

The PREACHER'S MAGAZINE

Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name" (Revelation 3:8).

AN open door is a possibility, an opportunity, a hope. The great thing sought in the counsels of God, by the incarnation and by the ministry of the Holy Ghost, is a new opportunity for man. The great climax reached is that man has a new chance, an open door of new possibility. It is a door of hope. Sin has caused the awful blight and curse, but right where the curse falls the blood flows, the Lamb of God dies to take away the sin of the world. The Son of God has made of the darkest place in human history the most luminous place in the universe. There is no place so dark as the place of human guilt. Right in that place the cross has been set up. Everything in this universe is dim beside the cross of Christ. It is the great, infinite, eternal, crowning glory of God. A door of hope is opened for man. There is a way out of sin. There is light for darkness. There is purity for our impurity. The opportunity, the open door is set before us, which leads to regeneration, sanctification, glorification.

The happy gates of gospel grace

Stand open night and day:

Lord, we are come to seek supplies,

And drive our wants away.—ISAAC WATTS.

—P. F. BRESEE.

The Preacher's Magazine

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Whitefield the Preacher

THE EDITOR

WHITEFIELD has been acclaimed "The Prince of Pulpit Orators" with such unanimity that to call a preacher "a Whitefield" is like calling a painter "a Raphael" or calling a sculptor "a Michelangelo."

Whitefield had some natural advantages in matters of personal appearance, grace of action and volume and quality of voice, but he did not rely upon these. To him preaching was such a serious matter that he could be content with nothing less than his very best, and that best anointed and blessed of God.

He was a careful student of books and of people. He was an observer of the phenomena of nature and the habits of men and from these sources drew his most telling illustrations. He studied the best forms of pronunciation and delivery and practiced painstakingly on gestures and bodily co-ordination with thought and voice.

In his day the great majority of preachers read their sermons. His critics differed as to his method. Some objected to his method because he spoke extemporaneously. Others said he "pretended to speak extemporaneously." This latter criticism was based, no doubt, on a misinterpretation of the meaning of extemporaneous. Evidently they thought that Whitefield "pretended" to speak without previous thought and arrangement.

Whitefield explained his method as consisting of study, meditation and prayer before entering the pulpit, and then depending upon the inspiration and unction of the Spirit after getting into the pulpit. Much of his life was spent in itinerant preaching, by means of which he was naturally brought before new audiences, and this led to the habit of repeating sermons in identical form. But the actor Garrick of London, and Benjamin Franklin of Philadelphia, both observed that his old sermons were more effective than his new ones. The former declared that the improvement continued so that the fortieth time a sermon was delivered it reached its best standard of effectiveness.

Franklin believed Whitefield injured his permanent usefulness by putting his journals and sermons into print. He was not an accurate theologian. This was not apparent in his spoken addresses, but it

was painfully so when what he said was printed, and this gave advantage to his critics. Besides this, the great strength of his sermons was in their delivery, rather than in their content, and so readers of Whitefield's sermons have usually been disappointed.

Some said Whitefield's method savored of laziness. In defense, he said, having tried both methods, he believed his method of thorough preparation combined with extemporaneous delivery is more exacting than writing and reading. This should give us an idea of how earnestly he went about it and how far he carried it along; for there can be no doubt that extemporaneous preaching of a sort is possible to a lazy man. Whitefield announced himself as in agreement with Luther in the statement that "Study, meditation and temptation are necessary for a minister of Christ." He also quoted with approval the words of Bishop Sanderson, "Study without prayer is atheism, prayer without study is presumption." It would seem that Whitefield's regular habit was to go to the pulpit with his subject well in hand—so well in hand in fact that he needed not to worry much over *what* he was going to say, and thus he could give himself the more fully to the *way* he was going to say it.

Whitefield preached over eighteen thousand times in thirty-four years—he died at fifty-six. There is abundant evidence that he was affected by the size of his crowd and the interest of the people. There were times when the people were listless and some of the most prominent fell asleep. At such times, at a critical moment, Whitefield would stamp his foot, speak out in his loudest voice, and announce that he had a message and was determined to be heard. I judge no man in all the world ever preached to such large crowds in the midst of so many unfavorable circumstances as did this "Prince of Pulpit Orators." It seemed utterly impossible to confuse him concerning his train of thought. If the mob became too noisy, he would start a song and get the assistance of other voices to drown out disturbance, and then would go right on as though he had not been halted. This ability testified to the fact that he was full from reading and ready from the habit of speaking—he thought the best way to be prepared to preach on Sunday is to preach every day in the week.

It is not our thought that any of us could be as great preachers as Whitefield, if we would try. Rather it is our thought that we would all be better preachers than we are if we took the matter as seriously as he did, made as thorough preparation as was his custom, and then exercised the same care in delivery that this master preacher did. It is so easy for us to be content with less than our best that I feel like saying in conclusion that it remains yet to be seen how much good any of us could do if we would but put our best into our glorious task.

Victory in the Christian life is not what many think it is. It is not doing some great exploits, but trusting and resting in Him for all that is needed, each step of the way.—SELECTED.

Thoughts on Holiness from the Old Writers

Olive M. Winchester

UNDER DIVINE GUIDANCE

The Lord shall guide thee continually (Isa. 58: 11a).

TO receive the working of divine grace in the soul is one aspect of Christian living and the living of that life under the continual direction of the Holy Spirit is another aspect. The first lays the foundation for the second, but the first is wrought wholly by divine operation after the human conditions have been met, and the second is synergistic, that is, there is the conjoint operation of both the human and divine. The measure of activity of the two factors depends upon circumstances and conditions. When the human is without any resources to choose, then the divine enters with practical fullness of direction, but when the human means are sufficient, then man is left to direct his conduct in alignment with certain fundamental principles.

THE BASIC CONDITION FOR GUIDANCE

To receive guidance from the Holy Spirit there is requisite a certain basic condition in the heart of man. If the mind is turbulent and tossed about with agitation and disquietude, it is impossible for him to hear the voice of the Lord. Just as it is in the case of human beings in their relation to one another. A person may become so agitated that he will not hear admonitions, instructions and warnings given to him. He must first reach a passive and receptive state and condition. Likewise is this true in relation to the divine. The mind must be self-recollected. It is the meek that God will guide in judgment.

Then in this state of self-recollection there must be the casting forth of every element of selfish desire. There must be the one supreme thought of the will of God and that alone. Wesley tells us that, "As a very little dust will disorder the motion of a clock; and as a very little sand will hinder the sight of the eye; so a very little desire, or selfish design, will greatly obstruct the eye of the soul."

The admonition given to one of old holds for each of us today, "He that believeth shall not make haste." If he hurries in the agitation of his mind, without sufficient self-examination to note by what spirit and purpose he is dominated, he may do a deed in part right and in part wrong or do a right thing in a wrong way, and what is still worse, he may be entirely wrong. Thus should we always be careful that we are in the basic condition for guidance.

MISTAKEN ELEMENTS OF GUIDANCE

The mistaken elements of guidance are rather numerous, and rather difficult at times to differentiate because there are occasions when they may have value; but for the most part, they are valueless, and in all cases they must be tested by the fundamental principles of guidance. Among these mistaken elements are dreams, feelings, impressions, impulses and conscience.

The erratic nature of dreams and feelings we readily understand. Dreams may arise from so many causes that it is hazardous to say when they are indicative of divine warning and admonition. They were used as a means of revelation in olden days before the revealed Word of God was given or the Spirit outpoured, but today they have been superseded by these more potent modes of making truth known. Feelings likewise have many sources and moreover are subject to the domination of desires so that they are uncertain guides.

When we come to consider impressions and impulses we have two factors that are so near alike that they can be taken together. Here we have the sudden seizure of the individual with the strong urge to act at once, that is, this almost always accompanies an impression that comes from satanic power. An impression from a divine source has a gentle suasion in its bearing. Impressions, therefore, should be held in abeyance until we can test them to determine whether they may be divine or not.

Writing for the *Guide to Holiness*, an author (who conceals his identity) gives us some helpful points along this line. He tells us, "Man is prone to extremes. When convinced of one, he is in danger of going directly into the opposite. Thus when a child of God is convinced that he cannot follow his feelings as a rule of duty, he is in danger of going to the opposite extreme and following impulses. The enemy of souls is continually transforming himself into an angel of light, so that we have to 'try the spirits whether they are of God.' The fact that we have an impression to do something 'right in itself,' is no evidence that the impression comes from God. When Satan finds your heart fully set in you to do the will of God, and he cannot draw you away into open sin, he will then endeavor to give a wrong direction to your good intentions, and try to make you injure the cause of Christ by your wrong attempts to do good. Now if Satan may influence us to do things in themselves right, how can we distinguish his influence from that of the Spirit of God? Satan cannot melt the soul of love." Continuing with this discussion the writer cites an instance of an individual of his acquaintance who felt she must warn every individual in the village where she lived. Noting the troubled countenance of the friend he inquired the cause and upon hearing the explanation put this question whether she had felt her soul drawn out in love for those souls, that is, with a special melting of love, not the general love that one always should have, then it was that light broke in and the troubled feeling departed.

Delineating the influence and the method of action occasioned by impulses the same writer goes on to say, "Impulses drive us blindfold—the Spirit melts and draws the soul with love. The man who follows

his feelings is like a ship continually driven by a tempest, or lying in a dead calm, while he who gives himself up to impulses, is sailing in the whirlpool of death. You say, 'How shall we guard against these two extremes?' If you are a child of God and filled with His Spirit, you will soon learn the voice of the enemy. Christ says, 'His sheep follow him, for they know his voice: but they know not the voice of strangers.' The influence of impulses on the soul is like the simoon wind, which stamps death upon every living thing that comes in its way; while that of the Spirit is like a summer breeze, attended with a genial shower of rain, spreading new life and vigor wherever it goes."

The last element in guidance that has uncertainty in it is conscience. No doubt we may feel that here we do not have the same degree of uncertainty as in the foregoing, and that may be true, but when we consider that back of conscience lies moral judgment and in relation to this conscience functions, we may realize that as is the moral judgment so is conscience. Then when we recall that moral judgment is dependent upon environment, training and education for its content, we can readily see that moral judgment is likely to be a variant, and in consequence so will conscience. Dr. Daniel Steele is speaking of classes of people with whom pastors have difficulty in their churches says that the first consists of those who consider conscience as infallible beyond the sphere of motives, dispositions and principles, and insist on infallibility in all practical questions, the realm of mutable ethics. They demand that the decisions of the intellect in respect to all moral subjects should be regarded as always right and clothed with the authority of intuitive judgments. Just here is found a fruitful source of most dangerous self-deception and of fanaticism in its various forms and degrees." With such type I am sure all of us are familiar.

FUNDAMENTAL PRINCIPLES OF GUIDANCE

In conclusion we can only speak briefly of the fundamental principles of guidance, but with these we are all of us quite familiar. They have been stated to us by many writers, but perhaps no one has presented them more naively than Hannah Whitehall Smith who observes, "If I have an impression, I must see if it is in accordance with Scripture, and whether it commends itself to my own higher judgment, and also whether, as we Quakers say, 'the way opens' for its carrying out. If either one of these tests fail, it is not safe to proceed; but I must wait in quiet trust until the Lord shows me the point of harmony, which He surely will, sooner or later, if it is His voice that has spoken."

Regarding the possibility of someone arising, saying that we should not depend upon our own intellectual conclusions as to guidance, she makes reply that it is not our intellect independent of divine grace but our judgment and understanding enlightened by the Holy Spirit, that the Lord has given us faculties and they are to function in connection with our inward life as the members of our body function in our outward walk. If we seek to make a physical transition from one place to another we use the appropriate members of our body, we walk, so within in making choices and decisions we use the power of judgment guided and enlightened by the Holy Spirit.

Thus has the Father in heaven given us means to guide us aright in this world of perplexity and enigmas. If we seek with a full heart His will and that alone, we may be protected against fundamental mistakes in our lives, we cannot be assured that in minor matters we will not mistake, but in the major we may be guided.

*Guide me, O Thou great Jehovah,
Pilgrim through this barren land.
I am weak, but Thou art mighty,
Hold me with Thy powerful hand.*

The Spiritual Equipment of the Minister*

W. G. Bennett

THE thirst for power is well-nigh universal with the human race; it may almost be said to be innate in human hearts. There is both a legitimate and an illegitimate way of seeking powers: there are right motives, and there are wrong motives for wanting power. God is concerned with our motives, jealous of our affections.

Satan snatched at power and lost it, and by this effort forged the chains that will ultimately bind him and lock him a prisoner in hell. Even ministers may crave power with wrong motives. Someone has said, "Purity is power." We quote Tennyson with almost as much authority as Scripture. "My strength is as the strength of ten, be-

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cause my heart is pure." There is a sense in which this is true, but it is only a partial truth. No man facing a congregation, conscious of questionable motives or chicanery within his own heart, will ever impress them deeply; but one is sometimes tempted in the presence of good people, and even ministers, to ask, "What for?" Jesus had something more than passive goodness in mind when He said, "Ye shall receive power" (literally dynamite). Dynamite is aggressive, irresistibly so. It tears in pieces the rocks, it tunnels under the great rivers, blasts its way through the bowels of the mountain; nothing mild or passive about dynamite. Jesus said, "The kingdom of heaven suffereth violence, and the violent take it by force." The thought of Jesus for His Church was aggression, against her the gates of hell should not prevail.

Sixty thousand Protestant churches in America did not secure one single addition to their membership last year. Moral standards are shattered until the crack phrase, "We don't know where we are going, but we are on the way," is an appropriate shibboleth for America. We may well ask ourselves the question, "Have we come upon times of which our divine Lord was not cognizant, or are there resources of power lying dormant within our reach, that if appropriated, would make the Church a militant army of aggression rather than a maudlin, helpless imbecile, that requires careful nursing to keep alive?"

But we must not deal too much in generalities. The first requisite in the spiritual equipment of the minister is that he himself shall be spiritual. Henry Drummond in "Natural Law in the Spiritual World," laid down the principle that there was no passage from a lower to a higher kingdom, except by the reaching down of the higher to lift the lower up into that kingdom. Jesus said, "Except a man be born again he cannot see the kingdom of God." Notice his comprehension of spiritual things was not arbitrary, but inevitable, "He cannot see the kingdom of God." Dr. Daniel Steele said the new birth brought into being a sixth sense by which we comprehend spiritual things, and Paul said, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The only door into the physical kingdom is by physical birth, and the only door into the spiritual is by a spiritual birth. Without this spiritual birth the consideration of further equipment for the office of the ministry is useless. Men without this are "Blind leaders of the blind"; but to suppose that the spiritual birth is the only spiritual equipment necessary, is to fail to comprehend either the teaching of Jesus or apostolic life as revealed in the Acts of the Apostles. Babes are not teachers, there needs to be the development and equipment for manhood responsibility and service.

"John [the Baptist] did no miracle." He was a mighty, rude preacher from the wilderness. We do not know where he secured his mental training. He was unsophisticated and unspoiled by the philosophies of his generation. "He was in the wilderness until the day of his showing unto Israel."

"He was filled with the Holy Ghost from his mother's womb." He was not a reed shaken and swayed by public opinion, he was a creator of public opinion. He was not clothed with soft raiment, nor did he cater to king's courts. He frankly said to Herod, "It is not lawful for you to have her." He did not scrape or bow to either high or low. Soldiers were to do violence to no man, and be content with their wages. To tax gatherers he said, "Exact no more than that which is lawful, neither accuse any man falsely." To scribes and Pharisees he thundered, "O generation of vipers, who hath warned you to flee from the wrath to come?" John was an orator who swayed the multitudes as the wind sways the treetops. Jesus pronounced him the greatest of all prophets, but John could not qualify for the Christian ministry. "He that is least in the kingdom of heaven is greater than he."

Apollos was an Alexandrian Jew. A man of his type would hardly be likely to come from that city of ancient culture without the very best mental training possible. He evidently had native and acquired rhetorical ability. He was an eloquent man. In addition to this he was posted in scriptural knowledge, and used it. He was mighty in the Scriptures. He was not a stranger to spiritual things. He was "instructed in the way of the Lord." Mental training is not likely to increase one's fervency. But fire is never so hot, nor so illuminating as when it flames forth from a mind well trained and developed. This man Apollos was fervent in spirit. He was not a dilly-dallying socialite, he was a man with burning energy and intense activity; but he "knew only the baptism of John." Water is cooling and all right as a forerunner, but fire is the symbol of the baptism that Jesus administers. Tongues of fire were the insignia of Pentecost. Apollos could not qualify as a Christian minister.

We turn now to ask what was and what is the distinctive difference between Old Testament prophet and New Testament evangel. God's presence was with Israel during their history as a nation. And that divine Presence wrought deliverance in every great conquest or crisis in their national life. Christianity was proclaimed by Israel's prophets as a great advance forward from Judaism. In view of this fact are we to sit helpless in the presence of crises, moral and spiritual, of far greater importance than any crisis that ever confronted Israel? Under the Old Covenant God's dwelling place was in tabernacle and temple. Under the New Covenant He dwells in the tabernacle of the heart and in the temple of the human body. The great objective of this indwelling presence is to produce men who shall in heart and life conform to the character and life of Jesus Christ. To accomplish this objective was the aim of the entire plan of salvation.

After the crucifixion, death, burial and resurrection of our Lord He appeared on different occasions for the space of forty days, and then ascended to be seated at the right hand of the throne of the majesty in the heavens. The coming of the Holy

Ghost awaited upon His thus being seated. On the day of Pentecost the Holy Ghost was poured out "and there appeared unto them cloven tongues, like as of fire, and it sat upon each of them." Jesus sat on the right hand of God. The word "sat" indicates a permanent abode. It sat upon each of them. The Holy Spirit had come as an abiding guest, henceforth the human body, and the Church the body of Christ were to be indwelt by God. Marvelous day! In all the history of the human race there had never been such a day. But remember, it was only the beginning of days for the Church of Christ. There is a sense in which the coming of the Spirit to our world is not new, He was here from the beginning, the Author and the Sustainer of all life. There is a sense in which His coming is unique. Never before this is He spoken of as inhabiting the human body. Never before was man indwelt by God in the sense in which he is indwelt under the New Covenant. There is a sense in which the coming of the Spirit is the equivalent to the coming of the triune God. Jesus promised that He would send the Comforter to His disciples, then said, "My Father and I will come unto him." This is triune.

