The Tragedy of Sin

"Don't talk about the tragedy of the cross; that was God-planned. Talk about the tragedy of sin that caused the cross."—Dr. H. W. Bunting.

This Church

This church is the house of God. It is set apart for those who are seeking Him. Come, with your holy joy or your burden of sin, and He will meet you.—Althaus Episcopal Church, Baltimore.

Christians

The scriptures give four names to Christians, taken from the four cardinal graces so essential to man's salvation: saints for their holiness, believers for their faith, brethren for their love, servants for their knowledge.—Andrew Fuller.

A Prayer for Purity

O Thou, to ask all-searching light
The darkness aches as the light,
Search, prove my heart, it pains for That:
O burst these bonds and set me free!

Wash out its stains, refine its dross,
Raze my affection to the cross:
Halcyon each thought, let all within Be clean; as Thou, my Lord, art clean.—John Newton.

Church Paper in a Barber Shop

Nazarene might well learn a lesson from the Methodists of Brooklyn, New Jersey. The men of the church visited that was a favorite pastime while waiting for the turn in the barber's chair. Religious reading matter was conceptual for the observer. Sequel; the church subscribed for their denominational paper to be sent to the community barber shop. Would the Harold of Holiness find a place in your barber's shop? Why not ask him?

Brutal Frankness

There are men who pride themselves on being unmentionable degenerates into brutality. One man said to John Wesley once, "Mr. Wesley, I pride myself on the fact—my talent." "Well," said John Wesley, "the Lord would not mind if you buried that talent."—W. H. Garner Thomas.

Practical Paragraphs

Children learn by imitation, and every mother should know that her every action becomes a lesson to the watching, listening, eager child. She must be to what she would have the child become in attitudes, manner, and conduct.—R. D. Hollinworth.

New Books

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Let Us

Stick to the Verities

By the Editor

Speculation is an interesting pastime, and in certain fields it is legitimate and even useful. Hallock thought one could get as much mental training out of novel reading as out of the study of mathematics, if he did the reading as he should. But when he desired to be taken as a professional, he should read just far enough to get the plot in mind and then lay the book aside and work out the steps to the conclusion himself. Then after finishing the story himself, he might go back and see how nearly he did it as the writer did it. This sort of speculation—speculating on what certain characters should do under certain circumstances might at least be useful in developing intellectual power and keenness.

But in the field of religion the habit of speculation, especially as a practical practice for preachers, has pernicious results that fully discount all other benefits. Speculation on prophecy is the most fashionable of "be-side-the-point" habits. Prophecy occupies a prominent place in the Word of God and there is a place for it in our devotions and in our public ministry. But when the preacher undertakes to tell us what is going to happen in the calendar of the age, and comes down to details in application, he tempts the people to think that his preaching of known truth is guesswork too.

Then there is speculation on experiential matters like the unanswerable sin, whether one can backslide from the highest state of grace and not completely lose standing with God, whether one can conquer peace in his heart and do certain things that the general or special Christian conscience has condemned, and many other such like things.

However, our times call for dependability rather than scope. All of us need inner power to live, but we can live a life we need a philosophy of dispensation. We need acquaintance with the verities of God more than we need entertainment with efforts to trace the footsteps of Deity through the circle of the universe. We need the plenum of the stranger. He who goes beyond verities, who think of the possibilities of the term, and not their limits, is more than we need. The true preacher feels that the verity is represented in the life of the individual and not in the matter of right living.

I think we have all found that we know of things that have been more and more developed in the prison by thoughtful people. Some spiritual tide is high when we depend upon dry information to make us wise and more rules of thumb to make us good.

But there is a challenge to the preacher personal in this call to stick to the verities. One cannot think that he can learn much more easily than an older one. Not because the young man’s mind is more flexible, perhaps I should say not this, but because the speed of the spiritual things which challenge you will challenge your brains and heads, and you are not so easy for the preacher of maturity. His sources are not so abundant and easy—at least not in the relative degree of importance and want of freshness is greater than with the younger preacher. It is an axiom that the preacher must be interested in his own preaching if others are to be interested. This means that the preacher who sticks to the verities has chosen the hard way and that he must apply himself—mind and heart—more carefully and more constantly than the dealer in easy words who may readily substitute scope for depth.

A recent observer says the men in our military camps like to sing the old hymns at church, and they that prefer genuine classical music to the light forms which some offer them. And these men are just a cross section of our community. They need what we all need. Their needs and ours are very deep and very real, and only the gospel that deals with verities can meet our requirements. Therefore, preacher, let us stick to the verities.

What Has the Church to Offer?

1. The church offers God—the most real of all realities—to those who humbly seek Him, God is a spirit. God is love. God is accessible through Jesus Christ, the Son of God, within the reach of the experience of every seeker.

2. The church offers in its sanctuary a fellowshipping, the greater of which comes through the service. The public services of worship are for the purpose of strengthening the individual’s relationship with God.

3. The church offers Jesus Christ the Son of God and the Son of Man. In Jesus the individual sees the highest revelation of God as Father, as well as a way of life for him to follow—a way of love.

4. The church offers a fellowship where God is more real, and Jesus’ way of life is more practical than in any other situation of life.

5. The church provides its members to purposeful living in the light of the eternal.

6. The church begins with the individual and his identity and the service as the basis for social construction and reconstruction.

7. The church stands in judgment of an ever-changing order and is the greatest good to the greatest number.—Zion’s Herald.
Thoughts on Holiness
Olive M. Winchester

Job's Evidence of Personal Integrity

But he kneweth the way I take:
Wherein thou doest wonder, I shall come forth as gold (Job 23: 10).

The patriarch Job had been passing through the storm of his difficulties. It seemed as if God had forsaken him. He searched but could not find Him. In the anguish of his spirit he cried out, "Oh, that I knew where I might find him!... Behold, I go forward, but he is not there; and backward, but I cannot perceive him: On the left hand, where he doth work, but I cannot behold him: he hideth him, 'self on the right hand, that I cannot see him.'

Surely Job's state was one of desolation. In this position he turns to reflection. Many would have cast away their confidence entirely and have gone into utter despair, but not so with Job; he begins to consider what his own personal attitude had been.

A LOYAL ALLEGIANCE

Reflecting upon his own state and condition Job was conscious that he had not renounced in any way his allegiance unto Jehovah. He observed:

My foot hath held his steps;
His way have I kept, and not declined.

He had not in any way deliberately departed from the covenant he once had made to serve his Lord, but in all the storms that had broken in upon him. His wealth might be swept away by dire calamities; his sons and daughters might fall with a calamitous stroke. He himself might be stricken with some disease and be in such distress that his wife mocked him; for holding fast his integrity, but still Job declared his allegiance. Then his friends drew near and sought by argument to show him that his case was a special one that might be expected, and that he was in a state of unbelief, and must be made as a pattern for all others; and he was not unmindful. At times he became weary of life itself, but he did not swerve in the one thought of his entire being, the thought of the coming of the Lord.

Shall we not herein learn a lesson? When the hour of trial comes to us, and God seems to have forsaken us, not to be with us in our greatest need, shall we not become weary of life itself, and that it is better for us to turn and reflect, to consider whether we have remained steadfast in our purpose of allegiance? If we would do this, it might save us from confusion and darkness.

In the experience of each individual there comes the time after the glow of the original experience has subsided when he is tried on every hand. This he must meet. If the first time he came away his confidence and renounced his hope, then when he is renewed, he will come to the same pivotal issue again, and unless he is ever to be oscillator, he must hold fast at this point. Job did and found deliverance finally.

OBEDIENCE

In reflecting further on his personal relation to Jehovah, Job made the assertion, Neither have I gone back from the commandment of his lips. He had remained obedient. True obedience is motivated by principle, not by some plausible impulse. Many obey if the command pleases them, but if not, then they go their own way. They seem to show the erratic temperament often found in a child who for some unknown reason refuses to heed a parental command. The child kitherto might have had obedience in all things, but suddenly, it might be through the inherent tendency to self-expression, these springs up an emphatic refusal to obey a command. Then ensues a conflict. Many an adult is like unto this. To obey he desires the inviting force of some pleasurable feeling, and if this is lacking he becomes somewhat desperate.

True obedience is based on fundamental principles. These enter into personal devotional living and public worship and service. We do not perform these duties simply because we are born on-by feeling, for often the feeling impulse will not be absent, but in the face of these inconstitute elements that are constructive in Christian living and must be made integral therein; we have the duty to neglect them or remove them. This is the way what is set upon obedience in the Scriptures. We read that to obey is better than sacrifice. Yes, even before this, as the children of Israel were encamped around Mt. Sinai, even after the verschiedenen and spiritual journey, there came the admonition, "Ye will obey my voice." That was made the primal element in their religion. It is seen in their religion: down through the religious history of the Hebrew people, and this was the reason that Samuel anointed the prophet in the midst of the principle before King Saul who would excuse his disobedience by saying he had saved the people. If we are obedient, we have done the great essential to inherit eternal life. Sometimes obedience must be rendered by the supreme determination of will power and at other times there comes the glow of a heart aflame. In either case there is a certain satisfaction in obedience itself and it has its own reward.

PrACTICALLY all churches have some one or another observance, such as, the belief in one God, the Virgin Birth, the Ten Commandments, or baptism. In the same way does every congregation have some doctrine or point of emphasis which distinguishes the one denomination from all other churches.

The Church of Nazarene, in like manner, has been on the basic thought, "The just shall live by faith." A later group build its superstructure on the faith of its admission, "Remember the sabbath day to keep it holy." A well-known denomination has been based on the one notion, "Believe and be baptized, and thou shalt be saved." Another great church has been established on the one thought, "The Lord is my shepherd; I shall not want." Still another group stands or falls on their interpretation of Acts 2: 47, believing that the evidence of the coming of the Holy Spirit is speaking in unknown tongues.

The Church of the Nazarene, in turn, has its distinguishing doctrine. The chief text is, "Follow peace with all men, and holiness, without which no man shall see the Lord." According to the distinguishing doctrine of a church, the code of ethics for its members will be formed. Thus, when the people of old realized that "The just shall live by faith," it produced a right-about-face in their conduct. No longer did they climb flights of stairs on their knees. They lived by some certain type of administration, and that baptism is absolutely essential to soul salvation.

The distinguishing emphasis is the unforgettable foundation stone, "Ye must be born again," feel that their work is finished when one is born again of the water and the Spirit.

The group whose chief emphasis is baptism is definitely of divine favor, regardless of other points of conduct. One may swear and still talk in tongues. Be it said to their credit, they teach better living than that; nevertheless, people have been known to do many acts of improper living and still speak in tongues.

The group then whose chief emphasis is a holy heart will find its adherents searching often and
regularly for ways and means of improving their code of ethics—sometimes to the neglect of certain physical commandments, which should not. Love that cannot be satisfied, that seeks to add to their lives only such things as will help them to be better Christians, and seeking to leave out nothing good that will hinder their close walk with the Savior.

What is, the doctrine of holiness?

It is a challenge to those who have been born again, of whatever creed, to accept a closer walk with the Master; not in self-righteousness or "better than thou" way, but as a walk of deep devotion always makes people separate from the crowd. It is a glorious invitation to put first the kingdom of God and His righteousness.

