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**The Preacher's Magazine**

J. B. Chapman, D. D.
Editor

**Volume 8 March, 1933 Number 3**

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**MEANS FOR ADVERTISING THE CHURCH**

**The Editor**

The Preachers of the Northern California District discussed the question of advertising in the convention this morning. The statement was made that 'happyfingers' and 'daggers' have had their day, and no one seemed to question it. One preacher said the newspaper is the best medium for gaining the attention of the people. Others added that much depends upon the newspaper. Some papers are ready and willing to give the church every advantage; others restrict or rule out notices of religious services except on a paid advertising basis. Next to the newspaper, where radio notices can be broadcast, the radio was believed to be the best medium. Bulletins and various sorts of printed matter came in for commendation. One preacher has found it helpful to keep a mailing list and reach a select crowd in this way. House to house visitation, especially when the special revival is at hand, and when special features are being presented, was urged.

As the discussions continued two or three unusual plans were presented by preachers who had tried them and been pleased with the results. One preacher had made arrangements with neighborhood grocers to furnish the paper bags which he used on certain days. This was done either by calling for the merchant's own bags and taking them to the printer, or by ordering the bags through the merchant and paying for the printed matter which appeared on the bags. Another preacher had made arrangements with neighborhood merchants to have a notice of the meetings inserted in the packages when these were being prepared for the customers. It was said that people would be pretty sure to read this upon arrival at home, possibly in the belief that it contained mention of special bargains which the store was about to offer.

One preacher had found it useful to have children's meetings the first week of the revival. As a rule, he said, it is possible to get into the public schools to distribute tickets which read, 'Wanted: five hundred boys and girls at the Church of the Nazarene every afternoon this week at 4:14. Good music, special speaking, and a prize for every boy and girl that comes.' The
services, he said, were brief and full of interest and at the close each child was given a balloon or a piece of candy. The tickets were arranged to be punched every time a child appeared at a service, and a special prize was offered to those who attended four of the five meetings. During the week the children talked about these meetings in their homes and the interest of the whole community was stirred and everyone knew there was something special on at the church.

Some of the suggestions were altogether new to me and I thought them worth passing on. If any preacher has all the people he wants and is pressed for room, he may well reject all these suggestions and follow the example of Tinsley, the great colored preacher of Philadelphia, who posts cards in his auditorium which read: "Be content to attend church once on the Sabbath: give your neighbor a chance." But there are not many churches which have reason to turn away callers as that: Nothing draws a crowd like a crowd. When people observe a falling off in attendance they do not mind to stay away themselves. But if seating is at a premium, others want to come. It is just like the man who declared he could become rich if he could only get hold of the first million dollars so he could get a start. That is to say, if you can get your place full, you can get it crowded and crammed.

The editor will appreciate it if any preacher who has tried a certain advertising plan that is "different" will write his experience and suggestions for insertion in the PREACHER’S MAGAZINE; for the plan that has worked in one place might work in another also.

DEVOOTIONAL

THE TWO BAPTISMS

A. M. HILL

I indeed baptize you with water unto repentance; but he shall baptize you with the Holy Spirit and fire (Matt. 3:11, R.V.).

JOHN BAPTIST was no ordinary person. He was foretold by the prophet Malachi hundreds of years before he was born (Mal. 4:5). His birth was a miracle announced by the angel Gabriel. His parents were holy, walking in all the commandments and ordinances of the Lord blameless. He was filled with the Holy Spirit from his mother’s womb.

In spite of the infidel modern preachers who deny miracles, that is starting off with a good amount of the supernatural. He was a Nazarite in his manner of life. He dressed like a wild man of the desert; and did not feed on the bounty of the rich, but fasted on locusts and wild honey. If the opulent did not like his sermons they at least could not vote him out of his parish, or stop his support.

His mission was as unique as his life. It was to go before the face of the immortal Son of God and introduce Him to a self-indulgent, self-seeking, wicked world.

His ministry was in perfect harmony with the other characteristics. He did not plan a union

revival of all the churches in the district, and have a special tabernacle erected to accommodate the great crowds that would surely come; nor did he get his picture taken nor advertise himself in the morning and evening papers as the greatest living prophet, and send blank checks to a thousand of the richest ladies in the city soliciting their support.

Nothing of the kind! He went out into the desert where there might be water enough for camels and asses and the people to drink, mounted a rock and began to preach on repentance, the most unpopular theme a preacher ever chose.

And the Infinite Son of God, from whose verdict there is no appeal, declared that no one greater was ever born of woman than John the Baptist.

I. THEN CONSIDER JOHN'S BAPTISM. It was no unmeaning ceremony

1. It was an initial rite into a new brotherhood.

2. It was an outward sign of an inward work of grace.

3. It was a rite and means of public profession, "I indeed baptize you with water."

a. John preached and required genuine repentance and demanded fruits meet for repentance as proof of its genuineness (Matt. 3:7-9).

Now repentance is a great foundation work. There is no true religion that comes from heaven and will get people ready for heaven without it. John called on people to repent. Jesus began with the same. Peter began there at Pentecost. It means self-abasement for self-committed sin. It further means confession of sin as publicly as it is known. It further means forsaking sins, all sins and going out of the sin business.

The best definition of repentance in the Bible is in Isaiah 55:7, R.V. "Let the wicked forsake his way, and the unrighteous maff his thoughts; and let him return unto Jehovah, and he will have mercy upon him: and to our God for he will abundantly pardon." The next definition is found in Ezekiel 14:6, R.V. "Thus saith the Lord, Return ye, and turn yourselves from your idols; and turn away your faces from all your abominations." These texts are so plain they are self-interpreting. Forsake all wicked ways and wicked thoughts! Forsake all your idols that wean you from the love of God. Turn your faces from the popular habits and vices, and social abominations and customs that so largely make up the sinner’s and worldling’s life. It also involves restitution.

b. John’s preaching led to remission of sins. As we are taught in Luke 3:3, so Peter taught in Acts 3:19, "Repent and be converted that your sins may be blotted out.

c. John’s repentant hearers got a knowledge of salvation. The angel Gabriel said, "Many of the children of Israel shall he turn to the Lord their God." "To give knowledge of salvation unto His people by the remission of their sins" (Luke 1:71). Many people nowadays get a “perhaps so or "guessed" salvation, but this preacher’s converts got a "know so" salvation.

d. John glorified Jesus as the hope of the world. In Acts 19:14 we are told, "John verily baptized with the baptism of repentance saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." Again he said, "Behold the Lamb of God that taketh away the sin of the world." "He must increase but I must decrease." He evidently expected his disciples to leave him and follow Jesus.

e. John preached, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Undoubtedly a number of Christ’s apostolic band were John the Baptist’s converts.

f. His hearers got peace with God. In Luke 1:76-79, R.V., "Yea and thou, child, shalt be called the prophet of the Most High: For thou shalt go before the face of the Lord to make ready his ways: to give knowledge of salvation unto his people by the remission of their sins ... to guide our feet into the way of peace."

John was truly an evangelical preacher and introduced his disciples to a great salvation. His baptism was an outward sign of it.

II. NOTICE THAT JOHN’S WORK WAS ONLY PREPARATORY TO ANOTHER

Observe by what unmistakable language two works of grace are taught here.

1. Two baptisms: one a man, the other the Son of God.

2. Two baptism: one with water, the other with the Holy Spirit.
3. "Two classes of subjects: one repentant sinners; the other Christians seeking sanctification.

4. "Two results: one forgiven followers of Christ; the others cleansed and Spirit-filled followers of Christ.

5. Notice the varying relations of the Holy Spirit to Christians

1. He is "with you" (Acts 1:8).
2. He is "in you" (Rom 8:9).
3. He is "upon you" (Acts 1:8).
5. "Upon you"—Empowered (Acts 1:8).

The fire of the Holy Spirit sanctifies, Isaiah 62:5, "I will purely purge away thy dross and take away all thy tithes." Ex. 36:15-27. "From all your filthiness and from all your idols, will I cleanse you, and will take away the stony hearts out of your flesh, and I will give you an heart of flesh, and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." 29th verse, "I will also give you from all your uncleanesses." Mal. 3:3. He is called as a refiner and purifier of your whole heart and soul; and he shall purify the sons of Levi and purify them as gold and silver, that they may offer unto the Lord an offering in righteousness.

The teaching of scripture, variously repeated, is that as the refiner's fire melts the ore and separates the dross from the pure gold and silver, so the Holy Spirit melts the moral nature of a Christian and in God's own mysterious way separates the carnality from the essential elements of our moral being, and leaves a clean and holy heart to be the temple and dwelling place of the abiding Holy Spirit.

Equally mysterious is the work of the Holy Spirit empowering for some kind of special service. Those who have been the most honored and the most used by God have often been the most astonished and perplexed about their own success.

Moody once said to a great audience in England, "I am as much of an astonishment to myself as to any of you. May God forgive me if I speak in a boastful way, but I do not know of a serpent which I have received since I received the baptism with the Holy Spirit but God has given me some souls. Oh, I would not be back where I was four years ago for all the wealth of this world. If you would roll it at my feet I would kick it away like a football. These are the very sermons I preached in Chicago, word for word. Then I preached; and I preached, but it was as one beating the air. It is not new sermons, but the power of God. It is not a new gospel that we need but the old gospel with the Holy Ghost of power."

John Wesley told the same story, and Finney, and A. B. Earle, and A. T. Pierson, and Dr. Keen and Bishop William Taylor, and a multitude more. The Holy Spirit gives the power to win souls. Reader, will you have it?

AN INDIAN'S REASONS FOR RACE PRIDE

A young student at Hampton College gave the following reasons for being glad he was born an Indian:

There is no race nor people who have not something of which they may be proud. I am proud of my ancestors because they so nobly fought for what they thought to be right.

Because they never broke a treaty which they made with the early settlers of the country, but always kept that for the people to do.

Because when an Indian once pledges his word he will stand by it; no matter what comes, he is true to his promise.

Because Indians could never be reduced to slavery, but would rather die than to give up their freedom.

Because they could endure great privations, hardships and tortures without complaining.

Because the Indian is generous and hospitable and can attend to his own business and let other people's alone.

Because of the beautiful, original work which they are able to turn out with rude tools, such as blankets, pottery, baskets and beadwork.

Because the Indian language has no swear words in it and if any Indian swears he has to do so in the language of civilization.

Historians seldom take note of so obscure an event; yet, if the secret connections of revivals with the destiny of nations could be disclosed, they would appear to be more critical evaluations of history than the Gothic invasions. A volume has been compiled, narrating the decisive battles of the world. But more significant than this, and probing deeper, the divine government of the world would be the history of revivals. — Austin Phelps.

MESSESS FROM ISAIAH

The Coming of the Kingdom

OLIVE M. WINCHESTER, TH. D.

As we turn to the sublime Messianic passages of the prophet Isaiah, we feel a certain appropriateness in the meditation upon them at this time of year, for still there is lingering in the mind the melody of the Christmas cards with their song of peace and goodwill. But by the time this article reaches the readers the Christmas season of joy and rejoicing will have passed. Yet we shall be coming to that other great event in the life of Christ and in our Christian faith, the resurrection. We will be making ready to join in one united shout, "Hallelujah, Christ arisen." Yet the messages which Gil of Christ's coming and His kingdom have a very fundamental relation to the resurrected life of the Redeemer.

THE MOUNTAIN OF THE LORD'S HOUSE (2:2-4).

In bringing before us the delineations of the kingdom, Isaiah has both the personal and the religious, and the first passage, 2:2-4, gives an implicit presentation. The essential contents of its message Terry states as follows: (1) "The temple mountain (including Zion) is to be exalted into prominent above all other hills; (2) Jerusalem will be the source of law and revelation; (3) there will be a confluence of all nations thither; (4) universal peace is to be effected by divine judgment among the nations." Then he interprets: (1) Jerusalem occupies a conspicuous historical, geographical, and religious position in the origin and development of the kingdom of God on earth; (2) the gospel is a republication and enlargement of the law and word of Jehovah, having issued from Jerusalem as a geographical and historical starting point, (3) the nations will acknowledge and accept the truths and excellences of this new and higher revelation; (4) the ultimate result will be universal peace among the nations." To be compared with this interpretation by Terry is that of Skinner. He has as his main theme, "Zion the center of the universal religion in the latter days." Then he continues: "In this striking picture of the Messianic age the following features should be noted: (1) The pre-eminence amongst the mountains of the world of Zion, the acknowledged seat of Jehovah's universal dominion (Gen. 2:8, 9); also Ex. 40:21. (2) The extension of the true religion is effected, not by conquest, but by the moral influence of Israel's theocratic institutions upon surrounding peoples (Gen. 40:13). The subjection of the nations is spontaneous; they are filled with cager desire to learn the ways of Jehovah (Gen. 2:11; 8:21). Hence (3) the nations retain their political independence. They are not sanctioned as absorbed in the world's nationality or as incorporated into a world-power. Jehovah, not Israel, rules the world and He rules it by His Word not by His sword. (4) The authority of Jehovah, appealed to in all international disputes, brings war to an end, and ushered in an era of universal peace."

Another interpretation is found in Kirkpatrick. Speaking of this particular section he says, "It serves as a foundation for the prophet's call to repentance, and as a foil to the description of Judah's sin, shewing the depth of its fall by contrast with the sublimity of its mission. In the after-days Zion is to be the spiritual center of the nations. Its spiritual pre-eminence is represented under the figure of a physical elevation of the temple-mount. Thither not Israel only but the nations of the world will go up to worship, and to learn from Israel's God. The nations will obey Jehovah's rule, and universal peace will be established (2:24). There is no hint here of a personal Messiah. Jehovah himself is the Teacher and the Ruler. The form of the prophecy is suggested by the pilgrimages of worshipers to the temple. Its spirit is the truth that in the divine purpose Zion was to be the center of the world's salvation (John 4:22)."

In comparing these different exegeses of the passage we find certain lines of agreement such as
the conquest to be effected by the gospel, the mode of this conquest being through moral influence. The nations will accept the truth and universal peace will result. The particulars of method through which all of this will be brought about are not given.

The Branch (4:2-6).

The next Messianic section is found in chapter 4, verses 2-6. With the introduction of the figure of the "Branch," we have an approach to personalization. This figure has a double significance coming from Jehovah it is divine in its origin and yet at the same time "a growth of the land of Israel." As in the former passages Terry analyzes the essential elements. (1) "The fifth and crimes of the Jewish people must be put away by burning blasts of judgment; (2) there will be a surviving remnant, known as holy and written unto life; (3) they will enjoy divine protection and care as truly as did God's chosen people at the time of the exodus from Egypt; (4) all this honor, glory, majesty and beauty will be brought about by, or in some way be most intimately associated with, a remarkable person or power called "A Branch of Jehovah."

In commenting further on these two Messianic passages Terry observes that one opens and the other closes the appeal to the house of Judah, and the one presents a historical picture and the other an inner view of the redemption of the true Israel. The qualities or character demanded of the people are worthy of note, especially as they appear so early in the Messianic delineation of the kingdom. The people are to be holy. As to what may be the significance of this term we are not left in doubt for immediately following in the context, there is set forth the conditions under which the people shall be holy, "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of justice and the spirit of burning." Moreover when this shall have taken place then shall there be evident the signal manifestation of the presence of the Lord in the sign of the cloud and fire as in the days of old.

Immanuel (7:14).

To understand the meaning of the next Messianic reference, we need to survey the historical background. The prophet had made his debut as a practical statesman. Before this time he had set forth religious ideals and had upbraided the people for their sins. Now he enters into the realm of state policies. The two northern nations, Syria and Ephraim, had formed an alliance against Judah to place upon the throne a king of their own making. In consequence Ahaz, the present king, was greatly disturbed. The scripture reads, "And his heart trembled, and the heart of his people, as the trees of the forest tremble with the wind" (7:1, R. V.). At the command of the Lord Isaiah met the king at the conduit of the upper pool and exhorted him: "Take heed, and be quiet: fear not, neither let your heart be heavy, because of these two talls of smoking firebrands."

Maintaining a firm trust and confidence in the Lord, Isaiah could look out over the threatening movements of these two minor nations and see greater dangers ahead than the panic stricken king was able to observe. He feared lest the king would resort to the expediency of calling in the help of Assyria, a policy which he did afterward follow. He could see that the time would come when this great monarch of the east would sweep down upon these smaller nations of the north, and whether called by Ahaz or not, he would subjugate them under tribute and rule. Moreover also as Skinner says, "He was opposed, on religious grounds, to all compacts with heathen powers as involving disloyalty to Jehovah and distrust of his power. The crisis presented itself to him as a test of the religious mind of the people, of its capacity for exercising that fearless trust in Jehovah's word which alone could guide it safely through the complications of the Immediate future to the felicity that lay beyond. Hence the great object of this encounter with Ahaz is to bring about the use to Isaiah's own attitude of calm reliance on the help of God, and above all things to dissuade him from compromising his position by entering into direct relations with Assyria."

Since Ahaz would not respond to an admonition of faith in Jehovah, he had the king ask for a sign that he might have more tangible confirmation of divine help, but the king would not be committed. Thereupon the prophet admonished him, "Hear ye now, O house of David: Is it a small thing for you to weary men, that ye will weary my God also? Therefore the Lord himself will give you a sign: behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." Then he relates to the king how it shall come to pass that before the child shall come to the age of moral discernment and understanding, the land belonging to the two kings whom he feared would be devastated and moreover also Judah itself would feel the conqueror's yoke.

