

Christ's Life and Ministry

By Dr. Olive M. Winchester



It is with particular pleasure that we announce the completion of Dr. Winchester's book on the Life and Ministry of Christ. Not in years have we come across a volume that so admirably fulfills the requirements of a text book and at the same time is so well adapted for devotional reading.

The arrangement of material makes the book ideal as a text for class room use or for a Bible study group. Each chapter is divided into several parts with a sub-head for each division. Following every chapter is a list of questions and another of topics for research. Also there is a four and one-half page subject index adding greatly to the value of the book as a reference volume.

While this book is scholarly and manifestly the fruit of painstaking preparation and indefatigable research it is not technical or ponderous in style but on the contrary is very readable and interesting.

We especially commend it to the attention of preachers, Sunday school teachers and all Bible students.

Read this commendation from General Superintendent,
Dr. R. T. Williams:

It was my pleasure to read the manuscript of Dr. Winchester's Life of Christ before it went to press. I am delighted with this book and believe it will be one of the most valuable additions to our church publications. Dr. Winchester has a wonderful understanding not only of the life of Christ, but a keen insight into the meaning of Christ's coming, His life, His atonement, and in fact all that Christ means to humanity. I wish it were possible for every member of the Church of the Nazarene to buy this book and read it.

R. T. WILLIAMS.

352 pages; beautifully bound in cloth boards; contains frontispiece in colors showing Head of Christ by Hoffman.

Very reasonably priced at \$1.25, postpaid

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

VOLUME 8

SEPTEMBER, 1933

NUMBER 9

SYNCOATED PREACHING

THE definitions of musical experts are too difficult for the uninitiated, but perhaps we may all understand that syncopation is in practice the undue emphasizing of the unaccented notes or tones. The notes are played correctly and the tones are sounded in proper order. But the shading of the parts which would ordinarily be dominant plus the exaggerating of the parts which ordinarily would be casual produces a musical monstrosity which only a diseased ear can enjoy.

It is, of course, impossible for a piece of music to be composed entirely of accented notes. This would be all the same as though none were accented. There should be appreciation of the tones which modestly hold back from the front line of publicity, but this appreciation is abnormal when it insists in reversing the proper order.

And I am thinking now of the substance of our preaching—the doctrines, ethics and discipline of our holy religion. These do indeed compose a harmony as real as a piece of music. And in this harmony there are both dominant and unaccented notes and notes which shade off into one or the other of the two extremes with divine precision. But it requires a rare perspective to fully appreciate this. My emphasis is on the word *fully*, for I think we all appreciate this arrangement to some extent. And good preaching is not described alone by the statement that it is truth, for it must be truth correctly emphasized.

Even a dominant note may be overemphasized, so that the preacher becomes a hobbyist on certain essentials. There are hobbyists on repentance, hobbyists on the second coming of Christ, and, with great rarity, hobbyists on holiness. It may be that God has delivered certain doctrines as "dispensations" to certain preachers, so they feel compelled to make that doctrine their specialty. But I think we will all agree that the normal preacher feels obliged to preach a "whole" gospel. This does not mean that he must preach a whole gospel every time he preaches. It does not even mean that he may not emphasize some certain theme for a period of time,

or exclusively within certain limits. But it does mean that he should keep a sense of balance and proportion.

But I am thinking more particularly of the danger of making a hobby of something which is less than first in rank of importance. I think it was Bishop Peck who represented it this way: Here are two pieces of money. One is a twenty dollar gold piece, the other is a one cent copper coin. Both are good, true money, but one is of higher rank than the other. Likewise a man may preach truth and yet preach one cent truth, and this may explain why his preaching is not more effective. A preacher may preach on secret societies, tobacco using, manner of dress, and other negatives of Christian ethics; preach the truth all the time and preach it in a good spirit; but because his truths are of inferior rank his success is small. There are certain truths, like the sinfulness of man, the atonement in the blood of Jesus Christ, the personality and office work of the Holy Spirit, repentance, faith, regeneration, entire sanctification, the second coming of Christ, and the inspiration of the Bible which tower over all others, and in a certain sense involve all others—twenty dollar gold piece truths. And whoever would make harmony of the divine revelation must make these truths dominant and accented. Perhaps it is a little harsh to say that big preachers preach big truths and little preachers preach little truths, but even this is kinder than to accuse the syncopater of heresy. And I am sure that a preacher can improve his own rank by becoming a preacher of the biggest truths. A good gospel poorly preached is more effective than a poor gospel well preached.

The entertainer is expected to make inventory of his repertoire. May we not suggest that the preacher look over his store of things "new and old" to determine once again where his emphasis is being placed? Is your music syncopated? Do you accentuate the off notes? Oh, of course you do not think you do. Otherwise you would not do it. But it might be a good thing to place the cross in the center of your theme field and then go back to the position of the sub-themes which you are wont to use and look from there and observe with what ease or difficulty one can see the cross from the points to which you most frequently lead him.

EDITORIAL NOTES

Two Kentucky preachers send in words of appreciation for THE PREACHER'S MAGAZINE. Frank Griffith, pastor of Camp Taylor church, Louisville, says he has been a subscriber five years. He works for the railroad every day, and is pastor of the church. His time for preparation is limited, and he says THE PREACHER'S MAGAZINE "lifts a great burden." He has found recent sermon outlines helpful, and has promised to contribute a few of his own for the profit of others. S. Frank Moss, of Monticello, commends the June issue especially, and says of THE MAGAZINE, "It is the finest thing for preachers I have seen. I never want to be without it."

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

The publishers too give a better report on THE PREACHER'S MAGAZINE for the last fiscal year. While there was still a net loss on the publication, it was relatively small—slightly less than two hundred dollars, and the Publishers say they are willing to donate that much to the preachers. I am sure we appreciate this very much. But with just a little further extra effort we can, for the coming year, wipe even that deficit off the books. Three hundred extra subscribers would do it. Will not each one who reads these lines make a little extra effort to bring THE MAGAZINE to the attention of some brother minister who might thereby be induced to become a subscriber?

As previously announced, the October number of THE PREACHER'S MAGAZINE is to be filled with material relating to the Silver Jubilee Anniversary of the Church of the Nazarene. This will reduce the value of that issue to subscribers who are not members of this particular denomination. But perhaps there will be some value in the suggestions in that they may lend assistance in the task of creating denominational loyalty, which is no small item with any preacher. It sounds good for one to say that he has no particular reason for belonging to any particular church, and that he could very well join any one of a number of orthodox churches. But when it comes to paying the local bills and raising the denominational budgets, the pastor is pretty much dependent upon those who feel they have a reason for being where they are and that they could not very well be members of any other church. Denominationalism is not necessarily sectarianism. And members who join "the tribe of Gad" are of little consequence to any of the meetings which they visit in their rounds.

There are so many missionary societies and special missionary days in the Sunday-school and elsewhere that the preachers may be tempted to leave the theme of the Great Commission to the tender treatment of such agencies. But he should not yield to the temptation. It is the task of the whole church to give the whole gospel to the whole world, and the preacher should make this clear and emphatic and never let it be forgotten. Personally I think it is difficult to substitute anything "just as good" in the place of the monthly missionary sermon. There is so much available material that is fresh and interesting that the missionary Sunday can be made the most popular one of the month. And while occasional visits from returned missionaries and other special features are helpful, still I think they tend to make the church feel that missions is something special and above the requirement. Whereas, the feeling should be that this is the one thing for which the church is in the world. Exhortations to missionary prayer and missionary giving become threadbare unless they are well sustained with missionary information and missionary inspiration. And nothing convinces the people that giving the gospel to the rest of the world is their bounden and inescapable duty so much as to hear their pastor say so repeatedly and with the force which is born of deep study and full sympathy with the missionary enterprise.

DEVOTIONAL

CLEANSING FROM ALL SIN

A. M. HILLS

God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us (1 John 1: 5-10)

A GREAT heresy arose during the closing years of the first century. It threatened the utter subversion and destruction of the Christian religion. Peter wrote against it (2 Peter 2: 12-19). Jude wrote a blistering message against it (4: 10-19). Paul foretold it in his parting address to the Church at Ephesus (Acts 20: 18-35) and in his Second Epistle to Timothy (3: 1-8). John hurled his fiercest invectives against it in his first epistle, of which our text is the preliminary summary. Even Jesus condemned it in His message to the churches (Rev. 2: 6 and 14-16).

These false teachers were variously called Nicolaitanes and Gnostics. They went everywhere infecting the churches, denying the real incarnation of Christ and the reality of His atoning death. Their primal dogma that all evil resided in matter and did not affect the soul, was a heathen notion imported from Eastern Asia. Under its baleful influence even church members imbibed the idea that they could be purified in soul by a mental knowledge of God, and could then indulge their bodies in any form of vice without spiritual detriment. A gross licentiousness resulted, consecrated by a false profession.

Irenæus says of them, "They assert that they themselves will be saved, not by practice, but because they are spiritual by nature, and that, as gold, though mingled with mire, does not lose its

beauty, so they themselves, though wallowing in the mire of carnal works, do not lose their own spiritual essence; and therefore, though they resort to the banquets which the heathen celebrate in honor of their false gods, and abstain from nothing that is foul in the eyes of God or man, they say that they cannot contract any defilement from these impure abominations, and they scoff at us who fear God as silly dotards."

In other words, these vile heretics taught that "a man might be an outrageous violator of moral law and yet be a pure and holy saint." It was a subtle error most pleasing to carnality, and struck a deadly blow at Christian morality. The aged apostle wrote this epistle as a defense of Christian purity from sin against Gnostic purity in sin. He says, "These things have I written concerning them that seduce you" (1 John 2: 26).

There is a constant series of burning antithetic ideas, issues between the true view and the opposite error, stated in the most intense language. John put all the earnestness of his Christlike soul into it, because he saw that the foundations of Christian purity were involved and Christianity itself was at stake.

I. Then consider the text as a whole. There are six verses in all, with three antithetic or opposing ideas, two verses to each. The first verse of each pair of verses states the Christian truth of pardon, purity and full salvation. The second verse of each pair is not a description of Christian character at all, but is a stunning blow at the doctrine and practice of these vile teachers who were seducing Christians from morality, and by their practice were uniting professed sanctity with unspeakable depravity.

Let us consider these verses by pairs, and the truth will appear. In the fifth verse the apostle teaches that "God is light, and in him is no darkness at all." In other words, God is light. His children will be children of the light and of the day. They will walk in the light of moral purity, and will be without darkness, like their Father.

Verse six gives the antithesis—a blow at the

seducers: "If we say [he meant, If you say] that we [you] have fellowship with him, and walk in darkness [as your false teachers say and do], we [you] lie and do not [tell] the truth." That is, "You simply cannot have fellowship with a holy God and practice vice as you are doing; and if you say that you do, you lie." It was terrific plainness, and he simply softened it by saying "we" instead of "you," to make the castigation a little more acceptable.

Take the next pair of verses. Verse 7 gives the blessed hope of salvation: "If we walk in the light as he is, in the light, we have fellowship one with another [we and God], and the blood of Jesus Christ his Son cleanseth us from all sin." This is the way to full salvation and complete deliverance from all sin. Walk in the light of God in faith and obedience, and He will cleanse our hearts "from all sin." Sin of every kind will be taken away.

Verse 8 is the antithesis—another fearful blow at heresy: "If we [you] say that we [you] have no sin [and no need of a Savior from all past sins, as your vile teachers would have you believe], we deceive ourselves and the truth is not in us [you deceive yourselves and the truth is not in you]."

You Nicolaitane Gnostics affirm that your wicked vices are not wrong, and that when you practice them you commit no sin; but you are simply deceiving yourselves. You will not get rid of your sins by denying them, but by confessing and forsaking, and by praying for an application of the cleansing blood of Jesus.

Look now at the third pair. Verse 9 gives us again the blessed truth of full salvation: "If we confess our sins he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." This verse tells us how one may walk in the light of a holy God, and obtain justification and sanctification and complete deliverance from all unrighteousness (unrighteousness of heart). God has a perfect cleansing for us all.

Verse 10 gives the third antithesis—another blow at the doctrine of these corrupt teachers: "If we say we have not sinned [as these seducers say], we make him a liar and his word is not in us." In other words: "If you Gnostics, or any that accept your doctrines, say you have not sinned, while you are wallowing in shameless orgies of vice, you make God a liar and His Word is not in you."

II. If now we write the first verses of these three pairs together, and then write the second verses together, the correctness of our interpretation will be more apparent.

Verse 5: "God is light, and in him is no darkness at all."

Verse 7: "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Verse 9: "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." These three verses are the Gibraltar of the Christian faith—an epitome of the gospel of full salvation. Jesus has made ample provision for us to be justified and sanctified, pardoned and cleansed, from all sin and all unrighteousness, and thus made clean and holy. It is not salvation in sin, but salvation from sin, of every form and degree. It is what we all must have to get to heaven. The other three verses, antithetical to these, are a scathing denunciation of the teaching of the Gnostics, who were corrupting the churches by teaching that people could be in a saved relation with God and yet be living in drunkenness and licentiousness. Notice how they read, and think of the pronouns as being in the second person instead of the first, and all will be plain.

Verse 6: "If we [you] say that we [you] have fellowship with him and walk in darkness, we [you] lie and do not the truth."

Verse 8: "If we [you] say that we [you] have no sin, we [you] deceive ourselves [yourselves] and the truth is not in us [you]."

Verse 10: "If we say we have not sinned [as these seducers say while practicing all sin], we make him a liar and his word is not in us."

Just such antithetical passages fill the entire epistle, and show to a demonstration that the beloved apostle was writing against the teaching and practice of Antinomian heretics who were teaching a salvation in vice rather than from vice. John himself said, "These things I write concerning them that seduce you." The above grouping of these verses makes this scripture perfectly plain, and robs it of all its seeming contradictions.

III. It is amazing that any Christian teachers should wrest this eighth verse from its connection and divinely intended meaning, and apply it to holy children of God who profess sanctification. It is a warning to wicked deceivers and

their followers who were described as "having eyes full of adultery and that cannot cease from sin," "which have forsaken the right way, and are gone astray, following the way of Balaam." But one preacher applies these words to the best of Christians thus: "What can be clearer than the statement, 'If we say we have no sin, we deceive ourselves and the truth is not in us'? To say we have not sinned, or to say we have no sin, is to show ourselves destitute of God's truth." What a wretched interpretation it is to take these words, hurled against vile seducers of the bride of Christ, and force them to teach as a divine revelation that the bride herself, with all the heavenly Bridegroom's sanctifying indwelling, and the cleansing of the Holy Spirit, cannot herself be pure and clean!

We should like to ask this brother and his fellow preachers a few questions:

1. When a sinner has experienced the works of grace described in verses 7 and 9, that is, when he has been *pardoned*, and afterward cleansed from "*all sin*" and "*all unrighteousness*," how much sin has he left in himself to lie about?

2. When God has thus pardoned and cleansed one of His obedient, trusting children, and that child gladly testifies for the glory of Jesus to his cleansing, does this saint of God lie in saying, "I am now, by the grace of God, without sin"?

3. Does an inspired apostle flatly contradict himself with a single pen full of ink by writing that we may be cleansed from "*all sin*" and "*all unrighteousness*," and yet we will still have sin in us until the last breath of life? And does he teach that to testify to the Holy Spirit's cleansing would be a lie?

If the king of England should pick up a filthy, ragged London beggar, take him to his own bath-room and wash him thoroughly, and burn up his rags and clothe him with the best of garments, would the beggar lie if he should then say, "By the grace of the king, I am now without filth and without rags"? Of course not! And no more does a child of the King of kings falsify when he extols the grace of his heavenly Father.

4. Do those teachers who declare that "we must have sin in us to the last hour of life" filly honor the great salvation of Jesus? "All unrighteousness is sin." But the apostle, inspired by the Holy Spirit, declares that "the blood of Jesus cleanseth us from *all sin* and *all unrighteousness*."

Adam Clarke well says, "To attempt to evade

this and to plead for the continuance of sin in the heart through life is *ungrateful, wicked, and even blasphemous*; for, as he who says he has not sinned *makes God a liar*, so he that says *the blood of Christ either cannot or will not cleanse us from all sin in this life, gives also the lie to his Maker*." God help us all to keep back from such awful sin!

Thank God, the old gospel will stand in spite of those who oppose Bible holiness and plead for the life-long continuance of sin in the heart! No wresting of scripture from its connection, and the plainest teaching of the context, and the avowed purpose of the writer, can rob weary souls of their blood-bought right to be cleansed from every stain of sin. The seventh verse and the ninth verse tell us of a complete deliverance. There is a double necessity and a double cure. Sin exists in two forms: *actual sin* which must be pardoned, and inherited *indwelling sin* or depravity which pardon cannot reach. It needs to be cleansed away. And if we confess and forsake our sins they can be pardoned. And afterward, if we abhor our pollution of nature, our indwelling sin can be cleansed. The immutable Word of God declares (verse 9): "If we confess our sins, God is faithful to His promise and just to His atoning Son to *forgive us* our sins and to *cleanse us from all unrighteousness*."

Jesus is "an uttermost Saviour." His precious blood can and does cleanse from *all sin*. And those who have the blessed sanctification of the Holy Ghost can testify to freedom from sin without lying.

TRUST IN THE LORD

E. M. VAUGHT

TEXT: *It is better to trust in the Lord than to put confidence in princes (Psa. 118: 8). They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever (Psa. 125: 1).*

- I. TRUST IN THE LORD AT ALL TIMES (Psa. 62: 8).
- II. TRUST HIM FOR STRENGTH (Isa. 26: 4).
- III. TRUST HIM FOR GUIDANCE (Psa. 37: 7).
- IV. TRUST HIM IN THE DARKNESS (Isa. 50: 10).
- V. TRUST HIM WITH ALL THINE HEART (Prov. 3: 5).
- VI. TRUST HIM THOUGH HE SLAY THEE (Job 13: 15).
- VII. THE LORD KNOWETH THEM THAT TRUST HIM (Nah. 1: 7).

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EXPOSITIONAL

MESSAGES FROM ISAIAH

OLIVE M. WINCHESTER

Salvation Coming to Zion (Chaps. 32-35)

IN the previous message the main note was that of judgment, directed especially against the astute politicians that were seeking to protect themselves against Assyria by a league with Egypt. Isaiah always unsparingly denounces the sins of his own people, but he likewise holds out hope. His writings are filled with two main themes: judgment and salvation. There is, however, no essential contradiction because the application is to two distinct classes in Zion, the judgment is to fall upon the sinners and the hope of salvation is extended to the righteous remnant. In our present section the thought of salvation dominates, in fact Moulton entitles chapter 33, "A Rhapsody of Salvation."

While the prophet had warned the people that Assyria would chastise them, now he looks forth and although he still beholds that this nation shall spoil and lay waste the Hebrew people, yet he sees still further and announces that when Assyria herself had ceased to spoil, then shall she in turn be given over to the hand of the spoiler. The retribution of God would come upon her. As she had dealt treacherously with others so would treachery be plied upon her in return. Thus often in this life evil is returned upon the heads of the evildoers.

THE LORD IS EXALTED

With the plaintive note the people utter their prayer unto God to come with deliverance; they had waited long for their God, in Him alone they trusted for salvation. Daily did they seek unto Him for strength and in the time of trouble they turned unto Him.

Then again the prophet looks out in vision upon the world and he sees the nations fleeing, the people are being scattered, the spoil is being gathered. The reason for this is that the Lord is exalted. When this shall have come to pass then will Zion be filled with judgment and righteousness. In that day there shall be no more

wavering and trembling among the people, but they shall be steadfast rejoicing in an abundance of salvation, wisdom and knowledge.

Looking out once more the prophet sees for the time being another scene. Out beyond the city the highways are laid waste so the wayfaring man does not dare to tread them. The spoiler has broken his covenant of peace, and again is sweeping down upon the cities of Judah. All the luxuriant vegetation of the land is blighted and withereth. But in the midst of this picture of desolation once more do we see the Lord God arise, and the word of doom is pronounced upon the enemy; all their purposes shall be brought to nought and their people shall be destroyed. All this shall come to pass through the might and omnipotence of Jehovah.

In behind all of this symbolism there is a historical setting. Very aptly does George Adam Smith relate the messages of the prophet to the invasion of Sennacherib. Speaking of the opening verses of chapter 33, he says, they "fit the very moment of the crisis, as if Isaiah had flung them across the walls in the teeth of the Rabshakeh and the second embassy from Sennacherib, who had returned to demand the surrender of the city in spite of Hezekiah's tribute for her integrity. Then follows the prayer, and the confidence in the security of Jerusalem (v. 2). A new paragraph (vs. 7-12) describes Rabshakeh and his company demanding the surrender of the city; the disappointment of the ambassadors who had been sent to treat with Sennacherib (v. 7); the perfidy of the great king, who had broken the covenant they had made with him and swept his armies back upon Judah (v. 8); the disheartening of the land under this new shock (v. 9); and the resolution of the Lord now to rise and scatter the invaders." With this historical background the following verses have greater significance: "Now will I arise, saith Jehovah; now will I lift up myself; now will I be exalted. Ye shall conceive chaff; ye shall bring forth stubble; your breath is a fire, that shall devour you. And the peoples shall be as the burnings of lime, as

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thorns cut down that are burned in the fire" (vs. 10-12).

THE LORD AS JUDGE AND KING

We have seen the resultant effects upon the great nation of Assyria when God Most High was exalted, how the host was smitten and the spoil gathered. Turning from the foreign nation, the prophet looks upon Zion and sees within the city itself varying attitudes on the part of the people at the manifestation of God's power. The sinners in Zion are afraid and in dismay they cry out, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" But to these questionings the righteous make answer:

"He that walketh righteously, and speaketh uprightly;

He that despiseth the gain of oppressions,
That shaketh his hands from holding of bribes,
That stoppeth his ears from hearing of blood,
That shutteth his eyes from seeing evil;
He shall dwell on high:

His place of defence shall be the munitions of rocks:

Bread shall be given; his waters shall be sure.
Thine eyes shall see the king in his beauty:
They shall behold the land that is very far off" (vs. 15-17).

As in other cases so here, we have already brought before us the existence of two parties in the city of Jerusalem. There were those who gave themselves over to rioting and pleasure, who reveled in their wealth and cared nought for the poor, that sought gain through oppression and bribes, who refused to trust in Jehovah and with defiance sought help from Egypt. Then there were those who accepted the fundamental premises that Isaiah ever reiterated in his preaching that God was with them despite the seeming circumstances to the contrary and who held steadfast their faith in God. When the manifestation of Jehovah's power came, the first class was afraid but the second rejoiced in the fulfillment of their hope and confidence and to them the promise of greater blessing was held out.

Continuing the realistic picture the prophet depicts the awakening of the people to the realization of the fact that the destroyer had actually gone. Smith draws for us the scene, he represents the people asking, "Is the Assyrian really gone, or do the Jews dream as they crowd the walls, and see no trace of him? Have they all vanished—the Rabshakeh, by the conduit of the upper pool with his loud voice and insults; the

scribes to whom they handed the tribute, and who prolonged the agony by counting it under their eyes: the scouts and engineers insolently walking about Zion and mapping out her walls for the assault; the close investment of barbarian hordes, with their awesome speech and uncouth looks! They have vanished. Hezekiah may lift his head again. O people—sore at heart to see thy king in sackcloth and ashes as the enemy devoured province after province of thy land and cooped thee up within the narrow walls, thou scarcely didst dare to peep across—take courage, the terror is gone!"

Then in the concluding verses of the chapter the prophet draws a contrasting picture of the peace and security of Zion and the instability of the great nation of Assyria which is like an "unseaworthy ship" with its tacklings unloosed. Out in the future Zion lies as a city resting in peace with no insignia of war around about her, and in her midst shall dwell the Lord as judge, law-giver and king.

JUDGMENT UPON THE NATIONS

As in chapters 24-27 we had a picture of general judgment so again does the same thought appear in chapter 34. While there is included the peoples of the earth, yet especially would the divine wrath seem to fall upon Edom. Verses 1-4 give a sweeping judgment upon the world at large which is attended by universal terrors, then verses 5-17 depict the pouring out of vengeance upon Edom. The people will fall at the edge of the sword and the land shall be a desolation. Thorns and thistles will grow within its fortresses and it shall be the habitation of the wild beasts. There shall they call one to another and there shall the arrowsnake hatch her young.

"Seek ye out of the book of the Lord, and read:
No one of these shall be missing,
None shall want her mate:
For my mouth it hath commanded."