The doctrine of holiness makes provision for a cleansing of the temple. "Know ye not that your body is the temple of the Holy Spirit?" This doctrine provides that the physical temple shall be cleansed of filthy habits, and the heart be purified by faith. All evil tempers, unbridled passions, selfish ambitions, and all unlovely desires can and must be completely removed by the baptism with the Holy Ghost, that this temple may indeed be a house of prayer.

The doctrine of holiness provides a dynamo of marvelous power to the Christian: power to overcome evil temptations; power to climb upward in spite of the vain pomp and glitter of this world; power to stand steadfast in the faith, unmoving, unshakable in love; power to serve, power to hide away in remote corners of the earth, or to labor for lost sheep. Power to go among those who are lettered and are being literally squandered to destroy the kingdom of the worldliness— and yet, not be taken in their clutches. Power to stand in the center of the great stream of ungodliness that comes rushing down with overwhelming speed, power to stand firmly, anchored to the Rock of Ages which cannot be moved!

The doctrine of holiness provides for an infilling of the heart with love, God's love. When He enters His clean temple, He fills the dwelling place with Himself, which is love; love that brings a sweet fellowship with the Creator and created, that makes that perfect unity between the Savior and the saved. Love that must pray, not only the prayers of the Spirit, but little expressions of groanings which cannot be uttered. Love (that communions with the Maker; love that yearnings, that is like no other love that爱人于 all others. Love that worships and adores the Lord without utterance. Love that accepts unreservedly the will of the Lord, that love that bears not to be told in its own understanding, but yields ever to the guidance of His eye. Love that cannot live without the presence of His face, that is the love for this divine, that is understood only by those of like faith.

The love for God being full and complete, next comes love of mankind; love that sees all men as brethren. Love that cannot be content to live for self alone; love that cannot climb to success on the suffering of others. Love that looks not on the gold ring or the godly apparel, but on the immortal soul of the individual to be saved. Love that yearns for the lost, love that sees the field white unto harvest, and must go. Love that becomes a flaming incense that will not be quenched, a soul so dear, so sacrifice great, so long as souls may be saved. Love that must go, must serve, must win! Love that must spend and be spent for the indwelling love of God.

Is it any wonder that we preach this doctrine?

Finally, the doctrine of holiness provides a cue for the tendency toward sin, "Know ye not that the friendship of the world is enmity with God?" If any thing in the world the love of the Father is not in him." In reverse, if a person is filled with the presence of the Third Person of the Trinity, if his heart be consumed with the love that worships fully, and yearns over the lost, there just cannot be any fellowship with those of opposite desires and interests.

Oh, blessed Comforter! may Thy banner never cease to wave in the Church of the Nazarene. May the god of worldliness never drag this snowy snow and earth and his good wife, knowledge." "Oh, blessed.

The doctrine of holiness provides a dynamo of marvelous power to the Christian: power to overcome evil temptations, power to climb upward in spite of the vain pomp and glitter of this world, power to stand steadfast in the faith, unmoving, unshakable in love. Power to serve, power to hide away in remote corners of the earth, or to labor for lost sheep. Power to go among those who are lettered and are being literally squandered to destroy the kingdom of worldliness—and yet, not be taken in their clutches. Power to stand in the center of the great stream of ungodliness that comes rushing down with overwhelming speed, power to stand firmly, anchored to the Rock of Ages which cannot be moved!

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The love for God being full and complete, next comes love of mankind; love that sees all men as brethren. Love that cannot be content to live

It is customary to describe Dr. G. Campbell Morgan as a Bible teacher, but if he excels as a teacher, it is because he is a born preacher. Teaching which is merely didactic may inform the mind, but it does not move the heart, and Dr. Morgan draws the crowds because his ministry is essentially dynamical. His aim is to let the Bible deliver its own message, and it is that quality which makes his ministry to be prophetic and apocalyptic in the truest sense. It is one of the pleasantest things that his career began as an evangelist, and he continued as an evangelist for years before he settled in a pastorate, and the flan to be that the seal of a genuine person for Christ is manifest in all his utterances. Here, doubtless, is found the secret of his admiration and affection for Dr. L., unbridled ardor for the young Englishman who made such an impression at Westminster, who at the Bible Institute—"The Christian (London)."

**Conserving Revival Results**

Ernest Lindow Hawkes

SOME time ago in a large church in an eastern city, where the writer was holding a revival, twenty-one young people between the ages of fifteen and twenty were brought tearfully to the altar, almost in a group, seeking pardon.

Just the night before the subject, "The Romance of Soul Winning," was presented, and more than a hundred people had definitely pledged themselves to more intensive personal work for the Master, and to aid in every way possible in helping to win the lost. Yet, in response to the most urgent and repeated requests, not one could be induced to gather about the altar to deal with or pray for those seekers. They were left to go through the pangs of the new birth unaided and alone, except for the pastor and his wife.

Unfortunately this is not an isolated exception, although an aggravated case. But time after time one is confronted with the urgent necessity of obtaining a sufficient number of workers to properly aid the seekers in praying through. This is probably due to lack of guidance or timidity, or indifference.

We have sufficient, trained workers who greet all who enter the church, and in the bulletin, assist the deacon or infirm to a desirable seat, pass the collection plates and immaculately fulfill their duties; but there are a number of huge churches little or nothing has been done to train a force of workers in the drug house. Pray that they may be fully equipped for the service. It is time to make use of the forces that are at hand. But the writer was hardly ready to state that he was in such a church, as he has previously stated in "The Call of Soul Winning," where, in the name of the churches little or nothing has been done to train a force of workers in the drug house, and there are a number of factors that contribute to this situation.

Some leading evangelists prefer that no one be dealt with at the altar until the last possible seeker has been induced to come forward. This, of course, is to avoid any disturbance or confusion, but what are the mental or physical reactions of the early comers who must remain unoccupied. The writer has listened in many instances as long as twenty or thirty minutes, while waiting for some spiritual guidance? It is almost surprising that under such circumstances they get through to God. Any attempt to absorb his appeal that he forgets the passage of time, and his natural alarm at the inconveniences of those early seekers, who are unaccustomed to kneeling for long periods.

But there are times when workers earnestly can be found at all, and this is an outstanding problem. One has wondered about the effect upon the audience when the evangelist takes his work to seekers and seeks to help them. The workers are justified in wondering if anyone "cares" for their souls.

Again, we all have seen occasions when the opposite is the case. Workers fairly swarm about the altar, completely obstructing it and making it hard for others to seek God. Sometimes three or four people are offering conflicting advice at the same time so that it is bewildering maze of confusion to the seeker who is given no chance to pray for himself. This may be classified as "zeal that is not according to knowledge.

There are times when the pastor, eager to be of service, is unable to decide what is needed. He seeks the rest for them as they depart, or assisting the evangelist about the altar. Power to do this means a large number of his flock would make his presence invaluable, and at the same time release the evan- eulist for some personal dealing himself. Often the best answer to persuade people to come forward who would not otherwise respond, but he cannot do so without leaving the "face be left in capable hands."

"Penitent-form registers" are almost unknown in our churches. In such cases when the names and addresses of all converts should be carefully entered, and there is no list of the pastime charge in each service, thus making it possible for him to beat the devil to the convert's door. The next meeting and trained experience in his new resolves by prayer and a word of encouragement, and at least show him that the writer may not only be found in the name of Christ in a number's doorstep to perish. By adopting this simple method, the writer may make the membership of his church in five months, and eight of these new converts eventually have been brought to the altar young age, birth, the new birth is an in- trance process, and the Holy Spirit is entitled to our fullest co-operation and trained expect- ressions that are to be obtained. Large numbers fail to get through to the grace that they are capable dealt with at our altars. God save us from haphazard, hit-and-miss work in the important task ever assigned to the work is to help the natural.
Just in Passing

General Superintendent Miller

W e all know. the morning worship prayer at the request of the pastor, the wind of reverence and fellowship was evident in the presence of God for his people. It was an atmosphere neither easily nor quickly forgotten, a sacrement to God in behalf of his people. He publicly bore witness before heaven of their problems, care and needs. His concern could not be overlooked as his voice rang in sincere supplication in their behalf. As he prayed an indescribable sense of forgiveness and fresh sympathy was forged between himself and his congregation by the very passion of his prayer. When the amen had been uttered and the people had risen everyone was conscious that whatever they had been in the presence of God and were now free to choose the God of worship already was worth while.

And what impressed me more was the subsequent statement by the pastor that he was personally jealous for the privilege of bringing five people before a throne of grace each Sabbath morning, adding that he always reserved this occasion for himself as their pastor. All of which left me intellectually true and strange, but here was an impressive illustration of the all-stated truth. I was once more impressed by the vital function of pastoral responsibility and the uniqueness of his task. And this observation leads me to say, just in passing, that the pastoral function too often overlooked. True there are occasions when courtesy demands parting from this. The pastor should not reprove but he should take precedence over this choice and particular ministry of the pastor.

It must be admitted that the pastor must sincerely carry his people on his heart like Aaron of old carried the burden of the law on his breastplate. And he must not only carry the people on his heart but it should be sincere desire to minister, for unless it be ministered freely and for its own sake, for its own eternal consequences, for its own spiritual benefit, for its own spiritual betterment, it will be nothing. The more earnestly we seek to minister for its own sake, and not for its own advantages, the more we will be ministered to for its own joy.


The Duty of Prayer

"Men ought always to pray, and"—although faintness of spirit and strain on prayer like a shadow—not faint. The soil in which the prayer of faith takes root is a life of unbroken communion with the Lord. Although the windows of the soul are always open towards the City of Rest. We do not know the true potency of prayer until we are given this privilege. It has been whispered in the ear, not only to the cornerstone of the universe but to every creature of the earth. It was by divine instinct, whenever they are set free from consideration of earthly things. 

Archaeology and the Bible

Basil Miller

The First Chapter of Genesis the Rock Foundation of Science

Part Eight

1. The Bible a Book of Religion but stands the tests of science. The object of the Bible is not to teach science, but to teach us the will. And yet when it is examined it is always in accord with true science.

Facts of geology may be passing, he has been stated, but they will always receive the substantiation of the Bible. The Bible and true science affirm the principles of each other. But when materialistic science arises, it opposes the Bible; for materialism and theism are at opposite poles of thought, and their modes of viewing the universe are as diverse as their bases.

Materialism proceeds to develop science from a naturalistic standpoint with an antecedent assumption against supernaturalism. Hence all its answers to the inquiries into nature are necessarily materialistic. The theistic scientist says that science may strive so far, and at the same time he recognizes the limitations of science, beyond which supernaturalism is directly responsible.

The Bible is primarily a book of moral and religious truth; but history, literature, science, etc., are used to embellish these concepts of revelation. It is in no part the purpose of the inspired writers to apply scientific principles. The plain language of appearance and of the common people is employed, and not that of the scientist. The absence of scientific terms is itself a seeming technical accuracy of scientific statements is usually involved in ignorance or contradictions. If the selection of the Bible been scientific instead of popular, the Book would have failed to tell the story of common folk. Since the object is not to teach science, but moral and spiritual truth, it had proceeded to explain the phenomena of astronomy and the developments of geology in the first chapter of the Book. The wording and information would have been so foreign to the thinking of the early ages in which it was written that the Bible would have been disregarded.