If it were not for the name given unto the child, the thought of the passage would not bear beyond that day and age, but the meaning of the name, "God with us" together with its quotation as prophetic in the New Testament (Matt. 1:23), carries out beyond the "abrupt" of that time. So George Adam Smith observes, "It seems to the present expositor quite impossible to dissociate so solemn an announcement by Jehovah to the house of David of the birth of a Child, so highly named, from that expectation of the coming of a glorious Prince which was current in this royal family since the days of its founder. Mysterious and abrupt, as the intimation of Immanuel's birth may seem to us at this juncture, we cannot forget that it fell from Isaiah's lips on hearts which cherished as their deepest hope the appearance of a glorious descendant of David, and were just now the more sensitive to his hope that both David's city and David's dynasty were in peril. Could Ahaz possibly understand by Immanuel any other child than that Prince whose coming was the inerrable hope of his house? But if we are right in supposing that Ahaz made this identification, or had even the dimmest presage of it, then we understand the full force of the sign. Ahaz by his unbelief had not only disestablished himself: he had mortgaged the hope of Israel. In the flood of disaster, which his fatal resolution would bring upon the land, it mattered little what was to happen to himself. Isaiah does not trouble now to mention any penalty for Ahaz. But his resolve's exceeding pregnancy of peril is borne home to the king by the assurance it will devastate all the golden future, and must disinherit the promised King. Ahaz is thus the Judas of the Old Testament, if that conception of Judas' character be the right one which makes his willful desire-to bring about the kingdom of God in his own violent fashion the motive of his betrayal of Jesus. Of his own obedience Ahaz has betrayed the Messiah and Deliverer of his people. The assurance of this betrayal is the sign of his obduracy, a sign of terrible proof of his irretrievable sin in calling upon the Assyrians. The king has been found wanting."

When we relate this Messianic prophecy to the preceding we find from the aspect of a personal conception this is climactic. Moreover there is also the further thought that the person of the Messiah is the Godhead in manifestation among men. Therefore while it is brief, it is fraught with meaning.

Homiletical Suggestions.
The passages themselves may in each case be taken as a text and treated in an expository fashion. Thus the first passage (Isa. 2:2-4), might have as a theme, "The Going Forth of the Gospel Message" and divisions as follows, It gains pre-eminence, it draws the nations to its light and it brings peace. The second passage (4:2-6), would respond to the theme, "A Redeemed People," and then one could have as subheadings, Receive temporal blessings, Are made holy and Are blessed with a special manifestation of the divine presence. In the last section the word Immanuel with its interpretation, "God with us" is sufficient for a text. God is with us as ground of trust and confidence in the dark hours of life, God is with us in deliverance in time of need, God is with us in hope for the future. If one prefers one can choose individual texts from each of the two sections and then develop them textually or topically as the desire may direct.

Wonderful Transformation.
Rev. Theodore Seybold, of Bajipur, India, has recently written, "Dr. and Mrs. Gas and I had the pleasure of spending a memorable Sunday at the Chandkuri Asylum a few weeks ago—memorable because of the baptism of some fifty lepers at the afternoon service. It was a veritable procession of the maimed and the halt to the baptismal font, as these men and women came forward and promised allegiance to their new Lord. We sat there and saw their deprecit bodies; but we forgot them as we looked at their faces, and as we thought of how the Lord was reaching out to heal and cleanse their hearts. Who knows what places of honor they will some day occupy at the great gathering above, when they will no longer appear to us disfigured, but as souls washed white and made whole in the blood of the Lamb."—Anon.
SERMONS FOR MARCH
LEWIS T. COOLEY

This is the time when many pastors plan on having their spring revivals. Either preceding, in preparation of the proper atmosphere for a revival, or following, in preserving the gains of the meeting, preaching on various themes of holiness is very beneficial. Thus some suggestive outlines are given for the morning services to direct the thinking and praying of the people to the most needed and most helpful doctrine and experience taught in the Bible. As Easter is late this year, there are not any special days that receive any special mention from Protestant churches in this month. This is known by some denominations as Lenten season and, if a pastor so desired, some suitable line of thought in preparation for Easter revival or services could be given with profit during the latter part of the month. A series of nine sermon outlines on "The Blood," suitable for pre-Easter services, will be given with the outlines for next month.

March 8—Morning Sermon

HOLINESS
(1 Thessalonians 4:3, 4; Hebrews 12:14)

I. INTRODUCTION
1. A positive message on holiness.
   a. That characteristic or attribute of God that shows Him to be pure and free from all power, dominion and effects of sin.
   b. In humanity, that power of God displayed in the individual heart that restores to soul health, cures from the terrible disease of sin and frees one from the power of the devil that may manifest the life of godliness in everyday life.

II. HOLINESS IS THE CENTRAL THEME OF THE BIBLE
1. Displayed in creation.
2. Abraham was called out to be holy (Gen. 17:1).
3. Was implied and taught through the law.
   a. All the types, shadows, ordinances, and ceremonies of the law typified the holiness of God.
   b. The priesthood typified the Priest that should come who would be holy, harmless, undefiled, separate from sin, afar off longer than the heavens.
4. The prophets spoke and sang of Holiness (Psalm 18:3, 4; 29:2; 63:5; 69:11).
5. The prophets caught the vision of God's holiness (Isaiah 6:5; Zechariah 14:20).
6. Zacharias, the father of John the Baptist, spoke of it (Luke 1:74, 75).
7. John the Baptist, Jesus, Paul, John, Peter, Jude and others wrote in the New Testament of holiness.

III. HOLINESS IS THE CHIEF GLORY OF CHRISTIANITY
1. The God of the Hebrews and the Christians is the only God who deserves to be holy.
2. Christianity gives the world a holy heaven, the home of holy spirits—an eternal home of holiness.
3. Christ in His doctrines and principles has given the world the only means whereby man may be holy.
4. The Holy Spirit is actively engaged in the world today to urge men everywhere to be holy.
5. The saints of Christendom who have left an impression on the world have been holy people.

IV. HOLINESS IS THE BEAUTY OF CHRISTIAN CHARACTER
1. Holiness of heart and life fits an individual for any stage of life or death.
2. Holiness removes from mankind the principles that cause misery, strife, and all causes of trouble to the soul.
3. Holiness gives and amplifies the virtues of both natural character and the imparted ones through grace.
4. Holiness gives constant peace and happiness to every soul who possesses it.

V. MEN SHOULD SEEK TO BE HOLY

Some men, like pictures, are filled for a corner than a full light.—Shakespeare.
II. The Spirit is all this to the individual soul: a. He transfers the power of God to those who want it, and prepare themselves for it. b. He makes the change so that the power of God becomes an inherent strength for the Christian. c. The life of God in the soul increases and enhances in the life of the progressive, obedient child.

II. THE PROMISE OF THE HOLY SPIRIT IS DEPENDENT UPON INDIVIDUAL ACTION


III. POSSESSION OF THE SPIRIT DEVELOPS ACTION

1. Seen on the day of Pentecost in actions of disciples. a. Began to speak—witnessing. b. Gave forth what they had received. 2. Enabled them to take what they had and be a blessing (Acts 3:6). 3. Put within them a feeling of compulsion to obey, not of mere necessity but of loving obedience (Acts 4:19, 20).

3. Resume the baptism with the Holy Spirit will increase and develop activity in the life of everyone who receives Him.

1. Refuse to witness to this glorious work of grace to quench the Spirit and to grieve Him.
2. To receive the Holy Spirit is to receive the very power of God in the life and He prepares for service which must be given or He will leave.

V. ANY PERSON CAN MEET THESE CONDITIONS AND BE RELEASED FROM THE PENALTY OF THE BROKEN LAW.

March 20—Morning Sermon
THE SPIRIT AND PRINCIPAL LIVING (As found in the Book of Acts)
I. INTRODUCTION
1. The Bible is a wonderfully practical book for all people.

March 19—Night Sermon
RELEASING THE PENALTY
(Acts 3:14-16)
I. INTRODUCTION
1. Portion of a warning that the prophet was giving to Israel.
2. A ray of light for them to follow out of the dark into which they had plunged themselves.

II. THE CATEGORIZATION OF THE PENALTY

1. The law of God will be executed.
   a. God spared not His own Son when He took the sins of the world on Himself.
   b. Even the watchman will suffer unless he speaks clearly of the punishment of the broken law.
   c. The righteousness that one may have done in past life will not deliver in the day of sin (Ezek. 33:12).
2. The penalty stated must be carried out to make the bad.

III. THE CHARACTER OF THE JUDGE

1. A just God.
   a. He always warns many times before executing the law.
   b. He gives every man many opportunities to turn from sin.
2. He is amerciful God.
   a. He has no pleasure in the death of the wicked (Ezek. 33:11).
   b. Gave His own Son to take the place of the guilty.

IV. RELEASING THE PENALTY

1. Man cannot do it in himself.
   a. The price was too great, the burden too heavy, and the bondage too strong.
   b. Jesus paid the price, bought man back from the enemy, offered humanity a way to release the penalty.
2. Man can do it.
   a. Turn from his sinning.
   b. Restore the pledge.
   c. Give again that he has robbed.
   d. Pay the court of right without committing iniquity.
   e. This makes it possible for the sacrifice that Jesus made to become personally effective.

March 19—Morning Sermon
THE CHRISTIAN'S POTENCY
(Acts 2:16, 18)
I. INTRODUCTION
1. The condition of Israel at this time.
2. Had lost the favor of God.

II. SIN MUST GO OUT

1. Bible Illustrations:
   a. Children of Israel in their journeys from Egypt to Canaan shut the door for God's operation by their sin.
   b. The times of the Judges.
   c. Saul, David.
   d. Babylonish captivity and others.

2. Sin breaks the avenue of blessing from God.
   a. Shuts out God's help.
   b. Releases wrath and punishment.

3. Changes the state of an individual:
   a. From a son to a rebel.
   b. From a citizen to an alien.
   c. From light to darkness.
   d. From delighting in good to delighting in evil.

4. Difficulty with the church today:
   a. Members disobey God and shut him out of their lives.
   b. They walk behind light and hinder the progress of the church.
   c. Many of them seem to forget God.
   d. Sin furnishes the biggest problem in the universe both for God and man.

III. CAUSES CONDITIONS SUCH AS EXIST TODAY

1. Deception.
   a. Lips speak lies.
   b. Tongues utter perverseness.
   c. Perverted justice.
   d. Note calich for justice, nor any pleasantry for the truth.
   e. Judgment is far from them.

2. Corrupted character.
   a. Trust in vanity and speak lies.
   b. Feel run to evil.
   c. Make haste to shed innocent blood.
   d. Thoughts are of iniquity.
   e. Wasting and destruction in their paths.

3. Illustration of the widespread attempt to make dope addicts out of high school students.

IV. GOD SHUT OUT AND THE DEVIL SHUT IN

1. Anyone is liable to go that way if he starts in sin. (10)
SERMON OUTLINES FROM ACTS

THEME: Filled with the Spirit

I. INTRODUCTION
1. There are those who grieve the Spirit.
2. There are those who quench the Spirit.
3. There are those who are filled with the Spirit.

II. Filled with the Spirit
1. Men are to be filled with the Spirit.
   a. Filled means to be filled of one thing.
   c. Acts 6:3.
   e. Acts 1:8.

III. Hindrances to Being Filled with the Spirit
1. Levity.
2. Pride.
3. Worldly-minded.
4. Neglect of known duty.

IV. Consequences of Not Being Filled with the Spirit
V. Consequences of Being Filled with the Spirit

THEME: Further Instructions
TEXT: Acts 10:5, 6; he shall tell thee what thou oughtest to do

I. CHARACTERISTICS OF CORNELIUS
1. Devout—earnestly religious—pious—reverent.
2. Fearful God.
3. Gave much alms.
4. Prayed always.
5. Fasted much.

EVIDENTLY THIS WAS NOT SUITABLE
1. An angel appeared and assured him that prayers were accepted.
2. Men depend upon others for the gospel.
3. A person's rank in life does not hinder him from telling the good news.
4. He immediately sent for Peter.

III. Peter's Coming
1. Cornelius was interested in others as he brought his kinsmen and hear friends.
2. Was told not to worship man.
3. Ready and willing to be taught.
4. Recognized that he was "present before God."

IV. THE FURTHER INSTRUCTIONS
1. Cornelius knew about Christ (v. 37).
2. Told that whoever believed received remission of sins.

THEME: Witness to the Name
TEXT: Acts 10:44.

1. MAN AND SIN
1. Every man has the principle of sin in him unless taken out.
   a. Psalm 51:5.
   b. Romans 3:23.
   c. 1 John 1:8.
   d. 1 John 1:10.
2. Men know that they sin.
   b. 2 Samuel 26:21—Saul.
   c. 2 Samuel 17:13—David.

THEME: Remission of Sins Through Jesus' Name

1. All want salvation from sin.
2. Disobedience as to how to get rid of it.
3. Remission only through Jesus' name.
   b. Philippians 2:10.

III. WITNESSES TO THE POWER OF THE NAME
1. Saints.
2. Apostles
3. Prophets.
   a. Isaiah 53:11.
   b. Jeremiah 31:34.
   c. Mirah 7:18.
   e. Malachi 4:2.

THEME: The astonished petitioners

1. INTRODUCTION
1. Heed killed James.
2. Herod arrested Peter.
   a. Put in prison.
   b. Sixteen soldiers to keep him.

2. PRAYER MADE FOR HIM OR THE STRENGTH OF THE WEEK
1. They resorted to prayer and not to works.
2. Prayer without ceasing even though results delayed.
3. Entire church co-operated—no results without this.
5. Prayed definitely for him.
6. Results came through prayer only.

III. THE RESULTS
1. Peter sleeping and bound between two soldiers the night before the execution.
2. The angel of the Lord came.
3. Smote Peter and told him to rise.
5. Told to cast on garments and follow angel.
6. Gates opened of their own accord.
7. Went to the place where they were praying.
8. They were astonished when they saw Peter.
9. No small stir among the soldiers.

IV. SPIRITUAL APPLICATION
1. Sinner bound with chains.
2. May be night before suicide or death.
3. Angel will smile on side with conviction.
4. Letters of sin will fall off.
5. Sinner, put an end to your own.
6. Will begin to follow the angel of the Lord.
WITNESS OF THE SPIRIT

HAROLD J. SUTTEN

(16:8:16)

How long since the average congregation has heard a sermon on this all-important theme? The question of early Methodism was, "Have you now the witness of God's Spirit?" No revival was complete without a sermon on it. Not so today. Testimonies abound: a verse of scripture or song; tell a story; air a complaint; testify at another; conceal more of true condition than is revealed. Who has not heard it again and again. But how few give definite testimony to an inborn consciousness of present acceptance with God. So important and delightful is this witness that it is impossible to pass over and not know it.

I. WHAT THIS WITNESS IS. "The supernatural testimony of divine favor begun within the believing soul by the Spirit of God."

1. Witness of Faith—based on the Word of God. The Word is what God says about it; faith is what we say about it. Faith is the conscious commitment of the work of our salvation to Christ.

2. Direct or Internal Witness. This is commonly spoken of as "feeling." Illustration: One becomes heir to a sum of money. On the testiment of the papers he believes—that is acceptation. That would be comparable to the witness of faith. He then gets the money, he receives and this is realization. Usually the witness of faith and feeling or realization occur together. More often is this true in regeneration than in sanctification. This direct or internal witness is dual. God's Spirit imprest our spirits receive the impression. "God's Spirit does the work and therefore knows when it is done. It is supernatural and only those who have it can know and understand it.

3. The Indirect or External Witness. As the heir uses the money the fact that he has it is confirmed. Confirmation. The external confirmation of the internal witness is the "New Life."

a. Fruit of the Spirit (Gal. 5:22, 23).

The first three in relation to God.

b. The second three in relation to others.

The third three in relation to our own self-government.

II. Need of this Witness

1. Overcomes the world (1 John 5:1). Overcoming grace; domination over sin.

2. Practices righteousness (1 John 2:9). Not an act here, and there, but the practice of the life.

III. Hindrances to this Witness

1. General Causes:

a. Lack of surrender and faith (unsaved).

b. Lack of consecration and faith (unsanctified).

2. Failure to pay price.

3. Personal causes:

a. Known only to the person himself.

b. Failure immediately the presentime the enjoyment. Have you, denier obtained the Witness of the Spirit and do you now enjoy the inborn consciousness of present acceptance with God?

THE SCARLET WOMAN

HAROLD J. SUTTEN

"(Rev. 17:1-6)

The character portrayed in the text: John's astonishment. Not papal Rome (see verses 1-15). An apostate church, whether protestant or papal. Two organisms that exist side by side within the organization.

I. HER POSITION. "Wilderness"—place of manifestation, trial, probation.

Seated upon a beast—this the anti-Christ. Either his spirit or personality, for his personality will be but the incarnation of his spirit that is already at work and the mystery of iniquity doth already work" (2 Thess. 2:7).

II. HER CHARACTER.

1. Unfaithful—"Fornication."

Attitude of true church toward her divine husband; affections of corrupt church believed upon the world (James 4:4; 1 John 2:15).

Base. This is secretly the things praised and displayed. "Purple and scarlet. Decked... An inordinate display. True Christianity is essentially worldly. Heart materialism rules. Bos'it of matters, costly edifices, trained and paid choirs, and educated ministry. Nothing said of those converted, attendance at prayer-meetings, revivals, or money raised for missions. The quiet of spiritual death.