From the presence of the Spirit himself is to radiate all spiritual grace, power and efficiency. But the great object of His abiding presence is the reproduction, or reincarnation of Jesus Christ in the human heart. Paul specifically declares this in his epistle to the Colossians, also in Ephesians.

"Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1: 26-28).

"That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height: and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Eph. 3: 16-20).

All this is distinctively Christian experience and life. What we say as ministers is important, but does not last long; people soon forget our words. What we are is not footprints on the sands, but is engraven in adamant. Living epistles known and read of all men. And yet this is not the fullest ministerial equipment. All that we may have by grace, Jesus had by nature, and yet he was not qualified for the sacred office of the ministry until He was anointed of the Spirit.

"And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And

he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears" (Luke 4: 14-21).

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10: 38).

Under the Old Covenant the anointing oil was symbolic of this anointing with the Spirit. In the thirtieth chapter of Exodus you will find the recipe for the compounding of this anointing oil. There was no substitute for it, none to be compounded like it under penalty; there were specific rules for its use. It was to be put upon sacred things, and upon kings, prophets and priests, setting them apart to their specified offices. Under the New Covenant barrenness is the penalty inflicted upon those who neglect to avail themselves of the privileges and power of this Spirit anointing.

In all history where was there such a generation of preachers as at the present time. Mentally trained, strong personalities, cultured, moral, refined gentlemen, but almost as ignorant of this Spirit anointing as were the Ephesians who had not heard that the Holy Ghost had been given. If this statement seems harsh it is spoken by one whose sun is westering and who yearns over the moral decline and spiritual desolation of our generation. If you regard it as unfounded, I ask where are the sinners that beat their breasts, and cry, "Men and brethren, what shall we do to be saved?"

"Preaching without the Holy Ghost is not a dead letter, it is deadly poison." Paul said, "The letter killeth." This is a fearful text. *Letter preaching—preaching that kills.* A number of years ago, on a bleak wintry day, a freight train pulled out of a North Dakota town. This train had one passenger coach, the occupants on this particular day were the usual train crew, a number of traveling men, a lone woman and her three small children on their way home to a claim on the prairies of that country of piercing winds and world famous blizzards. The train was heavily loaded with freight, but with much puffing of the engine and grinding of the wheels, it wound slowly toward its destination. One

by one the traveling men dropped off at the different stations, until the only passengers left were the woman and her three babies and one traveling man, a kindly, thoughtful gentleman. The storm increased as the day drew to its close. The babies fretted and cried as tired babies will do; the mother grew more restless and weary; the traveling man, a real gentleman, gave what assistance he was able, amused the children in various ways and in every way possible sought to make the very uncomfortable journey as pleasant as possible. The storm increased its howling to a blizzard, and finally, just about sunset, the railway guide showed that the next stop would be the woman's station. The train ground slowly on, pushing its way through the gathering storm but finally whistled and came to a full stop. There did not seem to be any trainmen about. The kindly gentleman helped the mother to wrap up the children, carried her baggage and helped her from the train, saying as he pointed to a little building a short way up the track, "Right there is the depot and doubtless your husband will be there to meet you." He bade her goodbye, and boarded the train just as it pulled out. The engine puffed and steamed; the train wound slowly on, finally the whistle blew and as the train slowed down a brakeman came through the coach and ejaculated, "Where is that woman and them kids?" The traveling man

replied, "I helped them off at the last stop." "What, you idiot, you mean to say that you put that woman off back at that watering tank?" There was no time to be lost and soon the train was backing to the tank. But the storm had increased and the train moved more slowly, finally reaching the tank, and then the search began. But the storm was fierce, and the darkness awful. After long searching they found under a heap of snow, the body of the mother stretched across the bodies of her babies, but all cold in death. Was not that traveling man a gentleman? Yes. Was he not kindly disposed? Yes. What was his crime, then? Simply he was acting without authority. And every minister without the Holy Ghost is guilty of a like crime. Cultured, decorous, ethical in deportment, but without the essential qualification of a minister. How shall we render our account on that day when God wakes up the dead and the books are opened?

Orthodoxy is a treasure; someone has said, "Orthodoxy is the trophies truth has won in its conflict with error." But a dead orthodoxy is a stumbling block to men and a stench in the nostrils of God. And only the abiding presence of the Holy Ghost in the heart of a minister can preserve a live orthodoxy, that at once maintains a defense of truth, makes him a safe guide of souls, and can be demonstrated in effective evangelization.

Casting the Net

Article Four

Methods Used Successfully

"Fishers of Men" in the Field, and What they Say About the Altar Call

I THINK the most successful appeals I make are the ones in which I ask the people to listen to the wooings of the Holy Spirit, as He calls them to pardon or purity. I usually vary the 'calls' with the different services, for I find persons ready to resist last night's appeal. Sometimes when every other 'try' has failed, I have asked for, and encouraged, a time of silence—all seated—then ask for that person to whom God was especially calling to come. Thus has broken the way for others, for almost invariably, someone whom pastor and workers least expected came."—MISS MILLIE LAWHEAD.

"I hardly ever pull my net just the same way. It depends upon the place, the time in the meeting, and what the spiritual tide is like. I am learning to depend more and more on the Holy Spirit to send peo-

ple to the altar, and to tell them *when* they have *what* they are seeking."—L. MILTON WILLIAMS.

"Sometimes the Lord leads me to sing a solo at the close of the sermon to clinch the truth, and melt the hearers to the yielding point. I have broken through several hard places in this way."—ARTHUR INGLER.

"I find to preach the truth faithfully, and simply put it on its merits, expecting the Holy Spirit to apply and look after results, has proved most successful with me. I sometimes vary the call; it depends on place, people, leading of the Spirit, etc., but in the main make a direct appeal, and when the Holy Spirit is on the preacher, the Word and the church, results follow. Have as little as possible of the *human* and as much as possible of the *divine*."—ISAAC F. HODGE.

"The altar call is the crucial test of every evangelistic meeting. It matters not how well a man has preached, if he cannot bring the people to an immediate decision to accept Christ, his preaching is vain so far as that service is concerned. I am free to confess that I find this one of the most difficult parts of my work. I often ask people to come to the altar as soon as I am through preaching, and then again I have the congregation stand and press home the invitation."—J. L. GLASSCOCK.

These articles are taken from a handbook for preachers, "Casting the Net," by the late Rev. C. E. Cornell, one of the most successful soul winners of our church. The book has been out of print for some years, but these messages are so vital we are printing them for the benefit of our younger ministers and those who were not privileged to read the book.

—MANAGING EDITOR.

"After many years in both evangelistic and pastoral work, where I have seen many hundreds of seekers for justification and entire sanctification, God has been pleased to bless various methods in getting people forward to an altar of prayer.

"1. I have found a *few* times, that red-hot vocal praying by *all the saints* to bless the sermon has *cleared the air*, and made it easy to call people to the altar.

"2. Quiet prayer, and ask for hands of those who request prayer, then follow with a kind, loving invitation to the altar.

"3. Then again, when deep, pungent conviction was apparent, and all methods failed to get a 'break' among those who were under conviction, I have found it wise to dismiss the people, and have an *after-meeting* for Christians and all who felt their need of salvation. This brought us nearer of one accord, and broke the 'spell' of the devil, and God gave great victory.

"4. Many times the altar call has *fallen flat* because the preacher did not hold on long enough. Change your method, and try, try again.

"5. The preacher or evangelist is usually effective in going down into the audience, and doing wise personal work. Many fish are lost because the preacher stops with his 'general altar call.'

"6. The last and best method is, when the Holy Spirit falls on the preacher and people, and sweeps over the entire audience. The people rush to the altar of their own accord."—JOHN NORBERRY.

"Our most successful method has been, that while the people are seated, we ask all who desire to be converted or sanctified to arise; when we get all on their feet, we think will stand, we ask them to come to the altar; it hardly ever fails to bring the best results. This method requires more real conviction, and a longer time for the 'break' to come."—J. M. HARRIS.

"I have never been successful in getting people to the altar; if I know myself that is one of my weak points. I do not always follow the same rule. I have had the best results by preaching right up to the point, then making the call when the thing is at white heat. I sometimes ask the saints to get right down on their knees and pray while I ask for hands for prayer. Then follow this with a reasonable appeal, and those who raised their hands will usually come to the altar."—BUD ROBINSON.

"I know of nothing in my method of altar calls that is purely original with myself; and would hesitate to cite any as a pattern. Especially as monotony and stereotypes are to be avoided. Here as elsewhere imitation is to be shunned. And as in preaching, so in inviting, *personality* tells far more than rule."—JOSEPH H. SMITH.

"I have been in the evangelistic field for more than thirty years, and I find that getting people to the altar is a much easier job than getting them 'through' when they get there. I prefer preaching about two weeks before offering the altar. Just preach and pray until the people get anxious about their souls, and then when the call is made they will come,

and usually get through. I have found out that soul-saving is a great study, and that there are many ways to bait the hook to catch the fish."—JOHN T. HATFIELD.

"When conviction has sufficiently settled down on the congregation, I ask all who desire an interest in the prayers of the Christians to raise their hands; later on I ask them to take one more step by coming forward and giving me their hand, then kneel at the altar or return to their seats. I find that more than half who come forward will kneel; then I never let them stop until they pray through into the kingdom. One point I hold before them in each service—their free moral agency, and choice that can accept or reject God; this I make them *feel*."—E. A. FERGERSON.

"From experience I have found that to 'forecast' your audience is a good plan. An experienced fisherman can usually mark those in the congregation who have been somewhat awakened; if women, they will be fearful and afraid to come to an altar of prayer if far back in the church. Hence to get these near is an advantage. A little private and personal work will get them within reach of the gospel net. I have used the 'forecasting' method with good success. Sometimes a brief testimony meeting will encourage others to seek the Lord."—T. H. AGNEW.

"I make a direct call along the line of my preaching. I ask those who will seek the Lord to get up and come directly to the altar. When there is a general response, it puts conviction on others. I often dismiss the audience, and ask those who want to be prayed for, and those *only* who will pray to remain. I vary my method to suit the occasion and the local condition."—R. H. CRAIG.

"Let both minister and audience recognize and feel that this is the most important part of all services relative to immediate success and fruitage of the meeting. Hence, all the wisdom, power, and intensity available should be focused upon this feature of the revival. It is the supreme psychic moment upon whose issues hang the decisions of the hour.

"Where people and communities have been taught to disbelieve in the altar of prayer, and the necessity of earnest and public seeking; and scorn and ridicule such methods, it is well to give reasons for the use of the altar, at different times during the meeting. The following are some reasons, which if used in an argumentative way, may serve to help the opposers to see the benefit of the altar:

"(1) It is mentioned in the Bible about four hundred times. (2) There is an altar in heaven (Rev. 8:3), and we are taught to pray, 'Thy will be done in earth, as it is done in heaven.' We are copying after the heavenly world when we kneel at the altar. (3) Coming to the altar is a confession, and there is much virtue in honest confession. (4) It exerts a powerful influence on others. If one person goes to the altar, others are almost certain to follow. This is why the enemy of souls is so bitterly opposed to it. (5) It creates sympathy and inspires activity among Christians to see the manifestation of interest on behalf of those who encompass the altar. (6) It puts

the seeker not only in a place of convenience for prayer, but where he may receive helpful and proper instruction from those who have traveled the way before him. (7) It breaks down pride, subdues the will, humbles the heart, aids decision, and helps the faith."—ANDREW JOHNSON.

"I do not follow any order in the 'calls.' But I find that people will be caught with different kinds of bait. In the last meeting I held, everybody in the house, sinners and all, would come down and shake hands with the new converts, and congratulate them; in this way a number of the unsaved broke down and kneeled at the altar and were saved.

"I find it necessary to get the church to move first. I sometimes ask all who are burdened for loved ones to come and pray. Or, those who will make a prayer list. Or, to reach older men and women, those who were converted after fifty years, forty, etc. Sometimes I ask those who were converted in Illinois, Ohio, Iowa, and always the state in which I am holding the meeting, to come and pray. I urge new converts and those who have been recently sanctified to give public testimony; this helps to persuade others, and *liven*s the meeting."—R. N. MCKAIG.

"I often invite all of the congregation who will do so to come to the altar of prayer, and then ask for those who are conscious of their need of salvation to manifest it. In this way I locate a number of seekers. I seek to adapt my call to the spiritual condition of those before me, always relying upon the Holy Spirit for aid."—H. F. REYNOLDS.

"My greatest success in getting people to the altar and to God is through the *personal effort method*. Usually I find little difficulty in filling the altar, if I can get the church to work and speak to the unsaved personally. I sometimes invite the people to the altar for 'one' prayer. Many will thus come, and some will get under conviction and remain."—JOSEPH N. SPEAKES.

"I always avoid being too general in my altar calls, but insist upon *definite* seeking. I vary my call as time, occasion and leading of the Spirit may suggest. Sometimes I come to the altar with a red-hot exhortation; have the entire congregation stand, sing a familiar hymn, and then make my 'pull' for those who desire to be converted, reclaimed or sanctified wholly. I have gotten good results in this way."—WILL H. HUFF.

"I vary the call with the interest of the meeting. When the tide is on it is easier to get persons to an altar of prayer. I make my calls *explicit*; I work in the audience myself and bring many to the altar. I preach, and expect results, and God gives them."—C. W. RUTH.

"The 'net' should be knitted with a warp of truth and a woof of love, having meshes small enough to catch those of budding accountability, as well as those of flowering, fruiting, and well-matured conscience. It should be *gently* and *intelligently* lowered around them, and then *draw* them toward the mercy-seat. 'Knowing therefore the terror of the Lord, we *persuade* men.' And I, if I be lifted up from the earth, will *draw* all men unto me.'

"First, last, and all the time, the worker needs to have the 'leading of the Spirit.' This insures *variety* to suit the occasion. He will not find the 'right side of the ship' simply by rote; he must have the Master's directions.

"The 'call' is where the real substance, or import of the message is woven into a net that impels souls to move according to their convictions, toward the focusing point of the conflict—the altar. It is the connecting link between the sermon and actual victory; and if this is weak, the results will be thus limited. It may be weakened by *letting down* of faith and effort—when faith should soar in steady flight and effort be the strongest. Often it is weakened by a lack of wisdom: Trying to compel action by brusque declarations; or, inviting in such a blunt, cold manner that it seems more of a rebuke than a loving solicitation.

"Surely this is a time to be wise, not weak; to plead, not pound; to draw, not drive; to solicit, not scold; to lead, not lambast; to be patient, not petulant; to be keen, yet kind; to be true, yet tender; to be strong, yet sweet; to be cool-headed, yet *warm*-hearted; letting your own light shine out to the souls in darkness; exhibiting a *sample* of what God can do, and will do for the 'whosoever will.'

"Adherence to principles, rather than methods, I believe to be wise."—J. A. HARRIS.

The Last Half Hour

The very fact that prayer is so important a factor in our spiritual conflict makes it certain that the great adversary will try to hinder and defeat this weapon of attack. Therefore we need all perseverance as well as all sincerity and devoutness. It is not enough to find access to God in prayer and be conscious of the answering witness of the Holy Ghost. We must often follow this up with continued intercession. Frequently it is only through the spiritual force of persistent prayer that the answer comes. To stop halfway is very much like winning a battle and then failing to pursue the foe until the rout is complete.

When Elisha on his dying bed was giving to the king a great object lesson on prayer, he first taught him to pull the bowstring and shoot the arrow with the impetus of his powerful arm. But that was only the beginning of the victory. He must next take the arrows and smite upon the ground; and when he failed to follow this up to a finish, but smote only thrice and stayed, the prophet was grieved and angry because he himself had cut short the complete blessing which God had already intended to give him. Beloved, let us not leave out the last half hour, but pray "with all perseverance."—A. B. SIMPSON.

To live for today is in the noblest sense to live for eternity. To be my very best this very hour, to do the very best for those about me, and to spend this moment in a spirit of absolute consecration to God's glory, this is the duty that confronts me.—DAVID J. BURRELL.

“Why Did They Not Ask Me Before to Be a Christian?”

A. S. London

AN ELDERLY gentleman stood up in one of our conventions, after an address on personal evangelism, and said, “I lived in a city thirteen years, when a Sunday school teacher asked me to go to church with him. I was converted in that meeting on the third night of my attendance. My family was broken up, and I have not seen my son for seven years. Why did they not ask me before to be a Christian?” I could not answer his question. I cannot answer it now.

When a Japanese fleet met a Russian ship, Togo hung out the words: “The fate of the empire depends upon this engagement. Every man will be expected to do his duty.” It spurred the last man to do his best. The Bible says, “Ye are my witnesses.” But we have failed to testify to that which we know. And what a mess we are in as a nation!

That great editorial by our wonderful young editor, Dr. D. Shelby Corlett, where he quotes *The Brooklyn Eagle* relative to conditions in that city, is enough to make our blood run cold. Churches are fighting to keep their doors open in what was once known and advertised as “The City of Churches.” Paganism is rampant, and Protestantism is struggling for its very existence. Why?

It is reported today that Congress is being asked for more funds to place three million more men on WPA jobs, while Dr. L. A. Reed, who writes the wonderful comments in our church organ, states that forty-five millions of dollars was spent for liquor by those who are on relief rolls. These are critical days. The interests of our Master's kingdom have been committed to our hands. Now is the telling time in the tug of war. After the baptism of the Holy Ghost it is recorded that the disciples preached from “house to house.”

Henry Ward Beecher said, “The longer I live the more confidence I have in the sermons preached where one man is the congregation and one man is the minister.” A great divine said that he had now come to the place where he should have started in the beginning, namely, one Christian working with one soul to save that individual.