Suppose all the technical terms had been used in describing the constituent elements in man's body and in the universe, in all the divisions of plant and animal life, the result would have been a failure in accurate spiritual truth. Scientific truth, which the interpretation understand of itself, would have been announced prematurely. The spiritual content would have been thus forgotten in the maze of scientific terminology.

In the Bible not one scientific error or absurdity has been taught. The Bible cannot be affirmed of any other sacred book. It is not true of the Koran, the Shants, the Zendavesta, of the writings of Confucius, or of any other sacred book. The probability of the views of other sacred books relative to the origin of the universe is illustrated by that of the Hindus' sacred book; "Millions upon millions of cycles ago, this world came into being. It was a flat triangular plain with high hills and mountains and great waters. It existed in several stories, and the whole mass is held up on the heads of elephants with their tails turned out, and their feet rest on the shell of a great tortoise, and the tortoise on a great snake; and when these elephants shake a themselves, that makes the earth shake."

"Suppose," writes Dr. Pienner, "the Bible had made such mistakes as Plato, who held the earth to be an intelligent being, or who affirmed it to be a living animal! or as the old sages who taught that the Milky Way is the path over which the sun used to journey and showing the stars of his footsteps; or a band of solid sub-structure, the sun's disc with its luminous panorama was a real bird, and that the thunderbolts came from the stars, especially Jupiter—were found in God's own Book?"

Who guarded this most ancient volume from such imperfections? Who that grand poem combining astronomy and chemistry into alchemy? Who that grand poem on the 4th Psalm to compose a system that grand poem on the heavens? Maimonides was so dismissive that science. Duhem was compelled to confess that in a hydrogenized system, we find the whole universe, the heavens themselves, sketched with a few bold touches!"

2. Second Song of the sixth day Creation of man. We begin with that part of the Genesis narrative which is nearest us—the creation of man. Modern geology teaches that man is the last of creation to appear. Modern biology shows that he is the crown of all life and the last to be developed. Although most modern science is materialistic and has its basis in evolution, making man the offspring of an ape, yet he agrees with the Bible in affirming that man is the climax of the evolutionary process.

God created man and woman, and then rested from His creative works. Biology teaches that from a comparative study of the anatomy of man.
and beasts that man's structure is the most perfect and the last to be developed. Geology shows that the remains of man in the rocks is in the earlier days of man have not been found as yet; after the folding of the great glaciers which once covered the earth. In the Bible it is stated that man was created in the sixth day of the week by the power of the Creator, and that the Creator gave him dominion over all the earth. 

How closely the two accounts—that of science and of the Bible—agree is a matter of personal opinion. Some believe that the Bible is in harmony with science, and that the scientific theories of the six days of creation are consistent with the teachings of the Bible. Others believe that the scientific theories of the six days of creation are not consistent with the teachings of the Bible.

Man when controlled in his thinking by evolution may state that in the future ages of evolutionary progress the beasts will attain those powers of which the Bible affirms that this essential difference is due to an act of the Creator, and that this act is an act of creating that which does not exist. The Bible affirms that God formed man of the dust of the earth, and science recognizes the same when it affirms that the human body cells are formed in the earth. If man has not been inspired in this account, then why did he not act in harmony with the doctrine of evolution? Is it not possible that modern science has not found it to be possible to harmonize the two accounts? Or why are there not found some of the animals or birds that are not found in the Bible, and not be considered as being created in the earth at the time of man's creation?

The reason is, not far to seek. God inspired the writer of this account.

1. First half of the sixteenth day. 
2. The beasts of the field and creeping things. Geologists have called the Tertiary Period the "age of mammals." Of this Guyot says, "In the Tertiary the herbivorous animals, docile and submitted to man, are called cattle, while others including the carnivorous are called wild beasts, and smaller ones—the creeping things."

3. The geological age termed the Tertiary Period. According to the geological record this age was begun by the extinction of some species, and some in the Mesozoic Period, "a destruction great, worldwide, and one of the most marvellous events in the geological history of the earth. The increase of the new forms of life in the Tertiary, a sudden outburst, a rapid and most extraordinary change in the life system, distinguished by the number of the species and their massive size. In the Tertiary many animal elements in the geological field, and in India—are found the remains of eighty-four species of mammals, including the mastodon, the elephant, the rhinoceros, and the mammoth."

The Bible asserts that on the sixth day all the animals were created in the image of God. All actions of the animals by the power of moral, mental, or physical power are due to the human influences of the Creator. The Bible teaches that God created "cattle, beasts of the field and creeping things" in the earth. A better translation of the Hebrew word here is "winged creatures," or "what flies" (Fuerst). Before the appearance of the geological record shows the earth to have been filled with "winged creatures," insects were numerous in the Deccan, in India, and in the Cretaceous age of the Palaeozoic. In the Carboniferous age they attained the length in the spread of their wings of twenty-five feet.

In the Jurassic age of the Mesozoic Period we find peculiar winged creatures termed arachopods, which have a wing spread of three feet and in the Cretaceous age at least twenty species of birds have been discovered in New Jersey and Kansas alone. They are found in the geological fossils connect them with pre-existent life forms. They arise not as the gradual result of evolutionary change, but as birds, among the most extraordinary winged batlike, or lizardlike creature called the pterosaur of several genera, one of a pterodactylus. The spread of their wings was from three to twenty-five feet. "Whatever affected the earth might have been formed, nothing must shrive itself against these extraordinary winged creatures darkening the sky." 

And God said, Let there be light. The seventh day is for the rest of the creatures that had life—marine life was thus created. "The primordial rich chaos filled the earth with life," as stated in Genesis, 11:3. "Let the waters swarm with swarms of living creatures," was the next step in the Silurian Period of the Palaeozoic, etc., "These seas literally swarmed with living beings." Hence, the maize of the Lord, God is the creator of all life. Again geology corroborates the narrative of the Scriptures. It was no task when Moses penned the opening chapters of Genesis. It was God moving him to write thus:

1. Le Conte, op. cit., 32, 34, 468, 424-46. 
2. Bartlett, op. cit., 266.
3. Dr. Geology, 490.
4. Le Conte, Geology, 362.

Why Go to Church?

By N. S. G. W.

The church is the faithful-building institution. Faith and God in oneself and in one's fellows are essential to happiness and the abundance of life, which each of us hopes to achieve. The church, if not in itself, can, and will, enable a man to know the strength which comes from the belief in a Supreme Being, who, because of his infinite knowledge and power, is capable of guiding him in ways that produce real satisfaction of life.

Without faith in oneself one does not have the strength of spirit to face life and its problems with courage.

Without faith in one's fellows one does not look at the best in those with whom he associates, or feel he owes them any debt of gratitude or has any responsibility concerning their welfare.

This faith does not come without effort. Nothing worth-while does.

Then why should one withhold himself from the institution which offers most help in the development of those qualities of character which pay largest dividends here and offers the promise of everlasting life?

Why not to church and avail yourself of its responsibilities and opportunities?—Arkanian Methodist.
What Is Preaching?

If we ask Saint Paul what preaching is he tells us that it is an urgent announcement of a message with a view to persuasion. If we ask Hebrews and Paul tells us the preaching is “the making and mending of men.” Phillips Brooks says preaching is “the revelation of truth through personality, truth shining through the prism of a human soul.” Father Taylor says preaching is “taking something hot out of one’s own heart and shoving it into another.” Preaching is as old as human history. It was an ancient art when Jesus came preaching the kingdom of God. The Greeks, the Babylonians, the leaders of the non-Christian religious cults used this art of persuasion. Socrates said, “I had rather write upon the hearts of living men than upon the skins of dead sheep.” It is recorded, “And also, seventh from Adam, prophesied.” Noah was called “a preacher of righteousness.” The entire Book of Deuteronomy is cast in the form of a series of lectures, by repeating, expanding, and reinforcing much of the legislation of Moses. Liturgical churches such as the Catholic and the High Church of England celebrate the mass as the focal point of their services. Non-liturgical churches, including the great body of Protestants, place the open Bible on the table or pulpit at the focal point in the worship service and the exposition of the Scriptures becomes the sacramental medium of worship in the church. For the Protestant finds the most completely satisfying approach to an experience of the presence of God. The true worshipper, therefore, goes to church, not primarily to learn, to be instructed, and to be edified by the revelation of the truth of God. He attends church, not to demonstrate his loyalty to a cause, but to satisfy his thirst for interest in the kingdom of God. Because the institution of preaching has made for personal accord, the audience upon the preaching service of the church is paramount in Protestantism.—Arkansas Methodist.

An Efficient Church

—Maintains a devotional atmosphere.
—Exalts Jesus Christ.
—Stimulates evangelistic passion.
—Carries out an educational ideal.
—Exercises fraternal sympathy.
—Offers wholesome social contacts.
—Requires Christian spirit.
—Requires a sacrificial life.
—Gives the title to the Lord.—Selected.

The Preacher’s English

Lecwin B. Williams

IT pays to grind the axe before attempting to chop the wood, in the same way while using it. The errors pointed out in this column may appear academic. Yes, we ought to have learned these things in our public school days; but many still make errors, showing that they did not learn them well or have forgotten. The study of English is a life job. We must welcome constructive criticism. Do not assume that what you do not know will not hurt you. One should strive to be the very best preacher he can. This column is intended to be helpful, make use of it. If you do not need it—congratulate.

With a good dictionary check yourself on the pronunciation of these words: Initial, indicate syllables that are accented.

APPLICATION—ep-pli-ca-bil, not ap-pliec-a-bil.
DESICPABLE—de-si-ca-bil, keep the accent on the first syllable.
TABITHA—ta-bi-tha, not ta-by-tha. I agree it does not sound right, but the dictionaries put the accent on tab which rhymes with nab, grab, cab.
EXQUISITE—eksw-kw-eit, not ek-qui-it.
FORMIDABLE—for-mi-da-bil.
PHYGELUS—fig-je-lus (2 Tim. 1:15).
HERMOGONUS—her-mo-go-nus, last syllable rhymes with meeze.
HOSPITALITE—hos-pi-ta-bil, not hos-pita-bil.
LAMENTABLE—la-men-ta-bil, not la-men-ta-bil.
BOUQUET—boy-keet, not bou-keet.
SHELL—SHAIL, SHOULD, WOULD are troublesome, let us review them.
RULE—Use shall (should) in the first person; will (would) in the second and third; that is, with the pronoun I and we use shall or should; with he, she, it, they use will or would.

Right.

I don’t believe I shall be able to go.
I don’t believe I will be able to go.
I feared I should fail.
I feared he would fail.
You will never be satisfied with that.
I shall never be satisfied with that.
We should understand the plan before we start.
They would not be afraid if they only knew.
They would know it was sound.
It will not be worth the effort.
I think I shall find the study easy.
Where determination, desire, willingness, or promise is meant by the speaker, use shall in the second and third persons, and will in the first.
Right.
I will help you; I promise it (promise).
You shall not go; I forbid it (determination).