3. Subservient. "Upon a... beast." Depends for prestige and support upon that which is beneath her. The woman does not control the beast but is supported by it. The true church is supreme and separate; the harlot church is a serv. A tool. The wealthy gain office and the world operates the church. An illustration: sales, suppers, entertainments of various kinds. Many churches carried by the "beast!" of worldly solicitation.


Beautiful appearance; how desirable. Many thousands are allure to their doom by the garish cup.

II. DECAY AND DESTRUCTION. "Full of abominations and filthiness of her fornications." Possessive 'her.' Decieved herself, she deceives others. Contents of the cup is the poison of despair.

Shameless. "Upon her forehand a name." Fluming her character to the world. Character of each church as plain as though the name were on the forehead.

a. "Mystery" then, but not now.

b. "Babylon the great." Hospital, attitude, symbolizing a third part of the world system in the "end time."

(Commercial Babylon in Rev. 18; political Babylon in Rev. 19).

c. "Abominations of the earth"—things displeasing to God. Nominally Christian, yet identical with the world. Women, daughters, then abominations. Makes us a nation responsible. Worldly professor worse than non-professing sinner. The church thrives on persecution from without, but dies when it comes from within.

II. DISPOSITIONAL CRUEL. "Drunk'en with the blood of the saints." "Christianity is essentially tolerant; but the corrupt church is cruelly uncharitable. Advocates of holiness manifest a better spirit than its opposers. Men kill by slower and less humane methods than formerly. (Given the choice of being killed outright, or slowly mumbled to death, one would prefer the former)."
II. What Is It That Is termed the "Second Death"?

1. All individuals die once: "It is appointed unto man once to die." From this judicial separation there is no escape.

2. There are those who will die twice. Who are they?

(a) The fact that the "blessed and holy" are singled out as exempted from the "second death" implies that all others shall taste of it.

(b) Christ promises that he who overcometh that he "shall not be hurt by the second death."

3. Chapter 21 and verse 8 catalogs a great number of classes of those who shall partake of the "second death." "The fearful, and the unbelieving, and the abominable, and the murderers, and the sorcerers, and the idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." (Rev. 21:8)

III. The Second Death Will Be Worse Than First Death, Because

1. Both soul and body shall suffer together (Matt. 10:28).

2. It is a death of fiery torment.

3. Its companionship are of the moral refuse of the universe.

4. Its torments are specified in "the presence of God and of the holy angels." (Matt. 10:28).

5. It offers no promise of a cessation of existence; but rather of eternal existence and consciousness.

RICH YET POOR AND POOR YET RICH

G. A. Rogers

Text: 2 Cor. 8:9.

Introduction:

1. Paul introduces this thought by reminding us of the grace of our Lord Jesus Christ.

2. The word that introduces the purpose for which grace was manifested.

I. Rich Yet Poor: "That, though he was rich, yet for your sakes he became poor."

(16)

1. The Son of God became the Son of man (Phil. 2:6, 7).

2. The Creator of the world and man became the helpless Babe of Bethlehem (John 1:14, Luke 2:2).

3. The Christ of glory became a man of no reputation (Phil. 2:7).

4. He left the many mansions for the manger (John 14:2; Luke 2:7).

5. He left the Holy City of joy for a world of sorrow and sin. He was called, "a man of sorrows" (Isa. 53:3).

6. He sacrificed the commendation of the heavenly host for the consummation of sinful men (Luke 2:13; Matt. 27:51).

7. The infinite Christ became a sin-offering (Heb. 4:15, Isa. 53:10).

II. Poor Yet Rich: "That ye might be rich through his poverty might be rich."

1. Christ was born of base nature (human) that we might be born of His divine nature (John 1:14; 2 Pet. 1:4).

2. Christ became the Son of man that we might be "filled with all the fulness of God" (Eph. 3:19).

3. He became "The Stranger of Galilee" that we might be "no more strangers," "but fellow citizens with the saints, etc." (Eph. 2:19).

4. He became poor that we might be heirs of God (2 Cor. 8:9).

5. He became the Rejected Stone that we might become God's temple for His Spirit to dwell in (Matt. 21:42; 1 Cor. 3:16).

6. He was numbered with the transgressors that we might be numbered with the redeemed (Isa. 53:12).

7. Christ ate His last supper with a betrayer that we might eat at the Marriage Supper with the Lamb (Matt. 26:22; Rev. 19:7).

8. He became a sin offering (a curse) that we might get rid of sin (the curse) (Gal. 3:13).

9. He died in a sinfull world that we might live in the glory world and never die (John 3:16).

10. He received the crown of thorns from the hands of cruel men that we might receive the crown of righteousness from the loving hands of the Righteous Judge (Matt. 27:29; 2 Tim. 4:8).

Conclusion: Let us become millionaires of grace and glory!
Jones says, "The disciples smiled their way through threats, rejoiced their way through stripes, sang their way through prisons, and triumphed their way through death." This type of evangelists will bring a revival anywhere, anytime. Their weapons were compelling the turning of the other cheek, going the second mile, giving of the cloak also, the loving of those that hated them, and the praying for their persecutors and they were, of course they did! They turned their defeats into victories and their Calvaries into Easter mornings. Revival preachers are not wonted with the leaves of human culture, but are flaming heralds of the cross of Christ.

Here is the only world religion that unites all races and languages together in brotherly love. This then is the result of pentecostal revivals—at Pentecost all life, language, culture, national genius, art, science, philosophy—all life is gathered into a common center, Christ, and then it goes out from that common center to tell each in its own language the wonderful works of God.

Revivals bring faith that is an abiding attitude of the soul, a continuous adjustment of the human to the divine. Amanda Smith, saved through a dream, sought God for years without result, until she cried, "Hailelah, I have found religion." Later she went to see Inskip and was sanctified. She said, "All of a sudden, I seemed to go two ways at once, oh, what glory filled my soul." Three days on her way home she felt prostrate under its power. She testified to all with whom she came in contact, and conviction was deep and pungent upon them. Amanda preached in the biggest camps in America and had her followers in Kansas, New York, Pennsylvania, Philadelphia, Baltimore, Kentucky, and many other sections. The results were the same, multiplied thousands sought the Lord: It was the simple life of David Livingston as he literally carried out all the instruction of the Bible, "leaving all to follow Jesus," that brought Henry M. Stanley from idleness to Christ, and saved thousands in dark Africa and added 170,000 square miles to the British empire. Who knows whether the revival under Wesley or Finney was due to the influence of David Livingston or Dr. Bresee. The revivals of the first century were led by men "who loved not their lives unto the death," who heard the Macedonian call, and went through death to bring the glorious message of life. The progress of the Church of the Nazarene is a fair illustration of present revival results,

for our church was born in a revival and has been built through revival effort. Dr. A. M. Hills, before he joined the Church of the Nazarene, said in a theology class at John Fletcher College, "The Church of the Nazarene is like the morning sun coming upon a quiet woodland. In 1901 there were 10,144 members in the church, there were 10,000, then there were 200 ministers and 250 churches, now there are 3,135 ministers and 1,861 churches.

Personal work in the audience and around the altar is necessary. The most efficient altar workers of recent years were Dr. Carradine and Dr. Fowler. They seemed to know just when the sinner had repented or had consecrated all and was ready to believe. Invariably the light would break and the glory would fall. There oftentimes is too much confusion. The seeker being allowed to pray through, and as faith holds by the word, the assurance comes. The workers coming to pray for the seekers. Rev. Eymann through used to say "he thanked God he had no one to help and no one to hinder him, when he was seeking the Lord."

If the people and the evangelist will sacrifice and pray and believe, altar services will be multiplied hundreds, seeking the Lord in one service, preached with a tender, melted heart. He invoked the thunder of heaven upon his hearers and men fell as if dead. Whitefield once described a poor, blind wretch trying to prope his head against a barn, but in vain. He brought him to the edge of the cliff and finally pitched the half man down the cliff and Lord Chesterfield who was in the audience, cried out, "Good God, he is gone." In his preaching men were only themselves, but God. His face was radiant with heaven which he had cauht in the mount of communion and prayer; when speaking, he was a flame with God.

Today the great doctrines of the incarnation, atonement, regeneration, the witness of the Spirit and entire sanctification, are preached from thousands of pulpits every Sunday. Revival messages are the pulsebeat of true spiritual life. One thing only can prevail, the strong and remaining work of judgment by lips that have been touched with holy fire.

The pentecostal revival brought an awful sense of sinfulness and need of Christ as a Savior until they pricked in their hearts, cried out, "Men and brethren, what shall we do? ... and there were added unto them about three thousand souls. The same truths professed with the union of the Spirit will bring conviction and salvation to the people today. Pentecostal revivals will give the spirit of brotherhood and Christian fellowship to all people. There were seventeen nationalities and races gathered in one audience and each heard in his own language the same message of salvation by the same Savior, and on the same terms. The Wesleyan revival of the eighteenth century saved England from revolution and only a mighty revival will save the world from chaos today.

The aim in evangelism is the personal conversion of men to a new life in Christ, to complete surrender to God, followed by the incoming of the Holy Ghost. Whatever the reason for evangelism at any one period of time, that same reason applies to evangelism at all periods of time. Sin has not changed, man's needs are the same. The hearts of men are unchanged. God's abundant provision is as available today as ever. The spirit of the age marked by the made evangelism somewhat harder. We know that moving pictures, the teachings of evolution, and the looseness of morals, make revival effort hard, but God is still on the throne, and if we will pray as Elijah prayed, "look down on the earth for three years and six months, and are willing to be fed by the ravens, we can pray the prayer that will bring the fire, as on Mt. Carmel.

There are more burned-over places, more morbid pictures, more automobiles to detest from the way to safety than a sinner lost iniquity. He brought him to the edge of the cliff and finally pitched the same man down the cliff and Lord Chesterfield who was in the audience, cried out, "Good God, he is gone." In his preaching men were only themselves, but God. His face was radiant with heaven which he had caught in the mount of communion and prayer; when speaking, he was a flame with God.

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I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession. So long as God's arm is not shortened He will be able to save and as long as men are able to repent, He will forgive.

Revivals do not come merely as the result of human plans but through the power of the Holy Ghost. Let us humble ourselves under the hand of God that He may visit us again and again with revival fire.

MAKING A MINISTER

PAUL S. HILL

Following are some quotations from the evening paper (one edition) that comes to my home, and some from the Bible. I place them so they will show the idea of religion entertained by our present day churches in contrast with God's idea of His Church as stated in His Word.

PAPER: "Benefit Theater performance, Washington's Merry Go Round, Roosevelt Theater, for Women's guild of ___Church."

BIBLE: "Be not conformed to this world: but ye be not transformed by the renewing of your mind."

PAPER: "Social meeting with cards and bunce at ___St. Christopher's."

BIBLE: "Being then made free from sin, ye became the servants of righteousness."

PAPER: "Pancake supper, Every Man's Bible Class ___Church."

BIBLE: "Having a form of godliness, but denying the power thereof: from such turn away."

PAPER: "Benefit card party for Christmas relief, at Parish house of Church."

BIBLE: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, sateth the Lord of host, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

PAPER: "Play—Manless marriage, by fourth group of Ladies Aid Society of ___Church."

BIBLE: "For the man is not of the woman: but the woman the man."

PAPER: "Benefit theater performance, Tiger Shark, for young people's fellowship, Church of ___Fantasy Theater."

BIBLE: "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."
Par: "Cake sale, auxiliary of Church of —— in vacant store."

Bra: "And through covetousness shall they work for wages, and make merchandise of men, whose judgment now of a long time longer not, and their damnation imminent."

Par: "Card party, for the benefit of —— Church."

Bra: "Love not the word, neither the thing that is in the world. If any man love the world, the love of the Father is not in him."

Par: "Card party, Gatos of Zion auxiliary."

Bra: "Woe unto them that are at ease in Zion."

Par: "Cake sale, Junior League, Church of ——."

Bra: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in parity."

The above doing of the churches are announced in this evening's paper. I read them with regret, for they are an index of the spiritual condition of this part of the country. It would appear that present day religion, Catholic, Protestant or Jew, does not follow very closely the track of the early Christians in the Acts of the Apostles. And then we wonder why men don't go to church. Men are sensible and know too much to be deceived by such a program. They can get more fun for a nickel than the church can give them for a dollar. When the church offers men a Bible program of service and salvation they will respect it more, and many who are now dissatisfied will sit in the pew and say their prayers. The further we keep away from the nonsense of shows, pageants, sippers, grab-bags, etc., the better we will get along. The church is an ecclesiastical body, the custodian of the truth, and is not called on to entertain anybody, at any time unless it is a stranger, who may be an angel.

Pastoral Calling.

Many churches are run down because there has been no shepherd for the flock. The minister does not call, except on a few of his choice members, and possibly then more for the sake of the social aspect than for the direct work of God. Some ministers are strong enough in the pulpit to stand without any callings; but even then we suspect that there are many hungry sheep, and a number of goats as well, who would welcome a little call from the minister. One of the jobs assigned to our church is to get the people acquainted with our gospel of full salvation, and one of the best ways to get it done is to talk about it, and read about it, and pray about it. So home and away go the ministers. It certainly is a hard field that will not open up at least a little to faithful pastoral calling.

Of course if the minister is merely a news gatherer, and news distributor, he had better stay at home and pray and read his Bible. Possibly he can be of some use in the pulpit if he does that, certainly he cannot be of much use by turning himself into a newspaper carrying a second rate. The people will soon discover that "a dog that brings a bone will carry one away," and they will be directed accordingly. Who can tell the great influence that has come to the homes of the people through the voice of the minister, reading a choice bit of scripture, or offering a brief, heartfelt prayer for the family welfare.

Our objection to pastoral calling is that the people of the place already belong to a church of another denomination. Of course there is a ministerial courtesy to be observed, and proselytising is out of fashion, but there is at least one opportunity given to every pastor to call on all the people, and to help bring a little help to the field of work. He does not know where his own members are, he doesn't know where the other church people are, he does not know the streets, nor the names of the people anywhere. There will be no objection whatever if he calls on everybody in town to find out where they are, and then goes to church, tell him that he is the new pastor and is trying to get his hearings. Not every door will be open to him, but he can at least ring the bell and smile, and if anybody lets him in he can be Neatly and if no one invites him be he possibly can get a few words with whomever comes to the door, and tell them that he is the new minister, and trying to find out who in town loves the Lord, and if there is anything he can do to serve the community.

In spite of the fact that the town is over-church, the minister who calls will find many who do not go to church anywhere. They are his flock. It seems to me that a minister should consider all the unchurched people in town as under his charge, and he should honestly try to do his best to minister to them. They will have deaths and weddings in their families. They have old people who need kind words said to them, and children that should be in a Sunday school. They have men and boys who will welcome a good, upstanding minister as their friend, and he proud of him.

No evangelistic meeting can take the place of the pastoral calling. The evangelists may be misguided by the flailing methods of the pastor, and think that with a little more yelling or life in the meetings of the church things would move faster. But evangelists, for the most part, deal with the "meeting" end of the church work, and not so much with the in-between meetings periods, while the pastor has more of the in-between periods than he does of anything else. This experienced pastor knows that his biggest jobs lie between Monday morning and Saturday night, rather than on Sunday.

Servant vs. Dictator.

The principle of ministerial operation is service. To help somebody, to be a conveyor of saving truth, to hold people steady when they are under trial and difficulty, to continually hold in view the welfare of the souls of men; this is the minister's duty and calling.

The preacher who helps people will possibly be rewarded with a good position in the church, possibly he will not; but whether he is or is not helps, he will keep in touch with the people, and will endeavor to help bring a little help to the field of work. The minister who that be is in the kingdom of God, and all his efforts must be enlisted to that end. To have as the aim of his ministry a good church where he can sit in a position of respect and honor will undo much of what God has called him to perform.

The spirit of "I am the minister, and I am in charge, and what I say must go" is not the spirit of the true minister, whether he is a pastor or an evangelist. Possibly in matters of theology the minister has had a better opportunity, than his lay brethren, but in matters of finance, politics, school boards, etc., he will do well to pay attention to the opinions of others.

If there is a certain way that a church has been in the habit of accomplishing its purpose there is usually a good reason why that way was adopted. It works well, why disturb it? Unless there is a better way, usually a simpler one, that the minister can suggest, he has better adapt himself to the method already in use. If he has a better method that he is sure will bring greater results his church is quite likely to listen while he explains it, and will probably adapt it. But if the church is not ready to carry on with the old method, the minister should stand with his church to carry out the old program, rather than create a difference of opinion, or try to enforce the new program. Just to fight for a "system" rather than the end to be gained by the system seems poor judgment. In doing that the "system" may be lost, and the end for which the church is working may be also lost. Rather than have a fuss over a system, some churches will sacrifice the whole program instead, and choose to do nothing rather than have a fuss trying to do something.

Hundreds of conditions arise in a pastorate where the pastor's voice will be authority. The people will follow his decision. They expect him to know what is the better way for them and the people served by the church. How necessary it is for the pastor to have the idea of service, rather than personal position, in mind. Happy is the man who embraces his opportunity to serve.

And when it comes to being boss or the servant it is well to remember that not very many can boss successfully, while the place for service is so large that no man can do all that he sets needs to be done. A few great men have been the "iron men" of their country, and have made their country better in order to their own grandeur, but most great men have served. The old is not the dictators, but they control only a few. But there is a great demand for those who will serve. We are of the opinion that the minister who honestly tries to do good will be rewarded in due time if he failed not.

Text: Who hath believed our report? and to whom is the arm of the Lord revealed (Isaiah 53:1).