Dwight L. Moody, who won more than a million people to Christ, said just a little while prior to his death, that after all, the most effective and fruitful work of grace can only be secured by the consecration of the great masses of our membership to reach the people one by one. A leading divine in a sister denomination said that if all the pastors of his denomination would reach just one soul a month, 460,000 would be won in a year. And if all the pastors of evangelical churches of the United States would win just one person to Christ every month, in one year, one million, six hundred and twenty thousand would become Christians.

One man in twenty years, with the added force of his converts, winning just one individual to Christ every twelve months, could save more than one-half million individuals. And it is figured out by

statisticians that with three thousand people winning one to Christ each year, with the converts doing the same thing, the world could be won to Christ in twenty years. After all, God's Spirit never works independently of an individual. Christ always sends an individual to do a special task. It is said that every person won to Christ has been touched by some other person.

Bishop McDowell in one of his addresses before a ministerial meeting in Chicago, said that it is a common thing to hear people praying that God would give them a hundred souls in a meeting. He goes on to state that if any person is to win a hundred souls, they will be found on the same street where you live, or their names are in the city directory. They are the husbands of women who already belong to your church, or children of parents who are already on our rolls.

A preacher caught this vision of personal evangelism and was lifted out of his discouraged condition. He went out and before the close of the year he had won seventy-eight people to Christ through individual effort. Another preacher caught the vision of personal soul-winning, and in one week won fourteen people to Christ. A great soul-winner was asked how he did his work. He replied, “I stay in my study in the morning, then eat my lunch, and at one-thirty I begin my visiting. I visit until six in the evening.” In one year this man won 364 people to Christ and the church.

Dr. Henry Clay Trumbull, the great Sunday school specialist, said that he early resolved in his ministry to not meet a man more than three times until he talked with him earnestly about religion.

A man worked hard to win a friend to Christ. He finally won him to the place where he attended his services, and one night he was wonderfully converted. When he came through the influence of the friend who had taken so much interest in him, twenty-one others came with him.

This matter of winning others should become a serious business. Dr. A. C. Dixon says that the Greek of Acts 8:29, in referring to the command given to Philip, should be translated, “Go, glue thyself to the chariot.” This infers that we are to stay with the individual until we win him—glue ourselves to him. One never knows the influences that will be set in motion when an individual is won to Christ. Andrew brought Simon to Jesus. Peter preached on the day of Pentecost and opened three thousand pairs of eyes to Christ. What an influence was started that day when Andrew won that quick-spoken, wicked, uncouth, brother to Jesus! Peter discovered the lad with the five loaves and a few small fishes when the multitude was fed.

We may get only one, while this one's work may spread over a whole nation. Robert Moffat, a small lad was won to Christ. He influenced a whole continent for Christ. What will you do about personal evangelism?

Improving Our Preaching*

Stephen C. Johnson

PREACHING is a serious business. There is a threefold responsibility associated with it. First, to God; second, to the souls in our charge, and third, to our own immortal soul. Someone has said, "The largest room in the world is that of improvement." From observation study and a limited experience, I believe our preaching may be improved by: Preparation, Visitation, Association, Reconstruction, Illumination, and Continuation.

PREPARATION

We may improve our preaching by thorough preparation. We concede that this group of preachers have met the divine requirement necessary to entering upon the Christian ministry; namely, a genuine experience of justification from all sin, and the sanctification of the Spirit. But to preach, we must study; not as one brother said, "Study to show *thyself*"—our people see too much of self in the most of us. We are to study first "to show ourselves approved unto God" and second, "a workman that needeth not to be ashamed, rightly dividing the word of truth."

Think, think logically or orderly and prepare your messages the same way. This is beneficial not only in your delivery, but it enables your hearers to follow you more closely. Hence your effectiveness is greatly increased. There are four words which to me present a simple little plan in sermon preparation; they are—Explanation, Illustration, Application, and Exhortation. Try it.

Next, we should give great care to the choice of our words or diction. In the study, as in the pulpit, thoughts clamor for expression, but unless we have suitable words with which to clothe them we may become offensive and appear rude. We are to adorn our sermons in the best of words.

Attention should be given to mannerisms in the pulpit. We use the word mannerisms instead of gestures, for it has to do with an excessive use of a style or manner; such as running to and fro, stamping the feet, waving the arms, pounding the desk, or any other form of bodily exercise. Understand, we said to excess. Gesture is a bodily motion or posture intended to express or emphasize something. Let us learn to conduct ourselves in such a manner that our very being intensifies and enforces the truth presented.

VISITATION

Pastoral visitation contributes to improved preaching. We contact the people's difficulties, problems and sorrows, as well as the people themselves. Our hearts and minds will be brought to their level. Our thinking will be in the terms of men. We will speak with the tongues of men and not of angels. Preaching flavored with heart interest and genuine sympathy brings order out of chaos, gives strength in times of weariness and faith replaces doubt.

* Paper read at Indianapolis District Preachers' Convention, April, 1938, by pastor of church at Spencer, Ind.

RECONSTRUCTION

Our preaching may be improved by reconstruction. By reconstruction we mean to build better. Do not think because you had a wonderful time preaching that sermon that it is perfect, and there is nothing to be added or eliminated. Fifteen or twenty "amens" removed may make it more effective. The silly little story may have been out of place. Replace the superfluous with something of the Word of God, something tangible, vital and important, and do it every time you preach the sermon. Wesley's sermons were best when he preached them the fortieth time. The good carpenter sharpens his tools often. The good barber whets his razor before and after shaving.

The story is told of a farmer coming to town one day and deciding to get a shave. Looking about he saw a shop advertising wet shaves at twenty cents, and dry shaves at ten. The good man from the farm desiring to economize informed the barber he would have a dry shave. After some time had elapsed a mule was heard braying down the street. The barber asked, "What was that noise?" The country gentleman replied, "It must be some other poor fool getting a dry shave." Brethren, let us moisten our message with tears.

To continue the thought. The architect does not leave the fundamentals of property building, such as a good foundation, side walls and roof, but he does endeavor to design a better foundation, a more secure and enduring wall and roof. He seeks to remove from the interior and the exterior of the building those things which would appear offensive and detract from the building. At the same time he adds arches, curves, ornaments, and light, which make it resplendent in grace and beauty. Let us build better sermons.

ASSOCIATION

Association will improve our preaching. We are much like the people with whom we associate. The Nazarene preacher who wilfully absents himself from our district and group gatherings is doing his people an injustice and himself as well. We might add also that his chance for advancement is far removed.

Associate with great preachers. Sit at their feet as a student. Watch them as they lay their foundation and build the superstructure. Watch them as they reach their sublime climax. Catch their pithy phrases. Watch their diction and their articulation. Watch them as they go into the treasure house bringing forth things, new and old. Watch them as they dip into the fountain of wisdom and truth; perchance they will slake a tantalizing thirst within you. Watch them, not to mimic, but to learn; not to be great, but to be a better preacher.

Some time ago a young man came to me announcing his intentions of identifying himself with an independent holiness work. He had gifts, talents and a wonderful spirit, and would have made good in the ministry of our church. I pleaded with him for two

hours, showing him he was hindering his future. I have some good friends in such movements, and some are good preachers, but personally, I have yet to find a deep, outstanding preacher among them.

Association with strong preachers is as sure to increase your ability and effectiveness as is an apprenticeship of a junior craftsman under a master mechanic to improve his mechanical skill.

Read books and writings of great preachers, past and present. Read books of a devotional nature, keep your heart warm. Read, study, and memorize your Bible. Your people want the lamp to their feet and the light to their path. Be a Bible preacher.

Associate your ministerial life with Calvary. Lessons of love, tenderness, forgiveness and sacrifice will be learned. Thunderings of Sinai may produce fear, awe and respect, but it may produce harshness of speech, and imbue one with the spirit of an exacting Pharisee. Love people, and let them know you love them. Good reception is as necessary to good preaching as it is to radio. Static usually accompanies thunderstorms.

Associate with God. "He who would speak for God to men, must be much with God."

ILLUMINATION

Spiritual illumination is quite essential to better preaching. Our minds need to be enlightened as well as enlivened. We should glow with a fire kindled within. Samuel Chadwick writes, "Fire is the chosen symbol of heaven for moral passion. It is emotion aflame. Spirit-filled souls are ablaze for God." We should love with a love that glows. We should serve with a devotion that consumes.

It is quite obvious that the place of ineffectiveness is at the point of self-confidence. Native ability, education, culture and refinement are wonderful assets, but he who would preach with passion and fire must be Spirit-filled. We quote Mr. Chadwick again, "The church at Ephesus had the advantage of a distinguished and brilliant preacher. He was a man of great scholarship, who had won distinction at a great university. No preacher can have too much learning. The Bible states Apollos was a 'learned man' and that 'he was mighty in the scriptures.' It seems hardly credible that such a minister should lack the very things essential for the work of the Christian ministry. He had neither gospel nor power. Peter the fisherman was worth a thousand of him. Eloquent, learned, scriptural, impassioned, fully trained, well instructed, a courageous learner and an effective teacher. Skilled in definition, powerful in debate, yet he had no power. The colleges had given him of their best, but they left him ignorant of the things vital and destitute of the Holy Ghost." If you would improve your preaching you will do it "with the Holy Ghost sent down from heaven."

CONTINUATION

Be at it continually if you would improve your preaching. You have begun, keep it up. Be a preaching preacher. Imitate the disciples of Christ, who "went everywhere preaching the word." Preach to one, preach to ten thousand; preach in churches, in

lanes and byways, streets and highways. Preach to Protestants, Catholics and the Jews; to every race and color. For, "We are debtors to every man to give him the gospel in the same measure as we have received it."

A young surgeon told the writer while he was taking his training that he stood for six months across the operating table from the master surgeon before he was allowed to use the knife. Then they exchanged positions for six months. Continual practice brought him success.

Preach by word and example, "Keep thyself pure."

In conclusion, allow me to use the words of St. Paul to Timothy, "Meditate on these things and give thyself wholly to them, that thy profiting may appear to all. Take heed to thyself and to the doctrine; Continue in them; for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. 4:15, 16).

What Wesley Said About Money

These digested excerpts from his sermons show that he was far in advance of his time

WHEN God put me into the world, it was not as proprietor, but as steward. He trusted me for a time with all sorts of goods, but the title to them still rests in Him.

I myself am not my own, but His, and so also is all that comes into my life. My soul and my body are not mine, but God's.

I am debtor to God for all I have. But there is this difference.

A debtor, while required to pay his debt, may not do what he pleases with what has been entrusted to him. Always it is his master's, not his own. He must handle it as his master may order him.

Not being the owner, but being only for a moment, so to speak, the representative of another, he has these possessions on condition that he shall use them under orders.

This is my position, as a Christian. I have no liberty to use that with which God has trusted me, except under His lordship. I am not in any sense a proprietor. None of these things is my own.

If I really wish to be a loyal and intelligent Christian steward, there are certain things I must do.

From the things which for the time being God has put into my hands, but which He has the right to take back whenever He chooses, I must first provide the necessities of life for myself and my family. Necessaries, only; not useless frivolities and extravagances.

If there is anything left over, I must use it for the good of those who are near to me in Christian fellowship. If there is yet a surplus, I must use that in every possible way for the good of humanity.

By this means I give to God His all. I obey His law, not only in what is usually called giving, but also in what I spend on essential provision for my own life and that of those dependent on me.

When uncertainty arises about any particular outlay, I can quickly settle the doubt by asking myself

whether in the proposed use of money I should be acting as owner, or only as steward. Is it in harmony with God's Word? Can I do it in the spirit of sacrifice? Has it any relation to the life record I must face hereafter?

Perhaps some hesitation may yet remain. Then I must see if I can pray about the matter. Can I say to my Lord that I propose to spend this sum in full harmony with His purpose in entrusting it to me? Can I ask Him to bless my spending?

If I am sincere in all this, and have no sense of condemnation, then I may freely use the money, sure that I shall never need to blush for having done so.

It is not sufficient, I must remember, to limit myself, as though I were a Jew of old, instead of a disciple of Christ. I may not set apart one proportion of what I have, neither a tenth nor even a half, I must offer to God all that is His, whether the amount be great or small.

How can I do this? Only by using all in such ways and for such purposes as shall best serve my own highest interests, those of my family, the church and the world.

For there will come a time when my stewardship must cease, and when I must make a report of the way I have used it.

That report will need to be in harmony with the law of God, not only as to the law's special demands, but also as to its general tendency and purpose.

Otherwise I cannot be truly a trustee of God's wealth. I must have not only the sanction of His Word, but of my own conscience.

Why, then, should I hesitate to follow all this which I know? Why should I conform to non-Christian notions of property, ownership and self-indulgence?

My whole duty and joy have nothing to do with the customs of business as such. I am in no way bound by the pagan traditions that other men follow. I must imitate any such man only as he is himself an imitator of Christ.

It is Christ's word and law and life I must emulate; His will is to be my will. I must live up to the honor of my profession as His servant.

I dare not use His money for the whims of the day, for notions of elegance or in gratifying unreasonable longings for self-indulgence.

My great business is to use my Lord's property in doing good. Not a little good, either, but all I can possibly get done, of every sort and at every time, to all sorts and conditions of men.

This is a large part of Christian wisdom and personal integrity. It comes near to fulfilling all the law and the prophets.

It is not for me a prudential action. It is my inescapable and joyful calling of God in Christ Jesus!—*The Christian Advocate.*

Prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but earnestness of soul.—H. MOORE.

Open Letters to a Young Minister's Wife

By a Minister's Wife

NUMBER SEVEN

DEAR ANN:

It seemed so good to see you again last month at campmeeting. But as usual our opportunities for serious conversation were limited. You did say something, however, that gave me the impression that you had been finding certain members of your church rather difficult to deal with and a trifle hard to put up with. So I decided then and there that my next letter to you would be about the attitude of a minister's wife toward people.

We, as ministers' wives, come in contact with every stratum of society and with all varieties of human beings. We must continually associate with people, deal with people and work with people, and sometimes in spite of people. Our sweetest experiences as well as our bitterest experiences in life will come from the same source, our contacts and relationships with people. That is just where the trouble is, too, we are so apt to be more concerned about the effect people have upon us than we are about the effect we have upon them. We are so busy making up our minds whether the other person's personality pleases us that we forget to wonder whether our personality appeals to him. Yes, I know we hear a great deal about not caring what people think and it is true that when principle is at stake and right is involved we must be true to our convictions regardless of the opinions of people.

But as I have said before there is a sense, Ann, in which we should care a great deal about what other people think. For if we want to help people we must first win their confidence. If they do not like us we will have a hard time trying to do them any good. The children of this world do seem to be wiser than the children of light. Any salesman representing an earthly company will maintain the utmost poise and courtesy in order to sell his wares to some unwilling and unresponsive prospect but Christian workers seem to find it hard to remember that they should be willing to be "all things to all men" in order to "sell" the religion of Jesus Christ to lost humanity. I think this is what Paul meant when he said, "Even as I please all men in all things not seeking mine own profit but the profit of many that they may be saved" (1 Cor. 10:33). If we could always remember that every soul we meet is a prospect for the kingdom of God and that our personalities, our words and our actions are either going to repel or attract that soul and make it harder or easier for God to reach him, it would probably help us to be more concerned about how we affect people than we are over how they affect us.

For example, if the members of my Sunday school class are inattentive and talk to each other instead of listening to me, my reaction should not be one of

annoyance because they are not listening but should be one of concern because I am failing to capture their interest. There are many other practical ways in which to apply this principle and I believe every minister and minister's wife should strive to maintain this objective attitude toward people. There is a proper consideration of the effect of other people upon us and I may say something about that too before I finish but right now I am more concerned about the other side of the question.

Now I do not know any way to make people feel that we are interested in them and concerned about them unless we really have an interest in them and a heart-felt concern for them. It is easy enough to feel this way about some people but there are others whose personalities not only do not appeal to us but even repel us. Nothing but divine love in our hearts and the firm belief that Jesus saw something worth dying for in every human being will help us to ignore our natural antipathies and cause us to strive to please the unlovely and the unlovable for their good to edification (See Romans 15:2). I often find, to my surprise, that uninteresting looking people are not always so mediocre as they look when I take pains to cultivate their acquaintance. And I have seen the grace of God transform some unlikely looking people into positively attractive personalities. Then, too, sometimes the very people that I am inclined to believe are unapproachable, yield more readily to the appeal of the gospel than some who seem less aloof. The truth is, Ann, that I am learning not to judge people at face value and to take nothing for granted. We are commanded to sow beside all waters. It is ours to plant and water and God will surely give the increase. We may wish we could win more wise, more noble, more mighty men to our ranks but it seems that God has chosen the foolish, the base and the weak to demonstrate the possibilities of grace. So we cannot afford to be indifferent to any human soul that comes within the range of our power to influence him for God, or to give him a helping hand over life's hard places. If we are to be good ministers' wives we will have to have hearts full of sympathy, compassion and concern for every man and woman, boy and girl. If we do not actually feel for people we cannot help them much for our feeling or lack of feeling is more readily sensed by others than we think.

Then too, Ann, as you are fast finding out, we must cultivate much patience and forbearance toward our fellowmen. And I really think it is much harder to exercise patience toward professed followers of Christ than it is toward avowed sinners. I recently heard about a book that an aged minister is supposed to have written after serving the same congregation for many years. It is entitled, "The Cussedness of the Saints." Well I would not like to use just that terminology myself in describing the actions and reactions of some professing Christians but I have seen and experienced some things among them that might answer to that description. I have found, however, that while a lot of inconsistencies in people's lives are due to carnality, many seemingly

inexcusable defects in character are due to lack of early training and to ignorance of ethical principles.

I am trying to learn to reserve judgment until all the evidence is in. I am afraid that most of us are too prone to jump at conclusions about people on very meager evidence but even when we think we positively know a person's background, training and character there is always the unknown element of heredity that only God knows. We dare not expect too much of even the sanctified. For only their hearts are made perfect. They will do many things that try our patience because they err in judgment. I have known people whose purity of motive I could not doubt but who could not be given any place of leadership because they were so utterly lacking in tact and other essential qualities. We have sometimes had to go around and try to repair actual damage that these good but tactless people have done. It is just a case of "what cannot be cured must be endured."