Our Great Need

They shall be punished as the court has decreed. Sell my library? No. I never will do that (determination). I shall probably get a cool reception, but I will go.
It was so warm we thought we should not make our overcoats (desire).
Place some body in a place the words they modify.
Wrong. It is the handsomest vase I almost ever saw.
Right. It is almost the handsomest vase I ever saw.
Wrong. Do you expect ever to go again?
Right. Do you expect ever to go again?
Wrong. I never remember having met him.
Right. I do not expect ever again having met him.
Wrong. I only want three.
Right. I only want three.
Wrong. It is the prettiest I nearly ever saw.
Right. It is nearly the prettiest I ever saw.
BONES—The young man was quite a student, but not very practicable. The District Assembly, with some hesitation, gave him his first license to preach. After returning home from the assembly he visited some friends in the country and attended the Sunday evening service at the country church. His friends had learned that he had been given a license to preach, and as he arrived on this Sunday evening, the young man was invited to preach. He consented to take charge of the service. After singing a number of songs he had prayer, they sang some more songs. Then he called for testimonies; after almost all the Christians had testified he had the congregation to stand, and to their surprise he pronounced the benediction. After the service someone approached him and said, “Brother, we thought you were going to preach for us this evening.” The young man looked somewhat surprised, stepped himself on the side, and said, “Well, I declare, if I didn’t forget.”

(Send in your Bonsers.)

May, 1942

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(Send in your Bonsers.)

Problems Peculiar to Preachers

Charles A. Girdon

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions (no theological questions) to Preacher’s Magazine, 1023 Troost Ave, Kansas City, Mo.

Question—I am a young minister, and the work of my present pastorate is making progress. My question is, Should I remain in this church that supports me better than an older church, or should I move to another church with a greater salary? The salary I receive at my present church is not sufficient to support me, but the church is one in which I have confidence.

Answer—I wish I knew more of your work. I mean by your work not merely your church and its progress, but your work in the study, your work as a man among men and especially your work on yourself. Your questions, therefore, are not for an answer but for consideration at all. If you are progressing as you state you are, it would seem that you owe it to the church that has given you a chance, to the cause you feel called to advance, to your own further ministry, all reasons for considering the matter. If you are at the same time developing into the mature minister of the higher order, it is not only for your own sake but for that there is no time like now, and no place like the one into which providence has placed you where you can develop as well as you can.

My second question deals with your motive for mov-ing. Why should you move, and what right have you to expect another place with better support? I find difficulty in harmonizing your statement regarding prog-ress being made where you are, if you want to move for more money, then you either have not looked fairly at your problem or your motive must be selfish. In the latter case, the increase will bring with it sadness that will make you wish you had a thousand dollars for the old place and the lesser pay. In fairness, if you are pro-gressing rightly, your support should be increased in just about the same proportion as you increase your work. If this is not the case, then there is a correction that should be made, and that correction should be made while you are the pastor and while you are popular with the people. This plan may seem to break down if you have no unselfish motives. If you feel that you should move for the sole reason of bet-
Q. I have a member who is a good man but he refuses to support the church, and recently admitted to the use of tobacco and attendance at a Sunday ball game. What shall I do?

A. To start with, quit calling this man good. How can a man be good who breaks the commandments and lives like the world? You will have to deal with him like any other sinner. To do less will put a sense of guilt upon you at the judgment and will develop in you a habit of conscience that will make you an unstable guide. Moreover, the man thus guilt will soon sense your inconsistencies and your hypocrisy, and will look upon you as a false prophet. How can you speak of a man as good who is a liar, a Sabbath breaker, and a worldly man? It would be better for you to take your stand as God's man and call attention to his standard of conduct. Then you will be honest and true, and deal faithfully with him for both him and you finally have the right to earn and deserve the respect you will likely win him. If you do not, you will find him with you in the church and thus cause an embarrassment in the cause of Christ. We should be carefully considerate and always tender, but never should we yield to guilt or principle above all, we must be not misguided into assuming that such a one is as you deal with him, and be filled with that godly quality that deals with souls values.

Q. How can I get the teachers of my Sunday school to do the work? They seem to consider among outsiders that our church is our church? We are not able to get many people to do this work and you will hurt some good folk if you insist upon doing it. It seems there is a lot of trouble with the work, and they feel that the rest are not equal, and their every approach worse. Better by far, to overcome a few workers who know how to do he work in a godly fashion. That is the only way to do it.

Then be careful you reflect on these others who cannot do this work, or they are likely to be the voice of the people you have, and will surely help you to do the work of the other workers. For many times they are found in the class of the better paid folk, for such a path of life is one that makes the best of them. Be careful in the homes of the children. In the following subjects are provided: English Old Testament, New Testament, Homiletics, Pastoral Theology, Evangelism, Church History, Christian Ethics, Education, Religious Education, Sacred Music, Ministers' Greek.

Almost 35 years ago because was registered in the 242 session over the previous year, and twenty states and several foreign countries were represented in the student body, almost more than a score of Protestant denominations.

The faculty listed for 1942 include the President-Dean, Dr. J. A. Huffman; Dr. J. C. Musser, formerly of Eastern Baptist Theological Seminary; Dr. Mabel McQuen Weir, of Texas State College for Women; Miss Mabel Pangburn, of Northwestern College, Chicago; Professor John A. Huffman of Boston; Professor Ralph Pease, of Arizona State University; Professor Dr. James Thomas, of the University of Chicago.

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The Purity of Pentecost

I. The Purity of Pentecost

Text—Purifying their hearts by faith (Acts 15:9). Be ye holy in all manner of conversation (living) (1 Peter 1:15). Blessed are the pure in heart (Matthew 5:8).

Introduction

1. True Christian experience is much more serious and deep in its implications than we usually realize. There is much of shallow, mental Christianity, with little of the true depth and richness of spiritual life made possible through Jesus Christ. Too many are satisfied with creedal forms, even among those known as "holliness people.

2. The question remains, "What need for purity in a consideration of Pentecost?"

A. Holiness really is expected first in externals, show, demonstrations, manifestations.
B. But the inner is more vital and is the first concern of God.

III. Purity Is the Primary Consideration

1. Jesus Christ's mission was with sin. Until sin is satisfactorily dealt with, there can be no purity.
2. God will not trust a cursed, selfish, proud heart with the power promised through the fullness of the Holy Spirit.
3. Purity precedes power, both logically and theologically.

IV. What Is Involved in This Purity?

1. Christlike living. In the light of spiritual purity and power, there is no separating of the Holy Spirit and the world of heart.
2. The unsanctified heart: washing, dispossession, motives, purposes, emotions; carnal disposition; selfishness, pride, covetousness, lust; the will of God. Here is something that cannot be dealt with by forgiveness.
3. The pure heart: unity and harmony of soul and of purpose; the carnal self-crucified; perfect love, complete and happy devotion to the will of God; no barrier to the will of God; a glad spirit of self-denial and sacrificial service.
4. Purity of heart does not mean mere good behavior and mere expression of right words. It involves sincerity.

V. The Characteristics of This Power

1. Spirituality: control of the disciples strange, and weird experiences without purpose. It was not to make Christ the God in the lives of His people.
2. This power was fundamentally a revelation, and realization of the divine energy of Christ in their everyday living and experience.
3. It was a divine preparation for both normal need and emergencies: potential spiritual sufficiency under all conditions.

VI. Practical Effects of This Power

1. Victorious living. Not a mere "impression," but an enabling power by which they were "more than conquerors." Earlier, before Pentecost and with Jesus, they had feared, quailed, and failed; but now they were so conscious of the real presence of Christ that they asked for His bale, with a sense of security, and a new sense of power and victory.

III. The Program of Pentecost

Summary Section—"Efficiency" and methods, goals and results, evaluations and measurements. We must be careful that we do not at
I tempt to limit God and His dealings to the possibilities of 'efficiency' and 'scientific' attitude, but on a feeling of love and genuine solicitude for the welfare of the brethren. It was an outward expression of the love of their hearts: the Spirit of God. 11. In those days, when the scribe has taken over the greater part of charitable activity, we must guard against the program of false sense of responsibility for the unfortunate. The true Christian spirit will hear responsibility in every field of human need.

V. APOSTOLIC EVANGELISM

In this, the scribe was preoccupied. They had not yet learned that "only preachers should preach." Loyalty witnessed to the unfolding power of Christ and won large numbers.

4. Their witnessing was out of the fulness of their hearts. They were simply proclaiming the "good news."

5. They sensed the futility of this part of God's program to the burden of Jesus who prayed, "sanitize them— that the world may believe."

6. This is the logical climax of the "Program of Pentecost." To fail in this is to fail in the basic mission of Christ. Nothing else ever will compensate for failure here.

Conclusion—The "Program of Pentecost" will be effective today as in the first century. In these days, where the treasury is to depend on man-made ideas and plans and methods, let us remember that there is no man-substitute for the supernatural, either in plan or power. God's way is the best way.

The Carelessness of Christ

Text—The Son of man is come to seek and to save those of the lost. (Luke 19:10)

Introduction

1. The interest of life is an index to character. God's Son left home.

2. It was also a sign of the indifference of life—Christ's will to this world, and the indifference of life to God's will in Christ.

3. Jesus Christ was divinely careless of so many things by which human beings are moved and impressed.

Some Things That Never Intrigued Jesus

a. Neighbors. Although of high social standing, Jesus did not spare them in dealing with his own.

b. The Samaritan woman. Low in the social scale, yet Jesus was kind and faithful in bringing to her the message of salvation.

Religious Solicitation

a. Pharisees. "Woe unto you... Pharisees, hypocrites!"


3. Critics. Accused Him of being a "friend of sinners," in breaking the Sabbath, eating with unwashed hands, etc.

4. Empty traditions.

5. Formal creeds without spiritual life. "It hath been said... But I say unto you" (Matthew 5).

Three Doors

Introduction

1. The "door" is a familiar idea in Scripture. The key to everything in our lives that we miss or forget much of its significance.

2. The door and personality: No part of a building has a relation to a personality that the door. Even the appearance of a door may be very expressive.

3. The door and the state of:
   a. Entrance or exit.
   b. Primacy of morality.
   c. Interest or indifference.
   d. Way of approach.
   e. Unity or separation.
   f. Confidence or suspicion.

4. Dual meaning of the shut door: safety for those that were prepared; eternal doom for those unprepared.

5. The same Christ who now is "The Open Door," will be "The Shut Door" that will shut the door.

Conclusion

Jesus Christ is the only door to eternal life. He is not, one of many, but the only one. "There is none other name."

The City of God

Scripture Reference—Revelation 21:1-5, 12-27; and 22:1-21

Text—We shall be like him, for we shall see him as he is (1 John 3:2).
The Way to Life

TEXT—The wages of sin is death; but the gift of eternal life through Jesus Christ our Lord (Romans 6:23).

CONCLUSION

One of the saddest statements of Christ was, "Ye will not believe, because ye would not believe." Life provided but refused, is therefore, the wages of eternal life. That is the one thing of importance. For eternal life we can well afford to sacrifice all else.

Responsibility Measured by Opportunity

SCRIPTURE READING—Matthew 11:24-30

TEXT—Whoever shall lose his life for my sake, and of the Gospel, shall indeed save it (Mark 8:35).

INTRODUCTION

1. This is one of the powerful pictures of contrast and comparison of the Gospel and the world.

2. To save the world, God provided but refused, the Gospel; that is, the world was of the world, and the world had its own way. The world was of the world, and the world had its own way. The world was of the world, and the world had its own way. The world was of the world, and the world had its own way. The world was of the world, and the world had its own way.