1. Here are some men with a report, and esp to whom is the arm of the Lord revealed.

2. The personnel of this company is worthy of notice. Are they fools? Fanatics? frauds? or are they sensible, godly, inspired? Do they seek their own selfish interests, or are they serving on this committee at a personal earthly loss to themselves?

3. Note such men as Isaiah, Daniel, all the prophets, apostles, and noble preachers of the New Testament dispensation. The greatness of these men makes their opinion worth while. They believed, and therefore reported.

The greatness of these men did not make the report great, but the content of the report made them great. They were great men in character and influence because of Jesus Christ. Without Him they would have been unknown.

4. Quote from Isaiah, St. Paul, St. John, Wes
KEY, etc., their testimony of Christ the Son of God.

2. Note the content of the report (Isaiah 53): It is impossible to state the entire report, but it can be condensed in this is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners.

a. A faithful report. True to the facts. These facts are against the background of eternity and will never be changed.

b. These facts are worthy of all acceptance. From every viewpoint. From all kinds of men. The scientific, agnostic, infidel, rich, poor, proud, sinful, weak, and heavy. If men should repent for it is worthy of all acceptance. That a glorious report the Church has to give, and what a privilege is given to the world through the report of the Church.

3. This report is opposed. The opposition is noisy, bitter, stubborn, remorseless. The opposition offers no reasonable substitute to save the soul in time or eternity.

4. What shall be the disposition of the report? Shall it be believed, or disbelief? The power to accept it, or reject it, is with every man who hears it.

a. No amount of reasoning can convince a carnal, unbelieving heart. We present the reasonableness of salvation through Christ, but the heart is capable of profound unbelieving. They do not believe the report.

b. No amount of miracle working can convince the carnal heart. The Jews said, "Show us a sign." There shall be no other sign be given than that of the Son of Man. In the presence of the supernatural the heart is still capable of unbelieving. They will not believe.

c. Some believe. Salvation is by faith. Without knowing theology, or much of the Bible, yet the heart can believe unto salvation. This fact of the human heart being able to sincerely believe the gospel when it is first presented as a way of salvation from sin is a proof of its perfect adaptability to the human soul. Salvation is made for the human heart, by the One who made the human heart, therefore can be instantly believed by the human heart. This cannot be said of false religions, Christian service, etc.

5. To whom is the arm of the Lord revealed? It is revealed to those who believe with all the heart. The arm of the Lord is revealed in

a. Regeneration. Breaking all the powers of sin from the life, and enabling men to walk in newness of life.

b. Sanctification. The baptism with the Holy Ghost cleansing and empowering the believer.

c. Comforting and directing the saints through all their trials.

d. Triumph in death, and the certainty of the resurrection.

Conclusion: This is the report, many oppose it, but it is the truth. You may this minute have a revelation of the arm of God, to do for you what you need to have done, if you will believe the report. Will you believe?

SELF-EXAMINATION—PERSONAL

Selections from Dr. Joseph Parker’s Book, “None Like II—A Plea for the Old Sword,”

Chapter 4d Clernam,

Sent in by Rev. A. H. Egleston,

Athabasca, Alberta.

YOU know that the value of all comfort depends upon the right with which we can claim it. It is not meet to take the children’s bread and cast it unto the dogs. We must not be comforted in wrong-doing. “What glory is it, if when ye be buffeted for your faults, ye shall take it patiently?” I must, then, probe my heart before God. I must not spare myself. The hot iron must go right in. Have I been envious of some other man? Have I sought to injure his reputation, or to modify his influence? Have I been secretly pleased when I have heard that he is not quite so popular as he used to be? And yet have I said how sorry I was that he was not maintaining his position? What wonder if God should chide me, and feed me with the bread of rebuke? My soul was indeed mean, and my breath was corrupt in prayer, yea, my holiest words were bathed in pestilence, and my supplications were weighted with deceit. Is it to be wondered at, then, that God stirred up men against me, and rolled rough stones before my feet? It was righteous judgment. I had shut the door of the sanctuary in my own face, and excluded myself from the light of love. Or if I have not sinned in this particular way, have I not sinned after a manner of my own? Have I not burned with unholy passion? Have I no secret altar of illicit worship? Has covetousness perverted love, and seduced motive from its first simplicity? Have I not become entangled in an unprofitable process of self-justification without going to the root of the matter?

It is along this line of inquiry that I often find the prevalent sins of discouragements and depressions. Other people may have been the visible instruments, but the hostility which they expressed may have been divine. Very rarely does chastisement of this sort bring and end with a personal opponent. The opponent himself may not fully know what he is doing. He may even do it without reluctance. It does the soul no harm to see God himself in all these penal actions; on the contrary, it brings the soul to great principles and gives it an opportunity of penitence and confession. Never spare your own soul, or regard yourself as an instance of injured innocence. Self-scrutiny is the way to health. At this point also I have proved the Bible to be the very Word of God. There is no severity like the severity of that Word. The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb. 4:12).

This may, or may not technical in the books, yet it is in that book I find the dividing sword as I find it nowhere else. When the Lord says, “Is not my word like a fire—like a hammer that breaketh the rock in pieces?” my heart can only answer a solemn and grateful Yes. A favorite figure is that of the sword: “He hath made my mouth like a sharp sword” (Isaiah 49:2). “Out of his mouth went a sharp two-edged sword” (Rev. 1:16). “Repent, or I will come unto thee quickly, and will fight against them with the sword of my mouth” (Rev. 2:16).

We may know the Word of God by its severity as well as by its gentleness. It is a savor of life unto life, or of death unto death: It effectually worketh in them that believe. The Word of the Lord is as the Lord himself. “Hell and destruction are before him; how much more, then, the hearts of the children of men.” Are we very much cast down and exceedingly troubled? “I the Lord search the heart; I try the reins, even to give every man according to his ways, and according to the fruit of his doings” (Jer. 17:10). That may be the explanation! It finds the reason in myself, and therefore it is likely to be true. I must no longer trifle with myself, “If I say, Surely the darkness shall cover me; even the night shall be light about me.” What, then, shall I do? Wherewith shall I cleanse my way? I will walk, and go unto my Father, and will say unto him, “Search me, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.” Along this line you will find release, and hope, and heaven.

Self-Examination—Ministerial

Why do I preach? This is not so simple an inquiry as it seems to be. Have I really a message to the people, and is it so urgent that I must deliver it or die? Whose message is it? Is it mine or God’s? Is it not partly mine? Say the setting of it in words, and in choosing the words, and in choosing the words have I not given the preference to words which man’s wisdom teacheth? Have I not been betrayed by my own clevreness and sordidly delighted by my own originality? But I have been told that I can have as direct a message from God as Jeremiah had, or the Apostle Paul. Is that a fact? Yes and No. God does now certainly communicate with the men who are called to be saints, but not to the exclusion of other men whom He has chosen, and not at regularly appointed canonical hours. We must have to preach in the morning and in the evening and in midweek, and to do this for ten years, or twenty, or fifty. I never forget that there is an everlasting gospel” as well as an immediate message—a central fund of truth, public and permanent, as well as the word just dropped from heaven. How could human vanity be more flatly, more flatly rejected than by the temptation that God speaks privately and even secretly to the one man, and that the one man is to be listened to as the oracle of heaven? I believe that even the one man is only really strong as he speaks the common truth, under common inspiration. We must beware of another gospel, which is not another, and we must be so deeply attached to the common truth as to understand the apostolic exhortation: “Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.” Paul would not allow any preacher, even himself, to substitute one gospel for another. He was so emphatic upon this point that he repeated it: “As we said before, so now I say again, If any man preach any other gospel unto you than that which we have preached unto you, let him be accursed.” But was
not Paul inspired? Yes. Yet deck did not reckon what we call originality. He was inspired to receive and to deliver a great public trust of the Church: "Preach the word and keep the conscience, first of all, which I also received”—and was it something that he himself, and he alone, received, as a personal and direct message in answer to his own individual prayer? He gives the contrary impression by going constantly to the scriptures for his texts and arguments. The doctrine which Paul "received" and "delivered" to the statesmen to be: Christ died; Christ was buried; Christ rose again; Christ was seen; Christ was seen by me. All this is set out in the fifteenth chapter of the First Epistle to the Corinthians. That is the doctrine which I have to receive and deliver. These are the unchanging facts. Personal inspiration may come and go, but the sacred depositaries, there is a standard truth—"an everlasting gospel." God will surely visit His servants and reform their faith and grant them larger understanding, but He will not change the foundation—the sure corner stone—nor destroy the election of His Son.

Am I preaching faithfully? Am I afraid of men's faces? Do I take my income and my worldly position into account? Is my example like a holy fire in the church, or am I blinded by the indifference of others? I must stretch my very soul upon the rack of these inquiries if I would fight the enemy in the power of God. My humiliation will then turn into true glory. I shall not be dependent for my comfort or peace upon popular applause. With that applause I shall have no concern. Not what is popular but what is right must be my insistence and fearless hope. "Jesus, still lead on." O my Father, help me in me all my vows; may, do Thou Thyself form the vows within my heart, then nurture them with Thy grace, and help me to turn them into life that they may be of use to others also. May I preach the everlasting gospel under the gracious inspiration of the immediate moment, that it may come with great power and tenderness to hearts that are confident in the coming of Thy kingdom. Father, make a vessel meet for Thine own use.

Ungracious heart!—to wound with hesitation the call to be. Homeward, without one rapturous exultation— "Willing"—and that was all!

—MARGARET J. PRESTON.

"JUST PREACHING THAT'S ALL." 
PERCY J. BARKER.

I happened on this wise. Once upon a time a preacher preached a sermon, a good sermon, one of those close-shaving sermons. After the service a friendly and intimate layman approached him, and, with reference to a certain point in the message, "A., did you really mean that, or were you just preaching?"

While the above was just a little friendly banter between close friends, yet, having heard the story, I could not rid my mind of the above expression, "Just preaching." Why? Because we preachers face two dangers right along this line.

There is a danger, though not our greatest danger, of preaching an impossible standard to our people, of giving them graphic descriptions of the Christian ideal and trying to make our people—not ourselves—measure themselves and the validity of our testimony to holiness of heart, by this ideal. The awakened, tender-souled, under the pressure of this examination, throws up his profession and falls in at the altar saying, "I guess I never was sanctified.

There is a Bible standard which we preach, namely, pure heart, perfect love, entire sanctification, the constant indwelling and infilling of the Holy Spirit conditioned upon a constant obedience, consecration and faith. A glorious standard and a livable standard, in the grace and power of God's Spirit! But there is also a Bible Ideal. It is in growth and development in the experience of heart holiness "unto the measure of the stature of the fulness of Christ." And every truly sanctified soul will press toward the mark for the prize of the high calling of God in Christ Jesus. Paul clearly differentiates between the standard and the ideal, between purity and morality, between Christian perfection and perfection of character, between an instantaneous work of grace and subsequent growth in that grace, when he says, "Not as though I had already attained either were already perfect the Bible Ideal or goal, but I follow after that I may apprehend that for which also I am apprehended of Christ Jesus." Then he says, "Let us, as many as be perfect [Christian perfection—the Bible standard], be thus minded."

Not long ago, our college representative, coming in from a rural point, arrived in the city on a "mixed" train. The engine of that train passed the depot by almost half a mile in order to bring the day coach up in line with the depot. Well, isn't that the way that we do, preach beyond the "deput" in order to bring our people up to the "depot"? We preach results, but sometimes of the wrong kind.

To illustrate my point: In my college days a good brother preached at the chapel. Upon closing his message, he started in to "corner" us. This was the gist of his text, "All who never felt better in your lives, never had more joy in your souls than you do right now, stand to your feet." His very text immediately knocked all the good feelings and joy I ever had clear out of me by the sheer unfairness of it. What should I do, sit down, and let the student body think me back-slidden? No! I stood on the text with a mental reservation. Others, the supersensitive, souls were afraid to stand on the text and doubtless had an inward struggle as a result of that service. Let us not fail to hold the great ideal of perfection of character before our people, but, also, let us not lose the altitude of prayer for an instantaneous work of grace or that kind of preaching. Was the good brother "just preaching," or was he, himself, enjoying the privilege of, each day, climbing to higher heights of fidelity and joy, without ever having to descend to the valley on the other side in order to ascend yonder mountain of still higher and greater bliss? My guess is, he was "just preaching."

But there is a second and more subtle danger that we preachers face. The danger already dealt with is that we expect too much of our people. The one to which I now refer is that we might expect too little of ourselves. It is that we may become merely professional in our presentation of this Bible standard of holiness; it is that we may—possibly unconsciously—take the attitude, "Do as I say and not as I do." It is that we may, by failing, ourselves, the gospel that we preach so faithfully to others, isn't it a common fault of humanity that while we criticize our fellowmen for falling short of the standards of life, we overlook, tend to find many niblets for our own shortcomings.

The weakness and inconsistency of this term, "just preaching," is not the word "preaching," but in the word "just." Our danger is not that we shall fail to preach the doctrine, experience and life of holiness, but that we shall stop at "just" preaching it. There's the danger!

I have been preaching lately as opportunity afforded, from the Sermon on the Mount. I have enjoyed it immensely for it has given me an opportunity to do some wide and profitable reading up the subject, and I have personally gained a much better understanding of the real meaning of Jesus in what, Yelling calls, "The moral character of the Christian life," the healing thought or which, as Dr. Winchster expresses it, is "the ideal life for the pure in heart." In the twelve sermons that I preached from the fifth chapter of Matthew I had ample opportunity for self-examination while I preached to the people the "I say unto you's" of Jesus. Some of those heart-searching questions that faced me while I gave them to my people. I bet low—Am I poor or humble in spirit? Do I mourn for lost souls as Jeremiah did? Have I the spirit of meekness and gentleness in pasturing my flock? Do I really hunger and thirst for more of God? Am I merciful, charitable, practical in my love? Has my heart been purified from sin and is it now? Am I a peacemaker or a trouble-maker? Is my persecution always "for righteousness' sake?" Am I a savorless salt, or do I really possess the savourine, preserving quality of the Spirit in my life? Is my light shining clearly, or is it hid under a bushel of faults and inconsistencies? Do I have that inner, Christ-imparted, righteousness that exceeds the righteousness of the scribes and Pharisees? Am I ever angry with my brother? Do I use every opportunity to be reconciled to my brother and to agree with my adversary quickly? Does the moral tone of my life meet the approval of my Lord? Does the communication of my lips come from an evil source or have an evil tendency? Is the law of nontransubstantiation a law in my life or do I resist, revenge, retaliate against him that is evil? Do I really love my enemies, bless them that curse me, do good to them that hate me and pray for them that despitefully use me and persecute me? Do I love with a love "more than others?"
THE PASTOR AND DISTRICT INTERESTS

HENRY R. WALLEN

TEST: And whatever you shall lose in life for my sake let it be said (Matt. 10:25).

Without doing violence to the text, let us paraphrase it thus for this special occasion: He that losest his life in the interest of these for whom he is measurably and morally responsible, because of his office, will find that in his expirational activities he has not only preserved the life divinely given, but has greatly enriched it by sacrificial service.

In our Sunday Bible school we are now studying the Gospel according to Mark, who represents Jesus Christ as the servant of all. The key verse of the book is, "He came not to be ministered unto but to minister." This may be said of the true minister of the gospel.

The pastor has many claims upon his office—exactings claims that draw heavily upon his spiritual, physical, and intellectual life. He must give attention to the development of the spiritual life of his people, leading them into verdant fields and beside waters still. His intellectual grasp of the message presented may determine its acceptability. Therefore he should give time and attention to the sermon as to its content, its delivery, and its application. This, however, has to do with the immediate congregation whom he serves, and if the pastor give attention only to the above mentioned facts it will tend to localize him, circumscribing him to his local parish, the final analysis of which is a self-centered program. This will, without doubt, eventuate in death. To avoid such a tragic ending, the pastor must cultivate a general church mindedness. Just so long as he is more interested in paying his local bills, collecting his own salary, and building up the personnel of his own congregation than in seeing the district's needs properly provided for which includes adequate support for the District Superintendent, sufficient funds to carry forward a carefully defined home mission program, an appropriate provision sufficient to safeguard our Christian educational institutions, just so long is he hastening a successful retreat to ecclesiastical annihilation. It is a law irrevocable, "He that saveth his life shall lose it." If redemption has come to us through Christ our Savior and the world's greatest example, may we not look for the redeeming element in the life of His followers and especially His pastors? The Alpine traveler who carried his freezing brother saved both the other and himself. While carrying the other man new warmth came to his own blood and he was enabled to go on until a place of safety was found for both of them.

You may have read of the miner who was going to drown himself, but finding two coins in his pocket, and finding he was about to waste so much money, gave them to a poor man who was starving for bread. When he saw how happy the pieces made the mother and children, he thought himself of how much happiness he could occasion by all the hoards of gold and silver he had in his cellar. He gave up the idea of suicide and devoted his life to doing good. By saving others he saved himself.

The pastor is the pivotal man who is responsible to the whole church for presenting its various interests. If he pushes the district affairs with the same degree of enthusiasm that he does local matters there will be a corresponding response. A men may serve us here. While on the Northwest District, serving the Spokane church, a splendid young man who was in his first pastorate came to me saying it was absolutely impossible for him to raise his District Budget, and asked me for counsel. My advice to him was this, "Brother J., go back to your charge and tearfully present the matter next Sunday morning, and tell your people that you would rather sell the coat off your back than go to the assembly with your District Budget in arrears. Take your offering and if you fail I will come down and do my best to help you." He never sent for me, but with radiant face reported at the assembly all budgets paid in full.

