Then the report continues with a glowing account of the increase along every line recently enjoyed. It may close with an anti-climax something like this: "For whatever may have been accomplished, we give God all the glory." But the reader very distinctly gets the impression that somehow God didn't manage to get all the glory.

As ministers the hardest part of our task is to practice what we preach, in word and in deed. We preach the highest ethical standard known -- the Sermon on the Mount. We own allegiance to Christ the Lord. But "it is easier to adore an ideal character than it is to emulate it." -- Niebuhr. We need to practice our own precepts, be entirely ethical in our dealings with other preachers and with our congregations, and to strive toward the ideal of true Christlikeness in our ministry.

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07 -- TEMPTATIONS OF THE MINISTRY -- I. C. Mathis

The ministry is not immune from the temptations of our common humanity. Besides, the minister offers a shining target to the devil for special besetting sins. I wish to mention three temptations of the ministry.

I. The Temptation To Recline

This is the temptation to lie down on the job. As a man he engages in a work which lies largely within his own choice to make easy or difficult. If he is gifted with a certain capacity for facile and interesting speech, he may be beguiled into making it seductively easy. It is a life of danger. His safety lies in doing more hard work than any other man in his congregation. This does not mean that he should scatter himself by constantly flitting into all sorts of gatherings. As someone has said, "That may mean on a career of diligent incapacity." Another has expressed a great truth when he said, "The minister should keep office hours with his soul." He must not allow his time to be frittered away, or invaded by distractions that will take him away from his systematic study. For the minister of this generation must think harder and study harder than his fathers did. He has a better educated community around him. Never was there less room for an idler in the ministry than today.

If we keep office hours with our soul we must pray much. A man is no longer able to speak for God when he has ceased to speak with God. "When you are about to preach," said Luther, "speak with God." When a man speaks with God about his work it will not be skimmed work. Thomas Chalmers said, "The reason why ministers fail is not that they do not study or do not preach or do not visit, but that they do not pray." They try to do in their own strength what no man can do unless God is with him.

Prayer is strenuous exercise. The temptation to recline will come. And when you have begun to spare yourself in prayer, you speedily find that you spare yourself in other ways.

We are not to recline in the study or in our calling among the people. In fact if anyone is looking for a life of ease he should flee the ministry. When we yield to the temptation to recline we come under the obligation to resign.

II. The Temptation To Shine

The pulpit does undoubtedly offer temptations to vanity. Some of the very greatest men have made it a throne, so that even today there is a cloud of glory surrounding it. It is the very highest office filled by man. The man stands there to declare the mind and will of God. If he thinks of his own ignorance and insufficiency against the background of his high commission, he will enter it with a quaking heart. But sometimes he borrows the greatness of the office and clothes his paltry little self with its majesty. As a rule the greater a man's natural gifts the greater the temptation to display them. His gifts will evoke admiration and flattery so that he becomes increasingly aware of them. It is difficult for a man to have a crowd hanging spellbound on his words and not be tempted to vanity.

But even though one is not endowed with conspicuous gifts there may still be the temptation to shine. You may be but a piece of cheap pottery on the housewife's kitchen shelf, but you want to justify and hold your place among the other glittering objects around you.

It is a part of wisdom for the minister to train himself to dispense with compliments. But some ministers' obvious desire for compliments is notorious. But they cheapen themselves in the eyes of their people. As a rule a man does not care for applause except when he is not quite sure of himself.

The minister should forget about himself and his achievements. Unless he does this he will get a lust for the limelight. This is liable to cause him to compromise the standards of the church that he may report a large gain in members. He may be tempted to make figures lie in regard to his Sunday school growth that he may shine in the eyes of the District Superintendent so he will get a promotion. If he is an evangelist he may be tempted to give exaggerated reports so that his calls may increase. The minister should remember that fame is a passing and fleeting thing and that soon he must meet his God and give an account of his ministry.

III. The Temptation To Whine

The work of the ministry demands infinite patience with human nature in its exasperating pettiness. It demands a ceaseless expenditure of energy in dealing with people with saddening problems. It involves the recurring experience of multiplied disappointments. And many times our best efforts to help and serve the people are not appreciated. But we must not whine.

The minister must learn not to whine under criticism. If it needs a man of pluck to enter the ministry, sometimes it needs more pluck to stay in it. The minister is a constant target for criticism. And sometimes the smaller the intelligence the greater its delight in setting you right. But we must not whine when the critics sting. Incapacity to take criticism wisely and in the right spirit is a grave weakness. There is no surer test of size than this, but judged by this test most of us are dwarfs.