3. The Gospel, however, was of Christ, and Christ was of God, and God was of eternity.

4. Here is the main point of dispute between the devil and God; also the main point of contrast in the devil's dealings with mankind. "He shall not really die!"

5. The Key to the Devil's Success

I. He encourages:
   a. (a) Denial of sin.
   b. (b) Denial of the resurrection of the body.
   c. (c) Denial of the judgment of mankind.
   d. (d) Denial of the possibility of eternal life.
   e. (e) Denial of the possibility of eternal life.
   f. (f) Denial of the possibility of eternal life.
   g. (g) Denial of the possibility of eternal life.
   h. (h) Denial of the possibility of eternal life.
   i. (i) Denial of the possibility of eternal life.
   j. (j) Denial of the possibility of eternal life.
   k. (k) Denial of the possibility of eternal life.
   l. (l) Denial of the possibility of eternal life.
   m. (m) Denial of the possibility of eternal life.
   n. (n) Denial of the possibility of eternal life.
   o. (o) Denial of the possibility of eternal life.
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   q. (q) Denial of the possibility of eternal life.
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   s. (s) Denial of the possibility of eternal life.
   t. (t) Denial of the possibility of eternal life.
   u. (u) Denial of the possibility of eternal life.
   v. (v) Denial of the possibility of eternal life.
   w. (w) Denial of the possibility of eternal life.
   x. (x) Denial of the possibility of eternal life.
   y. (y) Denial of the possibility of eternal life.
   z. (z) Denial of the possibility of eternal life.
   A. (A) Denial of the possibility of eternal life.
   B. (B) Denial of the possibility of eternal life.
   C. (C) Denial of the possibility of eternal life.
   D. (D) Denial of the possibility of eternal life.
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   F. (F) Denial of the possibility of eternal life.
   G. (G) Denial of the possibility of eternal life.
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   T. (T) Denial of the possibility of eternal life.
   U. (U) Denial of the possibility of eternal life.
   V. (V) Denial of the possibility of eternal life.
   W. (W) Denial of the possibility of eternal life.
   X. (X) Denial of the possibility of eternal life.
   Y. (Y) Denial of the possibility of eternal life.
   Z. (Z) Denial of the possibility of eternal life.

II. Our Natural Approach to the Meaning or Heaven is Negative

1. Let us not imagine that life has no other purpose than to pass the time.

2. There are, however, certain things that must be done in order to have the fullness of life.

3. Complete and eternal freedom from the present condition of life (see Romans 8:21-23).

3. But Heaven is Fundamentally Positive

1. In general relations: to God; to other redeemed souls.

2. To the plan and will of God. Full understanding and complete conformity to thewill.

3. Perfect service. Heaven will be filled with worth, while activity.

4. Perfect happiness. The immediate presence of God, "they shall see his face."

Bail Miller
"None of your business," retorted the man.

"That man," added Dr. Goodwin, "went broke, lost everything he had, turned to carpentering and when he died, he was a pauper."

The Stored-up $20,000

"So you've become rich," said a friend to another whom he happened to meet on the street.

"Yes, sir, last year I stored up in my bank account the sum of $20,000 in gold, or something near it."

"What he gave him, true saying is true giving.

The $15-a-Week Job

"I'll give you $15,000 a year, or cut you in on a new company I have in which I will not pay you $10,000 in two or three years," said the mayor of Pasadena to John Goodwin, who had made an outstanding success of financing a small church college, now known as Pasadena College.

The offer for the moment looked tempting to John, who looked back upon the times when just a few years earlier he had arrived in the city without any money and opened a small church in a smaller rented hall in the city. He recalled the long, back-staining hours he had spent in singing want to make a living for his family while preaching the gospel.

"Yes," said the preacher many years later as we were doubling toward the Great Sacrament of the Lord, as he spoke of his work with the only college in southern California, "that was a tempting offer, but it would have been a tragedy to leave the church at Pomona with a salary of fifteen dollars a week."

Jesus came to this preacher John, until he was elected to the highest office in his denomination, that of General Superintendent of the Lord, as he spoke of it with the utmost in his ministry, wrote gospel books, and had received around the world as General Superintendent Emeritus, of the church of Jesus Christ.

And God said to me, 'I'm going to get a book like that into George's life'.

"As George was painting a house, high on a ladder, the Proverb said, 'George, when are you going to let me come into your heart?'

And quietly while George was on that ladder: the Lord gave his heart to that house, and the Church said, 'It is a mother's love'.

A Mother's Power

Of Susanna Wesley, mother of John and Charles Wesley, reached around the world, circled with a basket of bread and a precious treasure.

"And God said to me, 'I'm going to get a book like that into George's life'.

A Mother's Love

"If there be one thing worse than the knowledge of evil, it is the love of good,

A Man May Die, leaving up to a million dollars, without taking any of it with him to the heavenly throne."

The Boiling Pot

"So you're reading the Bible," said a trader to a South Sea Islander, who sat quietly by his hut and read from The Gospel of John.

"Yes, I read the Bible."

Breaking in the brook, "They throw away, it isn't true, not a thing in it that I'd do any good for you.

"Well," returned the Christian saint, "it wasn't for the Bible you'd be in that just over there by now."

This is the evidence of the truth of the Bible. It is able to change a man's heart, transform the life of the heathen, take the lowest of the lowest and make Bible-reading Christians out of them.

"Many a sinner has escaped the cannibal's pot because of the Bible."

Little Breath Left

"I haven't much breath left," said Abraham Shields, treasurer of the Preston, Ontario, branch of the Nazarenes, November 3, 1949. "But I have enough to praise Him!" And set down.

The following Sunday he had his stroke and died instantly.

David said, "Let everything that breath praise the Lord!" Let us praise the Lord with what breath we have for soon our flow of breath will be shut off.

Sermon Seed

Leaves and fruits of Faith—"I call to the unforgotten thoughts that is in thee, which will be planted by thy grand-father, and thy mother's parent, and I am persuaded that in thee (2 Thessalonians 3:5)."

Mother of God's Love

A Message to Fathers: "And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord (Ephesians 6:4)."

The Chief End of Man

The older I grow—and I now stand upon the brink of eternity—the more I come to see that every sentence in the Catechism which I learned when a child, and that has been in my mind ever since, "is the chief end of man to glorify God and enjoy him forever more"—Thomas Chalmers.

How Faith Grows

While He is pleased to sustain me, I am able day by day to pass on to God's people without asking anything. Each day, I improve in faith after another, and thus by God's help, even with my present measure of faith; if continued to me, should be enabled to bear up under every difficulty and trial; but I look for an increase of faith with every fresh difficulty through which the Lord is pleased to help me—George Mueller.

For Whom Does the Bell Toll?

No man is an island, entire of itself; every man is a piece of the Continent, a part of the main; if a sea be washed over by the sea, Europe is the less, as well as if a promontory were, as well as if a man's head, since the world is one. And if a man die, and if I be not willing to know for whom the bell tolls, it tolls for me. —John Donne (1572-1631).

What Did Our Lord Mean?

Just this: "Peter, I know thee, the deep, earnest desire of thy heart, and I will bring you through all the sorrowful business of life, and you will fail, but I will restore you. You

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No angel visitant, no opening skies;
But take the dimness of my soul away.

Teach me to feel that Thou art always
Their, to check the rising doubt, the rebel sigh.

Teach me the patience of unanswering prayer.
Teach me to love Thee as Thine angels love.
Your holy presence filling all my frame;
The baptism of the heaven-descended Dove;
My heart an altar, and Thy love the flame.
—George Crably, 1854

are both absolutely essential to admission to heaven.—Gooder D. Wat-ter.

"Jesus Me'n Jesus"

A traveler was riding through the des-erts of the South. All at once he
saw a hush of a bit of class in the trees, and in the distance an old cabin almost
fallen to pieces, and in the doorway of the cabin an old Negro standing. His
shoe was best suited with the years of hard work, her face sunken and deeply hewed with wrinkles and her
hair white. But her eyes were as bright as two stars. The traveler called out cheer-
fully, "Good morning, ma'am. How are you?"

She looked up. Her eyes brighter yet with the thought in her heart, and in
a shrill key-up voice said, "Yes, ma'am, Jesus, ma'am," But as she spoke a hush
came over the white place, three seemed a hush about the old, broken-down cabin
and the traveler thought he could see somebody standing by her side looking over
her shoulder at him, and His form was like that of the Son of God.—D. S. Gossom, "Quiet Talks on Service."

Little Things

The quietest word is God.
The deepest word is Soul.
The longest word is Eternity.
The sweetest word is Time.
The nearest word is Now.
The darkest word is Sin.
The meanest word is Hypocrisy.
The broadest word is Truth.
The strongest word is Right.
The tenderest word is Love.
The sweetest word is Honor.
The dearest word is Jesus.
—The F. M. Advocate.

In a Sentence

It is always easy to see other peo-
ple's mistakes, even when we are
confused about our own.
It is seldom safe to judge a man
by what you think he thinks.
The greatest moment in the life of
the prophet or any other man is that
one when he comes to himself.
No man ever went down to his
house justified who never felt himself
in need of anything.
If the prophet had kept out of
politics they would never have got
into the Old Testament.
God is where you find Him.
No man ought to talk about sacri-
fices who is not making them.
If our money did talk it might en-
hance us.
No sermon is ever finished until
someone has done something about
it.—R. L. Stirewalt in The Christian
Advocate.

The big things of life are never done
by a funny man. When one is worry-
ing about half a dozen tasks that must
be done in the future, he fails to do
the present task as it should be done.
One task at a time, finished and start-
ed on its way before tackling the
next task, is a rule that makes for
pace and power.—Silver lining.

Minding Your Church's Business

By Leonard M. Spangenberg, L.D.

Foreword by Roger W. Babson

A guide for pastors, church
officials and active laity in
conducting the business of the
church—finances, advertising,
personnel, equipment, building
campaigns—every conceivable
phase of the business end of
church affairs is covered in this
new book, of twenty chapters
and 142 pages.

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EVERY heaven-born messenger of the love of God is
such by his own consecration to that service. God
has no draft men for His workmen. God's work-
men are such as hear His voice and respond out of their
own free will, "Here am I, send me." That ready re-

sponse to the divine call means relationship. The mo-
ment Isaiah heard the voice saying, "Whom shall I send?"
he did not wait for personal pressure; for the
Lord to argue with him, or to urge him, and make prom-
ises to him. His answer was worthy of the revelations
which had preceded it and the touch of celestial fire
which had come to him. It indicated the height and
depth and length and breadth of his consecration, and
the intensity of his piety. There was no looking for ex-
cuses, no pleading his own inability, no suggesting that
somebody else could do better. A harmony and unity
had come into the soul of Isaiah so that his whole soul
was an echo of the divine call. There is in the soul that
God anoints the very elements of the commission in-
wrought in the very being.—Dr. P. F. Bressee.
The Preacher and His Doctrine

By the Editor

It is only when the preacher views wide of the track that average listeners discern that something is wrong, but it is important to the preacher's own intellectual integrity that he shall think his way through to tolerable and consistent interpretations of all the essential doctrines that he preaches upon again and again.