THE HIGHWAY TO ZION

In another contrasting picture we have set over against the desolation and carnage that shall befall Edom the invigoration of all life about Zion and its future glory and splendor. All nature will be transformed with the desert blossoming as a rose. Then shall the glory of the Lord be revealed unto the city where His tabernacle has ever dwelt. Then shall they call unto those who have been despondent and who feared lest

the dawn of the revelation of God might never come:

"Strengthen ye the weak hands,
And confirm the feeble knees:
Say to them that are of a fearful heart, Be strong, fear not:
Behold, your God will come with vengeance,
With the recompence of God he will come and save you."

To all that are afflicted there is a message of consolation, the blind shall see, the deaf shall hear, the lame shall walk and the dumb shall sing. As the wasted powers of man are restored so shall the desolate places of nature be renewed; waters shall break out in the wilderness and streams in the desert. Where there have been burning hot sands, there shall be a refreshing pool of water, and where the wild beast has prowled, there shall be an oasis.

In the midst of all this luxuriant life of verdant nature there shall be a highway built for God's holy people. No unclean person shall be allowed upon this highway, and it shall be only for the redeemed. The direction of its course will be so evident that it cannot be missed and it will be unmolested by wild beast. Along its way there shall come the ransomed of the Lord with songs of joy and rejoicing; all of their sorrow will be past and they shall enter into gladness and exaltation.

PRACTICAL AND HOMILETICAL SUGGESTIONS

One lesson that should ever impress itself on our minds from the ministry of the prophet Isaiah is that while so often he was called to pronounce sentence of judgment, and the outlook of his own day for the most part was not encouraging, yet he never let himself be lost in the clouds of pessimism; he could see the light breaking in through the shadows. Even though Assyria pressed with her host against Jerusalem, yet he still preached faith and courage. Again Isaiah always had a vision of the majesty and power of the Lord. While the enemy seethed around about, he could look up and see the Lord exalted.

Another lesson from this portion of Isaiah's prophecies is that judgment not only fell upon the enemies outside of Zion, the foreign nations, but the sinners in Zion were smitten with terror. The shelter of the church will be no covert for unrighteous living; all will stand exposed before the searching fire of divine judgment.

When we read in verses 17 and 18 of chapter 34 the awakening of the people to the realization that the destroyer is gone and the fact that it seems to them that it must have been a dream, that it can hardly be a fact, we recall that so often in our own lives we have been like them that dream when the Lord has turned our captivity.

Seeking for texts, we may find several in these chapters, but the special storehouse is found in chapter 35. Here we have the picture of the Lord redeeming His people from captivity, and while the picture originally referred to the bringing forth of the people from the captive nations, yet it may be applied individually and also to a community under bondage. Pre-eminent in this chapter stands the designation of the highway, "The way of holiness." This indicates to us that God's people are destined to be a holy people. We can draw from the context some suggestions as descriptive of this highway. The ease with which it may be found, the protection afforded, the joy in traversing it.

QUESTIONS FROM JOB

LON R. WOODRUM

1. "Why is light given to a man?" (Job 3:23).
2. "What is man?" (Job 7:17).
3. "Canst thou by searching find out God?" (Job 11:7).
4. "Is it good that he should search you out?" (Job 13:9).
5. "Man giveth up the ghost, and where is he?" (Job 14:10).
6. "If a man die, shall he live again?" (Job 14:14).
7. "What is the Almighty that we should serve him?" (Job 21:15).
8. "Can a man be profitable unto God?" (Job 22:2).
9. "What is the hope of the hypocrite?" (Job 27:8).
10. "How then can man be justified with God?" (Job 25:4).
11. "What profit shall I have, if I be cleansed from my sin?" (Job 35:3).
12. "Where is God?" (Job 35:10).
13. "Who teacheth like him?" (Job 36:22).
14. "Who then is able to stand before me?" (Job 41:10).

HOMILETICAL

SEPTEMBER

L. T. CORLETT

Generally this month is considered the end of the vacation season. School opens some time between the first and the middle of the month. The church generally recognizes it as a time when the activities of the various groups will be gathered together and preparations made for a program of greater and larger activity. The Sunday school department has set the last Sunday of the month as Rally Day and this can be used as a means of stirring up all the church to their responsibility and to arouse them out of any carelessness or indolence they may have gotten into during the summer months. Some pastors have made a practice of devoting the entire morning service on the last Sunday of the month to this rally service. This is very profitable as it gives the pastor an opportunity to speak to the children and to the older ones as well. The other special day that is observed by the church during the month is Labor Day. While this occasion does not fall on Sunday yet the church has taken advantage of this special occasion to preach sermons that remind both capital and labor of their moral obligations to each other. In this day of economic crises, there is a splendid opportunity for the pastor to give the Bible viewpoint to these two classes.

September 3—Morning Sermon

Am I My Brother's Keeper? (Gen. 4: 7)

I. INTRODUCTION

1. An excuse.
 - a. Trying to evade responsibility.
 - b. Trying to hide personal sin.
 - c. Trying to put God off.
2. A sin as great if not greater than the murder he had committed.

II. PERSONAL RESPONSIBILITY

1. For personal salvation.
 - a. An act of the will.
 - b. A personal choice.
2. For personal influence.

"No man liveth unto himself, and no man dieth unto himself."

(10)

3. To a certain degree for the soul of the other person.
 - a. The words of the Lord to Cain, "What hast thou done?"
 - b. To Eve, "What is that thou hast done?"
 - c. Paul's advice to Timothy (I Tim. 4: 14-16).

III. PERSONAL WATCHFULNESS

1. Experience.
 - a. Satisfaction is the greatest power to help others to God.
 - b. Growth, signs of life are powerful sources of inspiration and encouragement. Like an oasis in the desert.
 - c. This produces good spiritual atmosphere.
2. Relationship to others.
 - a. Life consists of contacts with others.
 - (1) Not responsible for the contacts but for the results of the contact.
 - (2) The words, actions, spirit all leave an impression on everyone with whom contact is made.
 - b. Christians should influence others to God.

IV. HOW TO BE MY BROTHER'S KEEPER

1. Recognize that I am not his judge.
 - a. Not to pry into his business.
 - b. Not to condemn.
2. Pray for him.
3. Endeavor to get him out to church.
4. Give him good literature to read.
5. Do some personal work with him regarding his soul salvation.

September 3—Night Sermon

Wages That Nobody Wants (Rom. 6: 23)

I. INTRODUCTION

1. Labor Day message.

The conflict of labor and capital.
2. All classes of society show about the same spirit.
 - a. Try to take advantage of the other man and get as much as possible for as little as possible.

- b. Labor wants the largest amount of money with the least amount of work.
- ### II. THE WAGES THAT NOBODY WANTS — WAGES OF SIN

1. Because they are disappointing.
 - a. Devil has promised much.
 - b. Had looked so promising at first.
2. Because the wages discloses the character of the workman.
 - a. Men are willing to keep their evil character if they can get rid of their evil reputation.
 - b. The wages of sin gradually reveals the inner man.
3. Because they realize that it was against their better judgment, conscience and experience that they worked for such wages.
 - a. All human history condemns sin.
 - b. Conscience tells of its failure.
4. Because they end in material loss.
 - a. The criminal does not make much.
 - b. Sin dissipates one's possessions.
5. Because they show the poison of sin.
6. Because they show the character of the master of sin—the devil.

III. WHY DO YOU GO AFTER THE WAGES YOU WILL NOT WANT WHEN YOU GET THEM?

September 10—Morning Sermon

Helping God (Esther 4: 14)

I. INTRODUCTION

1. Setting of the text.
 - a. God's providence in having a Jewish queen of a heathen country just at the right time.
 - b. God always plans ahead of time.
- II. PRIVILEGES OF SALVATION BRING GREAT RESPONSIBILITIES
 1. Salvation is positive in its operation.
 - a. Causes an individual to become active.
 - b. Demands an interest in the work it does to receive the greatest blessings from it.
 - c. Generates in each individual an unselfish spirit in the welfare and salvation of others.
 2. God is working and is expecting each Christian to do his part.
 - a. Many times, behind the scenes, hidden from us, God is working.
 - b. Many times His plans are much farther advanced than man gives Him credit for.

(11)

- c. Right now God is planning for each of us farther in advance of the present moment than we realize.

III. OUR OPPORTUNITY

1. Christian experience.
2. A church that preaches a whole gospel.
3. Revival meetings when people can find God.
4. A time when people are in distress.
5. A period when many persons need something to steady them.

IV. HOW CAN WE MEET THE OPPORTUNITY?

1. Like Mordecai and Esther did.
 - a. Become informed and alarmed.
 - b. Fast and pray.
 - c. Plan wisely.
 - d. Be absorbed in the salvation of men and women.
 - e. Act courageously.
2. Be now what we wish we had been when life is ended.

September 10—Night Sermon

Excuses Nobody Ought to Make (Luke 14: 18-20)

I. INTRODUCTION

1. Human nature is prone to become elusive.
 - a. Try to avoid as much work as possible.
 - b. By evading duty whenever possible.
2. Jesus gives this incident as a warning as well as an example of how people will act.

II. EXCUSE OF MATERIAL POSSESSION

1. Become so possessed with owning real estate that he had not time for the things of worth to character.
2. Material possessions are essential and a necessity yet man must not allow his affections to be entangled with them.
3. Man must get a true viewpoint of what real treasure is.

III. EXCUSE OF ROLLING STOCK

1. This man was interested in a yoke of oxen. If he lived today his interest would be in automobiles.
2. The automobile is a great blessing if used properly.
3. How many people take the car as an excuse to miss church and lose sight of things of eternal value.
4. Everything man has or may get will lead him away from God if he allows it to.

IV. EXCUSES SURROUNDING THE HOME

1. This man allowed his wife to change his viewpoint of life.

2. People today are allowing the attitude of wife, or husband or of children to change their ideas of serving God and living for Him.
 3. The center of every home should be God and unless He is placed foremost and uppermost in the home there will be troubles of various kinds.
- V. Too Busy
1. This is the fastest age the world has ever known.
 2. Many people are using the speed of the age and the rapidity of their contacts to allow them an excuse for leaving Christ and the Church out of their lives.
 3. The test of character today is to choose between what is good and what is the best.
 - a. So many things to do and to see and experience that the Christian must distinguish between things.
 4. No one is too busy to die.
 - a. Death is coming more suddenly upon people on account of the rapidity of the age.
 - b. Man has less time to prepare at the call of death.
- VI. NOT ONE OF THESE EXCUSES WILL STAND BEFORE THE JUDGE AT THE DAY OF JUDGMENT

September 17—Morning Sermon

Let Us Have Grace (Heb. 12: 28)

- I. INTRODUCTION
 1. Author nearing the end of a group of comparisons of the law and grace.
 2. The text is the beginning of a group of exhortations and conclusions.
- II. "LET US HAVE GRACE"
 1. Difference between the provisions of the law and grace.
 - a. The law began at Sinai accompanied by thunder, lightnings, fire, darkness, blackness, a tempest and terrifying voices.
 - b. Grace provided through Jesus Christ (Eph. 1: 7).
 - (1) Jesus Christ was a social being, mixing and mingling with the people.
 - (2) His spirit of tenderness and sympathy touched them.

(12)

- (3) He invites people to draw near.
 2. Difference of the kingdom.
 - a. Law a negative gospel positive.
 - b. Law an uncertain sacramental service gospel certain joy in the Holy Ghost.
 3. Prospects of the two.
 - a. Law centered in earthly temple and ceremonies with perishing high priest and an ending priesthood.
 - b. Gospel is far superior (vs. 22-24).
- III. "LET US HAVE GRACE"
1. Grace implies an active gift of favor from God that imparts a blessing to the person involved.
 2. How much grace is a person to have? (Eph. 4: 7; 1 Tim. 1: 14).
 3. How long is a person to have grace?
 - a. Indefinite period.
 - b. As long as he needs it.
 - c. "Grow in grace" (2 Peter 3: 18).
 4. What it does for the recipient.
 - a. "By grace are ye saved."
 - b. Brings spiritual riches (2 Cor. 8: 9; Heb. 4: 13).
 - c. Gives consolation and good hope (2 Thess. 4: 16).
 - d. Enables a person to serve God acceptably (2 Cor. 9: 8; Heb. 12: 28).

September 17—Night Sermon

A Spirit that Nobody Ought to Quench (1 Thess. 5: 19)

- I. INTRODUCTION
 1. What Spirit?
 - a. The Spirit of the Lord.
 - b. The Holy Spirit.
 2. Addressed both to saint and sinner.
- II. WHY DO PEOPLE WANT TO QUENCH THE SPIRIT?
 1. The Spirit brings with Him.
 - a. A consciousness of new powers.
 - b. A new vision of God.
 - c. A new viewpoint of holiness.
 - d. A new revelation of the Scriptures.
 2. All these tend to reveal sin.
 - a. Most people do not want their sin to be uncovered.
 - b. People would rather live without being reminded of personal sin.
 3. The Spirit convicts of sin.

III. How Do People Quench the Spirit?

1. By directly resisting the truth He presents to the mind.
 2. By endeavoring to support error.
 3. By uncharitable judgments.
 4. By indulging prejudice.
 5. By violating conscience.
 6. By indulging appetites and passions.
 7. By casting off the fear of restraining prayer.
 8. By indolence and procrastination.
- IV. RESULTS OF QUENCHING THE SPIRIT
1. Great darkness of mind.
 2. Great coldness and stupidity in regard to religion generally.
 3. Losing a hold of truth.
 4. Presence of error in thought and conduct.
 5. Hardness of heart.
 6. Deep delusion with regard to one's responsibility.

September 24—Morning Sermon

The Christian's Challenge (Heb. 6: 11-20)

- I. INTRODUCTION
 1. Many people have difficulty in their Christian experience because they fail to see the challenge in Christianity.
 2. Christianity consists of three things in relation to the individual.
 - a. Knowledge.
 - b. Experience.
 - c. Practice.
 - d. The first leads to the second and the second produces the third.
 - e. The second is dependent for development upon the individual's attitude to the first and the third.
- II. THE WRITER DESIRES THE PROGRESS OF EACH CHRISTIAN
 1. He was persuaded that they could do better than they were (v. 9).
 2. He wants Christians to understand that God knows all about them (v. 10).
 3. Desires that they should show diligence unto the end.
 4. That they be not slothful.
 - a. Slothfulness—slowness, tardiness, disinclination to action and labor.
 - b. Not rebellious but slow to action.
 - c. Not disobedient but tardy in doing what one knows to do or is needed to be done.

- d. Not rejection but lack of fervency for the things of God.
 5. Be followers of them who through faith and patience inherit the promises.
 - a. Fellowship like Enoch.
 - b. Faith like Abraham.
 - c. Meekness like Moses.
 - d. Courage like Joshua.
 - e. Patience like David.
 - f. Insight and steadfastness like Daniel.
 - g. Compassion of Jeremiah.
 - h. Trust of Paul.
 - i. Tenderness of John.
 - j. Daring spirit of Peter.
 - k. Practical viewpoint like Jesus.
 - l. One may not be able to possess all of these qualities like these men but the very existence of the characteristic is a challenge for a Christian to develop it.
- III. REMEMBER GOD WILL NOT FAIL YOU (vs. 17-20).

September 24—Night Sermon

Why Do People Do Wrong? (2 Chron. 12: 14)

- I. INTRODUCTION
 1. Story of king Rehoboam.
 - a. Son of Solomon.
 - b. Grandson of David.
- II. STORY OF A KING WHO KNEW BETTER THAN HE WAS DOING
 1. Knowledge of right is not enough.
 - a. Takes action on the right to follow knowledge to make it effective.
 - b. This generation knows but continues in evil.
 2. Good environment is not sufficient.
 3. Good position is not sufficient.
 4. Wealth is not enough.
- III. HE DID EVIL BECAUSE HE PREPARED NOT HIS HEART TO SEEK THE LORD
 1. Brought a personal responsibility.
 - a. He prepared not.
 - b. So many people think that God must do all to get a person ready for salvation.
 2. How can one prepare his heart to seek the Lord?
 - a. Awake to the sin around them.
 - b. Become conscious of their personal need.
 - c. Consider where sin will lead them.
 - d. Consider the price that God paid for personal salvation.

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e. Remember God cannot help one until he prepares his heart to seek Him.

f. Make a thorough repentance.

IV. WILL YOU MAKE THE PREPARATION NOW?

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Living in Readiness for Death

A lady once asked Wesley, "Suppose you knew that you were to die at twelve o'clock tomorrow night, how would you spend the intervening time?" "How, madam?" he replied. "Why, just as I intend to spend it now. I should preach this night at Gloucester, and again at five tomorrow morning; after that I should ride to Tewkesbury, preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory."—DR. C. L. GOODELL.

Christ the Answer to Every Question

A man once came to Mr. Moody, and said, "If you will answer this list of questions, then I will become a Christian." Mr. Moody said, "If you will become a Christian and start tonight, and then come to me tomorrow morning, I will answer every question in your list." The man said, "Sir, I will come." That night he accepted Christ as his Savior. The next morning he came back to Mr. Moody's house, his face shining, and said, "Mr. Moody, I will not have to put you to the trouble of answering the questions; they have all been answered."—Selected.

The Sacrament of Work

Upon thy bended knees thank God for work;
Work—once man's penance, now his high reward!

For work to do and strength to do the work,
We thank Thee, Lord!

Since outcast Adam toiled to make a home,
The primal curse a blessing has become.
Man in his toil finds recompense for loss;
A workless world had known no Christ nor cross.

Some toil for love, and some for simple greed,
Some reap a harvest past their utmost need;
More, in their less, find truer happiness,
And all in work relief from bitterness.

A toiler with His hands was God's own Son;
Like His, to Him be all thy work well done.
None so forlorn as he that hath no work,
None so abject as he that work doth shirk.

Upon thy bended knees, thank God for work!
In workless days all ills and evils lurk.
For work to do, and strength to do the work,
We thank Thee, Lord.

—JOHN OXENHAM.

The Father's Drawing

As you study the successive stages of the life of a son of God, you find him at each stage in the attitude of a receiver. Before he becomes a son of God, he is, if the Bible is to be believed, at enmity with God. His heart is set upon his own ends, and not on doing God's will. Now, if there arise in him any better sentiment, any desire for God, any distaste for his sinful life, these are not produced by his own will. They do not grow up naturally in his own heart; they are the work of the Holy Spirit of God, drawing him to God. The very impulse to become a son of God comes to him from outside himself, and is received by him. Suppose you take a child into your household. He has been under the care of those who have taught him to hate you. He has been made to believe that you are harsh, cruel, arbitrary; that your home is a gloomy place; and he comes into your house reluctantly, and keeps away from you as much as possible, and is cold and reserved, morose and rebellious. But you surround him with an atmosphere of love. You speak to him kindly. You give him many privileges. By and by a change comes over his feelings. He begins to desire to know you better; his reserve melts away, he seeks your society, and finally comes to you and confesses his error, and gives himself up to you with a child's abandonment of affection. I ask, whence came the impulse to this change of feeling? It was not self-generated. It came from you. It was created by your affection shown to him. The attraction over him was exerted by your character. Is not this just what John says, "We love him because he first loved us"? Is it strange, as we come to know something of the hardness and wilfulness of the human heart, that Christ said, "No man can come unto me except the Father which hath sent me draw him"? So, then, in the very first movement of a sinful man's desire toward God, he is a receiver. The impulse comes from God.

—DR. MARVIN R. VINCENT.

The Antidote for Worry

John Wesley was walking one day with a troubled man who expressed his doubt of God's goodness. "I don't know what I shall do with all this worry and trouble," he said. At that moment Wesley noticed a cow looking over a stone wall. "Do you know," asked Wesley, "why that cow is looking over that wall?" "No," replied his troubled companion. "I will tell you," said Wesley, "because she cannot see through it. That is what you must do with your wall of trouble—look over it and above it." Faith enables us to look over and above every trouble to God, who is our help.—Selected.

Man Proposes, God Disposes

In 1839 the sultan of Turkey decreed that not a representative of the Christian religion should remain in the empire. Learning of this, Dr. William Goodell, an American missionary to Turkey, came home to his friend and colleague, Dr. Cyrus Hamlin, the first president of Robert College, Constantinople, with the sad news. "It is all over with us; we have to leave. The American consul and the British ambassador say it is no use to meet this violent and vindictive monarch with antagonism." To this Dr. Hamlin replied, "The Sultan of the universe can, in answer to prayer, change the decree of the sultan of Turkey." They gave themselves to prayer. The next day the sultan died, and the decree was never executed.—Selected.

The Importance of Witnessing

I remember an old farmer who, when he was about sixty years of age, professed faith in Christ. He was full of zeal, and, for a time, was like a flaming torch in the neighborhood. I never saw a man who seemed to feel so keenly the awful risk he had run in delaying his salvation so long. He could not be in a prayermeeting without rising to warn his fellowmen against his mistake. But he was also an ignorant man, and his new experience only deepened his sense of his ignorance of the things of God; and he used to shut himself in his room with volumes on systematic theology, and painfully wade through their contents; and then come down to the prayermeeting and attempt to reproduce what he had read. You can easily imagine the result. So long as he kept to his own experience, so long as he was just himself, speaking of what he knew and felt, he spoke with power. The moment he tried to patch the theologian upon the plain farmer, he spoiled it all. The theology was ruined and so was the per-

sonal experience. The ignorance which no one would have thought of in the plain man speaking out of a full heart, was thrust into prominence by the ridiculous attempt to play the part of a theological teacher.—DR. MARVIN R. VINCENT.

The Abiding Comforter

The writer in other years has seen a noble looking mansion sitting dark and solitary in a grove of sighing tress. The owner and his family were in some distant city and state living there for months or years at a time, and so the home was left with forsaken grounds, grass-grown walks, closed doors, and darkened windows. The heart would feel a sensation of pain whenever the eyes would rest upon the scene. A visit now and then from the family or part of the family was like a sunburst on a cloudy day. But they would be off again in a few hours or days, and the house and grounds would take upon themselves the former lonely and sorrowful appearance.

One evening as people passed in the dusk they saw the house all lighted up. There was life and animation everywhere. Light streamed from the hallway and twinkled and glanced in the windows. Forms were seen flitting to and fro in the building. The laugh of servants in the yard, the prattle of children in the porch, and the voice of singing from the library floated out upon the night air. Warmth, light, color, movement and gladness were seen everywhere. The owner had come home. It was not a visit to last a few days and then leave the home plunged again in loneliness and darkness; but he had come this time to remain, and the bright, animated scene before the eyes was the result.

So have we seen a life, gloomy, desolate and forbidding. The windows of the soul were darkened, the door of the mouth was locked, the daughters of song and praise were still, and not a light shone from the face. It was evident that the Master of the house was absent.

Then came the time that Christ was admitted and beholders were made to rejoice over the signs of life and gladness which immediately appeared. But the joy and animation were not permanent. There would be lapses again and again into silence and gloom. The Lord's house suddenly became dark and quiet and would present the mourning appearance of being forsaken again. The Master was not to be seen, and the house sat in shadow and solitariness.

But the man was seen again, and this time the

Lord had come to stay. And what a transformation! Fires burned on the hearthstone of the heart, lights streamed from the soul's windows, forms of strength and beauty were seen drifting through the house or standing at the door, sounds of holy singing and happy laughter floated out on the air, and warmth and color, bustle and activity were seen everywhere about the divinely filled and finished house.

And the last state was permanent. See the man where and when you will, and he is the same. The light in the face, the warmth in the soul, the song in the heart, and the joyous laugh and praise of the lips are fixed features and conditions. The constant, abiding presence of the Lord Jesus is the explanation. The Divine Visitor has become the Indweller.—DR. BEVERLY CARRADINE.

SEED THOUGHTS

W. M. BAKER

A Cure for Troubled Hearts

INTRODUCTION:

Christ is all we need to comfort our troubled hearts.

I. TRUST HIM WITH YOUR SINS:

1. He forgives.
2. He will stand by us until the judgment is past.

II. TRUST HIM WITH YOUR TRIALS:

He promised that there shall be none that we shall not be able to bear.

III. TRUST HIM AMIDST HUNGER, FAMINE, HARDSHIPS:

He feeds the sparrow.

IV. TRUST HIM IN DEATH:

He prepares a mansion.

V. TRUST HIM AGAINST THE GREAT TRIBULATION TO COME:

He has promised "I will come again."

VI. TRUST HIM IN VIEW OF ETERNITY TO COME:

We shall reign with Him forever and ever.