Again, in properly promoting the district interests the pastor multiplies his efficiency. He shares in the work of every new church hewn out by the district in proportion to his response. As he supports the cause of Christian education he reaps with every minister, missionary and cultured Christian layman that the college sends forth. By this method the pastor may make the world his parish.

Lowell in his "Vision of Sir Launfal" forcibly expresses it thus, "Not what we have but what we share, for the gift without the giver is base."
one else, not even to the ‘president of the Woman’s Missionary Society.’

The pastor stands in a position as the officially appointed leader of his local church that no one else can assume. His people look to him for guidance and inspiration. He can, to a very great extent, make or break the missionary spirit in his church. A pastor with a heart of genuine sympathy for the cause of world-wide missions, with strong convictions concerning the same, and armed with missionary facts, can arouse interest in his people that is incalculable.

Convictions must be aroused. People must be made to realize that whatever families that God does not love all men everywhere and that Christ does not desire the salvation of all men but dimly sees the truth. They must be made to see that failure to do the will of Christ in this matter can result only in losing His blessing.

To be inefficient to this most important work only can bring the displeasure of God upon any congregation. The pastor who does not preach world-wide evangelism is guilty of giving his people the wrong conception of God.

The pastor should know that in order to create an interest in world-wide evangelism it is necessary to have facts at his disposal. It is true that knowledge does not always make for zeal, but “ zeal is according to knowledge,” and will not exist without it. The pastor should obtain facts and then, clothing them in living, fascinating language, arrest the attention of his people and direct it to the needs of the non-Christian world.

One reason why money flowed toward Belgium during World War was because of the attention of the American people was directed toward that country. Likewise the sympathetic imagination of his people must be captured by the overwhelming need of these “sins in darkness and in the shadow of death.” By reading the best missionary literature, both old and new, and by personal contact with missionaries the pastor can supply himself with the facts he needs.

The pastor should foster a genuine sympathy for the non-Christian world. In order to best do so he must set his people to think of non-Christian peoples as individuals and not as great masses. Such phrases as “The Swarming Hordes of the East” and “The Famine Stricken Millions of China” may sound well rhetorically but are not likely to generate much sympathy. People must be made to see the significance of missions in terms of individual flesh and blood and heart and soul. This can be done by relating some of the countless missionary stories available to anyone who wants to read them.

A church can be made missionary minded only when its members know the needs of the world and are inspired to meet those needs as best they can. Several missionary stories a year, frequent use of missionary illustrations in his sermons, praying publicly for specified needs on the mission field, securing missionaries on furlough to speak for him, will serve the purpose and insure the raising of the General Budget without difficulty. The pastor must not overlook his Sunday school and N. Y. P. S. Urge missionary interest there is most fruitful. It will be found that nothing will so inspire his young people to heroic, self-forgetful service and giving as to know the lives of the great missionaries. The bishop of Ripon said upon hearing the stirring and amazing account of John Williams’ experiences in the South Seas, “We are listening to the 29th chapter of the Acts of the Apostles.” The same can be said of Schleirenbach and the Winsans and others in our denomination.

A pastor can do all this and still be well paid. He need not be so unbalanced as to forget that the United States is part of the world-wide vision. He need not neglect local and district interests and the budgets for the same. When properly directed, distant needs can be utilized to deepen the spirituality of his people so that they will give more.

“I will go to broader fields of holy vision; On to loftier heights of faith and love; Onward, upward, asprendering wholly, All for which He calls thee from above.”

PREACHING ON THE RIGHT SUBJECTS

The Apostle Paul has laid down the subjects of his ministry, and I do not see why I should change them. They are great subjects. They are at once historical and prophetic. Let me slowly repeat them: Christ died; Christ was buried; Christ rose again; Christ was seen; Christ was seen of me. This is the true modernness. The element of personal experience and testimony is essential to true preaching. No matter who else has seen Christ, if I have not seen him myself I cannot preach him. A spectacle to the eyes of my body he may never be, yet he may be the daily vision of my soul. We are told that Paul did not preach on trivial things, but upon “Jesus and the resurrection.”

But what does resurrection imply?

Resurrection is the last word of a series. Born, died, buried, rose—that is the series, and every point glows with eternal meaning. I must preach Jesus and the birth, Jesus and the death, Jesus and the burial, if I would intelligently and powerfully preach Jesus and the resurrection. Death by itself is a poor thing; but death regarded in the light of the resurrection becomes a servant of the Lord, and to die may be to partake of a holy sacrament. Death is now no more death. It is not the old servant to law. It is obedience, vivified by hope. It is necessity, with consent. I must, then, follow the apostle’s commanding example and preach on great subjects.

They will lift the ministry to its right level. They will bring in that element of majesty which does not consist in pomp of words or gorgeousness of metaphor, but in a solemn and subduing con- sciencefulness of the supernatural, as if God filled the air and placed His almightyness at our disposal. We shall know the nearness of God by the oblication of ourselves; by our sense of unworthiness; by our eagerness to bless others; by our hatred of sin. The tests are many and perfect. The very greatness of His themes will drive a minister to prayer. Let him discourse upon some theme, and he feels that he can handle it without help. Let him face eternity, and he will close his eyes in humble supplication. Woe to the minister who neglects this important work; let him seek to understand these subjects and he will find he can preach upon all things.

They are the fertilizers of all other subjects. The pastor who preaches resurrection is the man who is the most likely to produce something worth while in the way of putting the life into his subjects. The preaching of resurrection is the only kind of preaching that will result in the building up of the church, and in the end it will result in the conversion of the people.

The man who preaches resurrection is the man who will produce something of real worth in the way of a mighty work of grace. The man who preaches resurrection is the man who will produce something of real worth in the way of a mighty work of grace. The man who preaches resurrection is the man who will produce something of real worth in the way of a mighty work of grace.
who thinks he can handle all themes with ease, and sue* to the church whose minister he is! For, also, to the minister who thinks that the cross is an old theme and that everything possible has been said about it. That is a fatal error. The cross is the oldest and the newest of themes. They who know it best see in it a new glory every day. "God forbid that I should glory save in the cross of our Lord Jesus Christ." "To me to live is Christ." "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Still the "me," always the "me," necessarily the "me also." "I live, yet not I."—Dr. Joseph Parker in "None Like It!"

DEATH, THE GLORY OF, ROBBED OF ITS STING
(1 Cor. 15:55; 1 Cor. 2:9; Ps. 90:3; Rev. 21:4)
Have you ever imagined what Adam must have felt when the first dark night fell round about him? Was this the end? Where then the reason for all the beauty and the wonders of the day? Yes, even for life itself! And then, if so, the miracle. That which happened cannot be better told than in the verse of Blanco White:
"Hesperus, with the host of heaven came
And lo! Creation widen'd on man's view;
Who could have thought such marvels lay concealed
Behind thy beams, O Sun? Or who could find
Whilest flower and leaf and insect stood revealed,
That to such countless orbs thou madest us blind?
Why do we then shun death with anxious strife,
If Life can thus receive, wherefore not Life?"
It is just like that with death. As darkness deepened round about the primial pair there shone above the greater glories of a new and more wonderful world which the light of day had hidden. And so there are glories this life cannot reveal, and death is but the veil, 'Why therefore should we fear it? For the eyes that close in the darkness of death will open on a 'light that never was on land or sea.' This is what faith in Christ does to a human soul.
—C. E. CORNELL.

The great, fundamental error, as far as I can see, in the economy of the Christian life, which many, and alas! 'for one commit, is that of having too few and too short periods of solemn retirement with our gracious Father and His adorable Son, Jesus Christ.—William C. Burns.

Books of Sermons. I was asked one time while in Rochester what would be the best way to develop originality in one's style of preaching. The young man was a seminary and university graduate, and a good preacher. Immediately, of all the sermons which I have read, I thought of those of Talma. I believe his treatment of brief, unusual texts, his method of topical outlining, his form of reaching a tremendous climax, excel any of which I know. If one looks for solid treatise of texts, go to Spurgeon. If one wants eloquence he will find it in the sermons of Guthrie, and those Frenchmen, Bousett, and Masillon. And if one would read expository sermons none excel those of Machren. It is difficult to refer to any of the modern line of great preachers, outside of Jowett, without running the danger of meeting with the tenets of modernism. Go back to the old for fundamentalism, and solid Bible truth expanded. Jonathan Edwards was the theologian of the Christian centuries, and we moderns can do no better than sit at his feet to learn bow to drive our truths home. To preach one must certainly read the sermons of the best preachers of the ages.—H. W. M.

A PRACTICAL EXHORTATION
(1 Peter 2:8-9.)

1. Be all of one mind. Of the same sentiment and affection. Unity of thinking.
2. Have compassion one another. Sympathizing with, whether in sorrow or joy. A heart full of feeling for the other fellow.
5. Be courteous. Meaning to be kind, beneficent or humble-mindedness. Cultivate such habits of soul for spiritual safety and development. With such cultivation it is easier to avoid evil.—Selected.

SEVEN MARKS OF A STURDY CHRISTIAN

Spirituality; Loyalty
Courage; Freedom
Patience; Generosity
Humility; —Selected

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—The—
Preacher's Magazine

J. B. Chapman, D. D.
Editor

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April, 1933
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WHO IS AN ORATOR?

THE EDITOR

MRS. MAUD WIDMEYER, Professor of English Literature at Pasadena College and a writer for our Sunday school periodicals, handed me the following terse statement: "Quintilianus of the first century, in his excellent treatise, 'The Training of the Orator,' gives the following essential qualities of an orator: a good memory; acquaintance with the best literary minds; knowledge of history, both ancient and modern; ability to compare and refute; fluency of delivery; choice of diction; and grace and urbanity of manner.

It would be difficult, if not impossible, to find another statement so terse and yet so full concerning the subject, and I thought I would like to pass it on for the consideration of our preachers. As a mere description of a genius the statement would be interesting. But it was never intended to describe such fortunate ones as are "to the man born." Rather it was and is a statement of ideals for which all may and should strive. In fact, it was given by a teacher who was attempting to develop orators. And if an orator is described by the qualities named, his work was a worthy one.

Vanderpool of Breeze Avenue Church, Pasadena, quoted in a recent issue of his bulletin, "We should be content with what we have—content with what we are. And I would make special application of this to ourselves as preachers—especially of that part of the sentence which follows the dash. We are too likely to consider our state as fixed and our wants as inescapable. A good memory for example: this is an attainment more times than it is a gift. A poor memory can be overcome and a good memory can be improved. And the preacher whose mind is well stored with Scripture, old hymns and quotations from clever or unique Christians of the past will himself seldom fail to be interesting. There are various ways of encouraging and improving memory, but the simplest method of memorizing is by repetition. But repetition requires concentration and patience, and it is
Then take the next two qualities together—acquaintance with the best literary minds; and knowledge of history—so many are likely to surrender these two points, especially if they have not had the advantages of the schools. But an observer says, "If a person of average intelligence will give himself to carefully selected reading for thirty minutes a day, every day, for ten years, he will be as well informed as the average university graduate." This does not mean he will be as well trained as the school man. But it means he will be informed. And to the preacher, aside from the Bible, there is probably no more profitable study than history—and none more interesting. Henry Ford's observation that "history is bunk," has no meaning for the preacher. To the preacher, history is a mine of gold and a university of psychology.

Perhaps on "ability to compare and refute," we are likely to think only of the use made by the debater. But we need to grind our own material through the mill before we offer it to others. It is a process necessary to protect us from the temptation to pour out "half-baked" notions upon the people. And the preacher should remember that he is likely to feel a tenderness regard for his thoughts (because they are his children) than others will feel. This is reason for a more careful checking than he otherwise might think necessary to make.

"Fluency of delivery" is, I think, largely dependent upon faithfulness and fluency of thought. If one thinks sluggishly he will speak sluggishly, and if he thinks dimly he will speak obtusely as though in the fog. The best way to develop fluency, I think, is to have something important to say, and then say it as though it were important. More speed is not fluency. For one may use many redundant words and phrases that in spite of his speed his thoughts will not press upon his hearers.

Concerning choice of diction, I think it may be said that the orator uses few big words. Big words are cumbersome to the speaker and entail unnecessary labor upon the listener. Why should a listener be forced to figure out the meaning of "an instrument intended for the purpose of excelling earthly," when the speaker could have saved him the trouble by simply saying "a spine"? Why should even a Bible reader be required to rack his brain to identify "the indefatigable and peerless son of Amram" when the speaker could have said, "Moses"? Big words, like seven and eight point figures, register but uncertain concepts, whereas, the orator must make definite, clear-cut impressions upon his listeners. But the preacher orator has more purposes to serve than any other orator. His words must be chaste, expressive and forceful, but not ornate, lest they cease to be the vehicles of thought and become an end within themselves. The only way, it seems to me, is for the preacher to work continually for as wide a vocabulary as possible, and then make his selection according to his best possible judgment. Of Pitt it was said, "He never wanted the word to express what was on his mind." Of many it might be said, He did not want for a word, but this is quite another saying.

And finally, on that matter of "grace and urbanity of manner." Just yesterday I saw a fairly good speaker stand too far back from the pulpit desk with his feet thirty inches apart, and with his back bent almost to right angles with reference to his hips. He lolled upon the desk, resting upon his arms from elbow to wrist—and well I think it would have been much better if he had stood up "like a man," looked the people in the eye and said his say. It just does not "suit the occasion" for the preacher to give the impression that he is about to "get down and crawl." Of course there is a staid manner that savors of haughtiness and dictatorship. This too must be avoided. But Quintilian's quality covers that: for grace and urbanity of manner implies both decorum and ease.

The term orator has fallen into some disrepute: But this is because it has been so frequently applied to those persons who have used fine speech to cover paucity of thought or unworthy purpose. This glorious gospel which you and I are set to proclaim is worthy of the very best channel we can afford. There are abundant reasons why others should hesitate and apologize, for no human theory translates satisfactorily into the facts of experience and life. Not so with the gospel. After we have done our best, still "the half has not been told." The gospel itself is so good it cannot be improved. But it is possible that you and I may improve yet more and more in our manner and method of proclaiming it. And, using Quintilian's qualities for the standard, I think we may all strive to be gospel orators.

MESSAGES FROM ISAIAH

(John M. Wintemberg)

The Coming of the King

While the Messianic prophecies of Isaiah begin with an impersonal presentation of the kingdom, yet they converge more and more upon the thought of a unique, maleic person who will rule in power and glory, especially is this true of the passages in the first division, chapters 1-12. The kingdom naturally sustains a king; supremacy and domination conclude a ruler. When we study the second series of references in this first division we find in the first passage the presentation of the advent of a Messianic King set forth in a succession of titles giving the characteristics of His administration and His marvelous being.

THE WONDERFUL NAME (9:1-7)

Inasmuch as kings always referred to follow the policy of Israel and trust in the Lord for deliverance from his foes, and on the other hand sought help from the king of Assyria, the word of destruction came to him from the prophet. The king was seeking to avoid devastation by forsaking the great One of all would come upon him. The Lord would bring against him the king of Assyria and not only would he overthrow the nations of the north but he would also invade the land of Judah. They might form conquests and alliances, but all would be of no avail. They would seek brother and confederate, to the wizards and those having familiar spirits; they would curse their king in their hunger and distress, and all around would be "trouble and darkness, dimness of anguish."

After giving this picture of darkness and gloom, the prophet changes to a message of hope at the beginning of the ninth chapter. Terry outlines the contents: (1) The Galilean region, formerly despised, shall in the latter time be greatly honored; (2) the people formerly in darkness shall see a great light; (3) the nation shall be increased spiritually and made joyful; (4) the yoke of oppression shall be taken off as triumphantly as when Gideon defeated Midian; (5) military clothing will be needed no more and will be fit only for burning; (6) the Messiah is announced as already born and bearing a name of manifold mag-
through this royal personage. Still higher does the conception rise and pass ing beyond the realm of government we enter the sanctuary of the inner being and goal that He is ‘The everlasting Father’ carrying us over into New Testament thought. ‘Thy throne, O God, is forever and ever; And the sceptre of uprightness is the sceptre of thy kingdom’ (Heb. 1:8. R. V.). The coming King is to be none other than God, equal in power and glory. Then at the concluding title we read that He is ‘The Prince of Peace’ an inclination of the message in the angels’ song: ‘On earth peace to men of goodwill.’

The King and His Reign (11:1-5)

When the prophet returns again to a message of hope after further warnings of judgment, his thought dwells upon the person of the Messiah first, then turns to the beneficial effects of His mission. Skimmer says that it is interesting to compare the passages. ‘There (49:1-7) the delineation of the Messianic age starts from its broadest and most general feature—the light breaking upon the land, the universally diffused joy of the redeemed nation—and only at the end centers itself in the personal identification of the Child who is born to ascend the throne. Here the person of the Messiah comes first. And then the blessings and regenerative influences of which He is the channel.’

For an analysis of the prophecy again we turn to Terry: (1) The Messiah is absent from the stock of Jesse; (2) He is endowed with the wise and holy spirit of Jehovah; (3) He is a righteous and holy Judge; (4) He is to effect a universal peace like that of Eden; (5) this peace shall be accomplished by a universal knowledge of Jehovah; (6) nations and peoples will seek his glorious rest; (7) the result will involve a redemption more glorious than that of Israel from Egypt; (8) the redeemed people shall triumph over their enemies; (9) all old tribal rivalry and disputes will cease.