I have long been reading Coll's "The Reconversion of John Wesley," and have been surpised and impressed with the results of the work's possibilities for a discriminating investigator to find in the intellectual processes of this great reformer and revivalist. We have so generally accepted the idea that Wesley took the interpretations of James Arminius and made them vital, and brought his advent by reason of his &quot;Arminianism on fire,&quot; that we have thought Wesley was engaged principally with opposition to Calvinism.

But it appears that the Anglican Church leaders against whom Wesley contended were very largely Arminian, and that it was their tendency to propose a &quot;religion not more than human&quot; that set Wesley on edge and drew him to the front. These Arminian churchmen went so far toward Pelagianism as to make man's estate but little short of blessed, even in his unregenerate state.

But Wesley came to say that man is totally fallen, and is incapable of thinking even one good thought except by the grace of God, and that faith itself, besides being a condition for salvation, is a human work deserving merit. In this essential matter Wesley was much more in harmony with John Calvin than with the interpreters of Arminius of his day. However, he was in line with James Arminius himself, and could and should be commended for holding the position that current interpreters of Arminius of his day.

But Wesley has come to say that man is totally fallen, and is incapable of thinking even one good thought except by the grace of God, and that faith itself is a condition for salvation, and is a human work deserving merit. In this essential matter Wesley was much more in harmony with John Calvin than with the current interpreters of Arminius of his day.

There was one point on which Wesley was irreconcilably at variance with Calvinism, and that was on the subject of Predestination. And his opposition was not only to the idea, subsequently generally accepted, that he was at variance with all.

But it is most important to go back into the dusty pages of the past. In our own day the swing toward humanistic interpretations of Christianity is decided. The marks, I think, are real danger. I think a preacher might preach almost any standard he likes, if he will make its atonement a human act and he will meet with little opposition in this age. This is an age of man worship. It is a time when human goodness and human possibilities. Rigidity definitions of sin are unpopular. Men will not bear to be told they are morally and spiritually helpless, and utterly dependent upon God's grace for every good impulse and power. Men love to hear of immortality, so long as it is assigned to all men in general, and not conditioned, in all that is desirable relating to it, upon faith in Christ. They do not even refuse to stand if only it is set forth as a human attainment, and not as a divine bestowal.

The history of the Christian centuries, I think, does not record a single revival which came in connection with literal theology. I only once in an editorial that I have never known a preacher who was also a genuine revivalist and soul winner, who did not believe in a soul call for the impregnation. What answered me and accursed of being narrow for inferring that my personal unsaved. He had no doubt that there have been preachers who did not believe in hell who were yet outstanding soul winners. Then I challenged him to name one such, and when he could not, I asked for anyone who ever has known or heard of one such preacher. All there was no response.

But I made a touchstone of one tenet in that case, and now I may say I have known a genuine revivalist and soul winner whose doctrine of God, the divinity of Christ, the personality of God, is a thought of man's fallen and depraved state or faith as the gift of God and the condition of salvation was in question.

But again, I am not thinking of scope. Preachers, like writers and educators, have their special themes to which they give more than average attention. But if this theme changes to be a little thing it marks the preacher, and there is no way to redeem him from the odium. This is the danger in majoring on externalism. This is the danger in majoring on prophetic and current history and history and sets the mind spectacles. It is the danger in majoring on anything too much—it marks the preacher as losing liquidity. It cannot be a great preacher in that he can major on great themes; themes like Redemption, Salvation, Faith, Love, Judgment, Destiny. Why, the very thought of such themes enlarges a man's mind and heart, and any attempt to preach them must be bound to make a preacher stand on tiptoe.

Every method has its snare. Among us there is a demand for immediate results, amounting in some instances, to a frenzy. This tempers the preacher to tell deadlath stories, and bring pressure to bear beyond the intimation of the Spirit of God, and it tempers him to pass over the weightier matters of the gospel in favor of things minor. But we must not carry this trend too far. We must remember that depth is quite as much a consideration as breadth. We must know that stalwart workers must have bread and meat as well as light and knowledge. They must have foundation, as well as frescoes on its walls. And our people must be indoctrinated and made to think, as well as made to feel and act. There really should be no conflict between sound doctrine and revival action. But in case such conflict appears, it must be attempted to balance the two. Emotionalism is like a grass fire—it soon runs its course. If the fire is to last it must be fed with oak and hickory logs. &quot;Take heed unto thyself, and unto the doctrine; continue in them, root them both save thyself, and them that hear thee.&quot;

Thoughts on Holiness

Perfection, the Ideal of the Hebrew Nation

Olive M. Winchester

Let your heart, therefore, be perfect with the Lord our God, to walk in his statutes, and to keep his commandments, as at this day. (1 Kings 8: 60)

A DAY long awaited had come in the life of the Hebrew people, the day of dedication of the temple. The project to build a house for Jehovah had been conceived in the mind of David, but because he had been a man of war, he was restrained from carrying it out. He did, however, gather much material together for its construction, and when he was about to die, among many other responsibilities that he gave as a charge to the young Solomon was this that he should build the house of the Lord. Seven and one-half years it had taken to carry out the task. Finally it was completed and on the great day of dedication Solomon had stood and prayed for the people. Then following the prayer he blessed them. It was in connection with his blessing that he set forth the idea for the nation.

PERFECT WITH THE LORD OUR GOD

First in connection with this idea we note that the requirement is that it is to relate to the Lord their God. Our heavenly Father understands our human limitations and knoweth our frame redeeming that we are dust. Man looking upon us either demands a higher degree of perfection than is possible for humanity, or, on the other hand, is too indulgent and sets the standard too low. But God, remembering our frame, and having set the standard that calls forth all the latent powers of our being, yet measures the demand according to the range of human being.

In days of old in the patriarchal age Abraham was commanded to walk before Jehovah and be perfect. We see certain shortcomings in Abraham, but father and son we cannot condone with our standards in the New Testament age, but according to his age and measure of knowledge they were not wrong. Abraham was perfect with the Lord his God in his day and generation.

So likewise was Job according to the measure of his knowledge and understanding. His integrity was such that the Lord God could challenge Satan, the enemy of all mankind to hold him, and amid all forms of testing he stood true, "for the time being he was in heaviness through manifold temptations."

Going back farther in the history we come to the antediluvian period and the early post-diluvian age; here we see the figure of Noah standing forth as a perfect man. Perfect he was for his age and the accomplishment and perfection with the Lord his God, but not perfect for our day. God set the standard relative to the age in which he lived and the knowledge that each individual had.

So it was down through the history, and thus it is today. For each man there is a standard. He who has had great light must measure up to all of its content to be perfect. This is undoubtedly the case with our Lord his God, but he who has had little light still may be perfect, if he walks in what light he has. God alone knows when we are little to the light given us. Man may feel that we have had light but the truth is we have not, and God knoweth the way that we take.

Thus we see that requirements are not beyond the measure of our ability, but are ad-
The Divine Oneness
Sanctification—Oneness with Christ

Peter Wiseman

He that sanctifieth and they who are sanctified are all of one (Heb. 2:11).

I
n John 17, Christ prayed that all believers might be one, and that they might be one in Deity, "one in us." We wish to look at the subject of oneness with Him.

The Bible teaches a oneness of Christ with humanity. He is one with us in our humanity. He took flesh and dwelt among us. He is one with us in our weakness, "Made in likeness of sinful flesh, and for sin condemned sin in the flesh"; one with us in our temptations—"Tempted in all points as we are; a friend of publicans and sinners; one with us in death. He "tasted death for every man."

The Bible also teaches a oneness of the believer with Christ. This is our subject.

Holiness: Oneness with Christ in Organization

Your bodies are the members of Christ (1 Cor. 6:15).

Ye are the body of Christ, and members in particular (1 Cor. 12:27).

The picture is that of organism. Christ is the Head, we are His body. Without the head there could be no sensations, no feeling, no direction of the movements of the body. Apart from the head there could be none of these things, not even life itself. So it is respecting our oneness with Christ. All our spiritual sensations, spiritual life and direction come from Him. In fact, this is truly physically, if we only knew it.

There is, too, the oneness with each other in our oneness with Him: "members in particular. One cannot say to the other, I have no need of thee."

What is the purpose of this oneness in structure? "To offer up spiritual sacrifices, that ye should show forth the praises of him in {every} place" (1 Pet. 2.9).

Holiness: Oneness with Christ in Partnership

According to St. Augustine the divine became human in order that the human might become divine. That is the order. Christ took us human, we might become partners of His divine nature.

Oneness of nature—"Partakers of the divine nature" (2 Pet. 1:4), illustrated in Christ's picture from the vegetable kingdom. "I am the vine, ye are the branches"
Simple Reasons
Why Preachers Fail
E. O. Chalfant

If you should ask me what I think are the outstanding reasons why preachers fail, I would answer as follows: First, they are not genuinely sincere. Dr. H. C. Morris has said that if a preacher cannot bring to his people that evidence that he is genuinely sincere, they will put up with a great many of the wrongs of others on other lines. Too often they are not sincere in the preparation of their sermons. One great divine has said that preachers fail because of a lack in their own heart character.

The second fundamental reason why preachers fail is found in old-fashioned laziness. There are three kinds of laziness: (1) physical; (2) mental; (3) spiritual. Many preachers are too lazy to get out of bed in the early morning, and get their own souls blessed before they face the duties of the day. The greatest preacher, Jowett of England, said that he heard the clatter of the hoofs of the horses at four and five o'clock in the morning, and as the men were busy at these early morning hours, why should not he be busy in building up the character of his people? He formed the habit of mastering physical laziness.

Mental laziness is a subtle sin of the ministry. It is so subtle that preachers are not aware of it. There is the mental lack of the preacher, his own mind when he decided to fill up that which was behind in the suffering of Christ for His body's sake, the Church.

Oldness in glory—"Partakers of the glory that shall be revealed." (1 Peter 5:1). H. C., we suffer with him, that we may be also glorified together." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Corinthians 4:17). Let us keep looking in the right direction, at the things that are not seen. The crown of life is by the way of the cross, the way of suffering.

O cross, O life, O death, I do not ask to fly from thee; though I tremble at the thought of thee,
And from the ground there blossoms red, Life that shall endless be.

(To be continued)
Archaeology and the Bible

The First Chapter of Genesis: The Rock Foundation of Science, continued

Basil Miller

5. Fourth day. Sun, moon, and stars appear. On the fourth day the Bible says, "And God made two great lights . . . to give light upon the earth." Some seem to have been created at this time, and others may have been made after the appearance of vegetable life; and science appears to be able to contradict its truthfulness. For light and heat from the sun are necessary for vegetable life. The verse says that God made two great lights; so as the exact time of this creation we are not assured. After they were made, they were to light the world. It must be true that when God made the "heavens and the earth" He created the sun, moon, and stars. In the Hebrew the word "made" may have been translated "the sun, moon, and stars to light the earth." Hence during the first four days of creation the sun was in the heavens; but for some reason or another its light must have been kept from the earth. And on the fourth day its age to appear must have been upon the earth. This in method of interpreting this passage no injustice is done to the original Hebrew.