How to Win

I. WE WIN IN THE CHRISTIAN LIFE BY:

1. Sticking to it.
2. Forgetting past failures.
3. Never acknowledging defeat.
4. By a deepened determination in trial, hardship, sorrow, reverses, losses.
5. By praying more—more sincerely—more intensely.
6. By obeying the Word of God.
7. By obeying checks of the Spirit.

II. WE WIN AS A CHURCH BY:

1. Hard labor.
2. Unity in the task.

3. Zeal.

4. Love.

5. Faithfulness to the task.

Working out our Salvation

Work out your own salvation with fear and trembling. (Phil. 2:12).

I. THIS IS THE GREATEST WORK OF OUR LIFE:

II. TO WORK IT OUT MEANS ETERNAL SALVATION:

III. WE MUST WORK IT OUT AGAINST THE STRUGGLES, BATTLES, TRIES AND HARDSHIPS OF LIFE:

IV. WHAT HELP MAY WE FIND IN THIS WORK?

1. God in us.
2. Ministry. (Pay heed to the preaching of the Word).

V. HOW MAY I HELP MYSELF IN WORKING OUT MY SALVATION?

1. Prayer.
2. Obedience to Word of God.
3. Obedience to checks of the Spirit.
4. By keeping "wholly" consecrated.
5. By keeping blest.
6. By being honest with ourselves, God and all men.

VI. RESULTS OF WORKING OUT OUR OWN SALVATION:

1. A growing soul.
2. A useful life.
3. A soul fitted to live.
4. A soul fitted to die.
5. A soul fitted to dwell forever in heaven.

The First New Testament Revival

LESSON: (Second chapter of Acts).

I. THREE THINGS THAT BROUGHT THIS REVIVAL:

1. "Tarrying until" in prayer.
2. The outpouring of the Spirit.
3. Holy Ghost preaching.

II. RESULTS OF THIS REVIVAL:

1. Three thousand souls added to the church.
2. A continual revival.
3. A growing membership.
4. "The Lord added to the church daily such as should be saved."
5. A sacrificing membership to carry on the great work.

Wanted, a Man

Run through the streets of Jerusalem and seek in the broad places thereof, if ye can find me a man (Jer. 5:1).

INTRODUCTION:

The great need of the Church is men. We need a choice selection of men.

I. MEN WHO WILL OBEY LIKE ABRAHAM

II. MEN WHO WILL BE FAITHFUL LIKE SAMUEL

III. MEN WHO CAN PRAY LIKE ELIJAH

IV. MEN WHO ARE VICTORIOUS LIKE DAVID

V. MEN OF WORKS LIKE NOAH

VI. MEN WHO MAKE A CHOICE LIKE MOSES

VII. MEN WHO ARE CLEANSED AND PURIFIED LIKE ISAIAH

How to Show Forth His Salvation

I. BY LIVING A CHANGED LIFE

II. BY LIVING OUR GOD-GIVEN CONVICTIONS

III. BY SEPARATION FROM SIN

IV. BY LIVING SEPARATED UNTO GOD

V. BY OFFERING CONTINUAL PRAISE FOR SALVATION

VI. BY KEEPING THE SWEETNESS OF HIS GRACE IN THE SOUL AND MANIFESTED IN THE LIFE UNDER

Pressure, trial, persecution, misunderstanding.

VII. BY KEEPING BLESSED IN SOUL

VIII. BY LIVING A SPIRIT-FILLED LIFE

Songs of the Saints

I. WHAT ARE THE SONGS OF THE SAINTS?

1. Songs of deliverance.

Moses and Israel crossing Red Sea.

2. Songs of victory.

Song of Deborah and Barak (Judges 5).

3. Songs in the night.

Paul and Silas.

4. Song of crowning Him Lord of All (Revelation).

II. WE SHOULD SING AS CHRISTIAN PEOPLE:

1. Sing psalms, hymns and spiritual songs, singing and making melody in your heart unto the Lord (Eph. 5:19).

2. It will keep the "blues" away and make soul cheerful.

3. It will keep us in better soul health.

4. It will keep us in better health physically.

5. It helps keep the soul blest.

The Three-fold Hope of the Soul

I. HOPE OF SALVATION

II. HOPE OF HIS COMING

III. HOPE OF HEAVEN

How to Make a Success of the Christian Life

I. HAVE A VISION OF THE POSSIBILITIES BEFORE YOU

1. A life of usefulness.
2. Of being a Christlike soul.
3. Of a grace that is able to fit us for heaven.

II. HAVE CONFIDENCE IN YOURSELF

III. HAVE A DEEP DETERMINATION

1. Not to do evil.
2. To do good.
3. To succeed.
4. To keep blest and spiritually minded.
5. Not to let little or big things defeat you.

IV. STICKTOIVENESS

1. A never give-up spirit.

JOHN THREE SIXTEEN

ROY L. HOLLENBACK

In our message, we plan to give you a brief survey of salvation from its broad plan all the way down to its personal benefit, under a metaphor which we shall base upon John 3:16. In this figure, we will observe salvation as pouring from a great reservoir into a river, thence dipped with a pitcher and drank. This great text easily bears out this figure. See first,

1. THE RESERVOIR. "God so loved the world."

These were new words for the ears of the people, for nobody ever dreamed of saying, "God loves," before this. If the prophets ever approached this phase of the gospel, they did it in lieu of future revelations. But now we have heard of God's love so much we have almost become sickly, sentimental, and are callous to its real meaning.

2. "Loved the world." Not in the bulk; but loved each member of the human family individually. My patriotic love for America is almost a trifle as compared to the way I actually love my wife and children. I have heard people say, "I love India," or "I love Africa"; but I have wondered just how much that means, since they do not know one single inhabitant of either country. God loves *all* because He loves *each*. He not only loved "the world," but He loved *me*, and gave Himself for *me*.

3. He loved a world of sinners, who were vile, hateful, and altogether unappreciative and unreciprocating.

II. THE OUTLET RIVER. "That he gave his only begotten Son."

The lake of divine love empties itself into a river of expression, breaking resistlessly over all bounds to do it. His love is not a pent-up emotion, but is adequately conveyed to us through Calvary.

1. God's love did not annul the necessity of an atonement, but it provided the atonement. His righteousness required a sacrifice, and thank God! His love provided One—He rent it right out of His own heart! "If God spared not his own Son," etc.

2. Some would have us leave out the middle part of this text, and would join the first and last words of the text together. They are ready to accept the fact that God loves; but that His sav-

ing love is expressed only in the cross of Calvary they are ready to disdain. They would abbreviate the text to read, "God so loved the world that he gave . . . everlasting life." They would be willing to dip their pitchers into the reservoir itself, but are unwilling to take "the water of life" from the stream of atonement. But God's love has just one saving expression—Christ.

Between God's love and heaven there are two things: (1) The atonement, and (2) "Whosoever believeth." And there are two awful thoughts here which make this the most fearful hell text in the Bible: (1) *Except He had died we would all have perished*; (2) *We will all perish even now if we do not believe on Him!*

III. THE PITCHER: "That whosoever believeth in him." It is with the pitcher of personal faith that we draw the water of life for our own use.

1. Must believe in Him: This means more than simply to believe the facts of history concerning Him, or to believe that He died, or to believe that what He taught was true. It means to cling to His hand for saving; to stake your life upon Him; to transfer your sins upon Him. It is not what is expressed in that high-sounding word, "Faith," but the more everyday word, "Trust."

IV. THE PERSONAL DRAUGHT: "Should not perish but have everlasting life."

1. Our present state is that of exasperation; and from that we are not only momentarily resuscitated, but are given eternal life. A draught of this water saves from a death too horrible for words to define. Yea, from hell!

There are no bounds to the river of life. None are excluded. Any and all who will come with the pitcher of faith, draw and drink, shall have "everlasting life." And I believe you need not much urging. If you are truly famishing and thirsty, you will make haste to come. Amen!

CASTAWAYS OF GOD

H. J. SUTTON

Let that . . . when I have preached to others, I myself should be a castaway (1 Cor. 9:27).

Ministers and leaders in the church may be finally lost. Ordination credentials are no guaranty. Those who bear the vessels of the Lord must need go through the same gate as the layman. Some succeed in getting others to port and—tragically that it is, miss the landing themselves.

Many differ as to the figure, but the meaning is plain. We use it in a seafaring sense—a cast-away mariner. Some causes of disasters.

I. CREATING FALSE LIGHTS

Illustration: On the Cornish coast robbers would put a lantern on a horse and walk the

horse up and down the shore. It would seem to be a moving vessel. The ship off the coast in the storm would steer for it, and after it was wrecked on the rocks the robbers would plunder it.

Many false lights, today.

1. Unbelief.
2. Reliance on God's goodness.
3. Morality.
4. Churchianity.

Only one safe beacon—the gospel of Christ.

II. SUDDEN SWEEP OF THE TEMPEST

Vessel in the storm: One moment on a wave mountain high, and the next moment in the trough of the sea. The unwary mariner is swept over the rail and gone! Be watchful!

III. SHILLER RECKLESSNESS

In former years the average life of the seaman was 12 years. Familiarity with danger begets carelessness. Nautical men agree that there is someone to blame in most disasters.

1. Icebergs of formalism.
2. Storms of life.
3. Fog of doubt (questioning God's dealings with us).
4. Derelicts—already castaway (once enjoyed a good experience, had the blessing, but now sour and bitter). Those familiar with ocean travel tell us that the greatest danger of the seas is the derelict.

IV. FAILURE TO SOUND DISTRESS SIGNALS

Steamship captains, if it is at all possible, want to bring their vessels to port without having to ask for help. Many because of pride try to "go it alone" and thus make shipwreck of life. Will not seek aid. "The wicked, through the pride of his countenance will not seek after God" (Ps. 10:4). Sound the call now—don't wait!

V. WRECKED VESSELS OR CASTAWAY SEAMEN DO NOT FULFILL THEIR MISSION NOR REACH THE PORT

Do not land:

1. Their cargo (churches wrecked and ruined).
2. Their passengers (souls under their care are lost).

3. Others suffer:

Business—trade injured. Reputation of religion (holiness) damaged. Wives and children come to want, poverty, and disgrace.

Conclusion:—Let us take warning. Lot started for Capaan, but landed in Sodom—*Rearranged.*

George Young, the seventeen-year-old Canadian who won the Wrigley \$25,000 ocean marathon by making the Catalina Island swim, testified, "On the day of the start, I had a strong cup of tea and some toast. Tea is my strongest drink. I never drink liquor. I do not smoke and I do not keep late hours."

PRACTICAL

MAKING A MINISTER

PAUL S. HILL

WE remember hearing a truly good preacher tell how on one occasion, when he was undergoing a very severe trial, he tried to get under conviction. His conduct during the few days of trial had been so unusual that he wondered if he had pleased the Lord. He could not think of any other course than the one he had taken (which afterward proved to be quite right), but being concerned over the outcome of the matter and the condition of his own heart, he honestly tried to get under conviction before God. Nearly a whole night was spent in prayer with his heart open for light and reproof, waiting for God to put His finger on the spot where he had been at fault. Rather than conviction, he was peculiarly blessed. God sent approval instead of conviction.

We wonder just how many of us could get off scot free if we really tried to get under conviction. Our natural tendency is to avoid any deep conviction, but the heart that honestly comes open to the searching of God will get the most solid and useful experience. The face to face with self-experience is not flattering. It levels pride and sinks one in humility. But why not? There is no place for pride of heart in the Christian experience. To see our faults, to acknowledge them, to use strenuous efforts to correct them, to consider ourselves unsaved and useless unless we deal righteously by ourselves; these are the things that help us to honest and holy moral character.

The deep convictions of our own heart honestly met will not only be of untold value to ourselves, but will be great aids in helping others. The seeking heart at the altar of the church, dealing with a mighty inner conviction of sin, needs help from someone who himself has had a similar struggle and won out. The seeker needs just such a one to help him pray; needs someone who himself has stood on the verge of a sinking wreck and found the only way to rescue and safety.

Someone who will "remember the pit from which he was digged."

Doctrinally we emphasize justification, but our theology also includes humility, heart searching, groaning after God and His power, and these are necessary to continued justification. Habbakuk said, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved."

Those experiences which a minister has in his own soul are the ones which determine his ministry as to its helpfulness or otherwise. If he keep his own spirit tender and sweet under all the tests that come to his ministerial life, he will be helpful to his church and community. If he develops a spirit of fault-finding and peevishness, his powers to help men will be diminished. The temptation to assert the ministerial prerogative and insist on a certain thing in the church sometimes does more damage than it does good, because it damages the spirit of the minister, and what damages the minister works ill for his church. On the other hand, if a minister will give way to the judgment of others, even though he knows they are making a mistake, and will keep his spirit calm and sweet, he stands a good chance to correct the mistake later, and lead his congregation deeper into worthwhile spiritual things.

These occasions of testing to a minister's spirit are not rare. Hardly a public service but somebody says or does something that would be better if said or done some other way. Things said with the best of intention are likely to be misconstrued. A testimony to saving grace may lack fine theological accuracy or some blunder may be made in the program that was planned. We have heard a scathing comment made on misquoted scripture given in a testimony. The one who made the sad mistake was almost discouraged from trying to quote a verse from the Bible again. We have heard a janitor publicly blamed for the poor condition of the air in the church.

A correction was needed, but the spirit of the minister who offered the correction was not helpful.

But one of the sad things about these trivial things is the effect they have on the spirit of the minister himself. Better to let those small and annoying things pass than to draw fire upon them and have the gun kick back and injure the heart of the leader.

Every experience of mind or soul that a minister has goes into the making of the minister. Every call he makes, every book he reads, every prayer he offers, every sermon he preaches, all of everything he does, enters into the sum total of his life, and is a help or hindrance as the case may be.

Carelessness anywhere will show up sooner or later. It may be that a few careless gestures will spoil not only one sermon, but by repetition will spoil many more. It seems easy to form bad preaching habits. Leaning on the pulpit, carelessly thumbing the Bible, putting the hands in the pocket, frequently taking off and putting on the glasses, are all bad preaching habits, easily formed and usually easily broken. Habits of frequent ejaculation of praise, using the same form of expression each time, are not so easily gotten rid of, because they usually are accompanied by rapid-gait preaching, and the preacher doesn't like to stop to think about them. Habits that are more likely to form with the slow speaker are easier to handle, because the preacher has more time to think about what he is doing.

I had a serious time with frequent repetitions of "Bless God forever," at one time in my ministry. I unconsciously got into the habit, probably because I wanted to emphasize everything I was saying, whether it was worth emphasizing or not. One night I went to service with an unsaved man with whom I was staying. On the way home, I felt the thrill of the victorious meeting that we had both just been attending, and I said to myself, "Bless God forever." The unsaved man said, "I want you to stop that, you say it all the time." I asked, "Did I say it much while I was preaching?" He replied, "Only about a million times—at the close of every sentence, and sometimes in between." I thought about it a little, and said, "I want you to come to church with me tomorrow night and see how many times I say it. I want to stop it myself, for it will ruin me." The next night on the way

home, I asked, "Did I say, 'Bless God forever' very much?" And he said, "Only about five hundred times tonight." The next night I caught myself using it, and if I caught myself in time I would say something else. I remember saying a few times, "Bless God, anyway," which was not much of an improvement, but was a change at least. It took me a long time to get free from that phrase, and still longer to keep from substituting another. But I think I am pretty free from it now, unless I preach too fast, when that old phrase that went into my "making" when I was a young preacher jumps in and has a little revival of its own.

It does not seem quite correct to say that we are creatures of habit. It seems nearer the truth to say that we are developed through some inner urge, some message to be delivered, some truth to be told, some grip on our minds by a great text. But these things get mixed up with habits of expression that are more apparent to the people in the pews than is the inner force which energizes our sermon. If we could cultivate preaching habits that are in themselves correct, and could adequately express what is in the mind and soul we would do better, and of course that is what we want.

But we do not think that habits of body and voice are so injurious to the ministry as attitudes of soul and mind. The habit of stubbornness is disastrous, if not overcome. There are times when men of the mildest nature have to take a firm stand, but this does not mean stubbornness as a habit. We refer to stubbornness as a habit more as a constantly repeated attitude toward almost everything that comes along. It is the fixed position at every board meeting, every doctrinal issue, every duty for the other fellow, every claim to a special revelation. This practice of soul makes yielding a point, even for the sake of the kingdom, a difficult task. It is likely to develop into a rule or ruin spirit that breaks both the church and the preacher. Churches are asking about their prospective pastor, "What kind of a man is he? Is he harsh? Has he good judgment? Does he think he knows it all? or does he think some of his church members know something also?" And the truth will come out.

It seems that regardless of how "raw" the preacher's mind may be when he begins his ministry after a while he will acquire some power to analyze the things he reads and hears. We do

not refer now to the power to understand what is read or heard, but rather to that sense that separates the good from the bad, the false from the true. This power to analyze the various grists that pass through his mill does much to make the minister useful and accurate. He gathers solid convictions that concentrate on important points of living and service. It is because of this power that the sham is seen in false religions, and the truth is seen in the religion of Jesus. And it is by this same power that the senseless and useless things that the devil and false professors are continually trying to tack onto Christianity are discarded. The mind of the minister is constantly exercised to keep the system of Christian truth free from the leeches of error and modernism that would sap its vitality and rob it of its saving strength. The multitude of little cults that claim some relationship with Christianity are thus discovered, and consistently cast aside.

About every false thing has some few catch phrases that are used frequently by that particular cult. And by reading a page or listening five minutes over the radio one may trace their presence, and be prepared accordingly.

However it is not safe to depend on the analytical powers of the mind alone to keep us from error. Much that is said comes so near the truth that before the mind can analyze it the mischief is done. Especially is this true when the matter refers to something that naturally one would want to believe. Protection against error largely comes from the indwelling Holy Spirit. Many men who are now far away from the teaching of the Bible have as great, if not greater, analytical powers of mind than the average holiness preacher. But lacking the indwelling Spirit, they have become befogged, and followed down blind alleys and dead end streets. The Holy Spirit's presence, dwelling in their sanctified hearts, would have saved them to themselves, to the church and to the ministry of the gospel.

The Holy Spirit is the preacher's greatest safeguard, because He constantly testifies of Jesus. He keeps the vision of the cross clear. The atonement for all sin through the blood of the Lamb of God never dims when the Holy Ghost abides. He settles great and fundamental truths in the heart and mind, and enables the soul to anchor steadfast in the storm-tossed sea of controversy. When the argument of the enemy is so confusing and subtle that the head almost nods assent,

then the Holy Spirit puts the check on and the heart shakes its head "no."

When the preacher has some eternal verities forever settled in his mind and soul, he has a beginning for a building of truth. The things that come to him he will receive or reject according as they fit or do not fit on the foundation of what he knows to be truth. The powers of the mind to analyze things, combined with the indwelling Holy Spirit, help keep a minister straight in his thinking.

But we think that even these two would not do all that needs to be done unless the mind is fed a good portion of the truth as it is in Jesus. If one reads trash all the time, when there is opportunity to read helpful things, we are sure that even though the mind may analyze what is read, and the Holy Spirit constantly witnesses to the truth of the cross, there will be a diminishing of the stream that ought to flow in fullness through the mind and soul. The dwindling stream will eventually dry up, and the channel get full of rubbish. Our best method is to read good things, analyze what we read, and, most of all, have the Holy Spirit indwelling.

We have recently been thinking of the thirteenth chapter of 1 Corinthians in relation to the threefold nature of man; body, soul and spirit. We consider the spirit that part of man that lies deepest within him, the ego, the heart, the mind. The soul seems to be the junction point between the spirit and the body and is the territory of the emotions, will and intelligence. The soul is necessary as a medium of contact and communication for the spirit with the outside world. The spirit expresses itself outward through the soul, and also through the soul receives impressions from the outside world. Therefore the soul registers both the things springing from the spirit and the things of the bodily senses conveying themselves to the spirit. It is along this line that we have been studying the thirteenth chapter of 1 Corinthians.

It requires a stir of the soul to speak with the tongues of men and angels. The soul must vibrate. Emotions, the intellect, the will, must be caught in the current and be stimulated with the theme of the sermon or speech. To just say things and have no feeling and express no conviction is to have a poor sermon. In order to speak well the soul must awake.

It seems that the soul, rather than the spirit,

is the part of our nature where the various *gifts* lie. The gift of speaking, gift of prophecy, gift of understanding mysteries, gift of faith, gift of generosity, and all the other gifts seem located in the soul. These things engage the soul powers, the emotions, intellect, will. Because they are things of the soul these gifts ebb and wane, thrive and diminish, are strong and then grow weak. They are not constant, and do not always determine the condition of the spirit or inner man. The spirit of man is constant. "As a man thinketh in his heart so is he."

Charity, or divine love, belongs to the spirit. Love is a principle rather than a gift. It is not a mushy emotionalism that simpers over an object in order to satisfy a selfish desire. It is a deep-seated, inner-heart principle that stays true to the God of heaven, feeling or no feeling. And this is what St. Paul said saved us from being tinkling cymbals, or becoming nothing. If our spirits are filled with love, if we have real heart religion instead of mere emotionalism, then we are indeed the children of God in truth.

The inference of this chapter is that these various gifts should lead to correction of spirit, as well as throbbing of soul. To have an emotional experience of a religious character and not respond to those good motives extensively enough to let the principle of divine love sink down into the spirit is too bad, it is in vain. Though we have all the gifts and have not love we are nothing.

We are wondering just how much the exercise of *gifts* is possible without divine love. We met a lady who evidently did not have a very deep Christian experience, who was healed of a cancer through the exercise of her faith. Doubtless some who may read this can tell of those who possessed gifts, but whose lives did not correspond to the teaching of the New Testament standard for Christians. Probably the gift of preaching offers as good an illustration as any. A truly good preacher who is not a good man in his spirit will be a clanging cymbal.

There is no doubt but emotional religionists enjoy religion, but the question is not being happy but being good. And goodness is a matter of the inner heart rather than of the feelings. Of course this does not argue that a heart that is right will not feel good. It seems that the right heart should feel the best.

We believe that in some cases in the Bible the terms soul and spirit are used interchangeably.

We would like to hear from someone who has made an exhaustive study of the question and know if it is not true that where these two terms are used interchangeably they refer to cases where the spirit has been renewed by the power of God, and thus brought into harmony with the best exercise of the gifts. In other words, we suspect that such use of these terms will be found only when there is divine love in the spirit as well as gifts in the soul.

Last night we were privileged to see and hear Helen Keller, who because of her total blindness and deafness has had to deal all her life with a handicap that was tremendous, but who in spite of these things has learned to read, write on a typewriter, secured a college education, and come to the place where she is described as one of the world's greatest women. Accompanying her was her teacher, Mrs. Macy, who told the audience the processes and struggles through which Miss Keller has passed to acquire an education. How hopeless the task seemed at first. Over and over that first word was spelled into her hand, D-O-L-L. Over and over again, until faintly the meaning came that the object had a name. But another struggle came when Mrs. Macy undertook to make her understand that everything had a name. That there was a name for the cup, and another name for the water that was in the cup. Almost discouraged, she took her pupil to the well and pumped water over her hand while she spelled water. Like a great light the idea came. She dropped the cup and straightened up in possession of the foundation of knowledge. She testifies in her book that her mind at that time awoke. That day she learned and remembered the names of over one hundred objects.

During the evening Mrs. Macy kept the attention on Miss Keller. She did not speak of herself only as it was necessary to show the methods used by which her pupil learned. She stressed the hard work and untiring zeal of Miss Keller. But on the way home from the lecture it was very forcibly impressed on me that Mrs. Macy had done wonders. Miss Keller learned what she was taught. But Mrs. Macy had to find ways to teach her, and that was no small task. To think of ways to accomplish her purpose, to seize opportunities that were passing, to stay by the task night and day, to counsel, guide, and endure, to sit faithfully in the classroom and tire-

lessly spell into her hand the words the professor said, to read and sometimes repeat whole books of the study course, to supply the missing ideas that are usually gathered from other sources, all these and more were the task of Miss Keller's instructor. Surely it required consecration of time and energy over a long period of years. Last night her teacher looked a bit weary, but brave and resourceful. Her face held the refinement that only consecration to a great task can give.

I thought about my own task as a minister. I too have pupils, many of them. They sit in the pews and hear me preach each week. They are around town during the week. They have a great fight in order to get to heaven, and much depends on me. Some of them have eyes and see not, ears that hear not. They present a difficult task. They must overcome, but so must I. I must find ways to make them hear, and see, and talk. How can I do it? I must avail myself of all the means I can. I must make ways where there are none. Saul's armor is too large for me. I must use my own sling to throw such stones as the brook of passing events provides. It is up to me to find the how, and then do the work. I pray for apt students in the way of life, but I will have to pray also for myself. May I be resourceful enough to find the way to preach and teach so that men shall live!