Now Ann, I am going to be real frank and tell you that there is one kind of person that I am afraid you are going to find it hard to be patient with and that is the "leaner." You have always been so self-reliant and so efficient and capable that I know it will be hard for you to understand these weak-kneed, feeble-minded people who are always in need of support and comfort. But it seems that there are people whose characters are so unstable and whose purposes are so wavering that they must continually have human aid as well as divine grace if they ever make the grade. Akin to these are the sensitive souls who must be constantly reassured of your interest and concern in their welfare. These people are to be pitied more than blamed. They are usually suffering from an inferiority complex. I believe that the term feeble-minded in 1 Thessalonians 5:14 refers not to a state of mental deficiency but to a discouraged, faint-hearted condition. And you know that there are times when the strongest souls are pressed and tried until their hearts grow faint within them. In fact we are exhorted to, "consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." So after all, perhaps none of us are immune to moments of weakness and it will behoove us to consider ourselves lest we also be tempted. I have seen people who had a great deal to say about how other folks ought to deport themselves under trial make a rather poor showing themselves under like circumstances.

I have not mentioned so far the class of people who are best described as having been born in the "objective case." Whoever their pastor is, they are opposed to him, whatever the church board proposes to do they are opposed to it; in fact nothing is ever right unless they initiate it. Sometimes they get very exercised because "everything is going to the dogs" and talk loud and long about how God has shown them that this or that is not being done right. There is only one thing to do with such people, Ann, and that is to turn them over to the Lord and let Him deal with them. Just pray for grace to be long-suffering and kind toward them and in due time though you may think it is long overdue, you will

see the Lord very efficiently put the quietus on their activity. It is right here where it is really necessary for us to watch our own reactions and not allow ourselves to be affected by the wrongdoing of others. I once heard a preacher say that we should avoid a provoked spirit which he defined as being a wrong spirit toward a wrong thing. The only reference to this in the Bible is in Psalm 106:33, where we are told that the children of Israel provoked Moses' spirit so that he spake unadvisedly with his lips. Of course a minister's wife is not necessarily involved in dealing directly with people of this sort but if they are opposing the leadership of her husband she is apt to feel it more keenly than if the opposition were directed at her. So be careful, Ann, about letting yourself get too exercised over the wrong attitudes of other people. It is very easy to go too far. So here is another place where we must try to apply the principle of thinking how we affect others and not how they affect us and literally overcome evil with good.

I think that you understand by this time that I have been exhorting you to love everybody in general. But now I will have to say that one of the trials of a minister's wife is that she must love everybody in general and seem to prefer nobody in particular. In other words she must be without respect of persons. It is impossible not to find some people more congenial than others and I must be candid and admit, Ann, that you are bound to find one or more kindred spirits among any group of people you may have contact with. Yet you will find it expedient to suppress to a great extent your normal desire for intimate, congenial companionship among the women of your church. A congregation watches very closely for signs of partiality on the part of their pastor and his wife and they must avoid any obvious preference for the society of any particular people.

There is one woman in our church whose company I enjoy and whose fellowship I sincerely appreciate and the feeling is mutual between us. It would be very easy for us to indulge in an intimate friendship and if I were not the pastor's wife we could do so but we both realize the effect it would have on other women in the church. So we are like "ships that pass in the night" in public although we do once in a while have an opportunity for a heart to heart talk when we are unobserved. We have a good laugh once in a while because we so seldom even get a chance to speak to each other at church. Probably no one but she and I know how we feel toward each other.

There will be people, too, who will try to monopolize your attention, and in your desire to be helpful you may let them absorb more of your time and strength than they are entitled to. These people will want to sit next to you at church; they will tell you all about their lives. They will probably be individuals who have no Christian experience but have worn out every Christian worker whose attention they could get trying to "pray them through." I have dealt with a number of such cases and have almost invariably discovered that they are not willing to "pay the price," but are consciously or un-

consciously trying to get God to make a bargain with them and take them on their own terms. You will observe, too, that they want just certain people to pray with them, usually you. You will find, Ann, that you are only wasting your time on such people and the only thing to do is to let them understand that they are not fooling God or you or themselves. If they finally get ready to really submit to God they will evidence it by being willing to let anybody pray with them and for them.

But in all these varying experiences with all types of humanity we as minister's wives must keep a magnanimous spirit and a passionate concern for souls avoiding any tendency toward cynicism with regard to the weakness of humanity or callousness to human need.

I will not try to include in this letter instances of how preachers and their wives are sometimes called upon to "rush in where angels fear to tread" in order to help people out of their troubles, but I will try to do so in my next letter.

Yours for souls,

HOPE VINCENT.

LED BY THE NAIL-SCARRED HAND

"Search me, O God . . . and lead me" (Psa. 139: 23, 24).

"Search me, O God, and know my heart, and help me know as Thou dost know. Try me." Dig under that word "try." It is a fire word, and nothing tests and tries like fire and no fire tests and tries like the fire of the Holy Spirit's own presence. "And know my thoughts"—my meditations, my dominant purposes, undermost, innermost—help me know what Thou dost know about me, and lead me. I am "going it blind"; I will shut my eyes. I cannot see, but I will put out my hand and I know Thy hands have touched mine by the nail scars. I will go in the dark as long as Thou art leading. Lead me out into the way everlasting.—S. D. GORDON, in *King's Business*, SELECTED BY B. H. POCOCK.

But we're not going to get far with old and outworn tools. We cannot hire an evangelist, stick up a sign, "Revival Meeting Now Going On," and expect the crowds to come. They have too many reasons for going somewhere else; and the idea of going to the revival meeting does not even occur to them.

We have to begin far back of that, at the place where personal work has always begun: the place of personal contacts. No sinner is likely to believe that because we have just put up a sign, we church members have suddenly become anxious about him.

It is time that we tried to look at our home field as the missionary looks at his field across the sea. He and his little band of converted folks really believe that this is the place where a big piece of work for God is to be done—and that they are the people to do it!—From *Christian Advocate*, January 14, 1937.

GENERAL CHURCH PROGRAM

Stewardship

C. WARREN JONES

A Stewardship Challenge

HENRY B. WALLIN

ARTICLE TWO

A SYSTEM of church finance so universally recognized must not be ignored by the Church of Jesus Christ, at a time when the doors of the world swing wide and the cry of the hungry-hearted is like the sobbing of little children for bread.

If the kingdom of God in those far-off days of Jewish provincialism needed the tithe to support her altars, it carries without argument that nothing less than this can be adequate for the modern church which is embarrassed in nothing so much as her inability to answer the piteous and ever-increasing calls for help. In every land new doors are opening and hundreds of young people trained in our colleges are ready to give their lives in sacrifice; but the church is impoverished for lack of funds and cannot send them.

The paying of God's tithe carries a double function. It blesses the giver and the receiver. Neglect to honor God with one's substance brings God's displeasure. The last note of alarm before the silence of four centuries was sounded by Malachi, "Ye are cursed with a curse, for ye have robbed me in tithes and offerings, even this whole nation." Then he offers the remedy, "Bring ye all the tithes into the storehouse . . . and prove me, . . . if I will not open you the windows of heaven and pour you out a blessing. . . . I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground."

Observance of God's tithe will distribute the financial obligations of the church on a basis of equity as can no other system. It will place responsibility where it belongs and equalize the burdens. It will also prevent many questionable devices for raising money over which many good people have stumbled. It will properly house the minister's family, build commodious churches, give adequate support to pastors, maintain our Bible schools, fill the coffers of home and foreign missions and convince a skeptical world that the Church of God is the greatest institution among men.

"There is that scattereth and yet increaseth and there is that withholdeth more than is meet, but it tendeth to poverty." When will the church believe this? God is patiently waiting for that day to dawn. Then will the desert begin to blossom as the rose

and the nations of the earth will study war no more. Swords shall be beaten into plowshares and spears into pruning hooks, the lion and the lamb shall lie down together and the child shall play upon the hole of the serpent for the nations of this world have become the kingdom of our God. Horace Bushnell says, "There is need of one more revival and only one, namely, the tithe." In the language of Dr. Doty, "For the church to falter now and write defeat upon her banner; for her to palliate her tardy indifference will be a tragedy infinitely worse than that which befell Napoleon at Waterloo or Lee at Appomattox—a tragedy which explains the breaking heart of the Son of God upon the cross."

Arise, O Church of the living God, and lift the shame and dishonor that hang like a midnight pall over our beloved Zion by bringing all the tithes and offerings to her altars and God will verify His promise and vindicate His Word, bringing to us a revival of magnitude and blessing hitherto unknown.

Shall we accept the challenge?

N. Y. P. S.

S. T. Ludwig

Your N. Y. P. S. and Evangelism

IS your Young People's Society evangelistic? What are your young people doing to win souls? These are pertinent questions that challenge every pastor. Your General Council is also concerned with this vital issue. We are anxious that we shall not lose the world-wide vision of our task as an organization. To help maintain our evangelistic fervor we are urging two things among our young people's organization.

First, that every district sponsor a series of conventions which shall have for its specific purpose "the deepening of our devotional life." We need a greater realization of what Christ can and will do for us if we will let Him. Then we need to know how to make Christ more real to men through our life and testimony.

Second, we are asking the districts through their local societies to carry on a great personal workers' campaign in the community served by the church. To this end the General Council is sponsoring the "Personal Solicitation Campaign," and we are urging our people everywhere to plan for a great advancement along the line of contacting new young people for the society. Unless otherwise designated by your district leadership, we are setting aside the month of October this year and next year for a continuation of the plan inaugurated last October. We

believe much good has been accomplished and more enthusiasm will be projected this fall. Information and materials for the campaign may be secured free upon request to the office of the General N.Y.P.S. Secretary at Headquarters.

In order to make the plan more effective we are reprinting a series of six Bible lessons on "Personal Work." These were prepared some years ago by Dr. D. Shelby Corlett, then General N.Y.P.S. Secretary, and were very popular as elective materials for N. Y. P. S. study groups. They may be used very successfully as part of the program for your N.Y.P.S. prayer group. One to five packets will be furnished free to each pastor or N.Y.P.S. president, depending upon the size of your society, if you care to use them in connection with the Personal Solicitation Campaign.

Your co-operation in this evangelistic effort among our young people will be greatly appreciated.

CHURCH PUBLICITY
U. E. Harding

Newspapers—Continued

SOME dailies publish a church page on Monday giving extracts from the Sunday morning or Sunday evening sermons from the city pulpit. If your city has such a service you might find a young man or woman experienced in shorthand writing who could take notes of only the high points of the message. If you do the reporting yourself you could have these written out on Saturday and given to the paper. If you use someone from your church, take him down to the newspaper office, and they will give him some points on how to write up news.

If your city papers do not carry a church page on Monday, go to the newsstand that carries papers from your home city. Look through some old papers, and find a paper that has a Monday church page and show it to your editor. Morning papers will give you greater consideration as Sunday is a poor day for them to gather news and they are looking for it. Get the Ministerial Association with you.

I have got this page started in two city papers. The *Indianapolis Star* has been carrying a Monday morning church page for years. I suppose they do yet. When I went West I bought a *Star* from the newsstand "papers from your home city," took it to the local paper and soon they started the same, and that paper is still carrying the page and that has been years ago. Then I moved to another pastorate and I took a Monday paper from the last place mentioned and this paper tried it too, with good results; and is still carrying it. Remember your newspaper men are human like yourself and like ideas and sometimes will accept one.

You must never feel the paper owes you or your church anything, or that they are making anything off of your display ad. Papers cannot even operate on subscriptions. It must make it on advertising, and the church page and society page are printed at

a loss to them; except for the interest it finds among readers and the good will it creates.

DISPLAY ADS

Sometimes it is a good thing to carry display ads, which is spending money with the papers, especially

Ramblings of the Roving Correspondent

Had I as pastor of a church, large or small, rural or town or city, the choice of a limited number of wishes which would be granted me, among the first would be an efficient chief usher. Oh, what infractions of courtesy and consideration and sometimes decency are committed by men who have been appointed or elected to this important position.

There may be arguments for and against young men, older men, men without other responsibilities—to me that matters little, but some men are out of place as ushers. We make a mistake in thinking that if a poorly qualified man does little good in that position, he can do little harm. My impression of a church and of the pastor has frequently been formed (unjustly so, I'll admit) by a blundering, stupid usher.

What are the desirable qualities in a good usher? Well, that's the very angle that has kept me, for six months, from attempting this article. To get started, let's mention his appearance. He should by all means be well groomed and above all things not overdressed. That item alone would disqualify thousands of poor fellows. No man with baggy trousers, dusty shoes, wrinkled necktie, soiled collar or cuffs and disheveled hair should be an usher.

And no usher should be allowed to chew gum while serving in his appointed capacity. Yes, indeed, I have seen them vigorously champing on their cud while blandly leading nicely dressed, cultured appearing people to their pews.

A good usher naturally should be a good mixer; a man who knows how to meet people, one who has a pleasing personality. He should be quick of perception, ready to notice a stranger who might be a visiting minister and brought to the attention of the pastor.

The oily, gushing, "oozing personality" type is fully as objectionable as the bashful, retiring, negative person. I like to picture the efficient usher as the man who would make a successful, pleasing salesman.

He should not seat visitors too near the front without obtaining their permission to do so. He should have his field surveyed at all times for available space in which to seat late-comers. It embarrasses visitors to be led down an aisle with the usher looking frantically about for a vacant place in which to seat them.

in smaller cities and smaller dailies, this would have little weight in a great metropolitan daily. However, see that your display ads are always on the church page for there is where your ad would be looked for and seen by people whom you are trying to reach. Ask the person at the advertising desk to assist you in arranging your display ad. He is always at your service, with helpful suggestions on the arrangements of the ad. A church can well afford to consider in her local budget an item for church publicity; if well spent it brings more people and this means more money into the church and it pays. If some of your people see it pays they will contribute to the fund. I used to have a man in my church that watched for results and he has handed me as much as fifty dollars at one time and said, "Spend this in advertising." We have the greatest cause and greatest message in the world. We have what millions need. Why not advertise?

Does the Ministerial Life Begin at Forty?

I. C. Mathis

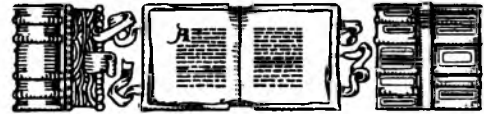
WE, THE people, can send men under forty to the United States Senate—but we seldom do." This sentence was the leader in an advertisement in a recent issue of a popular magazine. It got my attention and started me to thinking. Upon further pursuance of the advertisement which was advocating a certain product that was supposed to promote good health, I read that "the 75th Congress, now in session, has only four Senators under forty—the average age is 58." Almost half the senators in the present Congress started their first term after they were fifty years old. And many of the most dynamic personalities in the Senate belong to its oldest members. When the Senate is in session, they are the leaders whose names make front-page news.

In view of these facts I am wondering if the church does not make a mistake when it permits doors of opportunity to be closed to men of mature age and experience. Psychologists say that you keep your mental power into old age. Add to this what life has taught you—your knowledge of people—your ability to judge values—and you grow bigger mentally as the years pass. You should do more important work after forty than before.

Of course I realize that there is another side to this question. Some men who ought to be filling places of responsibility and opportunity have closed these doors upon themselves. Their mental and spiritual nature has not kept pace with the passing years. They are living in a day that is past and gone, therefore they have no contact with today. Their mental machinery is still in the "horse and buggy" days. Their sermons and illustrations were made for a day that is gone. There is no appeal or attraction for this generation, therefore such a minister is not called by the churches. They are good men, clean men, but they are not wanted. What a

tragedy! And if possible, more tragical is the fact that these men cannot see who is to blame for this condition.

BOOK CHAT



P. H. Lunn

AN extremely worth while new book is *THE TEMPLE OF THE HEART* by James Reid (Cokesbury—\$2.00). It has fifty-three brief devotional sermons—pithy in style and strong in spiritual emphasis. The sermon titles themselves are attention compelling. Have you ever come across any more intriguing than the following: *A Whole Time Religion, How God Gets Through, Crowded Out, The Issues of Life, God and Our Pain, Carrying Our Own Pack, Refusing Exemption, The Things that Are Vital, The Management of Memory* and many more equally interesting.

There are seven sermons on the seven words from the cross, also nine on the Lord's Prayer. Because of their terseness and the "multum in parvo" quality of their content, these messages are models of what brief radio addresses should be. And to those who are looking for material which may be modified and adapted for use as radio sermons we know of nothing more suitable than these fifty-three addresses.

Archer Wallace, that prolific writer of distinctive and human interest material, much of it in the biographical field, has another volume to his credit, *STARS IN THE SKY* (Round Table Press—\$1.50). This is a volume of comfort and encouragement to those who are tempted to falter in the struggle of life. Preachers will find here a wealth of illustrative material of a work-a-day sort. Also this is another book of most excellent grist for the radio mill.

In one message succinctly entitled, "Imperfect Faith Rewarded," the case is cited of the woman who touched the hem of Jesus' garment and was made whole. Follows then the story of Nicodemus, uncertain of himself and of Jesus' teaching, perplexed but inquiring with honest heart and mind. Then, of course, is pointed out the sympathy, the understanding, the readiness with which the Master answered the deep needs of earnest souls—how He unflinchingly went directly to the heart of their troubles; how adequate He was for any physical or spiritual difficulty. Never was there a day when messages of this type were more sorely needed.

A symposium of sermons! Say that and preachers are interested. Here in *THE MAGNETIC MASTER* (Zondervan—\$1.50) are thirteen of them by as many Southern Baptist ministers. The names of Robert G. Lee and L. R. Scarborough are familiar to all members of the cloth. Besides these there are Dillard of Nashville, Dodd of Shreveport, Freeman of Macon, Ga., Fuller of Atlanta, Hunt of Louisville, Little of Charlotte, N. C., and others to the number of thirteen. These are evangelistic sermons. Dr. Lee's contribution, "One Plus God," is a masterpiece of homiletical construction and passionate, evangelistic appeal. Brethren, this is a good book!

A book for students of the Bible is Samuel A. Cartledge's *A CONSERVATIVE INTRODUCTION TO THE NEW TESTAMENT* (Zondervan—\$1.50). This is a clearly written aid to an intelligent study of the New Testament from the conservative point of view connoting belief in the deity of Jesus, the inspiration of the Scriptures and the supernatural.