It is recognized by geologists that during the early ages of the universe a heavy vapor settled either on the earth of which Le Conte says that this "aqueous vapor and carbonic acid" which formed a "double blanket" to the earth's atmosphere. Hugh Miller states after the Devonian if not the Carboniferous age that these began to recede from the earth, and the sun shone brightly; and after this God created animal life. Moreover, scientists have later proved that they are the best for the development of vegetable life, especially when there is an abundance of carbonic acid gas. The verifications of the Bible are here we are able to read in the great open book of nature.

6. Third day. Dry land and vegetation. Two events occurred on the third day, the appearance of the dry land and the creation of the vegetable kingdom. On the third day God said, "Let the earth bring forth grass, the herb yielding seed, and the fruit thereof yielding fruit after its kind." This is the description of the introduction of vegetable life and in no way does it mean to be critical or scientific in its classification or physiology. For had this been true the spiritual truth would have been lost in the tent of science. For God made the sun, moon, and stars to light the earth; and this He announced prior to animal life; and this rightly so.

While from the perishable nature of vegetable life the atmosphere by the withdrawal of the carbonic acid and returning of the pure oxygen.

The geological record thus bears witness to the fact presented in the Bible that during the first ages the sun did not shine directly upon the earth but that the atmosphere was a dense fog of vapors as to make the light of the sun sif through the vapors that the sun would not be visible, but would be hidden as sun days of twenty-four hours passed. God receded from the earth, and the sun shone brightly, and after this God created animal life. Moreover, scientists have later proved that these are the best for the development of vegetable life, especially when there is an abundance of carbonic acid gas. The verifications of the Bible are here we are able to read in the great open book of nature.

JUNE, 1942

The teaching of science and the Bible.


2. For a discussion of the agreement of Science and the Bible see, Bartlett, The Verrity of the Hexateuch, in loco.
The Preacher's English
Leavin B. Williams

Test your pronunciation on these words:
LOWER, LOWERING—lou-er, lou-ering, dark, gloomy, threatening, as cloud.
FROM, FROM-ON—fro-m, fro-om, from.
ONCEPHORUS—Oh-nse-for-us (2 Tim. 1: 16).
ALTERATIVE—al-tur-ate-ive, a choice between two or one of two things between which a choice is possible. Also, all-turn-a-tive.
VERSE AND EARH—at an earl er date.

1. There was a condition of the universe under which we could not hold the human touch. The word "touch," when he called it an apostle, I know who it was that broke the window. I know who it was because I recognized the voice. I asked who it was that I recognized.

2. Nor do we . . . consider the Pentecostal period, as is sometimes thought, a helper of the church, or an instrument in the organization of the church. We are inclined to think that the Church of the Far East, as it is called, is a part of the Church of Christ.

3. We are inclined to think of the Church as an extension of the Kingdom of God, as a place where we can meet and enjoy the fellowship of the Lord's people. But it is not the Kingdom of God, and it is not the Church of Christ, but the Church of the Far East.

4. Yet, we are not to think of the Church as being only a means of salvation, but as a place where we can meet and enjoy the fellowship of the Lord's people. We are not to think of the Church as being only a means of salvation, but as a place where we can meet and enjoy the fellowship of the Lord's people.

5. We are not to think of the Church as being only a means of salvation, but as a place where we can meet and enjoy the fellowship of the Lord's people. We are not to think of the Church as being only a means of salvation, but as a place where we can meet and enjoy the fellowship of the Lord's people.
Keep 'em Coming

That ought to be the slogan of every N.Y.P.S. It is not enough to invite friends to come; but, after they come, you must make sure that they have a hearty welcome and a cordial invitation to return. The N.Y.P.S. Invitation and Visitors' Cards will help. Why not order them for your society. The price is as follows: Invitation cards 20 cents a dozen; Visitors' cards 35 cents a hundred.

CHURCH SCHOOLS
J. Glenn Gould

The Pastor's Responsibility to the Church School Advance

The month of June marks the beginning of what promises to be a most significant revival in the work of our Nazarene Sunday schools, for we are launching June 1 a Church School Advance to run for a period of two years, culminating with the General Assembly of 1944. This Advance has five objectives which may be stated as follows: (1) To increase enrollment to 400,000; (2) to stop larcenies, especially in the Intermediate, Senior and Young People's age groups; (3) to improve the effectiveness of our teaching; (4) to win our pupils to Christ; and (5) to build our church. It is true, the increasing of enrollment and attendance has been stated first in this outline of objectives, for without an increase in our numbers we would be forced to admit a partial failure in our Advance. But we recognize that this forward movement must be heart and primarily a spiritual movement. Underlying any real increase in numbers and blessing there must be a mighty spiritual advance in the lives of our responsible workers. So deeply do we feel this spiritual need that the first three months of the Advance, April 15-June 15, have been designated "The Period of Preparation." By this is meant spiritual preparation. We are calling our Sunday school workers to prayer, to a real waiting before God, to a re-annointing of the Holy Spirit. We are urging a healthy self-examination in the light of the Spirit's searching, and a courageous willingness to walk in the light as the faithful God gives us to see it. Through a special colored-paper insert in the Bible School Journal we are endeavoring to give guidance along this line. Especially important is the weekly conference in every local Sunday school. We are eager that these conferences be held regularly; monthly by month during the twenty-four months of this Advance. In order to give point and unity to these conferences, we have a suggested program, the first of which appears in the guidance material for June.

N.Y.P.S.
S. T. Ludwig

The easy way of giving. Put on as soon as possible a tithing campaign in your church. It will see an increase in your finances and the result will be an upward spiritual trend.

We want to call your attention to two books on stewardship, "The A B C's of Stewardship," by Dr. D. Shelby Corlett; this can be had for $3.00 a hundred. The other book is "Christ at the Controls of Life" by N. Berrell, and the price is ten cents.

We have on hand an excellent tract, "Tithing, a Divine Challenge," by Dr. H. C. Bonner. If you have not used this tract, order a supply.

Before the close of the year we are going to print some new tracts. Several of them will be on tithing.

The Pastor's Responsibilities to the Church School Advance

June, 1942

A Preaching Program for June, 1942
Hugh C. Benner

The God of Miracles

Text—Where is the Lord God of Elijah? (2 Kings 1:14).

Introduction
1. The record of God's dealings with humanity is filled with the miraculous: creation; the flood; birth of Isaac; Jesus' journey to Canaan; the ministry of Pentecost; the early church; the Apocalypse.
2. The heart of the Bible is the miraculous; not a recital of the human sufficiency, but of the sufficiency of God.
3. I accept the whole record of Bible miracles; I believe every one of them. It is easy for those who really believe in the God of the Book to believe in the miracles of the Book.
4. Miracles are God's way of meeting special needs. (This depends partly on the philosophical or theological implications of the miracles, but is sufficient for the purpose of this discussion.)

I. "The Lord God of Elijah"

1. Elijah seemed to live in the presence of desperate situations. The king was Ahaziah, the nephew of Ahab, the sixth of a line of kings who "did evil in the sight of the Lord." The queen was Jezebel, an idolatrous heathen princess. The prevailing religion was Baalworship, one of the most degraded and vicious religions ever.
2. Elijah constantly faced emergencies in which he had to have the miraculous help of God.

a. Prophesied "no rain." Compelled to flee from Ahab, but his need was met miraculously by the covering on the roofs and by the widow of Zarephath (1 Kings 17).

b. Commanded by God to face Ahab. The king had sought Elijah in every "nation and kingdom," but under the protection of God he met Ahab, accused him of being false to his divine trust, challenged the power of Baal and after a battle of words won complete victory with the miracle of "the fire of the Lord" (1 Kings 18).


4. Jezebel's bitter hatred led her to oath to kill Elijah. Fleeing to the wilderness, he was fed by "the Angel of the Lord," and "went in a chariot of fire." He was taken up in "a chariot of fire."
THE PREACHER’S MAGAZINE

7. Not by a natural human course; but by the miracle working power of Christ.
8. Not by our efforts but by the grace of God.

II. THE MYSTERY OF THE CHARACTER OF THE KINGDOM OF GOD
- The Kingdom of God.
- Jesus broke completely with these ideas.
- Based on the intangible. "My kingdom is not of this world" (John 18:36).
- "The Kingdom of God is righteousness, peace and joy in the Holy Ghost." (Rom. 14:17)
- "Nothing invisible or tangible, yet millions have died believing in it, from the 'unimaginable riches of Christ.'"
- Nothing material, yet men die themselves, everything else to secure them, and be radiantly happy about it.
- The man who does not understand the Christian idea of values, yet the Christian who possesses them.
- It is the mystery of "new creations in Christ Jesus" (2 Cor. 5:17).
- Rejoicing together requires an interior peace and sadness to joy; sinners are transformed into saints; the soul knows the divine joy of the change from darkness to light, and from the power of Satan unto God." (Col. 3:10)
- It is that man's divine power that:
  a. Turns a perished, proud, unworthy son of wealth and luxury into the humble, holy child of God.
  b. Turns a brightest, rhetorical, classical, cold, worldly and arrogant preacher of "second blessing holiness."
  c. Turns a perishing ignorant, stumbling Tremontian model and simple Riddle Robberson, beloved by the multitudes and with thousands of redeemed souls.
  d. Brings the message of the redeeming grace of Christ to no obscure Mexican woman, making of her the beloved Sainta Elizada, with a Christian influence that has reached around the world.

Marks of Discipleship

SCRIPTURE READINGS—John 17

INTRODUCTION
- There is a tendency among holiness people to start our thinking at Pentecost, using it before that time and experience mere as a convenient background for sanctifying holiness and the Church, and the Holy Spirit.
- We would not minimize Pentecost, but in this message we refer to the fundamentals of true Christian discipleship which represent God's standard for the regenerate life.
- Present low standard in the thinking of many.
- Used as a means of escape from the basic demands of the Christian life. Using the excuse, "I am not sanctified", as if God had a double standard for His sanctified and un sanctified disciples.
- We need to emphasize the scriptural standards for the regenerate, because much of the problem of people realise Pentecost, of being genuinely and wholly sanctified, comes from a lack of cleanness in their justified relationship with God.
- From the words of Jesus, recorded in John 17, we shall find the four basic marks of Christian discipleship.

DIFFERENT TO GOD
- "They have kept thy word" (verse 8).
- This is fundamental. Many, claiming to be true followers of Christ, are known disbelievers in God and are walking behind spiritual light.
- There is no substitute for obedience. Gifts, creeds, ritual, activity, high epigones of others—some of these can compensate for a lack of obedience.
- The joy of obedience to God.
- The source of spiritual healing, the certainty that God's way is the best way.
- Professing Christian, one Christian of your church, "He has kept God's word! He is obedient to God's will!"

BELONGS TO GOD
- "They are thine" (verse 9).
- "Born of God." God's re-creation, regeneration.
- They live in the spirit, self-denial. "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).
- The joy and delight of obedience to God.
- In his care and occupied with His affairs.
- Do you worship God? Are your time, your talent, your possessions administered as if you are not your own? Do you choose God's will rather than your own will?
- Does the world sense that you are God's possession?