We have often wondered what has become of the old-time arguments that were used to silence the infidels and atheists of the previous generations. From what we read and hear it appears that this army of skeptics and unbelievers are more numerous than ever, and that they have forsaken the corner stores and soap boxes for the pulpits, and are now in the paid employ of the churches. The cut of their coat or their changed position does not mean a change in their attack on the cross of Christ. In general their position on the "sovereignty of God," "eternal hell," "doctrine of creation," "sin," etc., is about the same as it was when they were considered rank infidels, the silencing of whom was the solemn duty of every true shepherd of the sheep.

We have heard these men spoken against as dangerous to listen to. We have heard their theology ridiculed as destructive and modern. We have heard a lot against them, but we have never heard a sermon the object of which was to defeat, with the power of logic and reason,

the claims of these men whom the Fundamentalists call Modernists and destructive critics, and who if all claims are true, are carrying the old arguments of the infidel still farther than the old-timers.

We believe that there is still truth in the old arguments of the Christian Church. Why not let some of our well educated holiness preachers show up the false positions with a logical and well ordered argument?

THE JOYS OF THE CHRISTIAN MINISTRY

J. E. KIEMEL

THE Christian ministry embraces and radiates a large measure of joy. In fact the ideal ministry is one of joy. The joyful ministry is an ideal ministry and the ideal ministry is a joyful ministry. There are trials manifold and adverse winds, sorrow and suffering in the ministry. But the man of sorrows and acquainted with grief said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." A ministry always bowed down with grief and perplexity is oppressive and unattractive. It is said and rightly so, that a prayerless church is a powerless church, and in an equal manner we may say, that a joyless church is a fruitless church. A consecrated, blood-cleansed, Spirit-filled, joyful church full of good works is the mighty power of God in the world.

If the ministry is in vital touch with Christ joy is inevitable. If there is an unholy condition inwardly and a laxness in activity there will be an absence of joy. The fact and factor of joy in our ministry should constitute a vital part of the fruit in the sanctum of our spirit. A ministry exempt from joy is sordid and unsound and unsympathetic. A ministry of joy is solid and sound and sympathetic.

The sacrifice of Christ is an eternal factor in the salvation of souls, the pardoning of our sins, the cleansing of sin and iniquity from our hearts and the unfolding of the potential resources of our lives. There are times of great weeping and heavy burdens to be borne in the ministry but even though weeping may endure for a night, joy is sure to come in the morning. And those who sow in tears shall reap in joy. The gospel preacher who goes forth sowing seed and watering the same with tears shall doubtless come again with rejoicing, bringing his sheaves with him. The

joys of the Christian ministry are many and we shall mention a few of them.

I. *The first joy of the Christian ministry is that of our calling.* When a lad the writer was impressed that he was to be a preacher and often led the singing and preached to an older and younger brother and sister who composed his audience. As time passed and new acquaintances were made and new associations formed, he drifted from the ideal calling which was visualized when a lad. Later in life he found Christ and this glorious calling was realized. The divine source of this calling produces a joy within that is unspeakable and full of glory. This calling is without repentance from the divine point of view, and unqualified from the human standpoint. That is, God does not change His mind when He calls one into the ministry, neither does He propose that we shall offer qualifying remarks. He does not call us into the ministry and qualify the call by permitting us to engage in the lumber business, farming or real estate. Sickness or reverses might cause one to flee to the field of secular toil for a while but after restoration this glorious calling will be resumed. Preaching in the calling of the ministry is not an adjunct or side issue, it is primary and fundamental.

Strength is required to preach, but the joy of the Lord is our strength. Jeremiah was called or ordained to be a prophet before his birth and desired that his head were waters and his eyes a fountain of tears, but then again says, "Thy words were found and I did eat them and they were the joy and rejoicing of my heart." Another who viewed life with all its resources and material possessions swept away said, "Although the fig tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail and the field shall yield no meat, the flocks shall be cut off from the fold, and there shall be no herd in the stall, yet I will rejoice in the Lord, I will joy in the God of my salvation." The term rejoice literally signifies, "to shout aloud," and the literal translation of joy is to dance or spin around. It is the divineness of the call that makes the joy so real for if one were to depend upon human resources to produce this joy, when his actual possessions were swept away his joy would vanish. The calling is of God, hence the joy is permanent and divine.

Mayor Porter of Los Angeles, who refused liquor when in France, said in a speech in connection with the earthquake disaster, "It gives us

great joy to minister to those who are in need." He referred to various agencies in Long Beach and others who rushed as quickly as possible to the stricken section. If when a catastrophe of this kind occurs and sailors, soldiers, nurses, doctors and civic organizations count it joy to minister to the wounded and suffering; should not we as ministers or Christian workers be filled with joy that we are counted worthy to minister to those who are well, the wounded, the suffering and sorrowing? In fact it gives us a joy superior to all other joys that we are called upon to marry the young, to visit the sick, to preach the gospel to the living, and to speak words of comfort to the dying. It is a joy that is full, limitless and has its source in Christ. Its source indeed is in Christ.

Here is an expressive figure in close proximity to this and seems to illustrate it in a measure. Some few years ago we drove up a most exquisite and beautiful canyon in California. Finally we reached a great artificial wall built of cement to hold back the water coursing its way down to the sea or ocean. This was called the Osheannysy Dam and there were tons and tons of water backed up the canyon for city use. An aqueduct four hundred miles long had been constructed in order to convey the water to San Francisco. There were hundreds of families who could turn the faucet in their homes and receive a splendid supply of water either day or night. Many of them knew nothing of the tremendous cost to get the water there, but it gave them great joy to turn on the faucet and to get so easily and conveniently water that came from such a remote distance. The joy of the Christian ministry is great, its cost is incalculable in fact it comes from a remote source, but oh, so wonderful and strengthening, "The joy of the Lord is our strength!"

II. *Another joy in the Christian ministry is the joy of preaching the Bible.* A Bible preacher is a joyful preacher and a joyful preacher is a Bible preacher. The joy of doing good is great, but the joy of being good is greater. One is the joy of works the other of fruitage, or character. The Lord is pleased to give us the flowery spring with its beauty and fragrance, as well as the autumn with its fruits. He gives us joy in our ministry as we go on our way to heaven. Joy is a bonus, a grace of the Spirit thrown in for good measure. A Bible ministry is building character that will weather the storm and stem the

tide. A joyful ministry is a winning ministry. One who is frequently looking on the pessimistic side of life is not on the winning side but rather on the repulsive and disappointing side of life. This one must go deeper and be decisive in his experience and knowledge of Christ. The preacher who is filled with joy will be bold to utter the truths of the Bible. Peter quoting David said, "Thou shalt make me full of joy with thy countenance." Stephen was censured and criticized for preaching the word but there was so much joy in his heart his face was recognized as the face of an angel. This joy is powerful and penetrating. And when Paul and Silas were beaten at Philippi and roughly thrust into the inner dungeon and their feet were made fast in the stocks, the joy of the Lord so burned in their hearts that it commenced to bubble over at midnight in the damp, dark, loathsome dungeon. God answered by an earthquake and the jailer and his household were gloriously converted. This did not come as a result of education alone, not knowledge of books, not gifts of speech, not winsome manner, nor a magnetic voice, nor a commanding presence; but only God and joy pouring forth from their inmost being. The Christian ministry needs a joy and boldness to speak as did the apostles who went forth from the presence of councils where they were threatened and charged not to speak, filled with joy and the Holy Ghost. A joy and boldness similar to that of good old Bishop Latimer who was afterward burned at the stake, having preached a sermon before king Henry the Eighth which greatly displeased the monarch, he was ordered to preach again on the next Sunday and make an apology for the offense given. The day came and with it a crowded assembly anxious to hear the bishop's apology. Reading his text he commenced thus, "Hugh Latimer, dost thou know before whom thou art this day to speak? To the high and mighty monarch, the king's most excellent majesty, who can take away thy life if thou offendest; therefore take heed that thou speakest not a word that may displease. But then, consider well, Hugh, dost thou not know from whence thou comest? Upon whose message thou art sent? Even by the great and mighty God, who is all present, and who beholdeth all thy ways, and who is able to cast thy soul in hell. Therefore take care that thou deliver the message faithfully." He then repeated the sermon of the previous Sunday word for word, but with double its

former energy and emphasis. The court was full of excitement to learn what would be the fate of this plain dealing and fearless bishop. He was ordered into the king's presence, who with a stern voice asked, "How dared you thus offend me?" "I merely discharged my duty," was Latimer's reply. The king arose from his seat, embraced the good man, saying, "Blessed be God I have so honest a servant."

A Christian traveler was packing his suitcase when about to proceed on a journey, when he remarked to a friend, "There is still a little corner left open in which I desire to pack a guide book, a lamp, a mirror, a telescope, a book of poems, a number of biographies, a bundle of old letters, a hymnbook, a sharp sword, a small library containing thirty volumes, and all these articles must occupy a space about three by two inches." "How are you going to manage that?" queried his friend and the reply was, "Very easily, for the Bible contains all of these." It is a revelation of these things in the heart that gives joy to the Christian ministry and a boldness to speak as did the apostles and prophets. It is divine truth that subdues the heart and gives the ministry a joy that is potent and glorious. It cannot be otherwise than that the truth selected from God's Book produces joy unutterable. This message is eternal and imperishable. "Truth received but disobeyed and unappropriated in experience will be truth fading from view. Truth received and translated into action and life will be truth enlarging and shining more and more unto the perfect day."

One day Mrs. Isaac Haldeman, wife of the eminent pastor of the First Baptist Church of New York City, said to a friend, "We are going to have a wonderful sermon this morning." The friend replied, "Dr. Haldeman always gives us wonderful sermons." "But," said the pastor's wife, "this morning we will have a more wonderful sermon, because I saw my husband placing his Bible on a chair and falling down upon his knees with his face buried in the book. He prayed God to illumine his mind, and to enlarge his grasp of the truth of the Word." A conception of this character in regard to God and an attitude similar to this toward His Word will produce a joy unearthly. Jesus said, "Hitherto have ye asked nothing in my name, ask and receive that your joy may be full."

III. *Another outstanding joy in the Christian ministry is the winning of souls to Christ.*

There is not another feature of our work that so intensifies and glorifies our heavenly calling. To lead souls to Christ is great, to get them into the experience of holiness is joy beyond compare. The writer has been informed a number of times that he has been directly instrumental in leading a soul to Christ. He has seen it with his own eyes. In fact he has seen many kneel at an altar of prayer under his ministry. And then to have one say, "It was under your ministry I found the Savior," gives to us a joy that is pleasant indeed. One reported to me last summer that it was my ministry and life that led him to Christ and salvation. The writer has also read of souls being brought to Christ and pardon in the first service attended. To the praise of God and the joy of his soul he reports that this has occurred under his ministry more than once. There is no joy in the Christian ministry superior to the joy of winning souls. To bring a soul to Christ and then finally hear words similar to these when death has come to claim the individual, "Jesus is with me," gives to us a joy that eclipses every trial, sorrow and heartache we have gone through. An Italian bishop who had encountered many difficulties, who always seemed contented and happy, was asked the cause, whereupon he replied, "In whatever state I am, I first of all look up to heaven, and remember that my great business is to get there. I then look down on the earth and call to mind how small a place I soon shall find in it. I then look abroad in the world and see what multitudes are in all respects less happy than myself. Then I learn where true happiness is placed, where all my cares must end, and how little reason I ever have to murmur or to be otherwise than happy." There is a joy and happiness in winning souls to Christ that cannot be known or experienced in any other realm or calling in life.

Bishop Robert McIntyre said when delivering an ordination address to a class of young men, "Above all things, young men, be soul winners and to be that, you will soon discover that you must preach the fundamental doctrine of sin, salvation, sanctification, which are supernatural works. You will not have time to preach art, literature and travel and such things. You have no time for such things." Some of our preachers come to conference every year and report not a soul saved. They are preaching the same sort of truth but you will find that truth is like money. It has several denominations. A penny is money

just as much as a twenty dollar gold piece. The stamp of Uncle Sam is on a nickel and just as much power behind it as a piece of gold. So there are penny truths and there are golden truths, and many of our preachers are spending time peddling out to their people chicken-feed of truth when they might be handing out gold eagles. Any man who preaches art, travel or literature, is preaching truth. But think of the difference between that and the big truth, the golden truths.

If some great angel should come down from the skies and offer me this saying, "You can have fifty more years of earthly life, thousands of friends, abundance of money, your name will be blown for centuries by the trumpet of fame, all men shall honor you, and a million babies will be named after you, or you shall live from this day friendless and have no more than four years of your career left and you will die without one tear or one parting sigh and will never know any burial but what the fangs of the wolves shall give you, and no one shall remember or miss you, but in return for this you may have one more soul saved," I would instantly reply to the angel to get the wolves and the shroud of snow and I would have that soul. That one soul saved from eternal hell brought up to God through me would meet me on the streets of the New Jerusalem and say to me, "If it were not for you, I would not be here." That is pay.

IV. Finally there is great joy in the Christian ministry when we see our people growing in grace and making spiritual progress. Some go slowly but surely and exhibit sterling qualities in their lives daily. Others are quick and emotional but they lack it seems the grace of patience and the element of perseverance. It presents to us a shocking sight and a sad commentary indeed to see those who should be firm and faithful to be lean and lax in spiritual things. Some present an aspect of religion similar to paganistic idolatry. The natural countenance of heathendom is gloomy and often very sad. Wherever you find the heathen at worship they seem to have a veil over their faces. They are having a hard time. The natural countenance of genuine New Testament religion is radiant and joyful. It is something that is joyful and happy and yet a great many people misunderstand what real joy is. The joy of the Lord is something as substantial as the Lord himself, and does not depend upon outward circumstances, it does not depend upon forms or moods or feelings or ecstasies. Some imagine there

is no joy where there is no emotion, ecstasy or rapture. But as ministers we are hunting Bible principles, Bible practices, Bible experiences and Bible results. Here we shall insert a page of Paul's experience as a preacher of the Word. And despite the perils he encountered he was victorious. He said, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." And then to the Ephesian elders at Miletus he reported that the Holy Ghost witnesseth in every city, saying, "Bonds and afflictions abide me. But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received, of the Lord Jesus, to testify the gospel of the grace of God."

We are going to celebrate ultimately by helping to sing the redemptive doxology, "Unto him that loved us and washed us from our sins in His own blood, to whom belongeth honor, power, majesty, and glory forever." It is said of Fenelon that he had such communion with God that his very face shone. Lord Peterborough, a skeptic, was obliged to spend the night with him at an inn. In the morning he rushed away, saying, "If I stay another night with that man, I shall be a Christian in spite of myself." Fenelon's manners were full of grace, his voice full of love, and his face full of glory. Every minister should be a spiritual magnet like this. The preacher's ministry in the pulpit and his example will determine the spiritual life of the church, whether it be vigorous or feeble, aggressive or defensive. Recently we saw this incident referred to by one of the Lord's servants. He tells of a certain preacher attending one of those holiness conventions. They came to a high place in the service. There was considerable rejoicing. The first thing you knew that preacher was running down one aisle and back the next shouting the praises of God. When he was quieted down he seemed to think that he needed to make an apology of

some sort for it, so said, "I'll tell you how it was, I brought along a bottle of that oil of joy that the Bible speaks of and before I knew it, the stopper flew out."

*We are going through this needy land,
A free and joyous gospel band,
Telling souls on every hand
Of that bright and happy land
Where Jesus dwells above.*

*We joyfully the news proclaim,
Salvation through the Savior's name;
We seek to tell how Jesus came
Into this world of sin and shame
To die for sinful man.*

*O wondrous grace, unmeasured love,
That He should leave His home above
And to this sinful planet move
That He in death might fully prove
His great desire to save.*

*Do not give up or compromise,
Resist the devil and his lies,
Though he may come in angel's guise,
Let him not take thee by surprise,
Have thy full armor on.*

*With valor fight, with faith press on
To where thy blessed Lord has gone;
Watch through the night, wait for the dawn;
Soon, soon, shall rise the glorious sun
Of thy eternal day.*

*Then in that land of cloudless light,
Far, far removed from sin's dark blight,
Thou shalt with Him find full delight,
While boundless ages take their flight,
And be forever in His sight.*

THE ART OF MAKING GOOD

W. B. WALKER

ONE day I sat musing. The following thoughts were astir in my mind: Does the Lord will that we succeed in the ministry? What is success? Why do some pastors succeed in their field of labor and others fail? Why is it that two ministers of equal gifts, the one succeeds and the other has but meager success? I became tremendously concerned to ascertain the why of men's success. We have many types of men and many conditions. After carefully analyzing a number of successful pastors I came to the following conclusions:

I. SPIRITUALITY—No amount of talent will substitute for spirituality. Even education and good manner will not take its place. And no amount of book learning and congeniality will

substitute for real fellowship with God. The men who are succeeding in the ministry are deeply spiritual. They are great prayers. They know how to keep in touch with heaven. They keep the soul tender and compassionate. They ever court the presence of the Holy Ghost. They are not hard and demanding, but tender and easily entreated. They strive to keep their devotional life up by reading the Bible and meditating upon the goodness of the Lord. They feel their faith on the promises and refuse to be discouraged.

II. STAYERS.—No business man can succeed in one year. The efficient school teacher cannot build up a good school without adequate time. The physician must remain in one locality for many years to establish a commendable practice. The lawyer must also stay in one place for years to build up a great law practice. In fact in every walk of life men must stick to one job and to one place to succeed. Doubtless all are agreed that it is equally necessary for the pastor to stay in one field for many years to establish an outstanding church. The men who are establishing strong churches are good stayers. They are not occasionally changing from the pastorate to the evangelistic work, and from the field of evangelism to the pastorate. It will take longer than one year to determine whether a man is a success in his field of labor or not. It will take the lapse of years to tell the story. We must learn to be stayers. If we will stay, it will more fully develop our preaching ability. One young preacher was asked why he wished to move after a very successful stay of one year. He said, "To be perfectly frank, I have run out of soap." He meant that he had run out of sermons. Happy is the day when the preacher has preached the last sermon he has prepared.

Then I believe the long pastorate will greatly benefit the preacher's children and the church. The preacher who moves every year or so works a mighty handicap on his children. A preacher should be able to stay long enough in one place to enable his children to make advancement in their school work. Then it is a very fine training for a church that the pastor remain many years. Brethren, we must find a logical place to hew us out a kingdom and stay until the kingdom has been hewed out.

III. FINANCIERS.—They must be financiers. The pastor may not be a banker or merchant, but he must be a preacher who can finance the program of the church. Someone might raise the

objection that the preacher is not called to raise money. It is true that we are not commissioned of God to raise money, but if we succeed in this age we must be able to raise adequate money to finance our work. The preacher who refuses to heed the call of the local, district and general program of the church will utterly fail in the work of the pastorate. We must learn the best methods of supporting the work of the church. Yes, we should know the methods that have succeeded elsewhere. Let us not forget that all successful pastors work night and day to keep up the finances of the church. Study men's plans who are putting the job over. Listen to the pastor at the District Assembly who raises his budgets; and if you deem it necessary ask him how he did it. Furthermore, let us remember that there is no plan of itself workable. A bad plan will work if we will help it work, while a good plan will fail if we neglect to make it work. We need plans, but we also need men who will help work these plans.

God's plan of tithing must be kept before our people. If you fail to raise your budgets, you will be severely criticized, and if you everlastingly keep after the people in order to raise them, you are likely to be criticized. But I have fully decided that it is criticism either way that we may take, and I would rather be criticized for raising the budgets than for not raising them. We should adopt the slogan in our church, "Everlastingly at it."

IV. CONGENIAL FAMILIES.—I do not mean that every member in the preacher's family must be converted for him to have success, but it is much better to have a congenial home for his background. Many a good preacher has been greatly hindered in his ministry because of his family. Perhaps his wife was a poor housekeeper. The pastor's wife should be a capable leader, but she should seldom lead. She ought to be unassuming and retiring in disposition. She should be tremendously interested in the program of the church, but not bossy. She should busy herself in creating a right atmosphere in the parsonage. She must feel that her biggest duty is to strengthen the hands of her husband. She must be a booster, but not a dictator. Then the personal appearance of the preacher and his family will go far toward his success. We must remember that soap and water are great assets to our ministry. The preacher's children should be obedient to the parents; they should respect the

work of their father enough to do nothing that would reflect on his ministry. But God bless such men as are forging ahead in spite of handicaps.

V. KNOWLEDGE OF PEOPLE.—Many a strong preacher has failed because he did not know his people. One preacher who had several degrees from schools made the statement that he was failing in the work of the ministry. Another kind-hearted minister ventured to say, "It is because you do not know people." If a preacher is not succeeding in the ministry he should be profoundly interested to know why. If a business man were not succeeding, he would check up on his business to ascertain the why of his loss. Too many of us are afraid to feel of the pulse of our success.

There are many good books on leadership that will help us in our work. There are signs everywhere in the Church of God—men wanted—men of leadership. I care not what your local problems are, the right man in the right time will graciously lead you out. Many a preacher has practically failed in delivering God's message because he did not know his congregation. I have heard good preachers reach the climax in the message, and then preach on until all the interest was gone. They did not know when to quit. We should never cross a person until we have to. We should agree with people in their nonessentials in order to get them to agree with us in essentials. If you cross a person on his nonessentials, he will disagree with you in your essentials. If I were running for a public office I would not try to get elected by fighting my opponent. And if I were in Congress I would willingly vote for the man's bill that did not amount to very much in order to get his friendship and support for my bill of great importance. We should never be guilty of preaching at people from the pulpit. It is always safe to preach on general lines that pertain to local conditions, but we should never gather the gossip of the community during the week and then pour it on our people on Sunday morning. We should be men who can hold our equilibrium in crises. We must not go to pieces when things are going wrong. When others are losing their balance and poise we must be cool and deliberate.

Brethren, we must learn the art of leading people. It is much easier to lead people by praising them than to scold and drive them. If we

will but weep over people, they will follow our leadership. In spite of bad conditions the wise pastor will know his people. He will know what they like and dislike. The preacher will learn more about human nature by visiting people than by reading books on human nature. The more we learn about ourselves the better will we know others. Preach on the subject that sets your heart aflame, and you will be able to move others to action. Do not take the human element out of your preaching. Learn to differentiate between the carnal and the human in people. Rejoice with those that rejoice and weep with those that weep. Do not neglect to visit your people and the outside friends of your church. Study your books in the morning hours, and study human nature in the afternoons.

VI. STUDENTS.—The preacher who stays on the job year after year, and brings out of the Word new and old truth, must be a devout student. All preachers may not have college degrees, but all may have a well-rounded education. These are days of opportunity. There is absolutely no excuse for ignorance in the ministry when there is information at our finger-tips. There are only two things that will keep a preacher from having an education—poor health and laziness. The question will arise as to what to study. I would suggest that you first study the Bible. Give this blessed Book the first place in your library. In these troublesome times we ought to give more time to prayerful Bible study. It should be studied systematically, analytically and by subjects. Every preacher should memorize the Bible accurately.

Books to the preacher are as necessary as food and clothing. The very best books should be purchased. Books are true friends. Someone has said, "He that loveth books is never without a friend." Good books talk to us when earthly friends cannot. If we will read widely and observe carefully, there will never be any lack for sermon material. We should study and prepare for the future. Always keep an abundance of reserve material on hand. There are a few preachers who feel that when the prescribed course of four years has been finished, there is no further need of hard study. But there is no place to let up in our study. If we would meet the expectation of the church in the future there must be much hard study. May the Lord help us all to reach the highest point of efficiency.

ASHLAND, KY.

THE PASTOR'S SCRAPBOOK

I. L. FLYNN

"SEARCH ME, O GOD"

(Psalm 139: 23)

*Search all my sense, and know my heart,
Who only canst make known,
And let the deep, the hidden part
To me be fully shown.*

*Throw light into the darkened cells,
Where passion reigns within—
Quicken my conscience till it feels
The loathsomeness of sin.*

The searching at the end of this Psalm is far deeper than at the beginning. It has for its issue not only the searching, but the cleansing of all the evil that God has beheld. Not only are we to be cleansed from "any wicked way," but what is far more, any way of pain and grief. (See margin.) The word "search" is very emphatic. It means dig deep. Go through the whole of my being; dig deeper and still deeper, until bedrock is reached. Bring all the deep-lying parts of my being to light. "Know my heart," the center of my personality, my inmost self, the heart, out of which are the issues of life. It is not a prayer of fancied fitness to stand the divine investigation; but a prayer of lowly acknowledgment that a deep searching is needed. "Search me, O God, I know that thou wilt find much evil in me, but I submit myself to be searched."—Selected.