ILLUSTRATIONS

Lost Opportunity

Rev. L. R. Scarborough, noted Baptist evangelist, gives the following: "I shall never forget a funeral I participated in. It was the funeral of a young man who had come into the employ of a business man with a large business. He had worked himself up to an important partnership in the business. This young man and the senior partner were very close during the eleven years of their business relationship. The young man suddenly died and hundreds of friends gathered to pay their last respects to him. The senior partner was a Christian and an officer in the church. The young man had never made any profession of faith and died, so far as anyone knew, without hope in Christ. When the sermon was over this big business man came and stood by the open coffin. A long line of friends and loved ones passed by; but this senior partner remained, weeping, sometimes standing, sometimes kneeling, by the coffin. Just before the benediction he arose with one hand on the coffin saying, 'I loved this boy. I brought him into our business and trained him and watched him and promoted him and helped him to partnership in the business. For eleven years we have talked intimately about business, politics, society and other matters. I am a Christian; but I never talked to him about his soul. Now he is gone and his ears cannot hear and his heart cannot respond; and I stand here convicted and condemned of the sin of neglecting the spiritual interests of this fine man.' And then with unspeakable groans of agony he put his arms around the coffin and asked God to forgive him and cried, 'Oh, that I had spoken to him about my Savior.'"—Submitted by W. W. GLENN.

The Need of Refueling

I was standing beside a great and mighty locomotive, which had just pulled into the yards with more than a hundred cars loaded with coal. There it stood, with the steam popping; looked like it was so very anxious to get going again. I asked the engineer how far the engine could pull that string of cars? "To the terminal of the road if you give her plenty of coal and water, but it can't pull the length of this string of cars without refueling."

How true that is of Christian life. We need more than just to get fired up good and hot just once—we need to refuel, and that quite often.—Submitted by RENUUS OLSON.

"To Day If You Will Hear His Voice, Harden Not Your Heart"

I was conducting revival services in one of our churches when a man approached me one evening and asked me to deal with his wife concerning her salvation. The man said that the wife had at one time had a wonderful experience and walked with God, but had grown careless and indifferent until she had lost God out of her life and somehow had grown bitter and expressed no concern about her soul.

I approached the lady, but first I prayed that she would make a move, and I spoke to her about her condition as though I knew nothing about her case; she came to the altar, and night after night she came. We never had to coax and pull to get her to move forward, but she did not seem to get any help, we could not seem to get hold on God for her.

The last night of the meeting she was there, and God laid the message on my heart and my subject was "God's Wrath." As before she came forward for prayer but did not pray;

and as I told her goodbye that night she took my hand, and looking into my face said, "Brother Knight, I know that I was once saved, I enjoyed real salvation; and I know that I have lost God out of my life, and I can't be sorry for it." Friend of mine, it's an awful thing to become so hardened and calloused of heart that a God of tender love and mercy can no longer arouse your poor dead soul. Will you hear His voice? Then harden not your heart.—Submitted by GEORGE M. KNIGHT.

Neglect of Salvation

In Casper, Wyoming, just after the World War, an aviator and his partner, who was a veteran parachute jumper, were putting on an exhibition of stunts and parachute jumping. One day just before the jump, the aviator happened to notice the weakness of the jumper's chute belt. He admonished him to get it fixed at once.

"Oh," said the jumper, "it hasn't broken yet, I'll take one more chance."

But I saw him when he made what proved to be his fatal jump. When the parachute opened, the belt broke, and he plunged to his death.

Many people are neglecting to fix things up with God, and when they take that final leap into eternity they will plunge to their eternal doom.—Submitted by PAUL DODDS.

"Jesus Saves Me"

It was the writer's privilege to be associated with Rev. Dave Hill, commonly known as "The Sawmill Evangelist." I was with him the last year of his life in Tucson, Arizona, being pastor of our church there at that time. Following is an incident from his own life and ministry as related by him:

"I was holding a revival meeting in a big fine church in a certain city. One night during the service a drunken miner, wearing his dirty mining clothes, and with a dirty face, dropped into the meeting. The workers started to lead him out, but I stopped them, and told them not to do that, but to bring him up in front. I remarked, 'That is Dave Hill a few years ago.'

"The result was, at the close of the meeting he came forward for prayer. God gloriously saved him, and sobered him up. He stood with tears streaming down his dirty cheeks, leaving white streaks. The next night he appeared at church, all cleaned up; he had his family with him, and they were saved.

"His boss at the mine thought it was just excitement, and tried every way to get him to give it up. He offered him whisky; he tried to laugh him out of it, but he would just smile and say, 'Jesus saves me.'

"One day the boss found him lying on his side with pick in hand, working coal out from under a ledge. He picked up a bucket of water and threw it in his face, thinking to make him angry. He came crawling out smiling, and wiping the water out of his face, he said, 'Jesus saves me.' As a result the boss went to meeting that night and was saved."—Submitted by PAUL DODDS.

Procrastination

About seven years ago in the town of T—, Mich., a revival meeting was in progress. People were getting saved and sanctified and God was on the scene. One night at the conclusion of the sermon a man stood with the congregation as the invitation was given. He trembled and shook under old-time conviction. We went to him and pleaded with him to get right with God. "Not tonight," said he, "this is my first night at church; no, not tonight."

He went out, cranked his car and started for home. He got within sight of home, not far now, the light was shining from the window across the railroad tracks, and then home. He started across four double tracks, half way across a

screaming of a whistle from the fast train, and the man who had said, "Not tonight," was taken out to meet his doom.

Friend, how near he was to home; he never made it. How close he was to offered mercy, but he put it off; within sight of home, but lost. Lost to God, home and the church. "Behold now is the accepted time, behold now is the day of salvation."—Submitted by C. Z. MINER.

Too Big

During a revival in a little white church in Michigan, held by the pastor, a certain lady testified as follows:

"A few nights ago the Lord told me to go to the altar to be sanctified, but I did not do it. I went home and went to bed and had a dream. It seemed the Lord showed me a narrow road and told me to walk in it; this I tried to do, but found I was too big to walk in it. The Lord showed me myself; pride and worldliness stuck out all over me. Then I said, 'Lord, make me small enough to get into this road that goes to heaven,' and He did; then I awoke. Tonight the Lord has sanctified me and I feel I can walk in the narrow way."

This is the old story over again, we all must be taken down to the size God wants us before He can use us to His glory. Humbleness is a vital part of real religion.—Submitted by C. Z. MINER.

Even truth can be made offensive to those who need most to be told the truth. My father was walking along the street some time ago and came upon a little boy who was crying. Beside him stood a colored boy of the same age and size. Father said, "Son, why are you crying?" The little fellow answered, "This boy hit me." Turning to the colored boy, Father asked, "Why did you hit him?" "Well," answered the dark lad, "he called me a Negro." Father, amused, said, "Well, you *are* a Negro, aren't you?" "Yes, mister," came the answer, "I am. I guess it wasn't so much what he said, but the way he said it, that made me hit him." So remember, preacher, folks are being affected not only by what you say, but by the way you say it.—Submitted by W. DALE OLDHAM.

Do We Really Care?

Two young men were returning from a dance one evening near Crawford, Colorado, but as they crossed a bridge, the car locked in its steering knuckle, and plunged into the stream. One was thrown free of the car while the other was pinned beneath it. The one thrown free tried to free the second, but could not, but could hold his head above the water. He called for help until he lost his voice, but no aid came and finally worn out completely, he had to let his buddy go and he was drowned. Next morning someone found him walking the shore of the stream, with reason almost gone. They gleaned the story from him. Later reason toppled from its throne and he was taken to the state insane asylum, and in a short time he died, a raving maniac.

Just one soul at stake, and he had lost. We have teeming thousands about us. How can we sit idly by? Oh, that we would hide away in the secret place of prayer! What a great responsibility rests upon you and me!—Submitted by H. T. EASTMAN.

Sunset and Sunrise

When a young man I had the privilege of visiting Europe, especially Sweden. One midsummer night, some young men asked me to accompany them to the summit of a nearby hill to watch the sunset. This I did and what a sunset it was. It was one of those glorious, long-lingering sunsets that only the Far North knows anything about.

As the sun sank slowly into the western sea, filling the sky with its glories and brilliancy of every color, I just stood

there and gazed in wonderment and awe as it disappeared. Just then a young man tapped me on the shoulder and said, softly, "Now look over this way." I turned and there in the northeast was the most beautiful sunrise that I had ever seen. Here the sun was rising in new and greater splendor than I had seen it set only a moment before. In fact the western sky was yet brilliant with the sunset and the eastern sky brilliant with the sunrise.

So it is with the child of God, no sooner the sunset than we have our sunrise in God's great cloudless day.—Submitted by RENU S OLSON.

Controlling Currents

We were on our way back from Europe when somewhere in mid-Atlantic a seaman called my attention to a very large iceberg. He handed me the glasses through which he had been looking and called my attention to an object floating near the iceberg. "Watch it for a while and you will see that it is drifting northward and the iceberg is coming south." I asked him how that could be. This was the answer. "You know that the iceberg extends down into the water for hundreds of feet and is controlled by the deeper currents in the ocean while the barrel is carried along by surface currents and by winds of every direction."

Keep deep in God and be moved by Him and then the condition on the surface will not carry you along with it.—Submitted by RENU S OLSON.

Problems Peculiar to Preachers

Chas. A. Gibson

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

Q. Should we vary our type of evangelists? My church seems to want but one type and I have thought if we used others of a different type we might be able to reach more folks.

A. You are exactly right. The reason for calling an evangelist at all is proof of that fact. In many cases the pastor is as good a preacher as the evangelist, and in many cases a better one, so it is not for preaching alone that we call the evangelist. It is for the one sure aim, namely, that he may be able to win some that the pastor cannot win; that these two workers together will be able to have a harvest of souls the pastor cannot win by himself. For that same reason different types of evangelists should be used. It will bring results, and I think you will do well to keep insisting until your board calls some of the different types.

Q. How can I get my church to co-operate in the Nazarene Ministers' Retirement Fund?

A. Write Rev. E. J. Fleming, 2923 Troost Ave., Kansas City, Mo. Brother Fleming has all the information in hand and will gladly advise you.

Q. I have been thinking of putting up a tithing chart in the church, but upon investigation find that even some who tithe object to same. Should I do it anyway?

A. I would think you would be wise to investigate further and have a free discussion in your board to find out if you have united support in this plan. It may be that those who have expressed opposition have no valid reason for same. However they may prove perfectly sincere and feel that such a procedure is a form of bragging about what they do. In any event, have a pretty united feeling on the

part of your board before you start this plan. I wish also you would write me at length what you really hope to gain by it, even if all of the board do approve it.

Q. Our song leader is efficient when it comes to leading the song service, but chooses for all occasions the same type of songs. In his case they are all the fast, light type. I know there is a place for these songs but would like to have on Sunday morning a different and deeper type of song. What can I do to correct this?

A. I think frankness is a virtue in this case. I would have a talk with him in private and pledge him to the fact that it was private; I would keep my part of it so that if there was anything said later it would come from him. In that talk I would tell him my feelings and ask him to co-operate with me in a variety of songs. I think in most cases this will work all right.

Q. Should an evangelist enter into the pastoral situation even on the request of the pastor?

A. I would not want to say that he should never do this. He is a friend to the pastor and the beautiful relationships we have in our church between pastor and evangelist is the envy of many another body of people. I would say the evangelist should be very careful. He stands in a good way to hurt the pastor rather than help him, and I think the cases where he enters into anything dealing with the pastoral relations should be exceedingly rare.

QUESTION—I have received a number of tracts from someone. These tracts seem to reflect on our work and workers. What attitude shall I take to them?

ANSWER—Ignore them! It is possible that the writer of the same needs pity.

Q. My church pays me a small salary and in consideration of that fact they agreed to let me off for a certain number of days each week. Lately there has been some complaint as to the time I am off. What shall I do?

A. I would have to have more of the details to advise you in a very specific way. Generally, I would suggest that you review the whole matter with the board. If they are able now to increase your support and are willing to recommend such, then it would seem that if the church agrees, you could afford to give up this other work and put in full time for the church. If they cannot see fit to recommend the increase then they will likely agree to the former contract. If it is agreed to, it will be wise to give the decision a public announcement and thus set all minds at rest as to what has been done. You will, I am sure, realize that you must find a satisfactory solution to this problem if you are to continue to work for the church you now serve.

Q. How can a young preacher get started in the work?

A. I take it by your question that you are both young in years and in preaching. If I knew whether that were true or not I would know better how to answer you. If you have been converted but a short time and your conversion occurred in your late twenties or in the thirties and if you have heavy obligations and a family to support, then your problem is a hard one. I do not mean for a moment to infer that there is nothing for you to do, but your approach to the work must be different from that of a young man who has been saved in his teens and then has prepared himself by long training in one of our schools for the task before him.

If you are among the first class mentioned I suggest that since you have to make a living anyway, you get in touch with your District Superintendent and learn of some field where there is an opportunity and where there is no Church of the Nazarene. With his permission and any help and advice he can give, move to such a field and secure a place

where a meeting can be held and services continued afterward. Put on a revival and start a Sunday school and preaching service. If the first revival results in enough for an organization, well and good; if not, then in a few months put on another revival, and before long you will have a church to pastor, and in a few years they will be paying you a living wage. Then if you want to move it will be easy for the Superintendent to move you elsewhere, for you have by the help of the Lord made a place for yourself. This is much the plan that everyone must follow. A young man, however, who has been in school and is now out and ready for work and has no heavy obligations is in a different situation. He may be in a position to accept a small church with a very small salary, and put his entire time to the job of building up the kingdom and adding to the church members until they will be supporting him in good fashion. In any case, the man called of God ought to thrust out the sickle and reap.

Q. We are unable to pay an evangelist what we feel he should have, and are considering cancelling one that we have engaged because of the financial conditions. Is this the best plan in view of our finances?

A. I do not think your suggested plan is the best or wisest plan. Every church is in a financial strain, and if all did as you propose to do we would kill our evangelists at once. Our evangelists are the fairest of folks and as sacrificing as any lot of workers we have, and they would rather be busy at less money than to be idle. They have a soul burden and will work with you in your financial strain. You of course should be careful to do all in your power to get them a good offering without killing every other interest of the church. No, I would not cancel on the grounds you suggest.

Q. What length of time should a revival meeting be planned for?

A. Local conditions, type of evangelists, and people to be dealt with, together with time of year as it relates to the work your expected congregation are engaged in would all have to be taken into consideration in determining the length of meeting to plan.

Q. One department in my church has proceeded to do a number of things in the line of improvement, without taking the matter up with the church board as a whole. All they have done has been helpful, but I am troubled over the fact that they assumed this to be their privilege, and I fear they may undertake something some day that will not be satisfactory and we will have friction. What can I do?

A. I suggest that in any department where matters that relate to the whole body of the church are being considered that you suggest to them that you think it would be wise to present the matter to the church board for their approval. I think your fear is well based, and that you will have a check on all activities in the church board if you present these plans from departments to the board for approval. It will be better to do this before you have friction than after.

Q. What is the best method of getting my General Budget in this time of financial crisis?

A. Carry a heart burden for a lost world in a heathen land where they have never so much as heard that Christ is born. Preach "Missions" with tears, talk "Missions" in your pastoral visitation. Push *The Other Sheep* and raise money in public gatherings for missions rather than a budget.

Q. My wife says I preach too long. I preach from forty-five minutes to an hour. Is that too long?

A. Women are usually right and especially when it is a preacher's wife talking to him about his preaching. I think that is all I should say.

THE PREACHER'S WORKSHOP

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

Roy E. Swim

What I Owe My Church

MEDITATIONS OF A MINISTER

I owe my church obedience to its standards, devotion to its doctrines and responsibility for its success.

I owe loyalty to its institutions and to its departments. This means that I shall lift my full share of the burdens that belong to its program.

I owe my church an upright life. God forbid that any sin or indiscretion on my part should bring shame to its good name.

I am determined, God being my helper, to make the church a little better because I have lived and have had a place in its ranks.

Knowing that even my church is carried on by human beings who like myself are subject to the frailties of humanity, I am determined to be kindly and charitable in my attitude toward all others with whom I am associated.

I owe my church a constant reviving of the high ideals of the Christian ministry. I am determined to be a student for life as well as a student of life, and daily to renew my diligence in the search for the best ways to win the lost and bring them to the Savior.

Since I am working for God with the church as my field of labor, I shall not cease my labor even though I should meet indifference and the spirit of self-seeking in the church. I am determined to keep aflame the spirit and courage of the pioneer.

I owe the church my best efforts for its future prosperity and success, which among many things means a sympathetic understanding of the problems of childhood and youth.

I owe my church the best type of preaching I can acquire by a constant and lifelong study of the Bible as God's Word and the methods by which the gospel can be best preached.—*The Wesleyan Methodist*.

Products of a Parsonage

One hundred years ago, in Endon, Staffordshire, England, lived a Wesleyan minister of the gospel and his wife, Rev. and Mrs. George B. Macdonald. It was not a home of wealth, except as its inmates were rich in the things of the mind and spirit. As such, it was very superior. Into this home were born four daughters, Georgia, Agnes, Alice and Louise Macdonald. Georgia married and became the mother of Sir Edward Coley

Burne-Jones, one of the greatest English painters of his time. Agnes married and became the mother of Sir Edward John Paynter, also a celebrated painter, president of the Royal Academy. Alice married and became the mother of Rudyard Kipling, eminent Englishman of letters, recently deceased. Louise married and became the mother of Stanley Baldwin, twice prime minister of England, the only one of the four cousins now surviving. It has been the belief of these men, in which others share, that their high achievement is retraceable for its origin in no small measure to the piety and mentality of the little parsonage back in Staffordshire.—*The Intelligencer-Leader*.

The Witness

John Wesley's father, when he lay dying, said to his son, kneeling by his bedside, "The inward witness, my son, that is the proof, the strongest proof of Christianity."—*Christian Advocate*.