In considering the attributes of the Messiah as given us in this passage we find a certain similarity with those in the previous section. There is the thought of ‘wisdom and understanding’—then there is ‘counsel and wisdom,’ the third, however, introduces new thoughts, the personal knowledge of God that the Messiah will have and the attitude of fear or reverence. As Davidson suggests it might seem that the endowment of the Spirit of the Lord might not carry an implication equal to the designations ‘Mighty God, Everlasting Father,’ but this arises from a mis-conception of the Old Testament. He observes, ‘The spirit of God is God, but that communication which spirit always carries of energy and power. The spirit of God is God exciting power, specifically life-giving power, or that highest power which we call spiritual. . . . The spirit of the Lord is the Lord present and exciting spiritual energy. And this chap. 11 expresses the same conception on the other side.’

With the description of the qualities of the Messianic King are given the principles of administration. His judgment will not be based upon outward appearances, but upon righteousness and equity. The poor and meek will receive consolation and the wicked shall be smitten. Righteousness shall be the watchword of His dominion and faithfulness characterize all of His dealings.

As we follow, the thought of these passages, even from the standpoint of their much day, they give us guidance of conception, far-reaching foresight and a depth of knowledge into the principles of religion and the nature of the Government. But how much more when we look back upon them now that the Messiah, the ideal King, the Christ has come. ‘Men do not ask,’ says George Adam Smith, ‘when they drink of a stream let high on the hills, “Is this going to be a great river?” They are satisfied if it is water enough to quench their thirst. And so it was enough for Old Testament believers if they found in Isaiah’s prophecy of a Deliverer—so they did find—what satisfied their own religious needs, without convincing them as to what volumes it might swallow. But the does not mean that in using these Old Testament prophecies we Christians should limit our enjoyment to them in the measure of the generation to whom they were addressed. To have known Christ must make the predictions of the Messiah different to a man. You cannot bring so infinite an ocean of blessing into historic connection with these generous, expansive intimations of the Old Testament without its passing into them. If we may use a rough figure, the Messianic prophecies of the Old Testament are tidal waves, as we have seen, to their sea, which is Christ; they feel His reflex influence. It is not enough for a Christian to have followed the historical direction of the prophecies, or to have proved their connection with the New Testament as parts of one divine harmony. Forced by the fulness of meaning to which he has found their courses upon, he returns to find the savor of the New Testament upon them, and that where he descended shallow and tortuous channels, with all the difficulties of historical explorations, he is borne back on full lines of worship. To use the appropriate words of Isaiah, “The Lord is with him there, a place of broad rivers and streams.”

While much of the content of these passages finds its realization in the person of Christ, yet the fulness of reason and the extent of the kingdom still lies out before us. We still await the time when all nations and peoples shall recognize and own the sway of Christ, the Savior.

A Song of Rejoicing (Ch. 12).

Concluding the prophecies against Judah and more specifically concluding the Messianic sections is a lyrical passage in chapter 12. This has been regarded as the lyrical epitome of this great division of the book. Whether the singer is the idealized community of Israelites or a single individual, the message of the song is the same. First there is a note of praise given unto the Lord for the anger that had been threatened against them was now turned away and from the divine hand they are bearing fruit. But all this had come to pass because they themselves had placed their trust in the Lord. They had ceased from their fears for Jehovah was their strength and to Him they looked for deliverance. From the fulness of divine blessing they would draw an ever sufficient supply. Giving praise in one hymn of thanks (vs. 1-3), another quickly follows (vs. 4-12). Again is the challenge given to respond with thanks unto the Lord, to magnify His name, call upon Him, and tell the people of His wonderful works. They are to sound forth their thanksgiving in song, raising their voices in praise for the mighty works of Jehovah and letting them resound throughout all the earth. Then comes the final word of exhortation bidding them: ‘Cry out and shout, thou inhabitant of Zion. For great is the Holy One of Israel in the midst of thee.’

This song of praise has ever been the channel for the expression of the thoughts of a redeemed people and over and over again has the Christian heart found here the chords which harmonized with the hope, trust and confidence that are within their soul. It has been an anthem of the redeemed down through the ages.
April 9—Morning Sermon

April 9-16. Series of Sermons on the Blood

I. REDEMPTION THROUGH THE BLOOD
   1. Redemption the Central Theme of the Bible
   2. Purpose of Redemption (1 Cor. 15:20, 21)
   3. That of deliverance from a state of bondage and slavery
   4. That of becoming the property of another
   5. That each person should be entirely the Lord's

II. THE COST OF REDEMPTION (1 Peter 1:19)
   1. God gave His Son to redeem
   2. Christ gave Himself to become a Redeemer

IV. EXTENT OF REDEMPTION
   1. For everyone and for all
   2. From the power and pollution of sin
   3. Finally will touch all creation

II. PURPOSE OF THE BLOOD (Romans 3:25)

I. REVELATION OF GOD
   1. His love (1 John 4:9, 10; Romans 5:8, 9, 10)
   2. His justice (Romans 3:26)
   3. His wrath (Romans 1:18)

II. REVELATION OF MAN
   1. His fall
   2. His awful present condition
   3. His worth if redeemed

III. BRIDGING THE GAP BETWEEN GOD AND MAN
   1. The blood the price paid to provide salvation
IV. How to Be Forgiven (1 John 1:9)
1. Hope based on the sacrifice of Christ.
2. Confession inspired by His faithfulness to forgive.
3. Penitence encouraged by His promises.

V. Sanctification Through the Blood (Hebrews 10:12)

VI. Triumph of the Blood (Isaiah 63:1-3; Luke 24:3, 6)

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   a. A presentation of what was forgiven in regeneration.
   b. A going with Christ on the road to the cross.
   c. A yielding of all to Him for His use and glory.

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V. Sanctification Through the Blood (Hebrews 10:12)

VI. Triumph of the Blood (Isaiah 63:1-3; Luke 24:3, 6)
April 30—Morning Sermon

CHRISTIAN CONSOLATION
(Hebrews 6:17-20)

I. INTRODUCTION
1. Believ on God's provision for the perseverance of the saints.
2. Also of God's willingness to give assurance to His children.

II. BASIS OF CHRISTIAN CONSOLATION
1. Heirs of Promise—"Shew unto the heirs of promise."—Jer. 32:39.
   a. Reference to the manner in which He carried out His promise to Abraham and his seed.
   b. Christians today are heirs of God also.
2. The immutability of His counsel.
   a. The unchanging Lord and King:
5. His promises are certain (Ps. 100:5).
3. Confirmed by two things:
   a. Swear by Himself.
      1. (1) Because He could swear by no greater.
      2. God changes not—His personality, His character, His attributes. His powers, always remain the same and are an assurance to His children.
   b. His Word.
      1. Steadfast and sure (Ps. 119:15).
      2. Abiding forever (Ps. 119:89; 1 Peter 1:25).

III. OPERATION OF THIS CONSOLATION
1. To those who depend upon it. "To those who have the refuge to lay hold upon the hope set before us."—Heb. 6:18.
   a. Idea of the pursued fleeing to a city of refuge.
   b. Implies the idea of expectation of deliverance.
2. The Assurance of hope.
   a. The anchor of the soul.
   b. Anchored within the veil, secure and settled.

IV. THIS CONSOLATION SHOULD BE THE SOURCE OF ACTIVITY TO THE CHRISTIAN
1. Assured strong foundation, safe shining, certain victory.
2. "Hope deferred makes the heart sick" (Prov. 13:12).
3. Assurance grows brighter as one progresses in Christian life (Prov. 4:18).

April 30—Night Sermon

RESULTS OF SORROW
(2 Cor. 2:10)

I. SIN ALWAYS BRINGS SORROW
1. Right and wrong kinds of sorrow.
2. These lead in opposite directions.

II. CONTRAST OF SORROWS
1. Godly sorrow brings a recognition of what one has done:
   a. Broken a law, pure and perfect.
   b. Dishonored a gospel, divine and glorious.
   c. Grieved a God, good and glorious.
   d. Slighted Jesus, whose love is tender and boundless.
   e. Been ungrateful, though loved, redeemed and solicited.
2. Sorrow of the world brings regret, remorse and despondency without a ray of hope.
3. Godly sorrow deals with the principle of wrong:
   a. Cries out, "Against thee, thee only have I sinned and done this wrong."—Ps. 51:1.
   b. Not the degree of sin but the fact of sin.
4. Worldly sorrow deals with the results of sin, brought about by:
   a. Shame in being found out.
   b. Attended by hard thoughts of God.
   c. Leads to vexations and sufferings.
5. Godly sorrow leads to repentance:
   a. Brings desire to get away from sin and toward good.
   b. Leads to a change of purpose regarding sin and a turning from sin.
6. Sorrow of the world produces much regret but does not change the attitude to sin.
   a. Saul has much regret that Samuel found him out but was not penitent.
   b. Contrast the experiences of Peter and Judas in drawing Christ.
7. Godly sorrow leads to deliverance from sin and to eternal life.

SERMON OUTLINES FROM ACTS

EAVIS G. BENSON

Theme: Man's question and God's answer


1. Man's question: "What must I do to be saved?"
   a. Some discouraging others in trying to find an answer by saying:
      a. "You don't think you are going to die, do you?"
      b. "Why be so much concerned?"
      c. "You are too young."
      d. "You are well and strong, why worry?"
      e. "You are prosperous and busy."
      f. "You have too good a social standing."
   b. What does the question mean?
      a. Means deliverance from sin.
      b. Means to be healed of the disease of sin.
      c. Means eternal life.

II. REASONS WHY MEN ASK THIS QUESTION
1. It is natural because men are spiritual in body and soul.
2. All know that we are or have been sinners.
3. The realization that the soul is immortal.

III. WHEN MEN SHOULD ASK THEMSELVES THIS QUESTION AND FIND THE ANSWER
1. When the times are prosperous.
2. When they are in their right mind.
3. When they have friends about them to help them.

V. WHY MEN DO NOT SEEK THE ANSWER TO THE QUESTION
1. The pleasures of the world are too strong.
2. Too engrossed in pursuits of life.
3. Too many friends who have not found the answer.
4. The feeling that religion is only for women, children and old people.
5. The feeling that there is plenty of time.
6. Too many fail to live up to their answer.
7. Too many answers.

VI. THE ANSWER TO THE QUESTION

Theme: Repentance unto life


I. INTRODUCTION
1. Israel was God's chosen nation.
2. Jews came to think that they were the only ones to be saved.
3. This idea was held by many of the early Christians.
4. Peter instructed in a vision to preach to the Gentiles.
5. The apostles and brethren concluded that God had granted repentance unto the Gentiles.
6. The apostle Paul was later called to the Gentiles.
II. Repentance Has Been Granted to All

1. We cannot repent unless God draws us. He draws everybody.
2. Repentance is now the only means to eternal life. Many try to substitute money, works, reformations, moral character, baptism, joining church, etc.
3. Everyone will want to repent when they look at their own sins.
4. What repentance means:
   a. Sincere desire for a new life.
   b. Is in the will as well as emotions.
   c. Will be revealed in conduct.
   d. Must be an individual affair.

III. Repentance Is unto Life

1. To really live—in home, school, business, community, family.
2. A deeper life.
3. A higher life.
4. Eternal life.

IV. To Get Repentance Means to Die—Death

1. Moral death.
2. Spiritual death.
3. Eternal death.

Theme: The danger of delay

Text: Acts 2:28

A. Why Delay is Dangerous

1. It is a division in the wrong way.
2. It is irresponsible.
3. It is a waste of life.
4. It is not wise.

Text: Acts 20:28

A. Introduction

1. Paul stands before King Agrippa.
2. He relates his previous life and conversion.
3. He appeals to him.

II. He Was Almost Persuaded to Be a Christian

1. Not a church member or to be baptized, or to be a sinner or to believe the Bible or to mentally believe on Jesus.
2. To be a Christian means:
   a. To be a disciple of Christ.
   b. To have Christ in the heart.
   c. To follow precepts of Christ.
   d. To submit to His will.
3. To carry out the great commission.

III. Things Which Help to Persuade

1. The lives of good Christian people.
2. The preaching of the Word.
3. Happenings.
4. The horrors of sin which are apparent.
5. The thought of the reward of the righteous and the punishment of sin.

IV. Things Which Hinder from Being Aligned Persuaded

1. The thought of all being on a common level.
2. The submission of wills to His will.
3. Morality or self-righteousness.
4. Men fear.
5. Power of habits.
6. Preoccupation.

V. Almost But Not to Fail

Theme: The testimony of the empty tomb

Text: He is not here: for he is risen, as he said. Come, see the place where the Lord lay (Matt. 28:5).

Introduction: The Easter Story

1. The empty tomb testified to the full divinity of Christ to His proper deity.
2. The empty tomb testified to the complete and full inspiration of the words of Jesus and of the prophets who wrote of Him.

III. The More Excellent Way

Paul W. Maclean

Lesson: Matt. 27:25-28; 1 Cor. 12:31-32

Text: And yet there is none more excellent way.

Introduction—Give a brief summary of the context in its setting pointing out the gifts, their place in comparison to Christ, the more excellent way.

This text suggests that there is more than one way.

To my mind there are three ways suggested in which every individual must go to be a follower of Christ and gain eternal life.

1. Way

a. The way of the transgressor is hard (Prov. 13:25).
b. Spiritual death, abandonment from God (Rom. 6:23)

2. Who is in this way?

a. Everyone who dies not the will of God.
b. Those who do unrighteous and all nations that forget God.
c. He who committed sin is of the devil.

3. Life of faith brings excellent way (Heb. 11:1).

II. Excellent Way

1. The justified and regenerated life.
2. The way of the child (Matt. 18:3; Hab. 3:18) (Hab. 3:18 (in its immortality in mother's arms, complete trust, dependence).
3. It is the way of turning from sin to God;
4. Without it cannot see God (1 Thes. 4:3).
5. Our God is holy (1 Pet. 1:15, 16).
6. Our love of the Lord, of holiness (1 Thes. 4:7).
7. There is a highway and a way; way of holiness (Isa. 35:8).

Conclusion

If this More Excellent Way is the will of God,
God is holy, we cannot see God without it. Christ suffered and died for us to have it and
in the 17th chapter of John he prayed that we
might be sanctified and has called us to it; the
only way I can see is for you and me to go in
for it and get it.
The 13th chapter of 1 Cor. tells us what it
will do for us and the 18th verse: "And now abid-
eth faith, the giving exercise faith and gets
"hope," the giving exercise of faith and hope, and get's "charity" there three come to
the one who has the fulness of the blessing,
"but the greatest of these is charity." - 1 Cor.
at the deathbed of a falling empire. He lived for pleasure and selfish aggrandizement which brought a tragic end. Like Alexander the Great who conquered the world and wept because there were no more worlds to conquer, he failed to conquer the eternal. His final hours were celebrated behind dark walls. At thirty-five, Byron, one of the handsomest boys of his day, found his hair white, his hands trembling like the hands of a hundred eighty, his skin flabby with suspicion. Byron's soul was out: his pride, his vanity, his hypocrisy teaches us that even geniuses cannot ask for exemption from the laws that govern right living.

Again, another appears on the pages of the New Testament whose zeal for gold led him to material prosperity, but the sorrows of the end came with the same speed as the good of the soul. A voice rang out from the heavens: "Thou fool, this night thy soul shall be required of thee." Bishop Cross says very pointedly that the text of intelligence is that a man learn from the experience of others; while Poor Richard says in contrast, "Food learn only in the school of experience!"

Both history and experience argue that the pursuit of unworthy objectives in life does not pay. The things which bear with understanding are not the same as those which bear with consideration for them are transient.

You ask, if pleasure, fame and material possessions are not to have chief consideration in life what should be life's supreme aim? The greatest of all apostles answers for us. "For me to live is Christ." How worthy, how sublime the objective. Christ who was correct in His philosophy, unanswerable in His arguments in the presentation of truth, sympathetic in His treatment of broken humanity, and faithful to the end in the accomplishment of a full redemptive plan for all. What is your obligation to the Man of Calvary? He who has given to us the Christian religion with its symmetrical gospel of fathomless love and eternal life. He has brought into our hands the treasure house of pain and knowledge with its grandest vision, its altruistic institutions, its most splendid ideals. He has the power that has lifted and can lift the benighted nations from the miry clay of stagnation to the solid rock of normal progress. Through His cross He has redeemed man and God, separated for ages by a broken law and accumulated guilt. He is the one and only one that can ever join the hostile factions of earth and bring harmony out of the discordant notes of strife. He is the only one that means anything when we are actors in the gloomy dream of death. Beneath the cruel cross that bore His body there were three classes of men:

1. The Pharisees who cried, "crucify him!"
2. The infected and life-endorsers.
3. The believer whose sentiment was voiced in the words of the centurion, "Truly this was the Son of God."

In which class will you be found out sooner in the busy march of the world when you have taken your leave from the halls of this sacred institution?