A HUT FOR THE SOUL

Nero's resources were so great through extortionate taxes on his vassals that he shod his mules with silver. He built a house of gold for his body, but his soul lived in a mud hut. His body was of the most beastly proportions, and he belonged to that gluttonous class that utilized the Roman vomitorium to empty the stomach so they might eat again. Mark Anthony was so great that he was accorded a triumph in a chariot drawn by lions along the streets of Rome, and yet he lived in unrighteous relationship that dishonored his name. Alexander the Great at thirty-two was master of the world, but he was so dissipated that he died in a drunken debauch.—H. L. PINER.

(30)

HE PRACTICED WHAT HE PREACHED

A chaplain on the battlefield came to a man who was wounded, lying on the wet ground. "Would you like me to read you something from this book—the Bible?" he asked the soldier. "I'm so thirsty," replied the man, "I would rather have a drink of water." Quickly as he could the chaplain brought the water. Then the soldier asked, "Could you put something under my head?" The chaplain took off his light overcoat, rolled it, and put it gently under the soldier's head for a pillow. "Now," said the soldier, "if I had something over me! I am very cold." There was only one thing the chaplain could do. He took off his own coat, and spread it over the soldier. The wounded man looked up into his face, and said gratefully, "Thank you." Then he added feebly, "If there is anything in that Book in your hand that makes a man do for an enemy what you have done for me, please read it to me."—Selected.

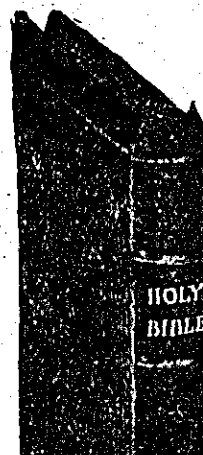
MOUNT OLIVET

The Jewish Targums say that Noah's dove plucked the olive leaf from this mount, and bore it to the imprisoned patriarch as a sign that the avenging waters had passed away and peace was restored to the smitten earth. The rabbins affirm that when the Shekinah, the visible symbol of the divine Presence, forsook the temple, at the crucifixion of Jesus, it rested three years upon Olivet to see whether the Jewish people would repent, all the while proclaiming, "Return unto me, and I will return unto you; seek ye the Lord while he may be found, call upon him while he is near," and then left (see Matthew 23: 38).

CONSCIENCE

Back in 1930, on Easter Monday, convicts in the Ohio penitentiary set fire to a wing of their prison, hoping to be able to make a break for liberty in the subsequent confusion. Their plans failed, and 322 convicts were burned to death. A convict by the name of James Raymond, one of the three who started the fire, gave the officials the information how it started. But evidently that didn't satisfy his conscience—for four months later he hanged himself in his cell.

In the early part of 1933 another convict by the name of Clinton Grate, who split the kindling used to set off the fatal blaze, committed suicide also in his cell. What remorse of conscience they must have suffered even while paying for their previous crimes!



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ST. MATTHEW, 5.

Christ's sermon on the mount.

15 ^a The land of Zab'u-lon, and the land of Neph'tha-lim, by the way of the sea, beyond Jor'dan, Gal'i-lee of the Gen'tiles;

16 ^b The people which sat in darkness saw great light; and to them which sat in the region and shadow

A. D. 31.
14, 9, 1, 2.
14, 4, 7.
Luke 2, 32.
Mark 1, 14.
15, ch. 3, 2;
16, 7.
Mark 1, 13, 15, 15.

2 And he opened his mouth, and taught them, saying,

3 ^b Blessed are the poor in spirit: for their's is the kingdom of heaven.

4 ^c Blessed are they that mourn: for they shall be comforted.

5 ^d Blessed are the meek: for ^e they

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and fallowdeer, and fatted fowl.

24 For he had dominion over all the region on this side the river, from Tiph'sah even to Az'zah; over ^b all the kings on this side the

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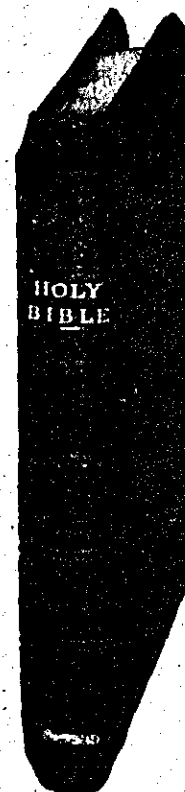
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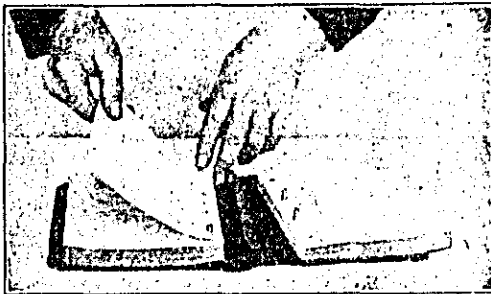
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Specimen of Type

<i>God defends his church.</i>	ZECARIAH 9, 10.	<i>The coming of Christ.</i>
these are things that I hate, saith the Lord.	10. 3.	8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth; and no oppressor shall pass through them any more: for now have I seen with mine eyes.
18 ¶ And the word of the Lord of hosts came unto me, saying,	CHAP. 8.	
19 Thus saith the Lord of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts;	1. 1.	9 ¶ Rejoice greatly, O daughter of Zion: shout, O daughter of Jerusalem: behold, thy King cometh unto thee:

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brethren had not many children, neither did all their family multiply, like to the children of Judah.
28 And they dwelt at Beer-sheba, and Mo-la-dah, and

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Edward J. Johnson

"Go Forward"

The Preacher's Magazine

J. B. Chapman, D. D.
Editor

Vol. 8 : October, 1933 No. 10

USE OF THE SILVER JUBILEE CELEBRATION

THE big purpose of the plan for celebrating the twenty-fifth anniversary of the organization of the Church of the Nazarene is of course to promote the work of God in connection with the church—there is a certain amount of utilitarianism in the project. Now and then some provincial person will tell you that denominationalism is passing and that the day of tabernacles and of independent movements is dawning. But the fact is that almost all the people who attend church and are church members and church supporters are supporters of denominations—the independents are negligible from the statistical point of view. Of course there is not so much narrow sectarianism as there once was, but that is a widely different thing to denominationalism.

Whenever someone bewails the fact that churches and denominations cool off and run their course and become unwieldy machines which hinder the efficiency of the work of God more than they help, they should be given answer that, comparatively speaking, movements that gather about individuals are much shorter-lived and much more prodigal of influence and money. The idea that some individual can run a church more efficiently and economically than a denomination with its wroughtout leaders can do it falls down at the critical point—it is not true.

Not everyone possesses that "gall" or bigotry or whatever it is that makes it possible for a preacher to prey upon the community and gain a following upon the basis that he himself "is some great one" and that people should follow just because he is willing to lead. The most dependable people of the community know that a movement that has sound doctrine for its nucleus and which espouses a program of service and a system of methods that can go on when present leaders drop out is safer than the "sand in the rope," one-man (or one-woman) movements of the land. And one can be consistent and still advertise the virtues of a people and of a movement.

But not every occasion is a proper one for exploiting a denomination. One has to bide his

Silver Jubilee Anniversary Number

"Go Forward"

Exodus 14: 15

time for such an opportunity. The Church of the Nazarene is comparatively new in the field of Protestant bodies, and it would help us in our task if the public generally knew more about us. At least we believe we bear acquaintance, and that those who know us better like us more. In many places where we have a struggling class the surrounding community does not know that there are almost two thousand churches like the one they see here, and that many of these churches are functioning in a very efficient manner. The community does not know of our wide-reaching organization, our splendid literature, our schools and colleges, our great foreign missionary enterprise, and our wonderful success in growth and propagation. If the community were informed on these matters it would be more affected by the efforts of the struggling class in its midst.

Well, this rounding out of twenty-five years of denominational life and activity gives us the occasion to inform those about us about ourselves, without the necessity of "going out of our way" to do it. Just as Easter is the time to preach on the resurrection, this is the time to advertise the Church of the Nazarene. Source material is available, newspaper space is being furnished us, there is a sort of psychology of publicity on hand of which we should make use. Many of us will live long enough yet to make some observations. So I am going to suggest that the pastor who makes the fullest use of the present occasion will gain for himself the fullest field for evangelism and matriculation into membership during the next five or ten years.

There are several ways in which the preacher can use the present occasion to advantage.

1. He can make much of his announcements. He can take a minute now and then in his public services to announce that the whole denomination is observing the month of November as a time to celebrate the twenty-fifth anniversary of the Church of the Nazarene, and, incidentally, why they are celebrating, and, in general, what particular things the church seeks to emphasize: as the doctrine, experience and life of holiness, and world-wide propagation of pentecostal piety, etc. This announcement, carefully prepared and tactfully given can amount to a sermonette that will be quite effective.

2. He can make special arrangements for the distribution of the celebration literature, and find excuse for giving it to many people in the fact that this is a special occasion.

3. He can prepare himself for weaving in an unusual number of illustrations and incidents especially connected with the founding and development of the denomination, taking care always to connect his stories and incidents with the church of today. This indirect advertising is the best advertising one can give.

4. The live, wide-awake pastor can make this an occasion for asking larger space in the local newspapers. He can call upon the editor and explain to him the purpose and manner of the celebration and get some general and specific publicity that would not be possible at another time. The live pastor will hand the

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the origin and growth of the strength, where it has missioned the local community and the buildings, etc. Nazarene news will want to know.

Sabbaths as occasions for preaching require careful preparation, and addresses both in our churches. Anniversary address frequently. Annual associations may invite our good thing to do, for the attitude argues our opportunity.

opportunity to raise his denominational offering, and to put his plea should be easier done during Jubilee offering, and to put his plea has already been laid. This arrow. Push the whole program, to do something unusual in denominational program has been which we have been and are of liberality that will put the program of expansion. And expansion does well every unit is bene-

able as this for another quarter the ministry now will be here to celebrate just any anniversary, and successfully. It takes a united plan

suggestions in the present issue preacher will reach out for grain. He will be satisfied with shallow game in the Scriptures, but that that there is really a "cause."

I should at least suggest that us with other churches and for negative movement, and we do leave the other churches alone. Then answer. Stick to fundamentals. Let us pray and labor to the end. Nazarene will be better known by publicity received, and that it is not abatement.

the Thompson New Chain Reference of the kind I have ever seen. It is complete. Then the marginal notes on the back constitute a veritable volume I hope you will do so

Preacher's Magazine 10-33

Nazarene Church - Silver Anniversary - Entire Issue

time for such an opportunity. The Church of the Nazarene is comparatively new in the field of Protestant bodies, and it would help us in our task if the public generally knew more about us. At least we believe we bear acquaintance, and that those who know us better like us more. In many places where we have a struggling class the surrounding community does not know that there are almost two thousand churches like the one they see here, and that many of these churches are functioning in a very efficient manner. The community does not know of our wide-reaching organization, our splendid literature, our schools and colleges, our great foreign missionary enterprise, and our wonderful success in growth and propagation. If the community were informed on these matters it would be more affected by the efforts of the struggling class in its midst.

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editor of the local paper some notes telling about the origin and growth of the denomination, in what vicinities it has its greatest strength, where it has missionary work, and something about its organization in the local community and the plans of the local church for revivals, erection of buildings, etc. Nazarene news will really be news during the celebration—people will want to know.

5. Some preachers will use the celebration Sabbaths as occasions for preaching on specific denominational themes. This will require careful preparation, and this preparation may suggest the giving of other brief addresses both in our churches and otherwise. I plan to give my special Silver Anniversary address frequently during both October and November. Some ministerial associations may invite our pastors to present our cause, and this is always a good thing to do, for the attitude of the preachers of the community restricts or enlarges our opportunity.

6. The celebration gives the preacher his opportunity to raise his denominational budgets, to push the special denominational Jubilee offering, and to put his local financial house in order. Anything Nazarene should be easier done during this special season—the general foundation for the plea has already been laid. This is no time for the preacher to be restrictive and narrow. Push the whole program, local, district and general, and encourage the people to do something unusual in the way of Nazarene propaganda. The general denominational program has been lagging during the times of economic distress through which we have been and are passing, but this special occasion should start a flow of liberality that will put the General Treasury on its feet and start us on a program of expansion. And experience proves that when the whole denomination does well every unit is benefited and the local morale is improved.

There will not be another anniversary as suitable as this for another quarter of a century, and not many who are active in the ministry now will be here to utilize that occasion—we cannot successfully celebrate just any anniversary, and one local church or district cannot celebrate successfully. It takes a united plan like the present to make a success.

We are trying to furnish useful material and suggestions in the present issue of THE PREACHER'S MAGAZINE. But the live preacher will reach out for grain that has not been threshed. We trust no preacher will be satisfied with shallow verbosity, such as merely identifying the church name in the Scriptures, but that he will go after fundamental distinctions and show that there is really a "cause."

Perhaps the caution is not needed, but I feel I should at least suggest that we must by all means avoid invidious comparisons with other churches and forbid attacks upon other churches. Ours is not a negative movement, and we do not gain anything by fighting other churches. Leave the other churches alone. Even if they attack us, do not retaliate, do not often answer. Stick to fundamentals and to positive arguments. But with it all, let us pray and labor to the end that at Christmas time 1933 the Church of the Nazarene will be better known than ever before and that it will be worthy of the publicity received, and that it may continue its program of evangelization without abatement.

I have just recently become the owner of the Thompson New Chain Reference Bible, and I believe it is the best arrangement of the kind I have ever seen. It is, first of all, a Bible with the Authorized text complete. Then the marginal references are very convenient, and the helps in the back constitute a veritable library. If you have not examined this wonderful volume I hope you will do so soon.

EDITORIAL NOTES

Brother Christensen, a layman, who was in Brooklyn when Dr. Bresee came East in interest of the union of holiness forces which finally resulted in the organization of the Church of the Nazarene, told me that after Dr. Bresee preached once, William Howard Hoople said to his friends and associates, "If we cannot unite with a man like that, God have mercy on us." It was the clean, stalwart character of those early leaders that enabled them to rise above local differences and stand together for the preservation and prosecution of God's work.

Dr. Bresee possessed very much of the mind and heart of the poet. It would be interesting to glean from his published writings the many striking things he said. And he always spoke straightforwardly. His gems of thought were incidental. We are all familiar with his, "We are debtors to every man to give him the gospel in the same measure as we have received it," and, "It is still morning in the Church of the Nazarene, and the sun never goes down in the morning." But there are many others well worth digging out.

Dr. Bresee showed rare wisdom when he deliberately planned to take his work apart, sharing the superintendency with others, shifting the editorship and school presidency to others, asking for boards to administer the principal interests of the church, and refusing the suggestion which was made at the General Assembly of 1911 that he be elected General Superintendent for life. His wisdom brought about a situation which made it possible for the church to go right on with its vision and mission when he was called away, early in the life of the church, to heaven. And following the order which he indicated, the Church of the Nazarene has always refused to become a one man or a few men's church.

Writing and editing are tasks which must largely be done "by faith." For it is not possible to see the audience and know how they are receiving you. But the fact that so many preachers keep renewing for THE PREACHER'S MAGAZINE year after year, and the fact that so many answer our call for soliciting subscriptions help us a great deal. Now and then one thinks to write a word or so to the editor. Just now a note from Pastor Walter Fisher of Beaumont, Texas, reads as follows: "I have just finished rereading your editorial, 'The Measure of the Man.' This one editorial is worth the price of the subscription. I believe it will help me to grow to be a bigger man than I have been hitherto."

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E. A. Eggert, Milwaukee, Wis., writes, "THE PREACHER'S MAGAZINE for June the best ever."

EARLY NAZARENE LEADERS

COMPILED BY E. D. MESSER

(Abridged biographical sketches of early Nazarene leaders taken from Vol. 6 of THE YOUNG PEOPLE'S JOURNAL, 1931, and Garvin's biography of Phineas F. Bresee, "A Prince in Israel.")

PHINEAS F. BRESEE, was born December 31, 1838. As a boy Dr. Bresee worked on his father's farm and improved his mind as opportunity afforded by attending school and by private study. Phineas F. Bresee had it in him to improve his mind and did so with the result that later, under God's leadership and blessing, he reached the front rank of leadership in the modern holiness movement.

In 1856, during a protracted meeting held in the little Methodist church of which his parents were members, he was converted. Rev. E. A. Girvin gives this account in the doctor's own words of his conversion: "I went and he (that is, the Methodist preacher) preached. I thought he never would get through and give me a chance to go to the altar, but he did finally, after preaching and exhorting. Nobody had been to the altar up to that time in the meeting, but he gave a chance and I went immediately and others followed. The meeting continued until Sunday. I think this was Friday night. On Sunday . . . after the morning service they had a class meeting, which was the custom in those early days; and it was during that class meeting that I was converted, and I realized that the peace of God came into my soul at that class meeting."

In 1883 Dr. Bresee moved with his family to Los Angeles, California. His abilities were immediately recognized for he was soon installed as pastor of the Fort Street Methodist Church which became later the First Methodist Church. While pastor of the First Methodist Episcopal Church of Los Angeles, Dr. Bresee came into the full enjoyment of entire sanctification. As a result of this he said, "There came into my ministry a new element of spiritual life and power. People began to come into the blessing of full salvation." In 1886 Dr. Bresee became pastor of the First Methodist Church of Pasadena where he did a notable work in evangelism. He took into the Pasadena church during his four years there a thousand persons, either by letter or on probation.

The stimulating personality and remarkable

leadership qualities of Phineas F. Bresee were marked even in a denomination whose attitude toward holiness was too often one of repression and antagonism. Given a church environment of warm friendliness toward holiness that same personality and those same leadership traits, under the anointing of the Holy Spirit, would take wings and lead on to greater heights of spiritual conquest. And just that took place. In the early part of 1894 this opportunity presented itself. Some Christian workers, having come into the possession of a trust sufficient to open up a downtown mission work, interested Dr. Bresee in the project. Land was bought and a good-sized auditorium was erected. In engaging in this work Dr. Bresee had thought that the Methodists would permit him to remain a full member of the conference, or at least have a supernumerary relation. The conference, however, did not act favorably on either of these suggestions and he was compelled to accept what was known as a location, which meant that he was no longer a member of the conference.

The new work in which Dr. Bresee engaged was known as Peniel Hall situated on Main Street near Second Street, Los Angeles. Considerable blessing attended his work but, after approximately a year there, he felt it expedient to withdraw, which he did.

This was now 1895 and Dr. Bresee, out of conference relationship, had no visible ministerial work ahead of him. But almost immediately a door for service opened. Many of the people who had gathered about him in the mission hall now rallied about him and after much prayer it was decided to rent a hall and open a new work downtown.

Accordingly a little group of earnest holiness people met in a hall on the first Sunday in October, 1895, with glad hearts and great rejoicing. On the third Sunday in October, 1895, the work was organized and one hundred pledged their loyalty as charter members. The charter membership list was kept open for a short time at the end of which 135 persons had enrolled. The Church of the Nazarene was launched.—J. PROCTOR KNOTT.

JOHN N. SHORT was for a period of half a century linked with the holiness movement of the East, and particularly of New England, in

He was a man of prayer. First in the Methodist Episcopal Church he was led into the experience of entire sanctification, and became at once a vigorous and intelligent exponent of this precious truth. For a number of years he had charge of the holiness meetings at Asbury Grove Campmeeting at Haverhill, Mass., where he was eminently successful in kindling and keeping hot the sacred flame of New Testament piety.

As time went on it became apparent to Brother Short that he could best serve the interests of the holiness movement under different auspices. He made his decision to withdraw from the church of his spiritual nativity. He then affiliated first with the Evangelical Association, and later with the Association of Pentecostal Churches of America. During the entire period of his association with this latter group, which, as all of our readers probably are aware, was united in 1907 with the Church of the Nazarene in the West, he served the pastorate of our church in Cambridge, Mass. For a number of years the congregation worshiped in a hall; but finally a beautiful little church was erected, which Brother Short had the joy of seeing entirely free of debt.

Brother Short's service to our church can never be properly estimated. He added strength and courage to the movement in the early formative period of its history, and it is due largely to the influence of his ministry and example that our Eastern work has attained the stability for which it is justly honored.

When the courtship between the Eastern and Western churches began, it was most natural that Brother Short together with Rev. A. B. Riegs and H. N. Brown, should be chosen as fraternal representatives to visit the Nazarenes of the Pacific Coast. These brethren, happily characterized as the "Three Wise Men from the East," attended the Nazarene Assembly in California in 1906, and thus paved the way for the union of 1907 in Chicago.

EDWARD F. WALKER, was born January 20, 1852. In June, of 1871, a holiness tent meeting was being conducted in San Francisco, by those great exemplars of sanctification, John S. Inskip, John A. Wood and William McDonald. Edward Walker was attracted to the tent, thinking it contained some kind of show. There he heard such preaching that his soul was stirred to its depths and on June 3rd he was soundly saved. With hand clenching his handkerchief he had gone for-

ward to the mourner's bench where he fell a sinner but rose, redeemed. Soon after his conversion he was sanctified and felt a desire to preach. Not having the education necessary he felt the need of preparation, and an old steamboat captain by the name of French, hearing of the young man's desire, furnished the required funds for his course in the University of the Pacific at San Jose, California. Edward spent two years at the university.

Edward F. Walker was licensed as a local preacher on December 4, 1873, by the California Conference of the Methodist Episcopal Church. His first charge after leaving the university was at Santa Cruz. Here he met and married on April 6, 1875, Miss Eliza Ann Bennett, the daughter of Thomas Norton Bennett and Sarah Hannah Bennett.

Dr. Walker had long been a friend of the Church of the Nazarene and in 1908 he joined the church and immediately took his place, as Dr. Bresee said, in the front row, and that a very short row. His rare gifts as a preacher as well as a theological writer were recognized and used by the church. He became editor of the *Pentecostal Bible Teacher* and for many years furnished his wonderful comments on the Sunday school lessons through this periodical.

He served as pastor of First Church, Pasadena, and then First Church, Los Angeles. At the General Assembly of the church in 1911, held in Nashville, Tennessee, he was elected General Superintendent, which office he held until his death, he being re-elected at the General Assembly held at Kansas City in 1915. In 1914 he made a fraternal visit to the Pentecostal Churches of Scotland, holding meetings in several of the churches of that body, which has since become an integral part of our denomination.

Dr. Walker served as president in two of our Nazarene colleges—Olivet and Pasadena. His manifold duties and cares of office told upon his strength and after a serious illness, when he seemed to be recovering, he was stricken and died on May 6, 1918.

Dr. Walker was perhaps the greatest theologian in the Church of the Nazarene. The editor of the *Herald of Holiness*, writing of Dr. Walker in the issue of May 22, 1918, said, "He was scholarly, and refined, and unctuous—a rare combination indeed. His scholarship did not lessen his tremendous earnestness, or his directness of endeavor for immediate results in his ministry.

He was simple and brotherly and had a kind word for all.

JAMES O. MCCLURKAN was born in the western part of the state of Tennessee. His father, Rev. John McClurkan, was a Cumberland Presbyterian preacher . . . a man of scholarly habits. Every sacrifice was made that the children might have the benefits of the country school. James was the bookworm of the family. When prayers were over and lessons learned the sleepy children would seek their beds, all but James. He lingered to pore over one of the precious books, or to read aloud to his father. These hours of reading laid the foundation of a large knowledge and a love of learning which was to mean much to him in his life work.

When still very young he made his way to the altar to seek Jesus as his Savior. He was only a boy, not very strong looking, quiet and shrinking in his manner. Who could have thought that a great soul-winner was kneeling there in the straw? Who could tell what the pen was going to do in those slim fingers? Who could foresee that in after years the zeal in this boy's heart would kindle others until the influence would reach out to lands across the seas?

The Lord knew, and knocked for an entrance into this young heart. And the boy answered, putting his whole trust in Jesus as his Savior.

From that hour he reckoned that he was no longer his own. He belonged to another, who at great price, that of His own blood, had bought his soul from death.

He continued to study, and to do his work in the fields, and when he had reached the age of nineteen was admitted to the presbytery.