Wait

If but one message I may leave behind,
One simple word of courage for my kind,

It would be this—O brother, sister, friend,
Whatever life may bring—what God may send—

Take heart and wait.

Despair may tangle darkly at your feet,
Your faith be dimmed, and hope once cool and sweet

Be lost; but suddenly above a hill,
A heavenly lamp, set on a heavenly sill
Will shine for you and point the way to go.

How well I know!

For I have waited through the dark,
and I

Have seen a star rise in the blackest sky
Repeatedly—it has not failed me yet.
And I have learned God never will forget

To light His lamp. If we but wait for it,
It will be lit.

—GRACE NOLL CROWELL
in *Christian Union Herald*.

What Changed Chiang Kai-Shek

By far the greatest personality in China today is Chiang Kai-Shek, that nation's prime minister and virtual dictator. Barely ten years ago he was a Communist general, relentless, vindictive, cruel.

Swooping down upon a Chinese city he seized it with surprising ease; and allowed his undisciplined horde unbridled freedom as they looted the place. Many Christians were hunted down and butchered. The terror-stricken inhabitants were subjected to violence and villainy.

The hospital, erected by missionary effort, was rifled, then burned. The distressed doctor saw the work of thirty years reduced to ruins.

So Chiang Kai-Shek, glorying in his successful coup, began to plan other victories.

"A foreign devil wishes to see you, General," said an orderly.

"Foreign devil? And still alive? Bring him in."

It was the missionary doctor who now stood before the tyrant. "I have come to ask a favor, sir."

"And you will not get it, whatever you ask," was the curt reply.

"My hospital is in ruins and my work is taken from me. May I have the privilege of tending and healing your wounded men?"

Absolutely astonished at such a request, the general gave him permission. Chiang Kai-Shek told his wife of this truly amazing deed. She knew something of Christianity and at once said, "Oh, there is nothing wonderful in that! He is only putting into practice the doctrines of his religion."

There was a brief silence. The Communist general was doing some rapid thinking. He was the first to break the silence. "If that is what the foreign devil's religion really is, I, too, will become a Christian."—*SELECTED, God's Revivalist*.

We Need the Supernatural

"Quarry the granite rock with razors. or move a vessel with a thread of silk; then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against those giants, the passion and the pride of man."—*CARDINAL NEWMAN*.

Wesley's Definition of a Methodist

A Methodist is one who lives according to the method laid down in the Bible.

He is one who loves the Lord with all his heart, who prays without ceasing and in everything gives thanks. His heart is full of love to all mankind, and is purified from envy, malice, wrath and every unkind affection.

He keeps all God's commandments from the least unto the greatest. He follows not the customs of the world. He cannot speak evil of his neighbor any more than he can lie. He does good unto all men, neighbors, friends and enemies.

These are the principles and practices of our sect. These are the marks of a true Methodist. By these alone, do Methodists desire to be distinguished from other men.—*JOHN WESLEY*.

Shining

A Negro died not long ago in Ohio. He had a shoe-shining stand in a store, and there he had worked hard for twenty-six years, without ever taking a holiday.

Apparently he had a good education, and it is said that the famous Booker T. Washington once tried to persuade him to become his private secretary.

But he refused that and every other offer to leave his stand, and never did he explain why.

After his death the situation was revealed.

Beside him as he worked, there were always ten young Negroes. Every one of them was attending school. Some were in high school, some in college, a few in night school.

The stand could have been conducted with a smaller working force, but it was constantly maintained at that number.

Joe had figured it out that the earnings of the stand would pay the school bills of ten boys at a time. For more than a quarter of a century this unknown, unsung colored man did just that—kept ten boys in school.

His business had no other purpose.

Yet there are those who insist now and then that this world is a selfish and heartless place.—*Christian Union Herald*

Some Discoveries as a Minister

My sermons last less than one hour; my life preaches all during the week. My largest audience is not in the church auditorium.

We ministers are many times looking for better methods, while God is looking for better ministers. In a crisis, God usually looks for a man rather than a method.

The gospel has no self-propagating power. It moves as we who have been entrusted with it move. What responsibility!

No amount of scholarship can make up for a shortage of prayer; nor will diligence, study, or magnificent gifts supply its lack.

Prayer puts the sermon into the preacher's heart, enabling the preacher to put his heart into the sermon.

It is better not to choose sermon subjects, but let sermon subjects choose you.

The best and most logical place to end a sermon is in the air, but to do this the sermon must pass through every part of the one who delivers it. To illustrate: "Brain builds its skeleton of thought; passion covers it with warm flesh and blood; experience clothes it in everyday garments; imagination makes it live; the body keeps its feet on the ground; originality gives it its own gait; common sense removes its artificiality; revision straightens its tie. But in delivery it

leaves the organism which gave it birth and begins to live a life of its own, does better things than had been planned and astonishes its parent."

One other discovery, also made by many devout prophets of the past, is "Gather your materials together and then set fire to them in the pulpit."—H. HUTCHENS in *The Gospel Trumpet*.

Your Faults

Make sure that however good you may be, you have faults; that however dull you may be, you can find out what they are; and that however slight they may be, you would better make some patient effort to get rid of them.—ANONYMOUS.

Luther on Faith

"Faith, however, is a divine work in us. It changes us and makes us to be born anew of God (John 1). It kills the old Adam and makes altogether different men, in heart and spirit and mind and powers, and it brings with it the Holy Ghost. Oh, it is a living, busy, active, mighty thing, this faith; and so it is impossible for it not to do good works incessantly. It does not ask whether there are good works to do, but before the question arises, it has already done them, and is always at the doing of them. He who does not these good works is a faithless man. He gropes and looks about after faith and good works, and knows neither what faith is nor what good works are, though he talks and talks, with many words, about faith and good works.

"Faith is a living, daring confidence in God's grace, so sure and certain that a man would stake his life on it a thousand times. This confidence in God's grace and knowledge of it makes men glad and bold and happy in dealing with God and with all His creatures; and this is the work of the Holy Ghost in faith.

"Hence a man is ready and glad, without compulsion, to do good to everyone. to serve everyone, to suffer everything, in love and praise of God, who has shown him this grace; and thus it is impossible to shut heat and light from fire. Beware, therefore, of your false notions and of idle talkers, who would be wise enough to make decisions about faith and good works, and yet are the greatest fools. Pray God to work faith in you; else you will remain forever without faith, whatever you think or do."

Perilous Compromise

The Church must penitently confess that, while on mission fields there is a sharp differentiation between the ideals in her education and those of the community, in so-called Christian lands the Christian understanding of the way of life is often not distinctive from that generally accepted. The Church herself

has too readily compromised, and her witness loses its pungency.—Oxford Conference Report on "The Church and Education."

Directions for Killing a Church

1. Do not attend the various services regularly, and if you do plan to arrive late.

2. Be sure to leave the Sabbath school before it is dismissed, and do not stay for the morning worship.

3. Favor every project for the good of the church that is suggested, but never help do any of them.

4. Do not take part in any of the various programs attempted by your church.

5. Be sure to take a back seat so that you can "talk it over" with your friends during the service.

6. Get everything from the services that you can, but never give anything in return.

7. Never invite anyone to become affiliated with your church.

8. Talk about co-operation but never co-operate.

9. When you are asked to help do anything for the church, always say, "I do not have time."

10. Never accept any responsibilities—it is much easier to stand on the sidelines and criticize.

11. When you are appointed to serve on a committee never help the other members do anything.

12. When reminded of your subscription for the Lord's work, just ignore it.

13. Never read or subscribe for any of the publications of your church.

14. Always plan your visits and family dinners on the Sabbath.

If these directions are carefully followed and practiced, the results are guaranteed.—REV. L. E. MATHEWS in *Cumberland Presbyterian*.

FOR YOUR BULLETIN BOARD

If you believe that the world is all wrong, remember that it contains people like you.

Dreams come true when you wake up and hustle.

Pray more and worry less.

Sharpen your souls on the grind of life.

Those with the most horse sense do the least kicking.

The man who keeps his word takes no chances.

The measure of a man's real character is what he would do if he knew he would never be found out.—MACAULEY

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.—BUNYAN.

The ability to start is worthless, without the stability to finish.

HOMILETICAL

A Preaching Program

Orval J. Nease

Morning Message—August 7

THE WONDERFUL LORD

His name shall be called Wonderful
(Isaiah 9:6).

INTRODUCTION

1. The fulfillment of divine promise, "a Child is born."
2. Immanuel, "God with us," "a son is given."

I. WONDERFUL IN HIS PERSON

1. He is truly God.
 - a. The scripture indicates it.
 - b. The attestation of the Father approves it.
"This is my beloved Son."
 - c. His mission requires it.
"Save his people from their sins."
 - d. His miracles attest it.
2. He is truly man.
 - a. Born of the virgin Mary.
 - b. Reared in a typical Jewish home.
 - c. Akin to all the weariness of toil.
 - d. Tempted in the wilderness.
 - e. Was subject to death.
3. The God-Man.
 - a. Being man He understands man's sorrows.
Being God He is able to succor them.
 - b. Being man He is touched with man's temptations.
Being God He is able to redeem them.

II. WONDERFUL IN HIS TEACHING

(Matt. 5:28, 29; 13:54; 22:22).

1. The true Fatherhood of God.
 - a. God's attitude demonstrated in Jesus (John 3:16).
 - b. "Love the Lord with all thy heart," etc.
2. Spirituality of divine worship.
 - a. Endless sacrifices were done away.
 - b. They must worship in Spirit and in truth.
3. The inwardness of divine law.
 - a. Not upon tablets of stone but fleshy tables of the heart.
 - b. Not the outward act but the inward purpose.
(Sermon on the Mount.)
4. The promise of life after death.
 - a. "Because I live ye shall live also."
 - b. "I go to prepare a place for you."

III. WONDERFUL IN HIS POWER

1. His testimony concerning power.
"All power is given unto me."

2. This is a power over nature.
 - a. Winds and waves obeyed His will.
 - b. Trees were withered at His command.
3. Power over sin and Satan.
 - a. He healed disease, the result of sin.
 - b. He commanded demons to depart and rebuked the devil.
 - c. He forgave sin.
 - d. His resurrection indicates power over death.
4. He has authority to impart power.
 - a. Empowered disciples for miracles.
 - b. Empowered ministry to preach.
 - c. Empowered the church at Pentecost to live holy and fulfill divine commission.

CONCLUSION:

He is wonderful in the hope of final and eternal triumph with the Church.

Evening Message—August 7

SELF-EXAMINATION

Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? (2 Cor. 13:5).

INTRODUCTION

1. The dangers of self-examination.
 - a. May gender pride of self.
 - b. May develop self-condemnation.
2. The perils of self-ignorance.

I. EXAMINE YOURSELF

1. Our standards and professions often a hiding place for lurking sin.
 - a. What we believe no substitute for holy living.
 - b. What we profess often hides an empty heart.
 - c. What we have achieved blinds our vision to the breadth of untouched responsibility.
2. The Holy Spirit is the illumination for self-examination.
 - a. Without the Holy Spirit self-examination may result in broken confidence and despair.
 - b. Without the Holy Spirit self-examination will be superficial and self-deceiving.
 - c. The Holy Spirit illumines as the individual searches.

Note: The Parable of the Lost Coin, the Woman and the Lighted Candle.

3. The point of this testing.
 - a. Not, whether there be faith in you.
 - (1) This is implied and important.
 - (2) All men believe something.
 - b. "Whether ye be *in* the faith."
 - (1) This is a character test, "*in*."
Motives in service
Objects of affection
Choices of the will
 - (2) The standard is "the faith."
Body of truth presented by the gospel
Christ life as the embodiment and utterance of gospel

II. PROVE YOURSELVES

1. The personalness of this proving.
 - a. "Your own selves."
 - b. Easier to prove others.
 - b. First responsibility is self.
2. The methods of this proving.
 - a. As a mathematician his answer.
 - b. As an attorney his evidence.
 - c. As a workman his implement.
"I have bought five yoke of oxen, and I go to prove them."
3. The proof of the gospel is the pragmatic test of life.
"By their fruits ye shall know."

III. KNOW YOURSELF

1. Know Jesus Christ in you.
 - a. Knowledge about Christ is common to all.
 - b. Knowledge of Christ must be individual.
"I know *whom* [not in whom] I have believed."
 - c. Knowledge of Christ within is transforming.
2. Know for yourself.
 - a. Personal revelation.
 - b. A divine revelation.
"Flesh and blood hath not revealed."
 - c. An assuring revelation.
"The hope of glory."
3. The unknowing are reprobates.
 - a. The heart of the gospel is "Christ in you."
 - b. All other standards are counterfeits.
"Truth seekers."
"Creed accepters."
"Church joiners."

CONCLUSION:

"We can do nothing against the truth."

Morning Message—August 14

THE HEAVENLY COUNSELLOR

His name shall be called Counsellor
(Isa. 9:6).

INTRODUCTION

The names of our Lord are not given arbitrarily, but rather as indicating the qualities and functions of His nature.

I. THE INVITATION TO DIVINE COUNSEL

1. God's law and program not pure arbitrariness.
 - a. Blind law which ends in itself.
2. Behind every edict of Deity there is reason.
 - a. God is infinite intelligence.
 - b. Consistent with His own nature His plans must be based upon reason.
 - c. He is good, therefore His law must be consistent with the good of His creatures.
3. God invites men to counsel.
 - a. "Come now, let us reason together."
 - b. "Which is your reasonable service."

II. THE APPROACH FOR DIVINE COUNSEL

1. We must come as a child.
 - a. The child has everything to learn.
 - b. The child is eager to learn.
 - c. The child trusts when he cannot understand.
2. The will of the Father is revealed in Christ.
 - a. Redemption—the mystery of the ages.
 - b. Christ is God's revelation of His love for men.
 - c. Christ is God's standard of holy living.
 - (1) Attitude toward other men.
 - (2) Attitude toward the goods of life.
 - (3) Attitude toward the Father.
3. The Holy Spirit reveals the things of Christ.
 - a. The Spirit of Truth given in answer to prayer of Christ (John 14:16).
 - b. The Spirit shall testify of Christ, John 15:26; 16:13.

III. THE NATURE OF DIVINE COUNSEL

- Matt. 5:45; 6:19, 20; Luke 12:15; John 5:44.
1. Reveal God's will concerning sin.
 - a. "To him that knoweth to do good and doeth it not to him it is sin."
 - b. "He shall save his people from their sins."
 - c. "The wages of sin is death."
 2. Reveal God's will concerning holiness.
 - a. "This is the will of God, your sanctification."
 - b. "That they may know thee, the only true God, and Jesus Christ whom thou hast sent."
 - c. "Holiness, without which no man shall see the Lord."
 3. Reveal God's will concerning service.
 - a. "Might serve him without fear" (Luke 1:74).
 - b. "We are labourers together with God."
 - c. "Faith without works is dead" (James 2:20).

- d. "Well done, thou good and faithful servant."

CONCLUSION:

"Come now, let us reason together."

Evening Message—August 14

THE SON OF MAN COMETH

Blessed are those servants, whom the lord when he cometh shall find watching (Luke 12:37). (Read Luke 12:35-48).

INTRODUCTION

Christ had just delivered the parable of the rich fool, completing it by reminding the disciples that "Life is more than meat, and the body than raiment." His admonition, "Seek ye first the kingdom of God," leads logically to a discussion of His second coming.

I. THE CERTAINTY OF CHRIST'S SECOND COMING

"The Son of man cometh" (v. 40).

1. The hearts of believers declare it.
 - a. "Even so come quickly."
2. The Scriptures foretell it (Heb. 9:27, 28).
 - a. It is as certain as death and judgment.
 - "As it is appointed unto man once to die . . . so Christ . . . shall appear a second time."
 - b. It is as certain as Christ's first coming.
3. Christ Himself promises it (Luke 12:35-40; Acts 1:10, 11).

II. THE DELAY OF HIS COMING

1. The uncertainty as to time of His coming.
 - a. "At an hour when ye think not" (vs. 40, 46).
 - b. "If he shall come in the second watch" (v. 38).
 - c. "If the goodman of the house had known what hour the thief cometh" (v. 39).
 - d. Date-setters are unscriptural.
2. The value of this uncertainty.
 - a. Necessity for constant readiness.
 - b. Development of deepest faith.
 - c. Expression of sincerest loyalty.
3. The dangers involved in delay.
 - a. "My lord delayeth his coming" (v. 45).
 - a. Some will grow careless.
 - b. Some will become unfaithful.
 - c. Some will join the scoffers.
 - "Where is the promise of his coming?" (2 Peter 3:3, 4).

III. PREPARATION FOR HIS COMING

1. Must be servants of the Lord.
 - a. "Blessed are those servants" (v. 37).
2. Must be active in His service.
 - a. "Loins girt about" (v. 35).
 - b. "Lights burning."
3. Must be eagerly watching.
 - a. "Like men that wait for their lord" (v. 36).
 - b. "The lord when he cometh shall find watching" (v. 37).
 - c. "They may open unto him immediately" (v. 36).

IV. THE JUDGMENT OF THE UNFAITHFUL

1. His stewardship shall be taken away.
 - a. "Will cut him in sunder" (v. 46).
2. Identified with unbelievers.
 - a. "Will appoint his portion with unbelievers" (v. 46).
3. Shall be punished according to knowledge.
 - a. "Beaten with many stripes" (v. 47).
 - b. "Beaten with few stripes" (v. 48).

V. THE REWARD OF THE FAITHFUL

1. The Lord will serve them.
 - a. "He shall gird himself, and make them to sit down to meat, and will come forth and serve them" (v. 37).
2. "Ruler over all that he hath" (vs. 42-44).

CONCLUSION:

"Be ye therefore ready."

Morning Message—August 21

THE MIGHTY GOD

His name shall be called the Mighty God, the Everlasting Father (Isa. 9:6).

INTRODUCTION

These prophetic indications of the attributes of Christ appear to belong together. They partake in a significant sense of infinity.