Gladsome said, "One example is worth a thousand arguments." Jesus produced both the arguments and the ideal example. The plight of the world at this moment rings with genuine challenge. A generation of believers has taken the language of another. "There may be no much to live on as there used to be, but there is just as much to live for." The doors of the world swing wide and the cry of the needy is like the shouting of little children for bread. A world, whose sounds cannot be heard, whose wrongs cannot be righted, whose grievances cannot be redressed, whose injuries cannot be corrected, whose souls cannot be saved without your service, awaits your coming. The intrepid army of pioneer builders from Athens to Brescia have not only been great in character and thought, they have been rich in deeds. What is to be my inspiration in the face of this agitating need? Observation teaches us that behavioristic psychology is insufficient. Paul gave us the impelling incentive, "For me to live is Christ." This vision sounds the death knell to that baneful doctrine, namely, "The survival of the fittest." Christ gives hope for the most wretched and we are to carry His message. "I am richer," says Paul, "both to the Greeks and to the Barbarians; both to the wise and the unwise." I am debtor to the full limit of my capacity to serve unceasingly my day and generation. George Eliot says, "What makes life desire is want of motive." The successful service is one unfilled, the fullness of which is found in Jesus Christ.

Again, if one is to approximate the great Christian ideal there must be strength of character. The dying Horace Greely exclaimed, "Fame is vapor, popularity an accident, riches take wings, those who choose today will curse tomorrow, only one thing endures—Character." Character is more than intellect. Great souls must be strong to live, as well as think. The words of Greely call upon all to remember that life is but a short span of manhood. This world is a college, events are teachers, happiness is the graduating point, and character is the diploma God gives to man. He who marches forth clothed with unholiness, holy character and holy in the eye of the soul forever he feels in one of those that are forgotten in death. "After all," says Lowell, "the kind of world one carries about in one's self is the important thing, and the world outside takes all its grace, color and value from that." I call your attention to the fact that in Jesus there is the most perfect blending of the finest traits that constitute character. He was perfectly poised. When He was reviled He reviled not again. When He was buf as a Lamb to the slaughter, He opened not His mouth. He was a king to the author of the Gospel of maturnecr. He was both wealthy and poor. He was at home in the place of wealth or in the hovels of the poor. Little children crowded into the streets to receive His blessing. As a preacher there was no one comparable to Him. Never man spoke as this man spoke; was a testimony wrung from the lips of his enemies. He was patient under fire, strong to endure suffering, and the very embodiment of compassion. O let me say with Thobuck, "I have but one passion. It is He." It was said of Mozart that he heaved mists down, and of Beethoven that he lifted mists up. Jesus does both and more. The historian Levky was right when he said the short three years of the ministry of Jesus had done more to soften and make manlikerior mankind than all the disquisitions of all the philosophers and all the exaltations of all the morals since the world began. This Christ, who in life's strongest incentives, has with neck-pillared hands lifted empires off their hinges and turned the stream of centuries backward in my dear young people, I offer no apology for saying you may have mastered science, literature and art, but if Christ does not have first place in your thinking you have missed life's greatest incentive; yes, you have missed all. My dear young people, I am greatly concerned this morning with a feeling of deepest anxiety for you. More and more life to me is coming to mean a matter of terrible seriousness. To miss the high purpose for which we came into the world, to fall below our great possibilities, is a searching thought to me. Will you come short? Will you fail? Will you disappoint those who have given their lives in sacrifice to invest you with noble principles and illumine your mind with light that comes from above? No, you will not, the principles by which Bethany-Peniel College came into existence are too firmly rooted in your very nature to permit defeat. "He shall not fail" was prophetically uttered concerning the Christ, and it shall be said of you in so far as you rightly relate yourselves to Him and His subjects.

Be courageous, be honest, be diligent, be pure and enthusiastic, divine conscious service in every task assigned you and your end is determined from the beginning. This faculty sends you forth with confidence. Your friends visualize your tomorrows with great expectancy. Holy angels look upon you with pride. The Truth finds regard you with love.

"Go forth to win the day is thine by guiding strength and grace divine. For martyrs, saints and angels see. And wait the city of victory. Go forth to him. O, soldier strong and brave. Go forth, go forth, nor let thine armor fall. The weak to lift, the lost to save. Go forth to fight as soldiers must. Ever let thine armor rust. The leader to the front has gone. And heavenly voices call thee on.

(Baccalaureate sermon delivered at Bethany-Peniel College May 22, 1912.)

SAN FRANCISCO, CALIF.

SELECTIONS FROM JOSEPH PARKER'S BOOK

"None Like It—A Plan for the Old Sword"

Chapter 14: Cleesh

Selections by A. H. Eggleston

Preaching Founded on Authority

PART 5

I S IT at all short of criminal for any man to preach doctrines which affect the very foundations of character and the remotest issues of human life without being able to test truth either by his own supposed inspiration? Who is the preacher? Who sent him? Who gave him his world? Every other teacher has a basis. Every other teacher has his book of evidences. Why should the preacher alone have a license
Preaching the Other Side of Prayer

We cannot preach unless we pray. We can talk; we can say good things; we can be popular; but in the dear Lord's sense of the term we cannot preach. The apostle calls upon us to "pray without ceasing," and this exhortation has been designated an "apostolic hyperbole." I solemnly deny it. We breathe without ceasing, we love without ceasing, we believe without ceasing, why should we be prohibited to pray without ceasing? Why will we find figures of speech where we might find the very breath of heaven? Christianity is nothing if it is not hyperbolic, from a worldly and carnal point of view. Nothing in it is on a low level. Nothing is ordinary. It is the religion of the imagination, that hyperbole of love! We cannot always be upon our knees, but attitude is not prayer. We cannot always be uttering formal or verbal petitions, but "prayer is the upward glance of an eye when none but God is near." The grammarian cannot explain "pray without ceasing," but the child of God who knows it all, must do mother to say, "We live and move and have not been in God!" To accept that being in the right spirit is, "to pray without ceasing." Prayer may be a look, a sigh, a tear, an expectation without words and beyond them. In the soul's highest moods, when it is nearest heaven, we cast the Lord's flesh and drink the Lord's blood, without hearing the sinner and the quible of unbeliever. And so we pray. And so we read the Bible and lovingly call it the Word of God. We may be challenged to say where it calls it off the Word of God, but we should be unjust to our inspired and ardent love if we called it by any inferior name. It has told us all we know about God, Jesus, and sin and pardon and prayer, so we call it the Word of God. It tells me that I am a sinner and answers prayer. It invites me to draw nigh unto God. In its very midst there is a throne of grace. I must keep close company with my Lord. I must not lose sight of Him for one moment. He must be so near me that we can talk to each other. Without Him I can do nothing. With Him I can do all things. "LORD, abide with me, for it is toward evening and the day is far spent." "Will prayer supersede labor? Never. To labor is to pray. Prayer may rearrange labor, may give men scope and new direction to labor, may change our aptitudes with new responsibilities, may operate in many ways, but will never sanction or prosper, labor. I will go so far as to say that a minister may be withdrawn in a large degree from literary attention to artistic sermon making. He may have been a manufacturer of idols. Herein God may "stain the pride of his glory." He may have to think more of the truth and less of the form; more of the Master and less of his own petty reputation. It may be the most painful of all sayings to be a preacher at this point prayer will work in silent miracles, in mellowing thoughts, in deepening tenderness, in enlarging charity. Of brothers, let us pray; without ceasing, that we, in 115.

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may work without fainting. They that wait upon the Lord shall renew their strength. "The Lord is good unto them that wait for him, in the soul that seeketh him." In prayer we are alone with God. We are in His treasure-house receiving theoutest of His riches. "The God of Israel is he that giveth strength and power unto his people." It is as if He would give us Christ's almighty power, all power, put upon the faint; and to them that have no might He increaseth strength. Incomplete power, despises weakness; perfect power nursing it into force. There is One who will not break the bruised reed, nor quench the smoldering flame. We must get near Him in prayer. "The Lord will give strength unto his people," for which cause we faint not, though our outward man perish, yet the inward man is renewed day by day. I will hold on to my Father's throne, and tell Him every day what Jesus did for me. He will not say not to Jesus, "for of him and through him, and to him, are all things, by whom all things are made." For us He would be.
ways want such ministers, and the Head of the Church will never cease to supply them. They will not necessarily be literary experts; but they will be rich in that varied and well-attested experience which has bred the quality of faith in the stress and surmises of life. The bias of the man will explain the dignity of the minister. The ministry calls for large and generous natures. I am well aware that ignorance may pervert my meaning, and that, being destitute of any qualification, it may claim the mantle of inspiration. There is, however, no serious cause for alarm. Ignorance can have but a short day. Where there is no depth of earth the process of withering cannot be long put off. Never trust a man simply because he knows nothing. It is a poor ground of trust. To blantly thence truth owes nothing. Even where reading does not add to my wisdom, it humbles me by revealing my ignorance. To know my ignorance may be the beginning of true knowledge. So, then, I would be saved from the little-learning, which is the worst ignorance, and from the no-learning, which makes self-confidence so possible. I have to God in loving prayer, and put myself wholly into his hands. I would bathe myself in God; O God, hear my crying, and turn Tysell toward me in great compassion.

Mr. Ruskin says that political economy is a citizen's economy. That is definition by etymology. Shepherd is as hard to define as father. We all know the meaning, yet we can never tell it all. Care is so watchful, gentleness is so patient, love is so unselfish, that we cannot easily follow their whole way and set down in plain words exactly and completely what they are doing. Love is always coming back, like Abram, to the altar which he "bought at the first." Gentleness always "olds one more soothing touch, and anxiety has always an extra "good night" before weariness drops asleep. The shepherd, or pastor, is not necessarily a literary expert, yet he is an expert in his own way. Mothers must not be chaste, nor shepherds, nor nurses, nor the hand that sits the fire in the bethlehem chamber of suffering. There are fine arts that have no name. The angels train us to their use. The Spirit guides the chosen craftsman and holds the hand that draws and cuts and molds the finest lines. We should do nothing for ourselves, but quietly and intensly await the coming of the angel.

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MAKING A MINISTER

PAUL S. HILL

WHY not provide the community with a good prayer-meeting? Surely a prayer-meeting is a good thing to have in a town, and we can hardly expect the parson, or the firemen, or the firemen to run one. It seems that the church is about the only organization that interests itself along that fine very much, and if the church does not conduct a prayer-meeting, then quite likely there will be none.

Many Christians of other denominations will be glad to attend a service for prayer, and thus the meeting will help not only our own church but the other churches in town. Church loyalty may hinder members of other churches from attending our Sunday services, but a good prayer-meeting, on a night when they have no service, will be welcomed by many Christians whose hearts are hungry for a closer walk with God.

Unsaved people frequently attend prayer-meetings. There is a warmth and glow in a spontaneous season of prayer that does good like a medicine. Many have been saved in such meetings, and a sense of salvation the prayer-meeting is not to be put off lightly! Let us not disappoint people, and let them go hungry and in need of spiritual help just because we cannot manage to have a good prayer-meeting.

Personally I am going to try to do better.

A GREAT PREACHER'S ILLUSTRATION

St. Paul was a great preacher and writer. The portion of the Bible that he wrote is about the deepest and most profound. To help in an understanding of what he was saying he frequently used illustrations. To me the illustrations of St. Paul are the best ever attempted by any other preacher than Jesus. Here is one of them that appeals to me, "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

What he was illustrating was the light of the gospel in the soul of the believer as contrasted with the darkness that "darkened the minds of them that believed not." The speaks of the God of nature as the God of grace, and to illustrate this grace in the soul he introduces the action of God in the creation of physical light. The picture is that of a world without light, without form and void and darkness on the face of the deep. This is like the heart darkened by sin and unbelief. But God said, "Let there be light, and there was light." There was a great deal of light, just how much no one knows. The world was filled with it, through its vigor and life to the vegetable and animal kingdom, and it has never ceased to shine.

St. Paul is telling of that time when a "light, albe it the brightness of the noon day sun shone around" him, and he tell to the earth crying, "What wilt thou have me do?" Jesus was the Author of that light, that was brighter than the sun, and this light shined into his heart, and his darkened heart was flooded with the light of the gospel.

It must be noticed that St. Paul did not refer to anything less than the "light that shined in the darkness." This includes all the light that shines throughout the physical universe. The sum total of all light is here ascribed to God the creator, and its is that God, who through grace, with the same abundance as was shown at the creation, shined in Paul's heart for the purpose of giving light of the knowledge of the glory in the face of Jesus Christ.

The church asks a good deal from the community in which it is placed. It asks for a congregation of men, women, and children to attend its services. It asks for financial support for a program, much of which is carried on in lands so distant that the local community is hardly remotely blessed by it. It asks for a hearing while the cardinal doctrines of Christianity are presented. It asks for moral support on the ground that truth ought to be supported. It asks for a place in the program of community good, an opportunity to wield its influence on the mind and habits of the town, or city. It asks that its whole life of activity from the community, and the instances are rare that have thrust upon a church an opportunity for which she has not asked, either directly or indirectly. For the most part the church gets from a community only what she asks.

Unless the church has something to offer a community in return for its support the chances are that the support given will be slim. The children of this world are wise in their generation, and are too selfish to part with either their time or money unless they get something back in the transaction. We fear that many churches have overlooked the fact that they must give something to the community, as well as get its.
support from the community. Possibly we have felt too sufficient within ourselves, and have said, “Here is our program, take it or leave it,” and then wondered why we did not interest the people. We have thought only of our own good, and our own happiness, our own blisses, while outside there is a great world greatly in need of just what we have to give, and would gladly support us, if we were more un-selfish and paid more attention to their needs than we do to our own happiness and contentment.

There is no call whatever for the church to supply the community with fun and entertainment. There is plenty of that to be gotten by the nickel's worth. There is no demand for lightness and pranks in the church service, no call for funny stories or jokes. It is not along that line that the demand from the community comes. It is a demand that the church carry on the program for which it is established in the world, a program which the church alone can supply. We cannot ask the storekeepers and business men to furnish the church program for the community. The church must do it or it will not be done. The demand made of the merchants and business men is that they shall publish and advertise articles in their line of business, and it the demand is not met it is just too bad for the business man. And if the church fails to provide a real help for the needs of the community she is likely to be forsaken, and have a hard time getting along.

We can think of many things that we would like to offer a community when, as a church, we ask for support. Some of them are at present beyond our ability to give, and some of them we never will realize. But there are simple things that we can supply, and with these simple things we can offer a real help to the community. Our variety of service may not be large, but without giving the best we can hardly feel that we can honestly ask for support.

We think the church should provide the community with a good Sunday morning service. We do not mean an elaborate, stylish, formal service, but one that has a dignity fitting to the Christian Sabbath, and the gospel of full salvation. There is plenty of material for such a service, beside the prayer and sermon, that can be found in the hymnbook and the Scripture. There is nothing like the great hymns of full salvation to help make a Sunday morning service one of power and blessing. Responsive reading of a psalm, or other choice scripture, helps much, not only does it help the service, but it helps those who read for many never read the Bible except as they read it in church service. With a short scripture reading, and a few good hymns, there is a good foundation for an excellent service. We do not believe there is any crowd that can sing these old hymns of full salvation like the business people. We have used them for years as one of the solid things of our Sunday morning service, and would not trade them away for any amount of the light, catchy things that sometimes try to come to church. We remember more than one occasion when unsaved people went during the service singing of some sappy hymn. And frequently we have seen tears in the eyes of the congregation, as they have shaken our hand and passed out the door at the close of the morning service, with the blessing of the last hymn still on them. The community needs those old hymns, sung in the Spirit, and we can supply that need, and we sin against the community if we don't sing them as least we can.

We do not think that either the community or our church needs twenty minutes of whooping up the announcements and taking the offering. We judge that the announcements should be as short as possible. We indicate special need, it should be explained fully so that everybody will feel that it is an opportunity to give to a good cause. If they can't give they should not feel embarrassed. They should not be urged publicly. The church is not primarily a money cutter. It offers an opportunity through which people can serve the Lord by giving.

There should be prayer at all the services of the church, and the prayer at the Sunday morning service should be the very best the minister can pray. It is not necessary to pray the sermon out before hand or to carry on all the time as some are caught hold of, but there is need of humility, sincerity and a recognition of the needs of the people of the community whom the minister represents before God.

The minister should provide his church and his community with as good a sermon as he can preach, and on a subject that is fundamental to the needs of every person present. There is no man in any community that has the opportunity of addressing his fellowmen so frequently as the minister, and much of the service is good and useful according to how the minister uses this opportunity. To come to this part of the service with no preparation and try to fill this solemn place with shouts, and ejaculations, and gestures, repeating only an experience that has been rehashed many times to the same congregation, is a shame. It does not seem possible to always preach even well. But every preacher can at least try, and if he fails he can go down in defeat knowing to help his community, honor the people of his church. Very few people remember a text or sermon outline, but all are impressed with the sincerity or insincerity of the minister who preached or did not preach a good sermon.

I don't know how other ministers plan for their services as to what they have in mind as they enter their Sunday morning service, but my experience has been that when I have really tried to help the people, and have arranged the songs and Scripture readings and have done something in the line of sermon preparation that at least one or two things in the service have been a means of blessing. I look for at least one good wave of salvation in every such service.

The evening service should be just as solid as the morning service, though possibly of a different character, the distinction being the stronger evangelistic tone. Many pastors in our church make their evening services entirely evangelistic. We think this is good for the community, because every person reached by the church should have an opportunity to hear such truths as will awaken their hearts to the need of God, and they should have an opportunity to publicly take a stand for the right. In other words, everybody should be taught the way of salvation, and given an opportunity to get saved and sanctified.

This article will be too long if attention is given to all the things that we think a church should furnish a community. Other things will be mentioned later, but one important thing should be said here, and that is, let us make such service as we have to offer really worth while. We may not have many money, but we can at least have a good quality that will need the need of our community, and on this ground we may hope for our best success.