He married at the age of twenty-one, and after serving a pastorate in Texas, was called to California. It was here that he heard the doctrine of sanctification preached.

He was the pastor of a church which was being built up on deeply spiritual lines. People were being saved in his services. But he did not hesitate to go to the altar, preacher though he was, to seek a deeper experience.

Up to this time he had been possessed with a passion for souls, but after his baptism with the Holy Ghost God gave him a vision of a lost world and a power in his ministry and leadership such as he had never known before.

He was now called to the evangelistic field. Instead of a large congregation in one state, God

opened the way for him to preach to multitudes in over thirty states.

Churches in many denominations were opened to him, but he was not satisfied with this. He carried the flaming message to people gathered in brush arbors, in tents, warehouses, in the byways of the slums and under the open skies.

In the providence of God he was finally led to Nashville, Tennessee, where perhaps the larger part of his life work was done, and its early promise fulfilled.

It was here, after a winter's evangelistic campaign, the Pentecostal Mission was organized with a board of sanctified, Spirit-filled laymen, who stood loyally behind him and shared his labors.

One of the results of Brother McClurkan's ministry in many states had been the call of a large number of young people to preach the gospel at home or in foreign fields.

Most of them had but little means to spend in educating and training themselves for this work, and the burden had lain so heavy upon his heart that he felt led of God to establish the Bible and literary school now known as Trevecca College.

His ministers and students were organized into bands which held cottage prayermeetings, visited the poor, ministered to the rich, preached in the streets and held regular services in the workhouse and jail. Summer tent campaigns covered the city, then the state, and extended to adjacent states. Thousands of people were saved, and sanctified or reclaimed, and as a result, all through this section Pentecostal Mission bands were organized—inspired with but one burning desire, to get the gospel to men everywhere.

At the time of Brother McClurkan's home-going in 1914, thirty missionaries were on the field in five foreign countries, and a large number of preachers and evangelists were at work in this country.

It was this organization, known as the Pentecostal Mission, which united with the Church of the Nazarene in 1915, and is now a part of the church.

B. F. HAYNES, D. D., the first editor-in-chief of the *Herald of Holiness*, cast his lot with the newly launched Church of the Nazarene a few days before the General Assembly which convened at Nashville, Tennessee, in 1911.

It was in his later maturity that Dr. Haynes came to us and his service to the church spanned

a brief decade, yet the church will always be the gainer from his ripe wisdom, stern probity, and intense passion for the truth of God.

While Dr. Haynes did not receive academic degrees, yet he was a scholar of wide learning and a profound thinker. As college president and instructor in Tennessee, and at Olivet and Peniel, he put his impress upon many who were to become leaders in the cause of Christ and the Church of the Nazarene.

Dr. Haynes was a born bishop—a bishop in ability and training; a bishop in all but election. As pastor of Old McKendree, the greatest church in Southern Methodism, he proved himself a master preacher. Yet his great service to the cause of Christ lies rather in his work as editor. It was his good fortune to receive the very best of training for that exalted position, that is, in the practical workings of a country newspaper office. As editor of the conference organ, the *Tennessee Methodist*, the name of Dr. Haynes became one of the best known in Southern Methodism. So it was that when, shortly after his uniting with the Church of the Nazarene, the General Assembly at Nashville decided to establish a general church organ, the *Herald of Holiness*, Dr. Haynes was the outstanding one in mind of all to head the editorial staff. To this great work he gave the remaining years of his life. His editorials are classics, not only of chaste, vigorous, illuminative English, but of scriptural doctrine so clear, so complete, that they deserve to be preserved to future generations as authoritatively setting forth the fundamentals of the Church of the Nazarene.

WILLIAM HOWARD HOOPLE! The name always stirs memories in the hearts of those who knew him; memories which are pleasant to recall; memories of a great-hearted man; of a personality which refused to be denied. He first saw the light of day in the town of Herkimer, N. Y., August 6, 1868, but soon after his birth the family moved to New York City, which ever after was his permanent home. He was converted during the great Moody revival meetings in Brooklyn, N. Y., which were held in the Y. M. C. A. during January of 1886. While the workers were singing that great altar song, "Just As I Am Without One Plea," this young man at the age of eighteen gave his heart to God. The evangelistic stamp of the Moody revival was never lost by him, and this fervor and zeal he ever after carried with him in all of his work. He

became a very prosperous business man and practiced praying in his office. In 1893, while thus having devotions in his office, the Holy Spirit came into his heart and sanctified him wholly. Immediately he started to work for the Lord, and became a great soul winner for Jesus.

At once he launched out into the preaching of the message of holiness, gathering around him a nucleus of people who built what is now known as the Utica Avenue Church of the Nazarene, in Brooklyn, N. Y. He was ordained in this church under the old Pentecostal Association of the East. He served successfully here as pastor for ten years. He was then called to be pastor of the John Wesley Church of the Nazarene, of Brooklyn, N. Y., the people at that time worshipping in a store building. "Surroundings such as these are always too small for a big man." A man with a vision such as his could never tolerate anything but the biggest and best for God, and so with the aid of a loyal constituency he built the John Wesley church, locating it at the corner of Sumpter Street and Saratoga Avenue. It became the largest church in the East in the Pentecostal Association under his ministry which lasted approximately thirteen years.

It was during his pastorate at Utica Avenue that the Pentecostal Churches of America were formally organized into a denomination, December, 1895. It was also at this church that the basis of union was accomplished with the Church of the Nazarene of the West in the spring of 1907.

He was a great singer, having a fine, deep, powerful voice. If he couldn't accomplish his purpose in any other way, he sang his way through.

When war was declared against Germany Brother Hoople could not remain on this side, when he saw an opportunity of serving his country and helping the boys in their moral life and comforting them in their illness and loneliness. He went out to France under the Y. M. C. A. in May of 1917 and worked incessantly at the front. He would speak in barns, buildings that had been shot almost to pieces, from the tail end of wagons and auto trucks. His great voice led them many times in singing the old hymns that reminded them of home and sacred things. He won the hearts of thousands of those laddies, until he was commonly known among the regiment as "Pop." While serving in the war he was gassed and never fully recovered from it. It was this that finally caused his death on Sep-

tember 29, 1922, when he left us for the "glory world" that he had sung so much about. It will be interesting to know that his last words were, "Jesus is my best friend."

CLARENCE E. CORNELL. One of the outstanding pastors of the Church of the Nazarene in its early years was Rev. Clarence E. Cornell. Moreover he was a successful evangelist, a writer of ability and a natural leader of men. Withal he was affable, optimistic and a good mixer in the best sense of that expression.

Born in East Bethlehem Township, Washington County, Pennsylvania, on May 11, 1862, he was the first son of John and Elizabeth Cornell. His father worked hard as a farm hand and his mother's health broke down leaving her an invalid for years while Clarence was but a small boy. Thus, like many other boys who have risen to places of great usefulness, Clarence did not begin life in luxury, but what is vastly more important, he had pious parents. He relates how he was prevented from taking the downward course leading to destruction: "I owe my deliverance largely to my pious parents and a Methodist preacher by the name of Rev. Charles L. E. Cartwright. He came to the little Methodist church; was a particular friend of young people and interested in them; held a revival in which about seventy-five young people were converted and I was one of the number. 'Getting religion' changed my life and gave me a new viewpoint. I became a Christian at the age of eighteen. . . . From the time of my conversion I was inspired to make something of myself. Brother Cartwright put me to work in the church and gave me my first job passing out hymnbooks. He gave me every advantage in training the young converts and helping them to stand."

In 1893 Brother Cornell was sanctified under the preaching of Rev. James S. Reager in Scoville Ave. Methodist Church of Cleveland, Ohio. At the age of thirty-six he felt called to preach and became a lay-evangelist. For nearly ten years he labored as an evangelist and had large success in winning souls to Christ.

In 1906 he was called to the pastorate of the First Church of the Nazarene in Chicago and entered upon a glorious ministry characterized by constant revival. Thus in 1907 he was the pastor-host of the great General Assembly, in Chicago which witnessed the amalgamation of the Association of Pentecostal Churches of Amer-

ica with the Church of the Nazarene which was the beginning of the various mergers of holiness denominations that made for a stronger and larger holiness movement.

In 1911 Brother Cornell was called to the "Mother Church," the First Church of the Nazarene, Los Angeles, to succeed Dr. P. F. Bresee. For seven years he labored there with large results.

At the close of this notable pastorate a report in the *Los Angeles Times* described the results in these words: "During the seven years' labor there 871 members have united with this church, and it has given in the aggregate \$130,000 for religious work."

In 1918 Brother Cornell took the pastorate of the First Church of the Nazarene in Pasadena. After four years of devoted work with the Pasadena church Brother Cornell served for three years as pastor of the church in Ontario, California, during which time he suffered a physical collapse from which he never fully recovered. He passed away January 10, 1929.

WILLIAM COLUMBUS WILSON was a man of innate courtesy and refinement. Moreover these qualities were beautified by deep spirituality. He was born in Hopkins County, Kentucky, December 22, 1866. His father, J. C. Wilson, had served in the Union Army as a captain but later settled on a farm. Thus, in the peaceful yet busy simplicity of farm life the son "Lummie" or "Lum" as his associates called him, was reared to manhood.

Early in life he was much interested in religion for he says in some notes he wrote of his youth, "From my early childhood I was very much impressed religiously, and was often under conviction. If anyone spoke about the judgment, or if there was a death in the community, or even public worship and religious songs, I was much affected."

On October 30, 1886, Brother Wilson was married to Miss Eliza Jones, a devoted Christian. To this union four children were born. The spiritual training and Christian ideals of the Wilson home did not fail to impress the children. One, Hallie, went home to heaven. Two others are well-known today in the holiness movement—Evangelist Guy Wilson and Rev. Mrs. Bertha Wilson Lillenas.

On May 14, 1888, he was sanctified and thenceforth an impression which he already had that he should preach became greater. He attended a

school at Bremen, Kentucky, for a time and then entered the pastoral work of the Methodist Church. His first charge was the Greenville circuit consisting of four churches, one of which he organized.

In September, 1893, his wife died and after a little time he entered the evangelistic field, later, however, he returned to the pastoral work. He was a full salvation evangelist but got a hearing even if he had to secure a tent or engage a courthouse as a place of meeting.

In June, 1896, Brother Wilson was married to Miss Sarah Ragdale, of Paducah, Kentucky, and to this union five children were born, four of whom are still living. A son, Mallalieu, is well-known among Nazarenes, having been one of the assistant secretaries at the last General Assembly and also a professor at Bethany-Peniel College for some time.

After engaging in pastoral or evangelistic work for some years Brother Wilson united with the Church of the Nazarene. This was about 1903. In April, 1905, he came to California, went to Long Beach, held a six weeks' revival, organized a Church of the Nazarene there and became its pastor. Subsequently he served the Upland church and Pasadena First Church as pastor. In 1911 he was elected District Superintendent of the Southern California District which he served most acceptably and ably for four years.

Three expressions printed on his letterheads reflected the type of man he was: "Be Punctual," "Be Courteous," "Be Prayerful." There was something about his personality that commanded respect. It is not strange that the Fourth General Assembly (1915) laid its hands upon him and set him apart as one of the General Superintendents. The following was written by Brother Wilson on the occasion of his accepting the high office: "The work I must take up calls for heroism, self-denial, and deeper devotion to God and the church. We believe in world-wide evangelism, and that the quickest way to accomplish this is by organizing and fostering the work of holiness as we go, building strong centers, so as to reach the people of our own nation with a message of deliverance from the bondage of sin."

Little did the General Assembly realize that the swift-winged messenger would take the newly elected General Superintendent to heaven within three months of his election. But such was true. He held two Texas District Assemblies and opened a third assembly when, due to illness, he

was compelled to return to his home in Pasadena, California. On December 19, 1915, he finished his course on this earth and went to be with Jesus. His going, which followed so closely upon that of Dr. P. F. Bresee, was a great blow to the church. He was yet a young man, being only forty-nine years of age.

Only one who had lived out and out for Christ could say from his heart these words which Brother Wilson said in a parting message: "I am going home to be forever with the Lord; Jesus has never failed me and is not failing me now. There is not a cloud in the sky; but everything is clear."

CHARLES B. JERNIGAN. Organization has been God's plan for permanency. Charles B. Jernigan recognized this and under opposition by friend and foe undertook the organization of a holiness church in the Southwest. Later his organization became part of the present Church of the Nazarene. A brief account of his activities are here related by Charles A. McConnell.

Yesterday I was asked, "Who would you say, was the outstanding person in the raising up of the holiness movement in the Southwest? Unhesitatingly I replied, "H. C. Morrison." With the same assurance would I name Charles B. Jernigan as the outstanding builder of the structure that became the Church of the Nazarene in the Southwest. In the states of Texas, Oklahoma, Kansas, New Mexico and Arizona, he was largely responsible for the organization of the scattered holiness groups into a unified body. In the Southern states east of the Mississippi River his influence was weighty for "organized holiness."

By the fall of 1899 so great was the number of consecrated men and women who had been forced out of the membership of the churches of many of the denominations in Texas, that Jernigan, with others, issued a call for the unchurched holiness people of the state to meet at the newly established college near Greenville, to discuss the feasibility of organizing a church home for the outcasts.

After much discussion and very earnest warnings from prominent pastors, presiding elders, and college faculty members, who, while professing the despised "second blessing" yet retained their church affiliations, it was voted that the organization of a holiness church was a much too serious matter to be undertaken.

But Jernigan sensed a need, and even then had a vision that was to grow into reality in less than a decade. He called a meeting at his home for that night, and there seven persons united to form the Texas Holiness Association. The following year this was incorporated under state charter, C. B. Jernigan, E. C. DeJernett, and one other (C. A. McConnell—Editor) being the incorporators. This association functioned in every particular, and was recognized by the state and by the railway officials, as an ecclesiastical denomination.

Many of the prominent workers in the Asso-

ciation clung to the idea that the holiness movement was God's call to the churches, and therefore was, and would remain, "interdenominational." Jernigan, Chapman, Mary Lee Harris (Cagle), Neely, and others associated with them, with clearer understanding, knew that the denominations as such would never allow the holiness movement to "inter," and began to build and to unite embryonic denominations, until the great day at Pilot Point, in 1908, when these small holiness churches, together with the Holiness Association, became the Southern branch of the Church of the Nazarene.

SOME PRESENT DAY NAZARENE LEADERS

E. D. MESSER

DR. H. F. REYNOLDS, General Superintendent Emeritus, was the first ordained elder to become associated with the organized holiness churches of the East. He has served for a longer period in the General Superintendency of the Church of the Nazarene than any other of our General Superintendents. He is also the first one of our General Superintendents to attain unto an emeritus relation.

He was born May 12, 1854, at Lyons, near Chicago, Illinois. He was converted at the age of twenty, and at twenty-one began active Christian work as superintendent of a Sunday school. His first pastorate was at Bondville, Vermont, in 1879. During this pastorate he was sanctified. He was ordained by Bishop Hurst, in 1886, and held various Methodist pastorates until 1892. Three years were spent in evangelistic work. Then from 1895 to 1907 he served as Foreign Missions Secretary of the Association of Pentecostal Churches of America.

Was elected General Superintendent with Dr. Bresee when the Pentecostal Churches of America and the Church of the Nazarene were united at Chicago in 1907.

From the time of his election in 1907 to 1919 he was General Secretary of the General Foreign Missions Board, giving general supervision to the foreign mission work of the church. He traveled around the world three times in the interest of missions, setting in order our missionary work in Mexico, Japan, China, Eastern and Western India, South Africa, Palestine, Syria, Central America, British West Indies, and Nova Scotia.

Since being elected to emeritus relation by the 1932 General Assembly he has not ceased to be

active in service, refusing to relax or let up, though now past the age of seventy-nine.

DR. JOHN W. GOODWIN, General Superintendent since 1916, was born in North Berwick, Maine, March 13, 1869. Was converted in June, 1886, and began preaching in 1890. He was ordained in 1893. In 1905 he became associated with Dr. Bresee and placed his membership in First Church, Los Angeles.

Dr. Goodwin's first work in the Church of the Nazarene was in Pasadena, California, in 1905. After leaving Pasadena he was instrumental in effecting the organization of a Church of the Nazarene in San Diego, and in Whittier, California.

He was then elected District Superintendent of the Southern California District and served in that capacity three years. He then spent two years in helping finance Pasadena College. Then Dr. Bresee sent him to Oakland to look after the work there. Following this he was called to the pastorate of the church at San Diego, and was serving in that capacity when in 1916 the General Church called him to the General Superintendency, he being chosen, with Dr. Williams, to fill the vacancies caused by the deaths of General Superintendents Bresee and Wilson. Each General Assembly since has conferred this honor upon him.

A diligent student from the beginning, Dr. Goodwin graduated from Olivet College, doing the work amid the pressing duties of the superintendency. Pasadena College granted him the D. D. degree. Under the leadership of this godly man and his colleagues the church has grown almost beyond one's fondest conceptions—from

thirty thousand to one hundred thousand members.

His pen has always been active. His outstanding early book was "Living Signs and Wonders." His little booklet, "Storehouse Tithing," has done much to popularize this type of stewardship in our denomination. His latest work, "The Secret Place," brings its readers a little nearer to God. He writes as he has lived, with a strong mystical tinge.

Of all the present leaders of the denomination he was the most actively associated with Dr. Bresee, and when he was elected to fill the vacancy due to the founder's death, many said that the "mantle of the man who made the denomination had fallen upon his shoulders."

Dr. ROY T. WILLIAMS, General Superintendent since 1916, was born in Many, Louisiana, in 1883. He was saved and sanctified at an early age. He graduated from Peniel College in 1905, and spent a number of years in the teaching profession. When twenty-eight years of age he was elected president of his alma mater, which position he resigned in two years to enter the evangelistic field. He was a delegate to the Third General Assembly in 1911, at Nashville, Tennessee. He acted as special evangelist at the next General Assembly in 1915, at Kansas City, Missouri, where he received a number of votes for General Superintendent. Upon the deaths of General Superintendents Bresee and Wilson he, with Dr. John W. Goodwin, was elected General Superintendent. He is now serving in his seventeenth year in this capacity.

Dr. Williams' pen is fluent, which according to his time is always busy. His first book was "The Perfect Man," a character study of those qualities which go to make a successful man, which marked him as a coming writer. "Temptation," a later book, has been placed in the ministerial course of study. His work "Sanctification, the Ethics and Experience," carefully delineates the power and beauty of this phase of holiness. His volume on missions, wherein he outlines his recent trip around the world in surveying missionary conditions with Dr. Goodwin, gives in vivid pictures the appalling conditions of the heathen in those lands where the church is laboring.

As a speaker Dr. Williams is logical and graphic to the highest pitch. His evangelistic fervor has not in the least abated during the strenuous years of superintendency from the high tide which characterized him in the springtime of his career.

Wherever young people are to be addressed or advised, he stands among those most often called

upon. His lectures to ministers set him apart as a brother to the preacher, and an expert diagnostician of the conditions and qualities which make for ministerial success.

A pioneer of Nazareneism, his popularity does not wane as the second generation of Nazarenes appears.

Dr. JAMES B. CHAPMAN, a pioneer of the holiness movement, was born in Illinois, August 30, 1884. He was converted at the age of fifteen under the preaching of Rev. R. L. Averill in a tent meeting, and began preaching at once. During the first year of his ministry he preached more than 200 times and saw scores converted under his ministry. He was a member of the Holiness Church of Christ, which organization coming into the Church of the Nazarene in 1908 completed the union, thus creating what is now known as the Church of the Nazarene.

When only twenty-four years of age Dr. Chapman was elected college president. He spent six years evangelizing and in pioneer work.

In 1920 he was appointed Assistant Editor of the Herald of Holiness to serve with Dr. Haynes who was then in ill health. The General Assembly of 1923 elected him as editor. He held this position until 1928 when he was elected to the office of General Superintendent.

In addition to his arduous duties as General Superintendent he edits *The Preacher's Magazine*, which he founded in 1920.

Dr. Chapman is a great and fluent writer, yet he never writes his sermons. He speaks extemporaneously and without notes.

He is the youngest General Superintendent, yet by no means is he a novice in the church. In thirty-two years he has preached more than 11,000 times, averaging more than 340 sermons a year.

Dr. H. ORTON WILEY, Editor of the *Herald of Holiness*, was born in Marquette, Nebraska, November 15, 1877. He graduated from the Oregon State Normal School in 1898, and received his A. B. degree in 1910 from the University of the Pacific. He earned his S. T. M. from the Pacific School of Religion in 1916, and in 1929, he was granted the S. T. D. by the same institution.

He united with the Church of the Nazarene in 1901, and began preaching in 1902. He was ordained by Dr. Bresee in 1905.

In 1910 he served as dean of Pasadena College, and for a number of years was president of the same institution, until 1916, when he severed his relation to take the presidency of Northwest Nazarene College, at Nampa, Idaho, which position

he held for ten years, when he returned to Pasadena to again take the presidency of Pasadena College. After serving three years more at Pasadena he was elected Editor of the *Herald of Holiness* in 1928, but due to the pressing needs of the college he served as president and also as editor for one year, until his successor was chosen.

Since 1915 Dr. Wiley has been secretary of the General Board of Education. He has trained more than five hundred Christian workers, and from this group three college presidents have come. The late Floyd W. Nease, Dr. Orval J. Nease and Fred Shields. One-third of the missionaries of the church have been trained under him.

The General Assembly of 1923 appointed Dr. Wiley *Church Theologian*. Since that time he has devoted much of his attention to the preparation of a treatise on Christian doctrine, which work is about completed.

Dr. Wiley is ripe in scholarship, sound in theology, sterling in character and his contribution to the Church of the Nazarene shall never cease to bring forth good results in the years to come.

Dr. E. P. ELLYSON was converted when a child. He graduated from the Friends school at Damascus, Ohio. He also spent one year in the Cleveland Bible Institute. Was ordained in 1893, and served three years in the pastorate and one in evangelistic work, then became the founder and superintendent of the Christian Workers Training School, which later became incorporated with Central Holiness University, now known as John Fletcher College, of Oskaloosa, Iowa.

In 1893, Dr. Ellyson was married to Miss Emily Soul, of Dunham, Quebec, Canada, who has been a constant assistant to him in his work.

Dr. Ellyson was second president of Peniel College, at Peniel, Texas, serving in that position for five years.

While president of Peniel College, in the spring of 1908 Dr. Ellyson and others invited Dr. Bresee to visit Peniel and to organize a Church of the Nazarene, at which time Dr. Ellyson became a member. And at the General Assembly of 1908 at Pilot Point, Texas, he was elected one of the General Superintendents of the Church of the Nazarene to serve with Dr. Bresee and Dr. Reynolds.

Having accepted the presidency of Pasadena College, at Pasadena, California, Dr. Ellyson and others thought that the duties there were so many and so exacting that he could not perform them and also look after the General Superintendency,

so he declined re-election in 1911. He was again elected General Superintendent in 1915, but declined it and continued in school work at Olivet, Illinois; Nashville, Tennessee; and Hutchinson, Kansas.

The General Assembly of 1923 elected Dr. Ellyson as Editor-in-Chief of our Sunday school publications, in which capacity he has served until now.

Rev. D. SHELLEY CORLETT, General Secretary of the N. Y. P. S., was converted at an early age, and united with the Church of the Nazarene in 1910. He was ordained in 1919. His father and two brothers are also ministers in the Church of the Nazarene.

He is a graduate of Pasadena College, and has spent six years in successful pastorates and about two years in evangelistic work. Because of his success as a preacher and marked ability as a leader among young people, he was elected in 1923 as General Secretary of the N. Y. P. S. His success in this capacity is shown by the phenomenal growth and development of this branch of our work.

In 1926 he started *The Young People's Journal*, which has proved to be a great blessing to the N. Y. P. S. and is an invaluable asset to the church.

Since the fall of 1931 he has filled the position of Executive Secretary of the Department of Home Missions and Evangelism.

His services are also in constant demand for conventions among the young people, as well as for revival and campmeeting work.

He was the wise choice of the Board of General Superintendents as Executive Secretary of the Silver Jubilee Anniversary Committee, to promote the celebration of this, our twenty-fifth anniversary.

Rev. ERNEST J. FLEMING, General Church Secretary, united with the Church of the Nazarene in January, 1909. He served as pastor of our church at Stockton, Illinois, the following five years. In September, 1909, at the Chicago-Central District Assembly, over which Dr. Bresee presided, his elders orders from the Apostolic Holiness Union were recognized. He was elected secretary of that assembly, which office he held until 1912, when by division of the district his membership was transferred to the Iowa District, of which district he was secretary for several years, and during which time he held a one year's pastorate at Chariton, Iowa.