I. THE MIGHTY GOD

1. The mission of the Messiah was such that none but God could perform.
 - a. He must provide redemption.
 - (1) A pardon for sin.
 - (2) A cleansing from sin.
 - (3) A power over sin.
 - b. He must vanquish death.
 - (1) Death is the result of sin.
 - (2) Victory over sin must include triumph over death.
 - (3) "And death and hell were cast into the lake of fire" (Rev. 20:14).
2. This then is an announcement that Christ is God.
 - a. Angels declared it.
 - (1) To Joseph (Matt. 1:21).
 - "He shall save his people from their sins."
 - (2) To shepherds (Luke 2:11).
 - "A Savior, which is Christ the Lord."
 - b. Peter confessed it.
 - "Thou art the Christ, the Son of the living God."
 - c. John proclaimed it.
 - "Behold the Lamb of God."

II. THE EVERLASTING FATHER

1. Christ's life on earth a brief span.
 - a. "A little while and ye shall see me no more."
 - a. His earthly life had a backward look.
 - (1) Through all human history.

Note: Hebrew, Greek, and Roman.

(2) To the creation (see John 1:1-5).

(3) Yea, "before Abraham was I am."

b. His earthly life had a forward look.

(1) The cross was not all.

(2) For eighteen centuries His influence has affected human history.

(3) "He will judge the world."

(4) He will be the eternal object of the believers' adoration.

2. Father of eternity.

a. Father, means Creator. Originator of all life.

b. Father means Protector. He is the eternal guaranty of our hope.

"He ever liveth to make intercession."

"I am the beginning and the end."

CONCLUSION

"The government shall be upon his shoulder."

Note: It was said of ancient monarchs that they carried the government.

Evening Message—August 21

WHAT KIND OF PLACE IS HELL?

In hell (Luke 16:23).

INTRODUCTION

- The significance of the parable.
- Death is the great leveler (v. 22).
 - "The beggar died."
 - "The rich man also died."
- Death does not end all (Heb. 9:27).

I. A PLACE OF TORMENT

- The flame which does not consume.
 - The discussion concerning literal fire is lost time and energy.
 - Many scriptural statements that describe hell as fire.

"Where the worm dieth not and the fire is not quenched."

"Cast into the lake of fire."
- As joy will be genuine in heaven so torment will be real in hell.*
 - The comfort of Lazarus must be a comfort of soul and spirit.
 - The torment of Dives must be a torment of soul and spirit.
 - The flames of soul more terrible than the flames of body.
- The tormenting flames.
 - The hot breath of an accusing conscience.
 - The forked tongue of a flaming memory.
 - The scorching fingers of a sense of abandonment.

II A PLACE OF GENUINE AWAKENING

- Revivals today depend upon the awakening of men.
 - Awakened conscience.
 - Revived memory.

c. It is the function of sin to dull the sensibilities.

2. Men will awaken in hell.

a. This will constitute one of the torments of hell.

b. But it is awakening that comes too late.

III. IT IS A PLACE OF UNANSWERED PRAYER

1. Men will pray in hell.

Note: When in Camp Travis awaiting discharge after the war I asked a survivor of the storm off the Irish Sea if any of the men prayed. In the pause and silence which followed my question a young corporal said, "No, those were men, and men don't pray." At this the survivor looked at the corporal and sharply said in tones never to be forgotten, "Don't say men do not pray. We were in the storm."

a. Dives prayed.

(1) He prayed for mercy (v. 24).

(2) He prayed for his brothers (vs. 27, 28).

b. Hell's altars are ever full.

2. Prayers prayed in hell are never answered.

a. "No water" (v. 25).

b. "No new gospel messenger" (v. 31).

IV. IT IS A PLACE OF NO ESCAPE

1. A great gulf fixed.

a. The gulf of separation between the holy and the unholy begins in this life.

(1) Little of fellowship.

(2) Little of understanding.

b. The gulf of separation between God and Satan.

c. These time-gulfs widened and deepened in eternity.

"He that is filthy let him be filthy still and he that is righteous let him be righteous still" (Rev. 22:11).

2. No mercy of God can reach the confines of outer darkness.

"They which would pass from hence to you cannot" (v. 26).

3. No lost soul can ever reach the abode of the blessed.

Note: Prisoners beating at the bars of eternal despair.

"Neither can they pass to us, that would come from thence" (v. 26).

Note: The treadmill of despair.

CONCLUSION

"Now Lazarus is comforted."

Morning Message—August 28

THE KING OF PEACE

His name shall be called . . . The Prince of Peace (Isa. 9:6).

INTRODUCTION

- The first result of the coming of Christ was discord (Matt. 10:34-36).
- Superficial calm and accord do not indicate Christian peace.

3. The peace of Christ is the abiding spiritual rest in the depths of the human heart.

I. PEACE WITH GOD

1. The war between good and evil.

a. The difference in nature makes war inevitable.

b. Sin separates between God and man.

Condemnation and alienation.

c. This is war to end war.

God will finally conquer sin.

2. The cessation of hostilities.

a. The sinner must surrender.

b. Arms of rebellion lay down.

c. He must take the oath of allegiance.

3. The pardon of God.

"Therefore being justified by faith we have peace with God" (Romans 5:1 and 8:1).

a. In Christ is God's authority to pardon.

b. In Christ is God's assurance of pardon.

c. Pardon restores right relation with God.

II. THE PEACE OF GOD

1. Peace with God indicates peace in outward relations.

2. Peace of God indicates an inward or heart calm.

a. Sin is the disturber of the heart. Conscience, memory, reason, etc.

b. Christ's peace is "rest of soul" (Matt. 11:28-30).

"Oh, the peace that Jesus gives; Never dies, it always lives."

"Sweet peace, the gift of God's love."

III. THE KINGDOM OF PEACE

1. Christ is the Prince of Peace.

a. His reign is characterized by peace.

b. His law is the law of peace.

c. Note: Melchizedek, king of Salem (Psalm 110:4; Heb. 5:7).

2. The heart of man is the throne of peace.

"Kingdom of God is within you."

"It is righteousness, joy and peace."

3. The kingdom of peace shall one day be established upon the earth.

a. Peace in nature will be declared. "The lion and the lamb shall lie down together."

b. Peace among nations will be established; sin exterminated, "the kingdoms of this world are become the kingdoms of our Lord and of his Christ" (Rev. 11:15).

c. This will be an everlasting kingdom.

"And he shall reign forever and forever" (Rev. 11:15).

CONCLUSION

"And of the increase of his government and peace there shall be no end" (Isa. 9:7).

Evening Message—August 28**WHEN GOD WINKS AT SIN**

And the times of this ignorance God winked at; but now commandeth all men everywhere to repent" (Acts 17:30).
Read Acts 17:22-31.

INTRODUCTION

Paul's sermon from Mars' Hill.

I. GOD WINKS AT IGNORANCE

1. Times of ignorance in world's history.
 - a. Men are responsible for the light they have.
 - b. The world before Christ had little light.
 - c. The heathen world has inadequate light.
(The church is accountable for the spread of light).
2. The individual not held responsible for sins of ignorance.
 - a. The atonement provides for sins of ignorance.
 - b. Man is accountable for the light he may have.
 - c. "Whatsoever maketh manifest is light."
3. Ignorance holds neither credit nor blame.
 - a. Ignorant worship is without credit.
"Whom therefore ye ignorantly worship" (v. 23).
 - b. Ignorant disobedience is without condemnation.
"The times of this ignorance God winked at" (v. 30).

II. THE UNIVERSAL COMMAND TO REPENT

1. Responsibility brings condemnation.
 - a. The measure of light sinned against determines measure of guilt.
 - b. All men called to repent for all men have a measure of light.
 - (1) Indirect light of nature.
 - (2) Reflected light of conscience.
(Note: These like the moon are reflected light from the sun).
 - (3) Direct light of the gospel in Christ.
2. Repentance is a change of mind.
 - a. Change of mind in respect to sin.
 - b. A change of mind in respect to God.
 - c. A change of mind in respect to self.
3. Godly sorrow worketh repentance.
 - a. Sorrow is not repentance.
 - b. Sorrow accompanies repentance.
 - c. Sorrow deep enough to forsake sin.

III. DETERMINING FACTORS IN REPENTANCE

1. Because of the clear light of the gospel.
 - a. Jesus Christ is the beacon light.
 - (1) Old Testament had the indirect light of types.

- (2) This dispensation has the direct light of Christ.
- b. Christ is the standard by which men shall be judged.

- (1) Man's attitude toward Christ determines his attitude toward light.
2. Because of impending judgment.
 - a. Light and responsibility demand judgment.
 - b. As light is universal so the call to repentance is universal (v. 30).
 - c. The judgment is by divine appointment (Heb. 9:27; Acts 17:31).
3. Because Jesus Christ is the Judge.
 - a. He who gives light will judge obedience to light.
 - b. Jesus Christ is God's assurance.
 - (1) That men shall have light.
 - (2) That men shall be judged.
 - (3) That men are saved who accept Christ.

CONCLUSION

Man's attitude toward repentance.
"We will hear thee again of this matter" (v. 32).

Sermon Suggestions and Outlines

Suggested Texts

Exodus 15:25.
Exodus 25:9.
Leviticus 19:2.
Numbers 11:1.
2 Sam. 23:1, 2.
1 Kings 8:46.
1 Kings 16:18, 19.
1 Kings 20:40.
1 Kings 21:25.
2 Kings 19:3.
1 Chronicles 4:10.
1 Chronicles 22:16.
2 Chronicles 6:18.
2 Chronicles 6:30.
2 Chronicles 6:36.
2 Chronicles 6:41.
Job 9:4.
Job 17:9.
Job 21:14.
Job 34:29.
Psalm 37:37.
Psalm 66:18.
Psalm 76:5.
Psalm 119:30-32.
Proverbs 16:33 (Stewardship).
Ecclesiastes 9:8.
Song of Solomon 2:10-13 (Second Coming).
Isaiah 3:10-11.
Isaiah 10:3, 4.
Isaiah 40:27-31.
Isaiah 45:22-23.
Isaiah 52:1-6.
Isaiah 63:1-6.
Jeremiah 9:1.

Jeremiah 4:2.

Jeremiah 14:7-9.

Theme—THE HEARTBREAK OF GOD.

Text—Lamentations 1:12a.

—Submitted by A. H. EGGLESTON.

"A Citizen of the Kingdom"

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God (Eph. 2:19).

For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ (Phil. 3:20).

INTRODUCTION

1. Paul the only writer who speaks of a Christian as a citizen.
2. These being the only two texts on the heavenly citizen.
3. The biblical term "citizen" readily brings to mind an association of thoughts relative to Roman citizenship.
4. Roman citizenship was acquired in various ways, such as:
 - a. By purchase.
 - b. By favor.
 - c. By military services.
 - d. By manumission.
5. The right once obtained descended to his children.
6. Certain privileges to enjoy as a Roman citizen, such as:
 - a. Could not be bound, scourged, or imprisoned without a formal trial.
 - b. Right to appeal to the emperor of Rome.
7. Can be an American citizen by birth or naturalization.

I. WHO IS A CITIZEN?

1. Definition by Webster: "An inhabitant of a place or state and one who enjoys its privileges; also one who owes allegiance to its government or to the supreme authorities in power."
2. Man's original state was purity and holiness (creation).
3. Man left his home country.
4. The price had to be paid to make possible our naturalization.
5. We can now live as a citizen in the kingdom of God.
6. Jesus Christ gave His life to perfect the plan of redemption.

II. HOW DO YOU BECOME A CITIZEN?

1. Paying the price of repentance and restitution (Luke 13:3).
2. Final seal of God by the baptism with the Holy Spirit (Eph. 1:13).
 - a. We become a member "of the household of God" (adoption).
 - b. We become a "fellow citizen with the saints."
 - c. We become subjects to the King of kings, Jesus Christ.
 - d. Our King is our Friend—not an iron-handed despot.
3. To remain in this kingdom, we choose to be obedient subjects.

4. To break His commandments severs our relationship and brings punishment.
- III. WHAT ARE THE PRIVILEGES OF CITIZENSHIP?
1. Pure and clean heart—abiding presence of Holy Spirit.
 2. Fellowship with the King and the saints.
 3. Right of appeal to Jesus, our Advocate, in time of need.
 4. Living in a realm of complete satisfaction and joy.
 5. Blessed hope of His coming to take us home.
 6. Eternal reward in the end.

CONCLUSION

This is all enough to make us shout forevermore. Let us not abuse our privileges or take advantage of any of our so-called "rights."

Rest to God's People

R. R. AKIN

TEXT—*There remaineth therefore a rest to the people of God* (Heb. 4:9).

LESSON—Heb. 4:1-11; Matt. 11:28-30.

INTRODUCTION

1. Great satisfaction received in physical and mental rest.
 2. The Christian Sabbath, a *day* of rest.
 3. Then a spiritual rest to be had even more blessed.
- I. SOUL REST IN REGENERATION
1. All people and things belong to God by creation.
 2. Man lost his relationship with God in the fall.
 3. Jesus in the atonement makes possible the restoration.
 4. Hear the invitation, "Come unto me all ye that labour and are heavy laden and I will give you *rest*."
 5. Receive peace with God and become "people of God."
- II. DEEPER AND COMPLETE SOUL REST IN SANCTIFICATION
1. Hear the second invitation and the *rest* referred to by text: "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find *rest* unto your souls."
 2. This peace of God or perfect love received by:
 - a. A complete consecration, objective and subjective.
 - b. Then Paul says we are "sanctified by faith."
 3. The Holy Spirit cleanses and fills.
 4. Takes up His abode in us as our Comforter.
 5. The greatest need of the Church today.
 6. Empowers us for service and fits us for the last rest.
- III. THE FINAL, ETERNAL HAVEN OF REST

1. To be received at the final judgment when we hear Him say, "Come ye blessed of my Father, enter thou into the joys of thy Lord."
2. The reward is worth the price to pay and the fight to make.

The Sin of Backsliding

(Matt. 26:69-75)

H. C. HATHCOAT

INTRODUCTION

It means to apostatize or fall from grace.

Two schools of teaching on this line. Substitute:

Getting cold, or getting on the back-ground.

I. THE POSSIBILITY OF BACKSLIDING

1. Taught in Christ's doctrine (Matt. 5:13; Matt. 10:21, 22).
2. Taught in parables (Luke 12:41-46; Matt. 25:1-12, with John 15:1-6).
3. Taught in warnings in epistles (1 Cor. 10:12; Rom. 11:22; 2 Pet. 2:20-22).
4. Taught by example (Judas, Peter—Gal. 5:4; Heb. 12:14, 15).

II. SOME REASONS WHY PEOPLE BACKSLIDE

1. Their conversion is too shallow (Luke 8:13).
2. Some do not watch and pray (Heb. 2:1, 2).
3. Some get to drifting (Rev. 2:4, 5).
4. Some get low on grace and go to the world (Col. 4:14).
5. Some do not walk in the light (John 12:35, 36).

III. CONDITIONS OF THE BACKSLIDER

1. Worse off than the unsaved (2 Pet. 2:20-22).
2. Miserable and wretched.
3. Still an object of God's mercy.

IV. THE DESTINY OF THE BACKSLIDER

1. Turned into hell (Psa. 9:17).
2. Beaten with many stripes (Luke 12:47, 48).
3. Eternally lost—Judas.

CONCLUSION

God still offers mercy and pardon.

"That man must have been in the army, or in a military school," Mr. Moody said to a friend once. "Yes," he said; "how did you know?" "By the way he walks." In that way one can test character.

Expository Outlines for August

Lewis T. Corlett

Sanctification—A Second Work of Grace

(1 Thess. 4:10—4:7)

I. THE BOOK OF 1 THESSALONIANS WAS WRITTEN TO A CONVERTED PEOPLE

1. They were people who had heard the Word of God and obeyed it.
2. They lived exemplary lives.
3. They lived in the expectancy of Christ's coming.

II. THESE PEOPLE HAD A DEFINITE NEED

1. Paul prayed that he might visit them again to perfect that which was lacking in their faith (v. 10).
 - a. They had an active faith.
 - b. Carnality kept assailing their faith with doubts.
 - c. Needed to have the heart purified in order to have a constant faith.
2. Needed to have more love to each other (v. 12).
 - a. Needed all envy, malice, covetousness removed from the heart.
 - b. Needed a more sympathetic consideration toward each other.
 - c. Perfect love in the heart was the remedy.
3. Needed to have their hearts established in holiness (v. 13).
 - a. They had made a splendid start.
 - b. Carnality caused some to waver.
 - c. The carnal mind made them unstable.

III. THESE PEOPLE NEEDED TO BE SANCTIFIED

1. The means of the abounding life (4:1).
 - a. In order to please God.
 - b. To walk acceptably before God.
2. It was the will of God that these believers be sanctified (4:3).
 - a. To cleanse the moral nature from corruption of carnality.
 - b. To perfect in love.
 - c. To establish in holiness.
3. God's call and plan are to have His people holy (4:7).
4. Sanctification as a second work of grace.
 - a. The people were believers—this perfected their faith.
 - b. They had love—now they were perfected in love.
 - c. They were living a holy life outwardly—now the heart was purified from inbred sin and they were established in heart holiness.

IV. EVERY BELIEVER SHOULD CO-OPERATE WITH GOD FOR HIS OWN WELFARE

Love

(1 John 4:7-21)

I. THE SOURCE OF LOVE (vs. 7, 8).

1. "Love is of God."
2. "God is love."

II. GOD'S LOVE WAS MANIFESTED THROUGH THE ATONEMENT (v. 9).

1. "God so loved that he gave . . ." (John 3:16).
 2. The crucifixion of Christ shows how far love will go.
 3. Christ is God loving a lost dying world.
- III. GOD GIVES LOVE TO MAN
1. Man receives love through the new birth.
 - a. "Every one that loveth is born of God and knoweth God" (v. 7).
 - b. "The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us" (Rom. 5:5).
 2. A definite link between God and man.
 3. God can make man perfect in love (v. 17).
 - a. By removing the hindrance to love.
 - b. By cleansing the moral nature from all corruption.
 - c. Conditioned upon the obedience and consecration of the believer.
- IV. MANIFESTATION OF LOVE IN THE CHILDREN OF GOD
1. A reciprocal love toward God (vs. 6, 7).
 2. A mutual love between the brethren (v. 11).
 3. A testimony to the source of love (vs. 14, 15).
 4. Confidence (vs. 17, 18).
 - a. Toward God. "Boldness in the day of judgment."
 - a. Absence of carnal fear.
 - c. Assurance in His love (v. 19).