The minister must learn not to whine about the indifference of his people. It is just as absurd for a minister to be angry with his people because of their unspiritual state as for a doctor to be angry with his patient who is suffering from cancer. It is the minister's business and the doctor's business to treat the malady, not resent it.

The minister must learn not to whine under apparent failure. There are often days of failure in the life of the greatest, there are still oftener moods of failure. It is our business to be faithful. It is not our business to succeed in the eyes of the world or our church. Success is necessary only to schemers.

Of course there are other temptations in the ministry, but he who has steadfastly withstood these three, to recline, to shine, to whine -- temptations of the ministry to indolence, to vanity, and to self-pity -- is truly traveling a royal road.

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08 -- A NAZARENE PASTOR INTERVIEWED -- Robert Brown, a writer of the Chattanooga News, Chattanooga, Tennessee

Introduction by Editor, J. B. Chapman

Some years ago we published a number of "Interviews" in The Preacher's Magazine. We intended to interview W. M. Tidwell of Chattanooga, but failed to get around to it. Now there has fallen into our hands a copy of The Chattanooga News which contains a picture of Brother Tidwell and his church building and a brief report of an interview between Brother Tidwell and a reporter for the paper. We cannot reproduce the, cuts, but the interview makes very interesting reading, and we present it herewith. -- Editor.

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Robert Brown's Interview Of William Moses Tidwell

A believer in old-time religion without frills or foolishness, Rev. W. M. Tidwell is willing to talk about his church, but not about himself.

For years Rev. Mr. Tidwell has been working in Chattanooga, and his efforts have borne fruit. He is now pastor of one of the largest congregations in the city. His charge is the First Church of the Nazarene, 1601 Williams Street.

Starting as an interdenominational Gospel Mission Over thirty years ago, Mr. Tidwell built up, from a congregation of only half a dozen persons, a church at which 1,000 attend Sunday evening services, and at which as many as 500 have been turned away during special services when there were no seats or even standing room left in the church.

This church is free from debt, has several thousand dollars' bank balance and yet has never conducted a membership canvass, never held any kind of money-raising sale, party, supper or campaign and never adopted the pledge and envelope system.

The First Church of the Nazarene has kept the same pastor through its entire history of about thirty years.

J. F. Loomis invited Mr. Tidwell, a young preacher with no ties except to his belief, to hold a two-week mission service in the old Presbyterian Church, on the corner of West Eighth and Chestnut Streets. Records were not kept and no one remembers the date, but it was about 1906.

Only about six people attended the first services, but the congregation began to grow. After the mission had been in operation three years Loomis, with Harry

Chapman, C. W. Olson and Francis Heasty organized themselves into a mission committee and arranged for Mr. Tidwell to stay.

The old Presbyterian Church was torn down and the "Gospel Tabernacle" rented a room on the third floor of a building at Seventh and Market Streets. Later they took the first floor of a building on Seventh near Walnut. When the congregation out-grew the hall there the present site was purchased and a frame building constructed. Building and lot cost about \$4,000.

A system of "storehouse tithing" is practiced by members of the church. Ten cents out of every dollar a member earns is placed in the collection plate, anonymously, for the support of the church. An additional collection is taken on Thursday evenings at the prayermeeting for charity work done by the church. The tithing system was so successful twenty-three years ago that the \$4,000 debt was paid in three years.

On February 13, 1915, a vote of the members of the Interdenominational Gospel Tabernacle made them a part of the Church of the Nazarene, Tennessee District. Since then three new Nazarene churches have grown out of the parent body: Grace Nazarene in Midvale Park; Alton Park Nazarene and East Lake Nazarene. The First Church building, erected thirteen years ago at a cost of \$37,000, cannot accommodate the present membership, and is for sale. Two lots in Highland Park have been bought and paid for, and when the sale can be made a new and larger building is planned. There is a \$4,000 cash balance in the bank, salted away as a building fund.

The modest and retiring pastor hesitates to talk of the accomplishments of his church, even though they are enviable. It is said there are not many churches in Chattanooga which are debt-free, and only a few which do not employ modern methods for getting contributions and raising money. Under the Nazarene system no one knows what any other member gives to the church. And apparently their belief in the scriptural demand that they give a tenth is stronger than other churches' campaigns and pledges.

Rev. Mr. Tidwell consented to an interview on the growth and accomplishments of his church only on condition the reporter would say the interview was sought by the paper, not the pastor. He is proud of the "old-time religious" beliefs and does not hesitate to talk about them.