In the fall of 1914 he became associated with

Rev. H. S. Hester in carrying on the holiness school at Des Arc, Missouri.

In September, 1915, he accepted a call to the pastorate at Racine, Wisconsin, which pastorate he served four years, during which time the present church building was erected.

In the summer of 1919 upon the death of General Secretary Fred H. Mendell, Brother Fleming was appointed by the Board of General Superintendents to fill the vacancy. He served as pastor of the church at Grand Rapids, Michigan, from September, 1919, to September, 1920, and then moved to Kansas City, where he has continued to serve the church in the capacity of General Church Secretary until the present time, having been elected at the General Assemblies of 1923, 1928 and 1932.

DR. JOSEPH GRANT MORRISON, General Treasurer and Foreign Missions Secretary, was born at Oskaloosa, Iowa, in 1871. He moved to the Dakotas in 1873. Was converted at the age of sixteen. After working his way through college he entered the ministry at the age of twenty-two.

For more than twenty-five years he was the champion of Wesleyan holiness in the Middle Northwest. Under his leadership many holiness bands were generated and fostered. A splendid company of Spirit-filled preachers rallied to his standard and fought with him on the spiritual battlefield. His work in what was known as "The Layman's Movement" will still be bearing fruit after Dr. Morrison has crossed the great divide.

It was Dr. Morrison himself who finally led this "movement" into the Church of the Nazarene, when he with some twenty other preachers and fully one thousand people united with the Church of the Nazarene in 1922.

He was District Superintendent of the Minneapolis District almost four years. Was president of Northwest Nazarene College one year. Served as Stewardship Secretary and Assistant Foreign Missions Secretary one year. Since 1928 he has served as Foreign Missions Secretary, and in 1932 was elected General Treasurer.

In addition to his many arduous duties as above outlined Dr. Morrison has given to us through the printed page as Editor of *The Other Sheep* and through contributed articles to the *Herald of Holiness* many excellent things to stimulate our faith, and two most excellent books, "Our Lost Estate" and "Achieving Faith."

MERVEL LUNN, Manager of the Nazarene Publishing House, was born October 5, 1886, at Ken-

osha, Wisconsin. Was converted in 1907 and sanctified wholly in 1913. He joined the Church of the Nazarene in 1912 at Denver, Colorado, and was employed by the Nazarene Publishing House in 1913, serving as bookkeeper, auditor and assistant manager until March, 1922, when he was appointed General Manager. He also served as General Treasurer of the church from 1926 until the last General Assembly when, because of the ever increasing demand of the Publishing House upon his time; it became necessary for him to resign as General Treasurer.

The Publishing House has made most gratifying progress through all the years he has been in charge, but especially so during the years of the depression. Truly God's hand led in the wise selection of this good man to establish the great work of our Publishing House.

REV. MRS. S. N. FITKIN, President of the Woman's General Missionary Council. At the Third General Assembly of the Church of the Nazarene the work of the Woman's Foreign Missionary Society was formally accepted. At the second quadrennial meeting a council of women was elected, Mrs. Fitkin being elected president. She has been re-elected at each succeeding meeting since.

Through the years the work of foreign missions has claimed her interest and attention. She has personally visited Europe, Africa, British West Indies and Old Mexico in the interest of foreign missions.

A resume of the early work of the W. F. M. S. and of her visits to the various foreign fields is given in her book "Grace Much More Abounding."

Under her efficient leadership the Woman's Foreign Missionary Society has made itself a force for God in the Church of the Nazarene in carrying on our great foreign missionary program. At the close of 1932 there were enrolled in the Society 26,602 members, and during that year they raised for the general fund \$89,272.00.

When we depend upon education, we get what education can do. When we depend upon organization, we get what organization can do. When we depend upon man, we get what man can do. But when we depend upon prayer, we get what God can do.—A. C. DIXON.

"Christ loved the church and gave himself for it." Do we love him sufficiently to give ourselves for His Church?

BENEVOLENCES OF THE CHURCH OF THE NAZARENE

E. J. FLEMING

MINISTERIAL RELIEF

THE union was completed in October, 1908—twenty-five years ago. Many of the men and women who helped to promote the early days of the Church of the Nazarene have passed to their eternal home. Others, many of them, are still with us, hovering in the regions of old-age infirmity.

From 1908 to 1919 the church was so busy getting under motion that it gave no constructive thought to the care of the aged minister. A beginning was first made in 1919. From 1919 to 1933 the sum of \$80,000 has been expended in directly assisting 135 ministers, widows and deaconesses. Of this number about 35 have received temporary aid and the remaining number permanent aid. Ninety-nine ministers, thirty-one widows, four deaconesses, and one retired missionary have been assisted. Death has claimed 33 from the ranks of this family.

The amounts paid have varied according to the years of service rendered by the minister during his ministry in the church. From time to time it has been necessary to scale down the grants but at no time has permanent relief been wholly withheld. The relief checks are sent regularly each month and can be depended upon for food, clothes, shelter and other necessities of life. There is no room for luxuries; only barest necessities.

Besides the actual support outlined in the preceding paragraph, the Department of Ministerial Relief has labored earnestly to create interest in the care and comfort of the wornout minister and the minister's widow. A pension plan has received the approval and adoption of the General Assembly for operation in the church. This plan when made operative will remove the care of the aged veterans of the cross from an uncertain benevolence to a basis of assurance of support. It has taken twenty-five years to bring the matter of assured support for the aged ministers to an issue in the church, now let us devote the next twenty-five years to its earnest promotion.

"Speak to the Church of the Nazarene that it go forward with the Ministers' Pension Plan."

HOME MISSIONS

A general survey of the home missionary project in the Church of the Nazarene will likely include the whole growth and increase in the United

States, Canada and the British Isles. At the completion of the union in 1908 there were reported a total of 228 organized churches, of which number 47 came originally from the eastern branch, 52 from the western branch in 1907, to which had been added 37 during the year preceding the Pilot Point Assembly, and 92 came from the southern branch. From this most humble beginning there have arisen a total of 1963 churches (1932). Making due allowance for the number added by the uniting of the Pentecostal Mission and the British Isles churches in 1915, we can safely say that there has been an average increase of 65 churches a year during the past 25 years of our history. All of these churches represent home missionary activity in its more general view. There is no way of making statistical summaries in this field.

The first definite action looking toward a general home missionary program was taken by the General Assembly of 1919, by the election of a Board of nine members to have oversight of home missionary work, and an offering of \$100,000 was subscribed. During the quadrennium following an extensive program of evangelism was launched and much good accomplished. Churches at Minneapolis, Minnesota; Detroit, Michigan; Carthage, Missouri; and other places bear testimony to this good work. District Superintendents were given assistance in support, tents were purchased and placed in the field, coast-to-coast conventions were held in the interests of home missionary evangelism, and a world-wide, simultaneous revival was put on throughout the church.

From 1923 to 1933 the work of general home missions has been carried on under the oversight of the Department of Home Missions of the General Board. Support has been given to District Superintendents of home mission districts, tents have been purchased and put to work in the fields, campaigns having in view the organization of churches have been held, and churches organized. These home missionary projects have increased in numbers, extended their saving influences, and raised multiplied thousands of money for kingdom purposes.

Approximately \$150,000 has been raised and expended for general home mission work since 1919.

THE MUTUAL BENEFIT SOCIETY

Organized in 1916 as a means of furnishing a benefit not exceeding \$1,000 at the death of a member, the Mutual Benefit Society has accomplished a work in the ranks of the Church of the Nazarene not to be duplicated by any similar organization. Its membership has been limited to members of the Church of the Nazarene only.

The Mutual Benefit Society has sustained a death loss of 678 on which benefits amounting to more than \$650,000 have been paid. In many a family this money has made possible a suitable burial that would have otherwise been humanly impossible. In many cases it has paid doctors' and hospital bills in addition. In most cases there have been several hundred dollars for other purposes after all the necessary bills have been paid. In not a few instances the assurance of the benefit has enabled loved ones to provide comforts, medicine and surgical care to assuage the suffering and pain of the dying otherwise financially impossible.

Through this ministry the Mutual Benefit Society has fed, clothed and sheltered lonely widows, fatherless children, and needy relatives. It has helped pay debts of long years, standing when there seemed no way to meet them, thus saving the debtor's reputation. It has paid off mortgages on homes, on parsonages, and on churches. It has clothed and fed orphaned children, and in some cases provided for their education in Christian schools. It has made possible added facilities for the care of unfortunate girls and unmarried mothers and their children. It has kept missionaries on the field and preached the gospel to the heathen. Its ministry has been as broad as the earthly human needs of the beneficiaries to whom the benefits were paid. All this has been done without pecuniary profit to any member, director or officer, by uniting our combined streams of self-help and benevolence under a systematic plan of action. Thousands of our people have been protected at actual cost when other protection would have been impossible.

The work of the Mutual Benefit Society is being continued on a more substantial basis by the Nazarene Mutual Benevolent Association, duly incorporated and under state supervision.

CHURCH EXTENSION

The work of church extension was instituted by the General Assembly of 1911. It was designed to raise money and with it aid local

churches to secure church buildings by lending the funds to such churches at a moderate rate of interest and terms that could be met while carrying forward their local programs. The service rendered by the Church Extension office has been somewhat enlarged to include several other needful lines.

The first loan was made to the church at Coleman, Texas, in 1919, amounting to \$300. Altogether, about 150 loans have been made aggregating \$150,000. These funds have been the means, not only of securing new church buildings, but of saving many other churches from foreclosure and loss. Several of our outstanding churches of today owe their existence to the help received from church extension funds.

The work of church extension is very closely allied to that of home missions. Home missions provides the resources for launching an evangelistic campaign which results in an organized church. One of the foremost needs of that new church is a church building in which to worship and carry on its varied activities. Church extension assists that newly organized congregation to build or purchase the building.

In the years that follow these churches are instrumental in the salvation of many souls, in the calling of workers whose labors bless the world, and in raising large sums of money to carry the gospel to the regions beyond. There is no system of tabulating the results of means expended in church extension work. Only the Divine Accountant can do so.

THE BEST WAY

Says the *Evangelical Visitor*, "Not long ago a Hindu woman was converted, chiefly by hearing the Word of God read. She suffered very much persecution from her husband. One day a missionary asked her, 'When your husband is angry and persecutes you, what do you do?' She replied, 'Well, sir, I cook his food better; when he complains, I sweep the floor cleaner; and when he speaks unkindly, I answer him mildly. I try, sir, to show him that when I became a Christian I became a better wife and a better mother.'

"The consequences of this was that, while the husband could withstand all the missionary said, he could not withstand the practical preaching of his wife, and gave his heart to God with her."

HISTORICAL AND BIOGRAPHICAL LITERATURE ON THE CHURCH OF THE NAZARENE AND ITS FOUNDERS

P. H. LUNN

The following description of available historical and biographical literature is prepared with the thought that during this Jubilee Anniversary many preachers may appreciate information as to what source material is obtainable for lectures, addresses, also articles prepared for publication in bulletins and newspapers.

RANKING first among the publications dealing with the history, doctrines, government and policy of the Church of the Nazarene is the "Church Manual," revised and published following each quadrennial General Assembly. It is carefully indexed and constitutes a comprehensive reference book of the history, government, doctrines and ritual of the church (price 50c).

Another book of inestimable value, not only to members and friends of the church, but to all wishing to make a thorough study of the church, its early leaders and the various organizations and movements which merged into the Church of the Nazarene, is "A History of the Church of the Nazarene" by J. B. Chapman, D. D. (price 50c).

A vest-pocket size booklet, 3x5 inches, 32 pages, has been prepared especially for those who want something fairly comprehensive and at the same time attractive, to distribute to any who are interested in the church, its doctrines and its activities. This booklet contains a brief history of the church, a statistical report and articles on the different departments of the church, such as Foreign Missions, Sunday schools, ministerial relief, Young People's Societies, etc. It is attractively bound in colored cardboard. The title of this booklet is "The Church of the Nazarene" (priced at 5c a copy; 100 or more at 3c each).

For general distribution, house to house canvassing, etc., we have prepared an inexpensive eight-page circular, "The Church of the Nazarene, What It Is and What It Stands For." This circular contains a brief history of the church, a statement of doctrine, ordinances and polity; also statements and figures showing the growth of the church since its organization. The last page is blank so that a special imprint of any local church may be printed or stamped thereon (prices: 100 for 50c; 1,000 for \$3.75. Special imprint on last page \$1.75 extra for each 1,000).

A most excellent tract for distribution is one written by Dr. J. B. Chapman, "Who Is a Nazarene?" a four-page tract in which some of the characteristics of a true member of the Church of the Nazarene are pointed out (prices: 12 for 5c; 100 for 25c).

We also have had printed a one-page tract, "What We Believe," which contains the doctrinal statement of the church as given in the Church Manual (price, 100 for 15c).

In the biographical literature of the church the outstanding volume is, "A Prince in Israel," the biography of Rev. Phineas F. Bresee written by E. A. Girvin. This book gives a detailed account of the founding of the western branch of what is now the Church of the Nazarene. It is a large volume of 463 pages, profusely illustrated (the price has been reduced from \$2.50 to \$2.00).

Another interesting biography of Dr. Bresee is Dr. A. M. Hills', "P. F. Bresee, The Life Sketch of a Great Soul." This is a brief biography giving the high points in the career of one of our sainted founders (price 25c).

Rev. H. D. Brown has contributed still another biographical sketch of Dr. Bresee. This book confines itself more especially to incidents in the early ministry of Dr. Bresee—facts that are not found in the other biographical writings (price 25c).

FACTS AND SUGGESTIONS FOR MISSIONARY SUNDAY

J. G. MORRISON

THE work of missions of course had its beginning in the spread of holiness in the homeland. And now at the end of twenty-five years the Church of the Nazarene has:

1. Missions in twelve fields: Africa, Argentina, Brava, British West Indies, China, Central America, India, Japan, Mexico, Peru, Palestine and Syria.

2. Approximately 75 missionaries.

3. 400 native preachers and workers.

4. 10,000 believers.

The beginnings in the various fields were as follows:

1. Rev. and Mrs. M. D. Wood, Misses Lillian Sprague and Carrie Taylor and Fred Wiley, sent out by our people of New England and New York, arrived in Bombay, India, in January 1898, and opened work which later became the nucleus for our mission in Western India.

2. John J. Diaz founded our mission in Cape Verde Islands in 1901.

3. In Mexico, Samuel M. Stafford opened in Tonalá in 1903, Carlos H. Miller in Mexico City in 1905, and Mrs. Santos Elizondo in Juárez, in 1908.

4. Misses Lillian Pool and Lula Williams went to Japan and commenced our work in 1907.

5. Rev. and Mrs. H. F. Schmelzenbach opened in Africa in 1911.

6. Rev. and Mrs. Peter Kiehn and Miss Glenzie Sims and Miss Ida Vieg went to China in 1914.

7. Rev. and Mrs. J. T. Butler and Mrs. Emma Goodwin went to Guatemala, in Central America in 1901, G. G. Anderson and Miss Daisy Ifert in 1902 and R. S. Anderson and wife in 1904.

8. Roger Winans and wife became our missionaries in Peru in 1917.

9. Rev. and Mrs. Frank Ferguson and Rev. and Mrs. Carlos H. Miller opened our work in Argentina in 1919.

10. Rev. S. C. Krikorian opened our work in Palestine in 1921.

11. Rev. M. A. Thahabeyah founded our work in Syria in 1921.

12. Rev. J. I. Hill entered the British West Indies in 1926.

There are approximately ten millions of people in the particular fields assigned to the Church of the Nazarene. It requires approximately a quarter of a million dollars to sustain our foreign missionary program at its present level. Reinforcement is needed now in every field. Replacement of sick and retiring missionaries is an absolute emergency at the present time.

There are a number of instances in which we have reason to take courage:

1. We have very choice fields in every nation which we have entered.

2. God has given us the highest type of men and women to serve us as missionary representatives in these lands.

3. The number of conversions has been quite gratifying.

4. In a number of fields the native people are forging ahead toward self-support, and the native preachers are proving themselves capable of self-direction.

5. And perhaps the most significant fact of all is the wonderful interest our people in the homeland have in the work in foreign fields and the wonderful manner in which they are ready to co-

operate in prayer and self-sacrifice for the purpose of sending the gospel to those who have never heard it.

THE SUNDAY SCHOOL

E. P. ELLYSON

FROM its beginning the Church of the Nazarene has been somewhat interested in the Sunday school. The work began as an evangelistic movement, with campmeetings, tent meetings, holiness conventions and missions. This type of work gave no place for the Sunday school. But as soon as churches began to be organized the need of the Sunday school was realized. In connection with most of these churches Sunday schools were established. But so far as organization was concerned these were quite separate from the church organization. When the union of churches that gave us our present Church of the Nazarene was made the Sunday school was recognized. However its only organized connection with the church was a local Sunday School Committee with no particular authority or duties and no requirement to report. This committee simply lost itself in a Sunday school board formed from the Sunday school itself. Not until the General Assembly of 1923 was there any general Sunday school department, and not until 1928 was there any district arrangements. But now we have the Sunday school work an organic part of the church locally—the local Church School Board, in the district—the District Church School Board, in the General Board—the Department of Church Schools. The general and district boards are functioning effectively but the local board is not working so well. Where it is understood and used it is a great help. As we become acquainted with its place it will become more and more effective.

Leadership Training work was introduced into our church after the 1923 General Assembly. At first the course must be arranged, the textbooks selected and other arrangements made. As a result this work did not get under much headway until after the General Assembly of 1928. Since this time it has been growing rapidly. We now have a high class standard Leadership Training course of twelve units which is being offered in institutes, classes and by correspondence. Over 3300 persons have registered for this work and 5356 credits have been issued since 1930. As a result our teaching and administrative work is

being much improved. This means we are doing better work.

Twenty-five years ago the total enrollment in our Sunday schools was 7,780. There were no Vacation or Weekday Bible schools and no Leadership Training. Today we have an enrollment of 225,000 and many Vacation Bible schools and co-operate in some weekday schools. We have had an average annual gain of 4,688. Our smallest gain was 539 in 1917, and our largest gain 24,879 in 1931.

Twenty-five years ago we had no Sunday school literature of our own. We were using publications from the Methodists, Free Methodists and Pentecostal Herald. In 1907 we bought the Pentecostal Quarterly from the Pentecostal Herald and with the first quarter of 1908 began its publication under our own name. This is now our Advanced Quarterly. Other publications have been added from time to time until we have the following with the circulation indicated as reported at the last Board meeting.

Advanced Quarterly	60,000
Junior Quarterly	32,000
Leaflets	58,000
Children's Worker	4,500
Junior Joys	29,000
Intermediate-Senior Quarterly	26,000
Home Department Quarterly	6,250
Teacher's Journal	11,250
Youth's Comrade	40,000
Sunshine	20,500

Last year 19,167 conversions and 9,089 joining the church were reported from the Sunday schools. \$44,748 was raised for the General Budget.

We have 1,863 schools in the home land and 167 in the mission fields.

SUGGESTIONS TO PASTORS FOR SILVER JUBILEE ANNIVERSARY CELEBRATION

SUNDAY, OCTOBER 29—RALLY DAY

Scripture text for the anniversary is—"Speak unto the people that they go forward" (Exod. 14:15).

Take this opportunity to introduce the program for the anniversary to your people. Study the entire program carefully. Work into this program all you can that will be helpful to your local church.

This first Sunday is a Special Anniversary Rally Day. It is our purpose to rally all of our forces—all departments and members—for the entire Anniversary Celebration.

Special goals—Two HUNDRED THOUSAND in attendance in Nazarene Sunday Schools. FIFTY THOUSAND attending N. Y. P. S. services. Each local church must have an attendance of FIFTY PER CENT above their average attendance in order to reach this goal. Plans must be laid early in order to reach this goal.

MAKE THIS A LOCAL CHURCH DAY

Review the history of your local church—tell of its membership, gains or losses in the past years. Review your opportunities in the community and city—for Sunday school, for evangelism, for reaching new people.

Emphasize that we are not only celebrating the first twenty-five years in the history of our church, but that we are also entering upon a new cycle of twenty-five years. What will the next twenty-five years mean to your church?

Make good use of the text. Emphasize the command to "go forward." Read also Deut. 1:6-8. Show that life is not static—we are either making progress or retrograding. A church cannot remain static and please God.

Set reasonable goals for accomplishment by your local church. Challenge your membership to advancement along the following lines: deeper devotion to God as individuals, set a goal for the number of souls to be won to Christ within a given time; a goal for church membership, for Sunday school gains, and definite objectives for W. M. S. and N. Y. P. S. organizations to reach. We cannot rest in what we have accomplished we must "GO FORWARD."

SUNDAY, NOVEMBER 5—CHURCH APPRECIATION DAY

The purpose of this day is to increase appreciation for the Church of the Nazarene; its doctrines, its standards, its history and its work.

Review briefly the history of the church since its organization in 1908. A statement concerning the various smaller organizations which merged to form our present church would be helpful.

We are not a branch from any other church, we are not organized around any ordinance, we are organized for the promotion and conservation of the doctrine and experience of entire sanctification.

Emphasize the necessity for such a church. Show how God has blessed the Church of the

Nazarene as she has stayed true to the standard of holiness.

We desire through a greater appreciation for the Church of the Nazarene on the part of our newer members and friends to enlist them to a more loyal support of the church. Not merely a financial support, but their life and talents given in service for God and the church, their enthusiastic support of our program, local, district and general.

SUNDAY, NOVEMBER 12—DEEPER PERSONAL DEVOTION

The purpose of this day is to encourage our people to a deeper relationship with God and to a life of deeper devotion. Our challenge is: "We must go deeper as individual members if we would go farther as a church."

Use the text, "Go forward" (Exod. 14:15) and emphasize the importance of "going forward" in our devotion to God.

The day will begin with a "Sunrise Prayer-meeting." Advertise this prayermeeting well. Urge your people to come. The entire Church of the Nazarene will be meeting God in prayer at sunrise on this day. Spend at least one hour in this prayermeeting.

The bulletin issued for this day states the goals for this day. Incorporate these goals in your messages. If properly observed, this day for the deepening of our personal devotion to God could be the outstanding day of the anniversary celebration. It may mark a new epoch in the lives of individual members and of the entire church.

SUNDAY, NOVEMBER 19—MISSIONARY ANNIVERSARY

It may be well to use the same text as that used last Sunday—Exod. 14:15. Emphasize that we must "GO FORWARD" in missionary work.

Familiarize yourself with the missionary work of our church. With the various locations of our mission stations. Mention briefly the history and accomplishments made in these fields. All of this may be secured from the Missionary Headquarters, or from information issued for this purpose.

It is estimated that there are ten million people living in the mission fields restricted to our church. These fields belong to our church, if they ever have the gospel they must receive it from the missionaries and native workers of the Church of the Nazarene. So far only a few million of these people have been touched with the gospel message, and only a small percentage have

accepted the message. Endeavor to lay upon the hearts of your people that it is their responsibility to do their best to reach these people.

How many of these ten million should we win to Christ within the next twenty-five years? That will depend upon how we support our missionary cause upon the prayers of our people at home, and upon the faithful efforts of our missionaries and native workers in those fields.

There is no question that the secret of our remarkable growth in home fields is due to the fact that our church from its origin has been characterized with a missionary spirit. A missionary church will work to reach the needy at home while they pray and give to reach those abroad.

SUNDAY, NOVEMBER 26—JUBILEE THANKSGIVING SERVICE

Our purpose is to make this Sunday a day of thanksgiving and praise to God for the Church of the Nazarene. To praise Him for His blessings upon the church, for His work through the church. Praise Him for our missionary work and its advancement, for the progress made in our home lands, for our institutions—schools, publishing house, etc.—for the valuable contribution they have made to the spreading of the gospel.

In the United States this is our annual Thanksgiving Sunday—the Sunday preceding our annual Thanksgiving Day. It has been our custom for years to have a Thanksgiving Offering for General Budget purposes. This offering will be taken as usual. We are endeavoring to receive One Hundred Thousand Dollars from our entire church on that day, an average of one dollar a church member. Your Sunday School, W. M. S., and N. Y. P. S. will assist in this offering. Make this offering a part of your thanksgiving and praise to God for the church.