Practical Holiness

(James 3:13-18)

- I. HOLINESS TO BE EFFECTIVE MUST FIT INTO EVERYDAY, PRACTICAL LIVING
 1. The Book of James deals with practical subjects.
 2. Wisdom is used in the lesson as meaning:
 - a. The life of God in the soul of man or true religion.
 - b. The teaching of God in the human heart.
- II. CHRISTIANITY IS HINDERED BY THE ABSENCE OF HOLINESS IN THE LIVES OF THE PROFESSORS
 1. Manifests itself by envying, strife, bitterness and confusion (vs. 14, 16).
 2. This is the manifestation of the sensual (v. 15).
 - a. The manifestation of the corrupted self-life.
 - b. The development of the baser characteristics of the individual.
 3. The Church is hindered today by the manifestations of the selfish sensual life.
- III. CHARACTERISTICS OF PRACTICAL HOLINESS IN EVERYDAY LIFE (v. 17).
 1. Purity.
 - a. Moral purity.

- b. Absence of the sensuous, selfish spirit from the heart.
 - c. The result of the cleansing power of the Holy Spirit.
 - d. Sustained by the abiding presence of the Spirit.
2. Peaceable.
 - a. Result of heart purity.
 - b. Inward peaceful temper.
 - c. "Follow peace with all men."
 3. "Gentle and easy to be entreated."
 - a. Reasonable, not stubborn.
 - b. Complacent not censorious.
 - c. Tenderness and sweetness.
 4. "Full of mercy and good fruits."
 - a. Compassionate.
 - b. Sustains kindness in the heart.
 - c. The fruit of the Spirit.
 5. "Without partiality and hypocrisy."
 - a. No respect of persons.
 - b. No pretense.
 - c. Sincere true devotion.
- IV. FRUIT OF PRACTICAL HOLINESS (v. 18).
1. Sown in peace.
 - a. A peaceful atmosphere.
 - b. A positive influence for God.
 2. Reaction on the individual is great.
 3. The Church is built up and the cause of God prospers.

The Message of God's Word

(Romans 10)

- I. THE WORD IS PRESENTED THROUGH CHRIST (v. 4).
 1. Superior to the righteousness of the Mosaic law.
 2. Reveals a righteousness by faith (v. 6).

- a. Centers in Christ (v. 4).
 - b. Is nigh to those who hear (v. 8).
- II. THE CONTENTS OF THE MESSAGE
1. The Provision of God (vs. 3, 4).
 - a. To dispel ignorance (v. 3).
 - b. Centers in Christ's atonement (vs. 4, 9).
 2. The Approach to God.
 - a. By confessions (v. 9).
 - b. By heart belief (v. 10).
 - c. A union of the will and the emotions.
 3. A universal message.
 - a. The Lord is the same to both Jew and Greek (v. 12).
 - b. The Lord listens to anyone who will call (v. 13).
 - c. Whosoever believeth shall be saved (v. 11).
 - d. God is not restricted by racial or petty prejudices.
- III. GOD'S METHOD OF SPREADING HIS WORD (vs. 14, 15).
1. Word of mouth.
 2. By the preaching of His Word.
 - a. By proclamation.
 - b. By life.
- IV. THE RECEPTION OF HIS WORD
1. Not all have listened.
 2. Not all have obeyed (v. 16).
 3. To those who believe it is the means of salvation (v. 17).
 4. God has been patient with the people who have neglected His Word (v. 21).
 5. Individuals and nations will be benefited and uplifted by the hearing and obeying of the Word.

Suggestions for Prayermeetings

H. O. Fanning

Finishing One's Course with Joy

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God (Acts 20:24).

After his sanctification Paul's business was that of discovering the course God designed him to run, and to finish it with joy. Here we have one of the secrets of his marvelous life, his glorious ministry and his vast usefulness. And this is your business and mine. Sanctification is not a goal, but a gateway; not an end but a means to an end. It is through such men that God has carried on His work and blessed the world of mankind. As sanctified persons, we are still self-determining beings.

I. There was much in the course of Paul that did not contribute natural joy. There was much in it that ministered to sorrow. Paul was not speaking of these things, but of the finishing of his course. He was a follower of the Christ, "Who

for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:1, 2). One who seeks an easy way will never accomplish much in life.

II. It is not so much what is in the course, but what is at the end of it that counts. It is not what the finishing of one's course costs, but what it means that is important.

III. The way to the worth while things of life is not an easy way. The more worth while the things sought, the more difficult the way. Whoever of us accomplishes anything worth while, must pay the price of its accomplishment.

IV. The men God has used to bless the world, have been followers of His Son, who is a man of sorrows, and acquainted with grief. Many of us think of our religious experience in terms of happiness. Only that which contributes to our happiness contributes to our religiousness. It takes the whole round of

the issues of life to round out our ultimate joy—our enduring blessedness.

V. The joy Paul was seeking is a compound of many ingredients. It embraces the all things that work together for good to them that love God, to them who are the called according to his purpose (Romans 8:28).

VI. What would it have meant if Paul had failed in his course? Who can compute the loss that would have come to the kingdom of God, the world of mankind, to you and to me, if we were deprived of that which was accomplished through the labors of Paul? What will it mean if we fail in finishing our course?

VII. What does it mean to all concerned that Paul has finished his course? Who among us can compute the immensity of what has been accomplished through the faithfulness of Paul? His not being disobedient to the heavenly vision? What would have failed without Paul, God made to succeed through him. Paul chose to have a part with Christ in His great work of redeeming mankind. To co-operate with Him in this great work. His joy is a part in Christ's joy at the accomplishment of it. No other joy can be compared with this, as to quality, endurance and satisfaction.

Hearing the Voice of God

This is my beloved Son, in whom I am well pleased; hear ye him (Matt. 17:5)

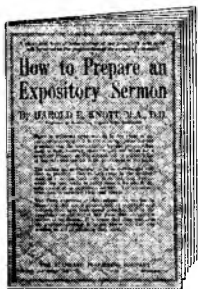
Hearing the voice of God is a wonderful privilege. The disciples heard Jesus with their natural ears. We hear His voice with spiritual ears; ears of faith. It would be more than passing strange if God would have us hear the voice of His Son, when such hearing is impossible. It is unthinkable that God should create a race of beings capable of hearing His voice, and understanding His words, and furnish no way for such hearing. We may be sure that God has given us capacities for hearing and understanding His voice. One thing is certain, God communicates with men, and in all ages they have heard His voice.

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I. Many may not have discovered or developed their capacities for hearing the voice of God. Others may have neglected them, until they have lost the use of them, and they no longer function. But they had them in the beginning. As we must discover and develop our natural powers, so we must discover and develop our spiritual powers. Their right functioning depends upon the character quality and degree of this training.

II. We may be sure that our spiritual hearing is as real and as reliable as our physical hearing. That we may hear the voice of God as certainly as we hear the voices of men. That our spiritual life is as real as is our physical life.

III. This truth has been abused; false prophets have claimed to hear it when God has not spoken. To give up what has been abused would be to give up all truth. After all has been said that may be on this matter, the fact remains that our most priceless knowledge has come to us in this way.

IV. Some who thought they heard the voice of God have been mistaken. Some have failed to understand. But these things are true concerning other voices. We must learn to recognize and understand the voice of God just as we must learn to recognize other voices. Mistakes that have been made in this matter have been made in other matters. We are not to expect to encounter no difficulties here. What is required here, is required in other things.

V. Such difficulties are presented here as we should expect to meet in any other thing of equal importance. In most cases the more worth while a thing is the more difficult it is.

VI. That there are mysteries in the matter of hearing God's voice is certain. In view of the fact that there are mysteries in hearing and understanding the human voice, this is not strange. Because they are not able to use their powers in the beginning, does not discourage us in our efforts to help our children to discover and develop their powers. And difficulties should not discourage us in our efforts to discover and develop our spiritual powers. Our natural powers are subject to constant improvement, and so are our spiritual powers. Persistence in our efforts is necessary to their perfecting.

VII. The written Word of God must be our guide in determining the genuineness of our own hearing and understanding of His voice. Here we have set forth the general principles of life, and their application to the lives of others. We need to hear the voice of God as to their application to our own lives. God has a plan to be worked out in our lives; a service for us to perform. We need His voice in the special direction of the affairs of our lives. Constant communion with God is essential to our filling our places in His purposes for us.

Faith and Feeling

The just shall live by faith (Romans 1:17).

It has been said that there are two classes of Christians. One puts its emphasis on faith; the other on feeling. This may be carried to such an extreme that it may be well said that many of the one class seek to live by feeling, and many of the other class seek to live without it. The Word of God puts the emphasis where it belongs, and declares, "The just shall live by faith." Spiritual life is not indigeneous to man in his fallen condition. It is heavenly in its origin, its source and its supply. No amount of feeling can bring us this life. It comes to us on condition of faith. Feeling as a result of faith is legitimate and desirable. Faith as a result of feeling, is another matter.

I. That feeling has its place in Christian experience is certain. It is clearly so declared in the Word of God. It is evident in human experience. It is getting it out of its place, and seeking to make it a cause, instead of recognizing it as an effect, that gets us into difficulty and confusion of mind.

II. Satisfactory feeling must be based upon the sure foundation of the Word of God, apprehended by faith. Feeling that is no more than the effect of the swaying of our emotions, and the play of circumstances, fills a place in human life. But it should not be allowed, or recognized as being fundamental, or necessary as a part of our Christian experiences or lives. We are in danger of having—or seeming to have—too much of this sort of feeling.

III. Feeling that is the result of faith, has in it the element of stability that is inherent in faith. It is not the mere product of our emotions, but is from the same source as our spiritual life. It has its place in that life.

IV. Normal Christian experience should be characterized by well balanced relationships between faith and feeling of the right and proper sort. Feeling that has its origin in us as we are by nature, we will have. But we must learn to distinguish between this sort of feeling and that which is of a higher origin. There is feeling that is beyond the realm of unassisted nature, and that feeling is to be desired, cultivated and sought.

V. There are feelings that are worthy and feelings that are unworthy. Feelings that are legitimate, and feelings that are illegitimate. Feelings that are ennobling, and feelings that are degrading. Feelings that appeal to the best there is in us, and feelings that appeal to the worst there is in us. Feelings that enrich life, and feelings that impoverish it. In few things are wider ranges found than in feeling. Self-control must be exercised here. We should avoid all that ministers to the lower orders in feeling, and put ourselves in the way of ever increasing

enjoyment of all that ministers to life in its higher ranges.

VI. We cannot live by a faith that is drawing us heavenward and Godward on the one hand, and by feelings that are drawing us earthward and hellward on the other. The world's literature, its amusements, its spirit is an appeal to the feelings. Its objective is the control of human feelings. Feelings from this source are likely to be deadly in their character, and death dealing in their effects. To put ourselves in the power of the world as the source of our feelings is to put ourselves in the way of its destructive forces.

VII. There must be harmony between our faith and our feelings. They should be from the same source; have the same objectives; produce the same effects. Faith in God does not flourish in an atmosphere of world-begotten feeling. It flourishes in an atmosphere of God-begotten feeling. God must be in our feelings as certainly as He is in our faith.

A Good Work

She hath wrought a good work on me. . . . She hath done what she could; she is come aforehand to anoint my body to the burying (Mark 14:6-9).

Mary's anointing of our Lord with her alabaster box of spikenard—very precious—was symbolical of her pouring out of her heart of love. She gave it all. Jesus pronounced her act as being a good work on me. And here we have the divine idea of a good work. It is work done to Christ, for His sake, out of love for Him. Manifestly there are degrees in such good works. Mary's work was in the superlative degree. She did what she could. Not as little as she could, but as much as she could.

I. It was a good work because of the good motive that was back of it. That of love and devotion to Christ. It was not done to win the approval of men. It was done in spite of their disapproval. It won the heart of Christ. In these things it stood the supreme test. Men saw the act, and called it wasted. Jesus saw the love that prompted it, and gave it His highest commendation.

II. It was a good work because there may have been some measure of understanding of its significance in the heart of Mary. Love tends to bring us into harmony with its object. In this we have one of the supreme benefits of love to Christ. Love makes us quick to understand, and to catch foregleams of coming events.

III. It was a good work because of its special fitness for the occasion. It was an anointing of our Lord's body for the burying. Mary may have glimpsed this but dimly, or possibly not at all. Love in its refinements tends to the development of fitness in its actions.

IV. It was a good work because it was an index of the character of the

one who performed it. What we do is an index of what we are. Mary's offering was an index of the fineness and beauty of her character; of the singleness of her heart, and of the enduring quality of her affection.

V. It was a good work because of its connection with one of the greatest events in all history; the death of Christ for the redemption of mankind. Wherever this great event is mentioned the name of Mary is mentioned in connection with it. Mary was immortalized by this good work.

VI. It was a good work because of its significance. Mary's offering of this precious ointment is significant of the Christ's offering of Himself to bridge the chasm between God and fallen humanity. As the odor of the ointment filled the house at Bethany, so the odor of Christ's death fills earth and heaven and will forever fill them.

VII. It was a good work because it was the outrush of irrepressible love. Mary could do no more. She could do no less. And so was Christ's offering of Himself for man's redemption the outrush of irrepressible love. He could do no more. He could do no less. The occasion pointed forward to the resurrection of the dead, the reuniting of loved ones, the marriage supper of the Lamb. Lazarus was there.

Being Prepared for Temptations

Watch ye and pray, lest ye enter into temptation (Mark 14:38).

Of one thing we may be certain. Temptations are coming to us. Even our Lord was tempted in all points, yet without sin. As in other things, there are mysteries in the realm of temptation. But temptations have their places and their uses in the building of our characters, and the determination of our destinies. In the wisdom of our God this is seen to be true. We may not understand the wisdom of this provision now, but some day we will see more clearly, and thank God for His goodness in making the provision. We are in the beginnings of our acquisition of knowledge, and are encompassed by things that to us are mysteries. What a blessing it is that we have a God to whom all things are known. Let us thank Him for the progress we have made and press forward in this glorious work. Temptations are coming. There is but one time to prepare for them, and that is before they come.

I. It is one thing to have temptations come to us. It is another thing to enter into them, to be overcome by them. Resisting them means strength. Yielding to them, means weakness. The one adds to us, the other takes from us.

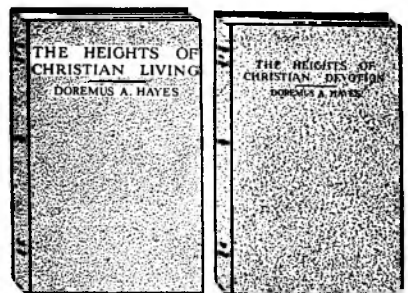
II. Temptations are coming. We should be on the watch against them. They should not catch us napping. Fore-

warned is forearmed. Jesus forewarned His disciples. They failed to heed His warnings. And here is one of our dangers. We too may fail to heed His warnings.

III. One of the important factors in being prepared to meet temptations, is prayer. Jesus watched and prayed that night and was ready for the supreme test of His life when it came. He met the issue successfully and registered a victory that redounds to the glory of God and the redemption of men. The disciples slept and failed to watch and pray, and were unprepared when their time of testing came. Their failures are a warning to us not to fail as they failed, and fall as they fell.

IV. Temptations have their surprises for us. The disciples were confident that they were prepared for whatever might come to them. But the temptation showed them to be unprepared. Prayer to God who alone knows what is coming to us is the one thing absolutely essential to our preparation to meet our temptations. To depend upon our own wisdom and foresight is to invite defeat.

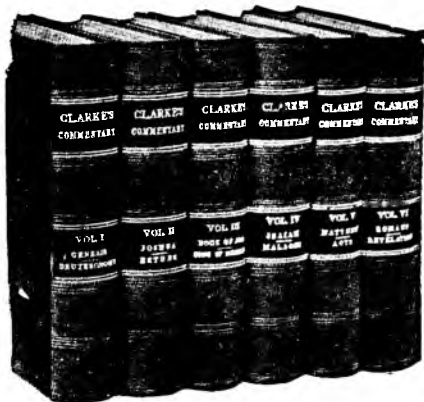
V. The text carries with it an assurance of victory in temptations. As certainly as we are in the way of defeat when we encounter temptations unprepared, so surely may we put ourselves in the way of victory when we are prepared. The way of victory is here set before us. In this way it is our wisdom to walk.



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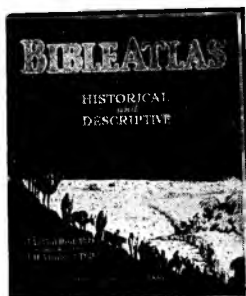
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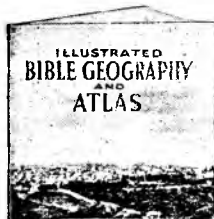
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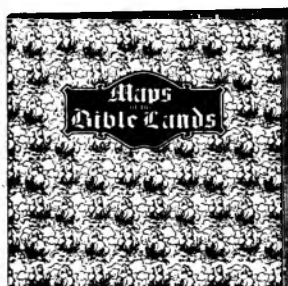
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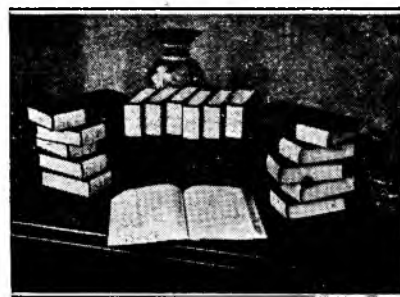
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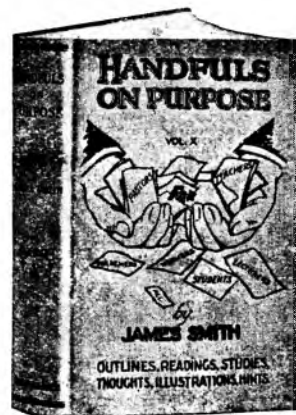


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