"Why is it," many a Christian is asking, "that I think so much of my Christian life? Why do I have so little victory over sin? Why do I win so few souls to Christ? Why do I grow so slowly into the likeness of my Lord and Savior Jesus Christ?" And God answers in the words of our text—"Neglect of prayer. You have not, because you ask not."—Dr. R. A. Torrey.
On "Religious Education as Guidance," Dr. Widmer of the Department of Religious Education, among other things said:

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

"Confusion was once asked, 'When should one begin the training of a child?' to which he replied, 'One hundred years before it is born.'

"This presents the problem of infant religious education, rather than religious education for the child.

"Religion cannot be made compulsory; for we must reconcile man the right of choice, and to set the part of tree agent. Paedagogy has always made its religious precepts compulsory.

"Religion should be made attractive. The natural heart seeks some object of worship, and if Christianity is presented in the proper and attractive way, the child will seek to obtain it.

"True religion is more than form, yet form in religion is the manner of expression. True religion is of the heart and expresses itself in righteousness, peace and joy in the Holy Ghost.

"The Sunday school organization dates back to the year 1760 for its beginning. For a long time there were only two departments, infant and adult. The founding of the Y. C. A. gave consideration to the adolescent groups. This was in 1845. In 1881 Dr. Francis E. Clark organized a Society of Christian Endeavor to conserve the results of a revival meeting.

"From time to time efforts have been made to make more effective the work of religious education and this made on a definite plan. The educational organization of the Sunday school, the graded material, and various organizations for young people.

"1. GUIDANCE IN IDEALS—No community can rise above its ideals. Some may object to the principle of giving religious ideals to children, but the schools today teach citizenship, thrift, military, tactics and every fundamental science; why not teach the ideals of religion? How does the child know what is best and what should be done unless someone gives information?

"2. GUIDANCE IN MORALS—Character building.

"3. GUIDANCE IN ACTIVITIES—Many times young people are condemned for doing things when they have not been taught different. There are, play, athletics, work, activities and exper- exp. tional activities. Should the church have a trained worker who could give vocational guidance in religious work?


"Adolescent worship must begin with the known and the appreciated and then build to the unknown.

"Adolescent worship requires aggressive instruction in content, use of attitudes, etc. For the purpose of training young people in worship, it will be necessary to determine the essential Christian ideas and actions, in a means of cultivating them.

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Dr. Noble L. Rickelman of the Department of Sociology of Pondera College addressed the Conference on

"A BIBLE ANALYSIS OF MAN'S DESIRE FOR SOCIAL STATUS AS FOUND IN THE BIBLE"

In brief, the doctor said:

"Sociologists have classified all human interests under five major headings that are designated as desires: (1) Desires for recognition; (2) Desires for possession; (3) Desire for new experiences; (4) Desire for security; (5) Desire to help somebody. It is the first desire mentioned on this list that I wish to discuss with you this afternoon. This is called the social status desire. The Bible contains many examples of many efforts to maintain his social status, or to acquire higher social status. It must be thoroughly understood that I am discussing these cases from the point of view of sociology—not theology. They will be discussed in the following order:

1. Cain killed Abel because he received greater recognition than Cain. Apparently Cain was unable to stand the humiliation connected with the rejection of his sacrifice (Genesis 4:1-8).

2. Joseph was sold into slavery for two reasons. First, because of the result of the partiality shown to him by his father (Genesis 37:5). In both the dreams Joseph related to his brothers, they were all to be enslaved and to serve him (Genesis 37:20). Therefore they could not stand to see Joseph's status higher than their own.

3. Pharaoh ordered all the male children of the Hebrews killed because he feared the loss of his status later on (Exodus 3:22,32). For among those children there might be one who would become great enough to free the Hebrews from Egyptian bondage, thereby lowering Pharaoh's social status.

4. Saul tried to destroy David because the woman attributed greater success to David than they did to Saul (1 Samuel 18:39). If they had reversed the order of their praise, it is not likely that Saul would have thrown a javelin at David, or attempted to take his life.

5. Herod issued a decree to have all the male children under two years old killed to get rid of Jesus. For it had been prophesied that He would be ruler over Israel (Matthew 2:6,16). This would have stripped Herod of his social status.

6. Jesus was betrayed and crucified largely because He had lowered the social status of the priests, and was threatening the social status of the rulers (Luke 23:2). If the priests could have remained as prominent where Jesus as they previously had been, it is not likely that they would have stirred the people against Him.

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Professor Mandl Widmer of the Department of English Literature, who is also a contributor, in our Sunday school publications, spoke on "The Bible as literature," and among other things said:

"The types of literature found in the Bible are all that may be found in the outstanding literature of any nation. There are descriptive, narrative, argumentative and expositional materials. There are examples, unparalleled, of history, biography, letters, prophecy and poetry. The Bible is rich in content. Not only does it give the plan of redemption, but it gives a record of God's 'Who's Who,' and yet does not leave forgotten His 'Rogue's Gallery.' It is a mirror of man of the present age. Shakespeare never painted men truer to their age than has the Bible and yet it portrays men of modern times. Dr. Mark Twain says: 'You need only look into the Bible to see the perfect picture of the man of the street—it is reported—and Gashmu saith it. Then there is the man that sings at his work—David caring for his sheep on the hillsides. Again, the man that is too busy, or as Chaucer said, 'Nonsuch so by a man as he ther was.'

Yet and yet he semes hiler than he was.'

Then there is pictured in Old Testament 2 that man who is in every congregation. In the day thou standest on the other side. There is he who loses big past, as he who disappoints his future."

On the definition of the Bible the speaker said:

"The definition of the Bible is such that it attains the attention of both the critic and the scholar. Professor Cook of Yale says: 'There are traits in the Bible that make it easy to translate.' These are its universality of interest, its concreteness and picturesque of language, its simplicity of structure, and its rhythm. If the peam of Browning were translated as it has been the Bible it would need a glossary or commentary to make it intelligible. The English tells the story of Saul (in the Old Testament) in a few hundred words. Browning uses 305 lines of poetry.

"The vocabulary of the Bible is comparatively small and narrow for a book size. Milton made use of a vocabulary of 13,000 words and Shakespeare of 20,000. The average length of words in the Bible is four letters; including proper names and all. Take for example the Ten Commandments. There are 395 words in them; 25 of them are words of one syllable, and only sixty are two syllables and over. Not one word is over four syllables, and of this group there are only four such words. In the Sermon on the Mount 82 per cent of the words are monosyllabic.

The speaker accounted for the devotion of Browning, George Eliot, Shelley, Ruskin and Carlyle and Macauley on the basis of their attention to the Bible. Also that mere literary works have been based upon the scripture, 'What shall it profit a man if he shall gain the whole world and lose his own soul? than any other single passage in the New Testament."

Rev. James Proctor Knott, pastor of Hollywood church, addressed the conference on the subject "God in History" suggesting a few his-
THE REVIVAL WE NEED

"O Lord, I have heard thy speech, and was afraid: O Lord, save thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy." (Hab. 3:2)

BIBLE scholars affirm that Habakkuk prophesied in the reign of Jehoiakim, king of Judah, during the time of Jeremiah, only a short time before the siege and destruction of Jerusalem: B.C. 609 to 598.

The chief nations that had most afflicted the Jewish people, were the Edomites, the Assyrians, and the Chaldeans. Three prophets were sent of God to pronounce His severe judgments against those nations: namely, Ohabiah against the Edomites, Nabuchodonosor against the Chaldeans, who carried away the ten tribes, kingdom and Habakkuk against the Chaldeans, who carried away the two tribes kingdom.

The main theme of Habakkuk’s prophecy is the mysteries of divine Providence. The first two chapters have to do largely with a sort of dispute between Jehovah and the prophet relative to unpunished sin and violence in the earth. Why? asks the prophet: should violence and wrong be permitted to go on, seemingly unpunished and unpunished, then holy God is so great that He cannot look upon sin with any degree of allowance. The answer that God gives him is that He will use the Chaldean nation to punish the wicked and idolatrous nations for their wrong doings. But the prophet is still perturbed, for how can a holy God use a heathen nation to punish people less wicked than themselves? A happy thought came into the prophet’s mental current. He will ascend his watch tower of prayer and look down from above and see a substantial answer to his holy and tender mind. He does so and God answers him that soon the judgment will fall and his vision come true, and that while it tarries, he is to be patient and wait for it, because it will surely come. Satisfied with such a revelation the prophet rises in the strength of the mighty God of Israel and announces Jehovah’s wrath against five outstanding nations of his day, namely, dishonesty (ch. 2:4), covetousness (ch. 2:9); building a town with blood money (ch. 2:12); defiling one’s neighbor with strong drink (ch. 2:15); and tyrannical punishment against the gross idolatry of those wicked nations (ch. 2:18-20).

The concluding chapter from which the text is taken contains a sublime prayer in which the prophet makes mention of the majesty, power and glory of God and then closes, with a triumphant faith and shout of victory in the face of divine wrath and famine (ch. 3:17 to 19).

The book breathes a beautiful, spirit of prayer, the prophet’s holy indignation at the wickedness of his countrymen, and his intercessional prayer for their spiritual and temporal welfare, and for a mighty revival of God’s work in their midst. It was not a scientific, or literary, or historical, or political, or financial revival that he desired, but a genuine work of divine grace wrought in the hearts of men by the Omnipotent energies of the blessed Holy Spirit, preceded by a deep, pungent conviction for sin, both actual and original, followed by the wuwan of God, and characterized by the shining faces and the unexpected shocks of those who have just entered, either the plains of restoration or holiness, and the "ISM of our denomination of the world.

That such a revival as the one just mentioned is the imperation need of the hour is seen in the fact that it is reported from reliable sources that in 1927 there were sixty thousand churches in the United States that lasted, to add a single convert to their respective orders. I think it would be safe to assume that these sixty thousand and churches employed not less than thirty thousand preachers to man them during the year under question. Assuming that these thirty thousand preachers preached on an average of not less than two sermons a week, they would preach sixty thousand sermons a week, two hundred and forty thousand a month, or two million eight hundred and eighty-eight thousand during the year. Add to this the multiplied thousands of members that composed those churches, with all their equipment, music, both local and instrumental, library, educational, Sunday-school, church, and all the other activities, Christmas celebrations, holy communions and fourteen million, four hundred thousand adults and girls under twenty years of age in those United States that are receiving no sort of religious education, and twenty-seven million young men and women under twenty-five years of age that are growing up without any religious training of any kind, unconverted and un instructed, and Christ’s command to make disciples of all nations, and yet not a single convert. To this state of things it looks like it is time to proclaim a fast, put on mourning, hang out the shroud, lament and wail and confess all to God and man and go down before Him till He restores this last, first of Christ’s compassion and Christ concern for a miserable lost and hell-bound world.

"They tell us that the churches of the United States and Canada send about seventeen thousand missionaries to foreign lands, but that every year more than four hundred thousand noncommissioned representatives, tourists, commercial travelers, and returning immigrants leave American shores for every nation and country," that about ten thousand foreign students, representing one hundred and twenty nations and tribes are studying in American colleges and learning American ways; that "radical Sunday schools are being organized where the very existence of God is denied," and that "Robberies and murders, fairs and festivals, lotteries, drinking, selling of alcoholic beverages, drug and prostitution, gambling and lotteries, all are openly teaching, lawlessness and discontent and publicly advocating a government of violence.

Sheriff Clem Sweeter and C. W. Mathews, Riverside County probation officers, speak up and here is what they say: "Fifty per cent of the juvenile delinquents in Riverside County, California, are attributed directly to the public dance halls; and unless steps are taken to check this wave of crime committed by the younger generation the results will be appalling."

But what about? The heart growls sick and the head feat with the realization of present day conditions that are multiplying on every hand, all of which show the need of a sin-killing, devil destroying, hell-confounding revival. We all know the need and danger and that nothing can save the perishing lost blood-stone men. Permit me to direct your attention to some of the outstanding characteristics of the revival, as I see it, that we need.

1. To begin with, as a nation, need a revival of the preaching of the old-time, rugged gospel of full and free salvation, by a God-called and Spirit-filled ministry. No revival can be of permanent duration and maintain beneficial results, unless it has been founded on the unchangeable and unbreakable Word of God. The Bible
doctrine of racial depravity, redemption, justification, which secures one's pardon, removes one's guilt, and takes away the head-barrier to one's escape; to the regeneration which gives one a new heart, and redemption, which gives one a new life, privilege, exception sanctification, which cleanseth one from "inborn depravity," a treasure heaven for the clean and holy and a bottomless hell for the unclean and unholy, etc., must be preached with the Holy Spirit sent down from heaven. The "falling away of the human heart must be broken up with the power of divine truth, and the sowings must be "not among thorns, but in "righteousness," or that we may "reap in mercy," and wait till the Lord come "and fill righteousness upon you" (Jer. 4:13; Hosea 10:12). The pure Word of God which is a devouring flame (Jer. 5:14); a crushing hammer (Jer. 21:5); a life-giving force (Ezek. 37:1); a living power (Rom. 1:16); a defensive weapon (Eph. 6:17); and a probing instrument (Heb. 4:12) must be used regardless of fear or favor. It is too late now to cut the corners or trim the sides or let down the bars, when millions of dead, blood-splashed judgment-bound, and eternity-denied souls are perishing all around us. The champions of the full gospel must be as bold as lions, as wise as serpents and as harmless as doves. We have the message that the people need, and God have mercy on us if we fail Him and them in a time like this.

2. We need a revival of the reading and studying of God's Word. In 2 Tim. 3:15 we are exhorted to read, in verse 15 to meditate, in 2 Tim. 2:15 we are told to study and in John 5:39 we are instructed to search. And why? Simply because in this blessed Book we have light for the darkened mind, food for the hungry soul, water for the thirsty spirit, clothes for the spiritually naked, strength for the spiritually weak, courage for the timid, joy for the sorrowful and glorious "triumph for the defeated. The Bible is the only book that gives us a satisfactory answer to the question, "Who am I? Where am I? and where am I going?" It tells us of two ways, a "broad" and a "narrow," two gates, a "wide" and a "strait," and two destinies, heaven and hell. The glorious remedy for this darkened mind, burnt and barren as the prophets, sings in the Psalms, in the New Testament, in the Gospels, in the Epistles and in the triumphs in the Revelation. If God's people would give more time to a careful, prayerful study of God's precious Word and adjust themselves to its teachings and heed its warnings, then they would "be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14). They would "so forth, and grow up as calves of the stall" (Mal. 4:2); and like Apollo become "mighty in the scriptures" (Acts 18:24). They would become heroes, wonderfully, saintly and pure like the Christians who grasped the first century of the Christian era, and measuring up to the high mark of their dispensational privileges, they would know God, and be strong and do exploits for God and his cause" (Dan. 3:23).

3. We need a revival of holy living by all who profess to be followers of the Lamb. Nothing will produce this but holiness of character and righteousness of conduct. It was said of Christ, "Though hath loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (Heb. 1:9). The real test of holiness is seen in the fact that the possessor of said experience loves righteousness and hates iniquity. It means that all the warlike, antagonistic elements of the inner man have been purged out and taken away through the strength of Christ and by the inner spirit nature has been restored to harmony with his Maker. Such a soul is in tune with the Infinite, and in concord with pure, celestial love, unmarked by sin. Such a one paves after God, "as the hart panteth after water brooks," (Ps. 42:1); and "loves, yea, even fainteth for the courts of the Lord," having the heart and flesh crying "out for the living God" (Ps. 84:2). No wonder that in such a spiritual state with the soul following hard after God (Ps. 63:8), such a one should be assimilated with the "col of gladness" above those who live on a lower spiritual plane, and made to "rejoice with joy unspeakable and full of glory." (1 Pet. 4:13.)

And since righteousness has to do with conduct and holiness is related to character, this holy living which is so much needed in these days of apalling apostasy, will find expression in the domestic, social, business, political, educational and church activities of its possessor. Such a life is comprehensible, attractive, profitable, inimitable, attractive and victorious. It is irresistible, invincible, unconquerable. It burns like fire, "burns like the sun, eats like a knife, pierces like a sword, breaks like a hammer, threshes like an instrument having teeth, wounds like a cannon, soothes like an oil and heals like a medicine. The popular religion of the day is a sham, a farce, a delusion and a destroyer of souls. It leaves one to death in this life and burns one in hell fire in the next. Away with the sham and let us have the real. Upham wrote, "True holiness reflects the image of God in this respect as well as others, that it is calm, thoughtful, deliberate and immutable."

To be continued...
Another book (not a recent publication) of interest at this time of the year is The Resurrection of Jesus Christ by William B. Hill (Revell, $1.25). Here is a thorough and convincing study of the claims made by Scripture for the physical resurrection of Jesus.

Dr. Hill presents his material in three main divisions: (1) the record of the forty days interval between the crucifixion and the resurrection, in which presentation the Gospel accounts are harmonized; (2) a critical discussion of the main points of controversy found in this harmonized story; (3) a refutation of the explanations and theories of those who reject the Gospel narrative.

This is a book for serious study and is well worth the time and expense involved in such a procedure.

A fairly recent volume is The Fact of a Future Life by Cortland Myers (Harper, $1.00). The subject is ably discussed from the standpoint of man, of Christ and of God. The book is scholarly, scriptural and worth while.

In presenting books of especial interest and helpfulness at this Easter season I must not fail to mention, in passing, these three classics: The Trial and Death of Jesus Christ by James Stalker, The Cross in Christian Experience by W. M. Clow and The Humiliation of Christ by A. B. Bruce. These three books all are in the Dollar series.

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