"One difference between us and the other churches," he said "is that we believe the church house is the house of God, and not intended for purposes other than worship. We have never had a church social, or party, or dance, or auction sale in our church.

"We do not make it a business office, either. All correspondence and similar affairs are conducted by me. The only other paid help about the building is the janitor.

"Now, mind you," he was quick to add, "there are thousands of good people all over Chattanooga who belong to other churches, and who don't agree with us."

Turning to page 33 in the Manual, the guidebook for the denomination, he read under paragraph 20, head, "The General Rules":

"It is required of all who desire to unite with the Church of the Nazarene . . . that they shall be, or earnestly desire to be, cleansed from all indwelling sin; and that they shall evidence this . . . by avoiding evil of every kind, including:

"1. Taking the name of God in vain.

"2. Profaning the Lord's Day, either by unnecessary labor, or business, or by the patronizing or reading of secular papers, or by holiday diversions.

"3. Using of intoxicating liquors as a beverage or trafficking therein; giving influence to, or voting for, the licensing of places for the sale of same; using of tobacco in any of its forms, or trafficking therein.

"4. Quarreling, returning evil for evil, gossiping, slandering, spreading surmises injurious to the good names of others.

"5. Dishonesty, taking advantage in buying and selling, bearing false witness and like works of darkness.

"6. The indulging of pride in dress and behavior. Our people are to dress with the Christian simplicity and modesty that becomes holiness.

"7. Songs, literature and entertainments not to the glory of God; the theater, the ballroom, the circus and like places; also, lotteries and games of chance; looseness and impropriety of conduct; membership in or fellowship with oath-bound, secret orders or fraternities."

In the next section, Nazarenes are asked to be courteous to all men, support the church, feed the hungry, clothe the naked, visit the sick and imprisoned, minister to the needy and try to bring the unsaved into the church. Chattanooga Nazarenes have the reputation of doing all these things. -- Robert Brown.

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In A Moment

Believer, think of the glorious hope of some day seeing Jesus, the One whom your soul now loveth. "In a moment, in the twinkling of an eye," this change will take place, in your very own life, if you are really looking for Him. Should not such a hope inspire us to holy enthusiasm, devotedness to the cause of Christ and far greater sacrifice than we have ever thought of or even dreamed of?

**"A moment more and I may be
Caught up in glory, Lord, with Thee:
And, raptured sight, Thy beauty see
For evermore!**

**"A moment more -- earth left behind,
Our bodies their redemption find,
Our souls the prize for which they pined
With great desire!**

**"A moment more -- oh! can it be
One moment brings such joys to me,
Yea, joy of joys, yield them to Thee!
Our Savior, Lord!"**

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In The Paper Mill

In the paper mill, what a contrast between the heap of filthy rags at one end and the spotless white paper at the other! What a trial the rags go through before they emerge in this new form! Torn to pieces and ground to pulp, bleached with chloride of lime till all stains are removed, washed over and over; submitted to another bleaching by the action of chlorine and alum; washed again, till the levigated pulp of stuff is white as cream or snowflakes; caught upon a wire cylinder, after the severe shaking by the Fourdrinier process which crosses the fibers and gives compactness and firmness to the fabric; and then passed between and around hot surfaces, which makes the paper smooth and even -- how like the divine discipline by which the tribulation out of which all they come our filthiness is cleansed away; how like us who have washed their robes and made them white in the blood of the Lamb! -- Dr. A. T. Pierson.

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Daniel's Backbone

Recently a speaker recalled a story of Spurgeon's concerning a class of boys who were having a Scripture lesson on Daniel. One of the boys was asked to read

some verses aloud, and presently he came to verse three in chapter six, which reads ". . . because an excellent spine was in him." It was undoubtedly bad reading, but it was excellent theology, for Daniel was a man of real "backbone" strong, courageous. New Century Leader.

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Important News

There is a familiar story in the life of Tennyson to the effect that, having been out of touch with civilization while on a holiday he came upon a cottage in the highlands of Scotland. He asked of the Scottish woman he met if any important news of the world had come her way. "New!" she said. "There is no news but the news that God loved the world." Tennyson promptly replied, "That is old news and new news and good news." It was the response of a true Christian. -- Westminster Teacher.

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Filling The Church Pews

Dear Mr. J. W. J.,

Let me tell you in just four words why the church pews are empty -- Paganism in the Pulpit. Essentially, preachers are to blame. Here is what some say:

The Bible is a man-made book.

The Bible is not the inerrant Word of God.

God is a softy.

He is not inexorable in His judgments.

He is not a personality. He is nature.

Man never "fell."