FREEDOM FROM THE WORLD AND WORLDS
- "They are not of the world, even as I am not of the world" (verse 14).
- Here is the standard for Christians, saved people. Wholly sanctified people are not called to a higher standard than the unsanctified. "It is not possible that he should be holy and without blame before him in the sight of God." (Eph. 4:1)
- Impute it (the church) should be holy and without blemish." (Eph. 2:22)
- That he might reveal the grace of God through faith to the whole world (Tit. 2:14).
- In Christ are adequate provision and power to make the church, pure and holy here and now.

IV. GLORY IN THREE LOVES

1. Knowledge of God that gives me I have given them" (v. 25).
2. The unique mark or manifestation of the presence of God, to be at spiritual, minimize the deity of Christ.
3. Worldly appearances in dress and behavior.

IV. POSSIBILITIES OF DIVINE GRACE

TEXT—The grace of God that brings salvation has appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world. (Titus 2:11, 13)

INTRODUCTION

1. Grace, as such, is almost a missing subject in many of our conferences.
3. Grace, as the sum of all the dispensations and object of grace, is the sovereign grace of God toward man in Christ for the salvation of the world. (Jas. 2:5)
4. Our text suggests three major elements in grace.

1. BENEFIT OF SAVATION

An adequate provision for the basic need.
1. Provision to justify the heart, "Being justified freely by his grace and the redemption that is in Christ Jesus" (Rom. 3:24).
2. By grace are ye saved! (Eph. 2:8, 9).
- Grace does not ask how sinful, how far from God, how holiness the soul may be.
- No depletions to which God's love and grace will give no answer; no depletions to which God's love and grace will give no answer.
- Provision to wholly sanctify the heart. "I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among them that are sanctified." (Acts 20:32)
- The highest object of divine grace in this life is the holy grace of God. "It is well with the soul for I am holy!" (1 Peter 1:15). "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in the sight of God." (Eph. 1:4)
- "We shall be holy and without blemish." (Eph. 2:22)
- "That he might reveal the grace of God through faith to the whole world." (Tit. 2:14)
- Deem us fresh from all impurity and purity unto itself, a peculiar people, the possession of good works. (Titus 2:14)
- In Christ are adequate provision and power to make the church, pure and holy here and now.

II. DIVINE GRACE IN PRACTICAL LIFE

1. Provision to live a holy life. "Teaching us that:" (verse 11)
2. "We should live soberly, righteously, and godly in this present world." (verse 12)
3. "Sграниve the conscience."
4. "We should live soberly, righteously, and godly in this present world." (verse 13)

Possibilities of Divine Grace
- Grow in grace: "By the grace of God I am what I am." (1 Cor. 15:10)
- The grace of God elevates the soul, enriches the life, broadens the scope of service, and gives the fullest possible opportunity for a balanced and satisfying life.
- Provides the basis for an abundant and victorious experience. "There is laid abounding grace much more abundant;" (Rom. 5:20) "God is able to make all grace abound toward you;" yet, always having all sufficiency in all things, may abound unto every good work." (2 Cor. 9:8)

II. DIVISION FOR THE FUTURE

1. The grace of God is the foundation for all eternity. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (v. 13)
2. The grace of God fonds the man into the hope of eternal life. (Tit. 2:13)
- The grace of God is the foundation for all eternity. (Tit. 2:13)
- The grace of God is the foundation for all eternity. (Tit. 2:16)
- Christians should live more fully in the consciousness of that blessed hope."

CONCLUSION
- From our deepest need as sinners, to the farthest reaches of an eternity to be spent with Jesus Christ our Lord, Divine Grace is our salvation, our eternal hope.
- No wonder the Apostle Paul prayed so frequently for those early Christians. "The grace of our Lord Jesus Christ be with you all." Amen.
- Hence, "Amazing Grace."

The Unrecognized Christ
Text—He came unto his own, and his own received him not (John 1:11).

INTRODUCTION
- Nathaniel Hawthorne's "Great Stone Face." The boy Bendell found his grave in a little field that no one seemed to be interested in. A peculiar rock formation on the mountain overlooking their valley, and shaped like the face of a man. The last thing they told her was that she should be holy and without blemish (Eph. 2:22)
- "That he might reveal the grace of God through faith to the whole world." (Tit. 2:14)
I. THE GREAT SONG OF A NEWER FAITH

The Book of Acts

1. Detailed prophecy in the Old Testament: place of birth, humility, ministry (to heal, deliver, preach to the poor, build up the brokenhearted, reprove, rebuke, comfort, "righteous judgment, 3 doctrinal ideas; and 2) because of the nearness of the fulfillment of the prophecy.

II. THE GLORY OF THE DIVINE OFFICE

1. Failure to accept Israel as Messiah, Lord:
   a. His own beloved Israel, blinded by their own misconceptions, refused divine administration, insisted on their King, Messiah.
   b. But what of people today? We have not only all Israel, but the world as a whole, the record of His life and ministry plus nineteen centuries of Christian witnesses. The natural man, with every reason to recognize and accept Him as Messiah and Lord, still is rejected, crossed out.

2. Are we open to the eternal Spirit of Christ?

3. His people maintained the forms and the ritual of the service, but would not accept the heart of the heart cut through their pride and self-sufficiency.

4. Today there are multitudes who quote Christ's creeds, sing Christ songs, carry on Christ's names, but have no understanding of the attitude of the heart cut through their pride and self-sufficiency.

III. THE GLORY OF THE DIVINE OFFICE

1. Failure to recognize Jesus as Lord:
   a. His own beloved Israel, blinded by their own misconceptions, refused divine administration, insisted on their King, Messiah.
   b. But what of people today? We have not only all Israel, but the world as a whole, the record of His life and ministry plus nineteen centuries of Christian witnesses. The natural man, with every reason to recognize and accept Him as Messiah and Lord, still is rejected, crossed out.

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They Just Drifted

Text—Supposing him to be in the company
(Luke 2:46).

Jesus said,

1. At our house there is a little girl whose favorite
"indoor sport" is listening to her father tell of his
boyhood experiences. This pastime has brought to me a
very serious fact: that life is quite a continuous affair.

2. We are all of us a series of dramatic incidents.

3. Life is like a great river,

4. Life is a Great River

5. Life moves. Life never stands still.

6. Talent Not for Sale

7. Picture this situation: a typical American child
John, whose parents, Mr. and Mrs. John, were
brought up in carelessness and false security by the
ordinary affairs of life. No one scolded, "Buy less!
No trumpets were blown. There was no

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9. A Preacher's Love for His Work

10. Fixed and Tzoned

11. The 19-year Long Prayer

12. The New Year

13. The Preacher's Magazine

14. Illustrations

15. Raised from the Dead

16. Talent Not for Sale

17. Christ by My Side

18. The Preacher's Magazine

19. Illustrations

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101. Talent Not for Sale

102. Christ by My Side

103. The Preacher's Magazine

104. Illustrations


The Power of Conscience

"Witch put out of prison in Indiana and with a machine gun held up in a bank in Ohio. Later when he was found trying to steal the bank himself, the bank teller recognized him again."

That thought so preyed upon the children's mind and conscience that it became a living terror in his life. It became so hard for him to think that when he went to bed at night he had nightmares and cried out for protection.

One night his fears became so powerful that they preyed upon his subconscious mind in his dreams that he feigned, and when he was found by relatives he was unconscious.

A great man's mind is God's greatest detective, working with greater force in wresting the best laid plans of evildoers than any other agent.

This past month a woman in Denver made the trip back to her old home, where the officer stated, "I couldn't stand it any longer. Two years ago I broke out of the Woman's Prison and lived a life of sin during the entire time. I was kept at night. My fears were blown upon my mind, and the thieves in the night are coming to me and here I am."

Your greatest asset is a conscience. Your worst enemy is a muddled one.

The Bible Is Humanity's Biography

"The Bible is the biography of humanity. It tells men just who they are, what they are, why they are, and what they are going to be."

The Bible draws a detailed picture of its great men's sins. There is not a single man who was an enemy of God.

Feeding the Soul

"Lord, I will never again feed my body in the morning without first feeding my soul, and the upper room of prayer," said Ralph Cushman, then a pastor in the Meth- odist Church.

He had been to feel weak in soul, spiritually sick, and not up to par in his inner life; so checking through his prayer life to be as used in the Lord, so that he made God's promise. "Daily since these 10 years ago," said Bishop Ralph Cushman speaking to five hundred min- isters in the First Methodist Church, "I have always fed my soul before going to the breakfast table.

The Word food before the is the surest rule to follow in building a staunch Christian character.

Saved from an Iceberg

"And don't come on deck after nightfall," boomed the captain to young Fred Crisp. "It's a very young lad went to sea and shot a whale on a whale.

He was too young, the captain thought, to risk his life in the dangers of the open sea. But Fred felt he could handle a grey whale better than any on earth, so he commandeered the last to remain below deck."

Looking dead ahead he saw a great iceberg straight before him. So he raced right to the whalinghouse and shouted at the helmsman, "Iceberg aye, sir! Iceberg ahead!"

Quickly the whalingman spun the helm and the ship threaded the icebergs, but Fred said close to them and could see the brave little boy before them. So he raced right to the whalinghouse and shouted at the helmsman, "Iceberg aye, sir! Iceberg ahead!"

It is this Christ that bids us come unto Him. The Bible is humanity's biography. It tells men just who they are, what they are, why they are, and what they are going to be.

Feeling the Soul

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Minding Your Church's Business

By Leonard M. Spangenberg, LL.D.

Foreword by Roger W. Babson

A guide for pastors, church officials and active laymen in the business of the church — finances, advertising, personnel, equipment, building campaigns — every conceivable phase of the business end of church affairs is covered in this new book of twenty chapters and 142 pages.

This new volume should be on every pastor's desk.

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PRAVHER'S WORKSHOP

An exchange of methods, plans and seasonal suggestions. If you have discovered an idea that has proved successful, you are invited to share it.

A Leader of Children

A Leader of Children: "How can I make my children love a heavenly Father?"

WANTED

God give us men, The time demands men of great heart, true faith, and willing hands.

Men whom the last of office does not kill;

Men whom the goals of office cannot bar

Men who possess opinions and a will;

Men who have honor; men who will not lie;

Men who can stand before a demoniac

And dam his treacherous fleers without whining,

Toll men, sun-crowned, who live above the fog

In public duty and in private thinking.

J. G. Holland in Nation's Business.

Lower Yet

I used to think that God's gifts were on shelves above the altar and that the waiter who used to bring them was an angel, but now I see that God's gifts are on shelves beneath the altar; and that it is not a question of growing taller but of stooping lower, and that we may have to stoop down, always down, to get His best gifts.

F. B. Herron.

Christ Makes the Temple

"My gay task is, if I am in it, as is grand St. Paul's Cathedral, and St. Paul's Cathedral is nothing but a glorified question without Christ, so Christ makes the temple." -Grant Allen.

Overcoming the Summer Slump

1. If you don't let up. As go the leaders, so go the people.

2. Conduct a Vacation Bible School

This is one of the best summer slump killers we know.

Provide the people worthy attendance mail and go after them. Go after the pupils and you reach the goals.

3. Have a well-prepared and properly conducted weekly workers' meeting.

Keep before yourselves and superintendent and officers and teachers the importance of the pupils and the need for constant training and winning the pupils to Christ now. The Sunday School Building.

THE PRAVHER'S WORKSHOP

JUNE, 1943

Price $2.75

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