Man is essentially good.

He needs no Savior.

Vicarious atonement by one man for many is impossible.

Jesus was merely a man of great and magnetic personality, wisdom, personal purity and integrity.

He was not God manifested in human flesh.

He was merely a martyr.

His dead body did not come to life. He did not ascend to heaven. There is no such place. He will not return. He never went away.

The world is getting better and better.

Let's make up our minds to live ethically, amicably, in brotherly love.

Drivel, drivel, drivel, ad nauseam. Church pews may again be filled by simple preaching of the gospel as Paul and Timothy preached it. What do you think? -- Emory R. Noe.

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The Breeding Of Men

The world is just now very much concerned relative to the character and outlook of our youth.

In the towns and cities crime is rampant and youth has its full share, if not a major portion, of responsibility. The fathers are so submerged in business and money making that they have little time to consider seriously either the quality or the future of their offspring. Keeping abreast of the world of fashion and function absorbs so much of the time and attention of the urban mothers that they even are prevented from establishing that considerateness for procreation and subsequent development which is so essential in the production of good citizens.

Measurably, similar conditions hold in the country. The farmer and his wife are profoundly interested in the breed of cattle which produce the most milk and the best beef. The very best in colts and calves and lambs and chicks are none too good for the farm; and in consequence the modern miracles of animal breeding get a full share of attention. The point we are trying to make is most obviously made by Rose Trumbull in three verses written specially for the benefit of farmers, but which in a sense are applicable to fathers and mothers all over the world:

**You talk of your breed of cattle
And plan for a higher strain;
You double the food of the pasture,
You heap up the measure of grain;
You draw on the wits of the nation
To better the barn and the pen,
But what are you doing, my brother,**

To better the breed of men?

**You boast of your Morgans and Herefords,
Of the worth of a calf or a colt;
And scoff at the scrub and the mongrel
As worthy of a fool or a dolt;
You mention the points of your roadster
With many a "wherefore" and "when,"
But, ah! are you lowering, my brother,
The worth of the children of men?**

**And what of your boy? Have you measured
His needs for a growing year?
Does your mark as his sire, in his features,
Mean less than your brand on a steer?
Thoroughbreds -- that is your watchword
For stable and pasture and pen;
But what is your word for the homestead?
Answer, you breeders of men!**

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The Problem Preacher

Most of us have come to realize that we are face to face with all kinds of world problems. Not to many of us, however, has it occurred that among all the rest we have a preacher problem; that is to say, there is room for reform among the shepherds who are supposed to lead their flocks by the still waters and green pastures.

But so it seems, as it developed the other day at a conference of Methodist district superintendents at Detroit. There was an interesting discussion and a number of significant points were brought out, among others liberal use of' the third personal pronoun.

Too much time is wasted in diversions.

Looking longingly into other fields for success.

Failing to realize that success is in their own hands and not in a cabinet.

The lack of personal culture.

Deeming an appointment a job, instead of a high calling.

Carelessness in personal appearance.

Downright laziness; so busy doing what they want to do that they fail to do what they should.

Treat church work as secondary while personal interests are made primary.

Have no constructive program for the church they are supposed to serve.

Affectation in voice, gesture and attitude.

Personal debts and obligations.

Interference of wives in the administration of church affairs.

Now remember, these and other strictures do not have their source from the outside, but from the inside of the church organization. In referring to them, the editor of the Christian Advocate goes on to say that the "problem preacher" is not always personally to blame in every situation. The points mentioned, however, serve well for a self-examination test on the part of all preachers. There is greater hope for real world betterment when ministers of the gospel are willing that the X-ray of introspection be turned upon themselves now and then.

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10 -- THE GREAT -- Lon Woodrum

**No man is great because he's born
With talents by the score;
Or great because he has more gold
Than man has had before.
He may be great in history,
Who for the evil labors--
But the truly great are those who do
Great deeds to serve their neighbors.**

**The great man does not live to gain
A mountain pile of pelf.
He lives to serve his fellowmen,
Stilling the voice of self.
He sees upon the road of life
The man by robbers thrust,
And stoops to lift the victim up
From out the crimson dust.**

**There is no greatness in the soul,
That does no deeds of love,**

Though by his prowess he is swept
His fellowmen above,
Or though by dint of strategy
And gory battle blade,
The kingdoms at his boundaries,
In dust and death are laid.

We call them great who do the thing
No other man has done,
Who plant their banners on a peak
Or win a race that's run,
Who push into some jungle glade
Where none before have been--
God calls them great who bear their cross
To serve their fellowmen!

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THE END