The pastor will do well to plan wisely, pray much, and depend upon the leadership and blessing of the Holy Spirit to make this Jubilee Thanksgiving Service a success. It will be twenty-five years before we have another opportunity to have such a celebration. So let us improve the opportunity.

The religion we live is the only religion we have, no matter how much we profess.

It costs to follow Jesus Christ, but it costs more not to follow Him.

AN APPEAL TO OUR PREACHERS

SUNDAY, NOVEMBER TWENTY-SIXTH, WILL BE A GREAT NAZARENE DAY

IT'S the culmination of the church's Twenty-fifth Jubilee Celebration. The leaders of the church have asked that on that day each congregation shall gather a loyal love offering for its world-wide evangelistic program.

The church leaders are begging our pastors and people to gather up on that date an average of one dollar a member.

1. Let us do it out of keen gratitude to God for bringing the Church of the Nazarene—our church—our holiness church—into existence two and a half decades ago. What a blessing it has been to each one connected with it.

2. Let us do it because of what God has wrought in the twenty-five fleeting years—constituting a mere handful of folks who "were no people," into a great army for His name, whose tread can be felt in every state.

3. Let us do it because of our heart interest in the work our Master is now accomplishing on Nazarene mission fields. From nothing, or next to nothing, twenty-five years ago, we have, by His grace, and the sacrifice of our missionary heroes over there, builded a foreign church of fully ten thousand adherents. It must be supported. The work must not lag. Our victories yonder must continue.

4. Let us do it because the three years' economic storm has piled up deficits over against every feature of our Nazarene world wide program. Our Home Missions and Church Extension funds have practically ceased to reach the General Treasury. The old preacher veterans are now ground down to the fragments of a pitiable payment. The Headquarters officials and help are all cut to a minimum, while in foreign missions:

The school in Peru is dying for lack of support.

The little holiness paper *El Cristiano* is suspended in Guatemala, also Spanish Sunday school literature.

Japan is struggling to hold the fields where new churches have been planted. A great harvest calls for the gathering, which cannot be reaped.

China is shriveling down, down, down because of inadequate remittances. Sister Ida Vieg is in a hospital subject to great expense.

India is keenly threatened with sickness for lack of vacation funds. Missionaries all are overworked.

In Jerusalem Sister A. H. Kauffman had a nar-

row escape in sickness and the hospital expenses are unpaid.

In Japan Sister William Eckel almost died and her medical and hospital expenses form a sad deficit.

In Africa Sister Maud Cretors has suffered a collapse and has surgical and medical bills accumulating. The Fitkin Memorial Hospital staff is overworked and must have two nurses. The Portuguese East Africa buildings are not yet saved from possible loss.

All fields need reinforcements, replacements, repairs, restoration of courage and spiritual enthusiasm. The home church alone can do this.

O pastors, Nazarene people of God, will you not rally on November 26 and lift the oppression of stagnation from our Home Mission efforts; lift the burden of starvation from our old veteran, wornout preachers; lift the hospital deficits, the sickness expenses, the furlough needs, the reinforcement emergencies from our foreign fields? The church keenly needs one hundred thousand dollars November 26th.

This is a critical emergency. God has amazingly blessed us since 1907. Unless, in gratitude and joy for His leadership and blessing in the past two decades and a half, we lay in November a generous offering of a dollar a member on His altars as a hearty love offering to Jesus our Lord, will He be wholly pleased?

Let us fully please Him!

J. G. MORRISON,
General Treasurer.

BE STRONG

(Joshua 1:6, 7, 9, 18)

E. M. VAUGHT

- I. Be strong in the Savior, who only has strength (Psa. 24:8).
- II. Be strong in the Truth, and only go its length (Rev. 22:18).
- III. Be strong in His Righteousness, purest of all (1 Cor. 5:21).
- IV. Be strong through Obedience whatever befall (John 2:5).
- V. Be strong in your Nothingness, He is enough (1 Cor. 12:10).
- VI. Be strong in His Gentleness, it will not "puff" (Psa. 18:35).

The best remedy for a sick church is to put it on a missionary diet.

Love never asks how much must I do, but how much can I do?

OUTLINES FOR THE MONTH

L. T. CORLETT

Silver Jubilee Anniversary

THE outlines this time are for the services of the anniversary. Each preacher should feel that it is a special privilege as well as a golden opportunity to assist in celebrating this occasion. It provides a wonderful opportunity to present the Church of the Nazarene to the community where each labors. Much can be made out of this occasion but each pastor will regulate the benefit that his own church derives from the observance of the anniversary. Some sermons on holiness have been included in the outlines, which may seem old to some, yet they touch the keynote of the existence of the Church of the Nazarene and should be brought to the attention of the membership and friends time after time. The benefits and blessings of the church during the first twenty-five years of her history have been great both in the number of people touched and the variety of work accomplished. Now during this anniversary both preacher and pew should get a vision of the possibilities that are lying at the door of the church for the next twenty-five years. The tone of the preacher's message, the atmosphere of the presentation of this anniversary will greatly regulate what will be done in the coming years of the history of the Church of the Nazarene.

October 29—Morning Sermon

GOD'S PLAN FOR THE FUTURE OF THE CHURCH OF THE NAZARENE

Speak unto the people, that they go forward (Ex. 14:15).

I. INTRODUCTION

1. 25th Anniversary of the Church.
2. A milestone on the path of church history.
 - a. Significant in that many did not expect the church to reach this stage of her history.
 - b. God's hand has miraculously led to this good time.

II. GO FORWARD FROM WHAT?

1. Not from doctrine.
 - a. It has shaped and classified the church.
 - b. Clear doctrine is an absolute necessity.
 - c. The principles of doctrine remain the

same in the midst of changing customs and methods.

2. Not from experience.
 - a. The stressing of vital Christian experience has been the keynote of the work of the church.
 - b. More necessary today than at the beginning of the church.
3. Not from polity.
 - a. It has functioned better than almost any form of church government.
 - b. Our people as a whole are satisfied with it.
4. From the stage that has been reached.
 - a. The first twenty-five years of any movement are primarily foundational.
 - b. Experiences, events, progress, failures, etc., have shown the pathway to better things in the future.
 - c. This milestone should be but the closing of the primary stage of the church.

III. GO FORWARD TO SOMETHING

1. Definite goals of progress.
 - a. Shortsightedness brings stagnation.
 - b. Limited vision handicaps.
 - c. Greater goals must be reached, higher heights must be attained, more people must be reached and the church built up in all departments.
2. To walk in the open door God provides (Rev. 3:8).
 - a. The doors of opportunity are open to all the churches.
 - b. God is giving great opportunities to all.
3. A greater conception of the world's need.
 - a. In the midst of all remedies the gospel still is the only real solution of the world's problems.
 - b. The people need to turn back to God.
4. Greater faith in God to bring things to pass.

October 29—Night Sermon

THE AUTHORITATIVE CHRIST (Matt. 7:29)

I. INTRODUCTION

1. The proper divinity of Christ has been the keynote of the message of the Church of the Nazarene.
2. Christ as the Savior of the world has been the hope and source of power to the church.

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II. THE AUTHORITY OF THE CHRIST

1. Had a natural tone of authority.
 - a. All classes recognized it.
 - b. The Pharisees questioned it.
 - c. Soldiers fell down before His words, saying, "Never man spake like this man."
2. He put new life and authority into the moral phase of the Mosaic law (Matt. 5:17).
 - a. Made the words of the law dynamic.
 - b. "I am come," not just born, but choosing to be born to accomplish a purpose.
 - c. He put power and teeth into the spirit of the law. (Heb. 4:12).
3. He takes the place of authority as absolute Master and Lord over men (Matt. 7:24-28).
 - a. All were hearing but He emphasized the carrying out of the principles He was teaching.
 - b. He informed men clearly that they must give account to Him for the way they listened and what they did.
4. He spoke with authority about the inner life.
 - a. Occupied the place of a discernor of spirits.
 - b. Sensed the motives of men.
 - c. His words seem to go past the outward things of life right to the heart of man, clearly showing that, "Man looketh on the outward appearance, but God looketh on the heart."
5. This Christ of authority gives an impulse with His authority.
 - a. He puts a yearning and desire in the heart of man to follow Him.
 - b. Quickens man's nature to desire to seek Him.
6. This Christ of authority is the One who is to be the Judge of the earth. (Matt. 7:21-23).

III. THE AUTHORITY OF CHRIST COMMANDS BECAUSE IT CREATES

1. He promises power to obey His commands (John 1:12).
2. He makes them partakers of His nature.
3. He puts His Spirit within them.

IV. HE ASKS FOR THE CO-OPERATION AND ALLEGIANCE OF EACH PERSON.

November 5—Morning Sermon

OUR HERITAGE (Psalms 16:8)

I. INTRODUCTION

1. So many things have happened in the past twenty-five years that people must take time to consider what blessings are theirs.

- a. Many modern inventions have changed the face of things.
- b. Speed has entered into all of man's activities.

2. The Church of the Nazarene has made some changes also.
 - a. Not in doctrine and polity.
 - b. Chiefly in size and activities.

II. THIS GENERATION HAS A GOODLY HERITAGE IN THE CHURCH OF THE NAZARENE AS IT NOW IS.

1. She has been victorious on many battle-fields.
2. She has proclaimed clearly the doctrines of the Bible for twenty-five years while many other religious bodies have relegated doctrine and creed to the former generations.
3. She has exalted Christ as the Son of God and the Savior of the world while many denominations and religious leaders have scoffed and ridiculed the idea of His divinity.
4. In the midst of a slowly degenerating condition of morals, the Church of the Nazarene has held up the highest standard of purity known to men and taught in the Bible.
5. In an age characterized by doubt, she has injected a strong faith in God.
6. In the day and hour of higher criticism and skepticism, she has exalted the Bible as the Living Word of God for this generation, the only Guidebook that tells of the way from earth to heaven.
7. In the midst of prevalence of cold, formal, ceremonial services in churches, she has opened her doors and provided a service of fervent spiritual atmosphere to encourage the traveler on his way.
8. In the midst of the greatest period of crisis and distress, she has taught and urged all people to have definite spiritual experiences of regeneration and sanctification as the only way for joy and stability in these trying hours.

III. THE FUTURE PROGRESS DEPENDS UPON PRESENT APPRECIATION

1. Many of those who labored long and sacrificed much to establish the church have gone to their reward.
2. The appreciation of this generation will regulate the spiritual value of the church to the next generation.
3. Much has been entrusted to the membership of the church today and much will be expected of her.
4. A need for a greater emphasis on definite experience than ever in the history of the church.

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5. A challenge for every sanctified person to go on into the richer and deeper things of God to show to the world just what a Savior can do.

November 5—Night Sermon

SIN (Prov. 13:34; Rom. 5:12)

I. INTRODUCTION

1. The Church of the Nazarene has always stood clearly on the sin question.
 - a. She has stated clearly the Bible definition of sin.
 - b. She has preached boldly the message that all men have sinned and need the power of the gospel to deliver.
2. The average person today has a vague idea of sin.
 - a. Some have just dropped the word "sin" from their vocabulary.
 - b. It is looked upon more as a disease of the mind or a problem to be solved.
 - c. Many even deny the moral quality of sin.
3. Greater need today for the Church of the Nazarene to continue her fearless preaching on sin.

II. WHAT DOES JESUS TEACH ABOUT SIN?

1. That it is based in the moral and spiritual part of man (Mark 7:20-23).
2. That sin is slavery and whosoever commits sin is the slave of sin (John 8:34).
3. That the greatest of all sin was unbelief in Him (John 16:9).
4. That all sin must be forgiven (Matt. 6:14, 15; Mark 11:25, 26; Eph. 4:32).
5. That man does not have to live in sin.
 - a. To the impotent man at the well of Bethesda (John 5:14).
 - b. The woman taken in adultery (John 8:11).
6. That He could forgive sins and save men (Matt. 26:28; 20:28; Luke 5:24; Luke 19:10).

III. HOW CAN MAN BE DELIVERED FROM SIN?

1. By repentance of sin (Luke 13:3).
2. By accepting Christ as a personal Savior (John 3:5).
3. Confessing Christ as a personal Savior (Luke 12:8).

November 12—Morning Sermon

THE HAPPY PEOPLE (Psalm 144:15)

I. INTRODUCTION

1. The Church of the Nazarene moves onward through the victorious experience of her members.
2. The writer stated, "The joy of the Lord is your strength," thus the future of the Church depends upon the members of

the Church living close enough to God to have His joy as their strength.

II. HAPPY IN THE EXPERIENCE OF PARDON (Psalm 32:1).

1. The consciousness of relief from sin always brings joy to the soul.
2. The enjoyment of freedom brings gladness and happiness.
3. The feeling of health of soul brings encouragement.
4. The realization of life, being raised from the dead, gives great pleasure in spiritual things.
5. The consciousness that God's Spirit bears witness with the spirit of the believer is a source of blessedness.

III. HAPPY IN THE ENJOYMENT OF GOD'S PEACE (Rom. 5:1; John 16:33)

1. Faith brings a vital union with Christ whereby His life and His virtues flow into the life of the believer.
2. In sanctification all principles opposed to peace are removed and the child of God enjoys unbroken peace with His God.

IV. HAPPY IN THE EXPERIENCE OF A PURE HEART (Matt. 5:8).

1. Happy in the rest of God.
2. Joyful in the abiding presence of the Holy Spirit.

V. HAPPY IN THE ENVIRONMENT OF GOD'S PROTECTION (Psalm 125:2).

1. His eye is watching over His children.
2. His ears are open unto their cry.
3. His angels are guarding and keeping them.

VI. HAPPY IN THE EXPECTANCY OF GOD'S PROMISE (Phil. 3:21; Acts 1:11).

November 12—Night Sermon

GOD'S MINIMUM STANDARD (Matt. 3:10)

I. INTRODUCTION

1. The Church of the Nazarene has always preached and advocated the standards of the Bible and requirements of God.
2. Note a few comparisons of standards.
 - a. Humanity deals with the fruit, God with the root.
 - b. Humanity deals with man's profession, God with his possession.
 - c. Public opinion deals with a person's reputation, God with his character.
 - d. The court deals with a person's deeds, God deals with the cause of the deed.

II. THE TEXT SIGNIFIES A CHANGE IN RELIGION

1. From a worship of forms, ceremonies, types, shadows.
2. The fore-runner of Christ said that the axe was laid at the root of the tree that refused to see the fulfillment of the types and shadows.

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3. He introduced One that was to supersede the old worship with a religion of the heart.

III. CHRIST TAUGHT A HEART-EXPERIENCE OF SALVATION

1. Comparison of the law and the gospel.
 - a. As seen in law on murder and adultery (Matt. 5:21, 28).
2. Christ's standard of righteousness (Matt. 5:20).
 - a. What was the righteousness of the scribes and Pharisees?
 - (1) Rigorously kept the Sabbath.
 - (2) Fasted often.
 - (3) Prayed much, as often as three hours three times a day.
 - (4) So reverence the Scriptures as to wear parts on their person.
 - (5) Read the decalogue every day.
 - (6) Outwardly clean.
 - (7) Strict tithers.
 - b. What was lacking?
 - (1) They were proud of their deeds, but inwardly corrupt.
 - (2) They depended upon the letter rather than the spirit (Matt. 23:2).
3. Nicodemus and Christ. "Ye must be born again."
4. Jesus and the woman at the well (John 4:21-24).
 - a. Stresses the fact that man must worship God in his heart.
 - b. The center of worship is in man's spirit.

IV. THE HEART IS THE FOUNTAIN OF MAN (Matt. 12:33, 34; Prov. 4:23; 1 Tim. 1:5).

5. THE CONTEXT BRINGS OUT THE NEED OF A HEART-EXPERIENCE (Matt. 3:11, 12).

November 19—Morning Sermon

THE UNCOMPLETED TASK (Matt. 28:18-20)

I. INTRODUCTION

1. A person with a missionary spirit sees much to be done.
2. The church with the missionary spirit feels the need of helping others to God.
3. The Church of the Nazarene has made her progress through a clear vision of the needs of the world.
 - a. Much has been done in the various mission fields.
 - b. Much more remains to be done.

II. A BRIEF SURVEY OF THE MISSIONARY WORK THE CHURCH OF THE NAZARENE HAS ACCOMPLISHED

(This material can be secured from an article in this issue of THE PREACHER'S MAGAZINE, and in the annual statistical re-

port published in the *Herald of Holiness*, issue of Jan. 11, 1933. If the pastor has a world map he can make this very effective by stretching ribbons from headquarters at Kansas City to the approximate location of each mission station and then calling attention to some outstanding facts and figures of each.)

III. THE UNCOMPLETED TASK

1. The progress thus far and the results are just mere beginnings.
2. The work accomplished demands greater and further activity to bring it to completion.
3. Many in the sections of heathen lands, that the Church of the Nazarene are responsible for, are waiting for the message of the gospel through the missionaries and native workers of the church.

November 19—Night Sermon

HOLINESS (Hebrews 12:14; 1 Peter 1:15, 16)

I. INTRODUCTION

1. The Church of the Nazarene was raised up for the primary purpose of spreading and conserving scriptural holiness.
 - a. This has been the glory of her cause, preaching holiness under the leadership of the Holy Spirit.
 - b. This is the life of the church—people getting the experience of entire sanctification and living the life.
2. Holiness is both an experience and a life.
 - a. A comprehensive term including the whole process of salvation.
 - b. John Wesley taught that regeneration is holiness begun in the heart.
 - c. A life as the result of the purifying work of God in the heart.

II. WHAT IS HOLINESS?

1. The holiness of God is the pattern to follow. "Be ye holy for I am holy."
 - a. Separation from all impurity.
 - b. Moral nature of God is sinless.
 - c. All things pertaining to God are pure and righteous, thus showing the principle of holiness in His character.
2. Holiness in the Christian is the reproduction of God's image in the moral nature.
 - a. A clean life brought about by the regenerating power of the Holy Spirit.
 - b. A pure heart cleansed by the baptism of the Holy Spirit as a second definite work of grace.
 - c. A sinless moral character sustained by the abiding presence of the Holy Spirit.
3. Holiness in God and man compared.
 - a. Holiness in God is inherent, in man it is acquired.

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- b. In God holiness is infinite and unchangeable, an immutable attribute of divine nature. In man holiness is perfect in nature but progressive in degree and quantity.
- c. In God holiness is a part of His being and cannot be lost. In man holiness is conditional and may be lost while probation continues.
- d. In God holiness is commensurate with infinite capacity. In man it is measured by finite and limited capabilities and expression.

III. HOLINESS DEALS WITH THE FOUNTAIN OF MAN'S LIFE.

1. "Be ye holy."
 - a. Not just put on.
 - b. Let your character and inner self be godlike.
2. In sanctification man's moral nature is purified and filled with the Holy Spirit.
3. The spirit and soul are restored to their normal condition and this regulates the entire life.

IV. HOW TO BE HOLY

1. Through the new birth (John 3:5).
2. By whole-hearted complete consecration (Romans 12:1).
3. By tarrying until the Holy Spirit comes (Acts 1:2).
4. By walking in all the light God gives (1 John 1:7).

November 26—Morning Sermon

THANKFULNESS (Psalm 116; 12-14)

I. INTRODUCTION

1. Spirit of true thankfulness is not one of passivity.
 - a. Not just to utter nice sounding words.
 - b. Not just to take in every good thing that comes to one.
 - c. Embraces the thought of activity to show the measure of gratitude.
2. Each member of the Church of the Nazarene should take the words of the text as their attitude of gratitude and thankfulness.
 - a. The church has given much to each one.
 - b. Each one must contribute something to the church and to the Lord.

II. A PERSONAL MATTER: "WHAT SHALL I RENDER?"

1. Indifference to the expression of gratitude often kills the life which brought the blessings.
2. Each person must actively engage himself to the expression of gratitude for what God has done for him through the church.

3. The measure of active gratitude for past blessings will gauge the future blessings.

III. THE PSALMIST TELLS WHAT TO DO

1. "I will take the cup of salvation."
 - a. Center the whole life in the things of God.
 - b. Like the prophet states, "With joy shall ye draw water from the wells of salvation."
 - c. Become acquainted and familiar with the avenues and means of increasing the use and possession of salvation.
 - d. Become skilled with helping others to drink from the cup of salvation.
2. "I will call upon the name of the Lord."
 - a. Seek a close fellowship with the Lord.
 - b. Depend upon Him for guidance, encouragement for all.
 - c. Make Him an active partner in life.
3. "I will pay my vows unto the Lord now in the presence of all his people."
 - a. Recognize personal responsibility.
 - b. Be enthusiastic in meeting spiritual and church obligations.
 - c. Be an example of steadfastness in serving God.
 - d. Be one who puts God first all the time.

IV. A LIFE OF THAT NATURE IS A LIVING TESTIMONY OF THANKFULNESS

November 26—Night Sermon

HOLINESS A NECESSITY (Hebrews 12:14)

I. INTRODUCTION

1. Others may preach about holiness but the Church of the Nazarene insists that every one must have it to get to heaven.
2. The experience and life of holiness is the secret of a successful spiritual experience and also of spiritual churches.

II. HOLINESS A NECESSITY IN EXPERIENCE

1. God commands it (1 Peter 1:16).
2. God calls unto holiness (1 Thess. 4:7).
3. God provides holiness for all men (Eph. 4:24; 1:4).
4. Christ died that men might be holy (Eph. 5:25-27).
5. Must have it to see God (Matt. 5:8; Hebrews 12:14).
 - a. God is a holy being.
 - b. Heaven is a holy place.
 - c. Angels in heaven are holy.
 - d. People there are shouting, "Holy, holy, holy."
 - e. No sin can enter there.
 - f. Only holy men and women can enter there.
6. God planned holiness for this present life as well as in heaven (Luke 1:74, 75).

III. HOW IS HOLINESS OF HEART OBTAINED?

1. As a second definite work of grace, subsequent to regeneration.
 - a. All evangelical denominations agree that the sin nature remains in the heart of the regenerated person.
 - b. Sanctification deals with this sin nature.
2. Conditioned upon consecration and faith.
 - a. Sinners cannot consecrate as they have nothing to bring to God except their sinfulness.
 - b. Child of God comes bringing his renewed nature, his possessions, both

present and future, his all in consecration to God.

(1) This includes a willingness and desire to put God above every friend and every person in this world.

(2) This includes a dying out to things, persons, and the self-nature.

c. Obtained by faith which is spontaneous when the consecration is completed.

3. Holy Spirit bears witness to this glorious experience (Heb. 10:14, 15).

EXPOSITIONAL

MESSAGES FROM ISAIAH

OLIVE M. WINCHESTER

A Historical Interlude

(Chaps. 36-39)

AFTER the words of warning had been sounded out to Judah and Jerusalem for her sin and iniquity interspersed with words of hope that the day of consolation would come when her glory would be restored through the salvation of a remnant, then the prophet stops in the midst of his prophesying and gives three outstanding historical incidents which reveal to us how great was Isaiah's influence. We see him standing beside kings giving words of encouragement and consolation, also words of warning.

A FOREIGN INVASION

The most stirring of the three historical incidents is the account of the invasion of Sennacherib in 701 B. C. In the chapters preceding many of the prophecies had centered around this invasion. We have the coming of the Assyrian announced as a judgment upon Judah and we have a poetic description of his approach; now we hear the story in prose narrative. But the coming of Assyria had more than one lesson couched in its happening. While on the one hand Assyria was "the rod of indignation" in the hand of Jehovah against Judah, on the other hand the invasion of the tyrant's forces and their repulsion represented an old-time battle, the waging of war between force and faith.

Speaking of the moral hidden, yet apparent,

George Adam Smith says, "The whole moral of Isaiah's prophesying is here flung into a duel between champions of the two tempers, which we have seen in perpetual conflict throughout his book. The two tempers are—on Isaiah's side an absolute and unselfish faith in God, Sovereign of the world and Savior of His people; on the side of the Assyrians a bare, brutal confidence in themselves, in human cleverness and success, a vaunting contempt of righteousness and of pity. The main interest of Isaiah's books has consisted in the way these tempers oppose each other, and alternately influence the feeling of the Jewish community. That interest is now to culminate in the scene which brings near such thorough representatives of the two tempers as Isaiah and Rabshakeh, with the crowd of wavering Jews between. Most strikingly, Assyria's last assault is not of force, but of speech, delivering upon faith the subtle arguments of the worldly temper; and as strikingly, while all official religion and power of state stand helpless against them, their arguments are met by the bare word of God. In this mere statement of the situation, however, we perceive that much more than the quarrel of a single generation is being decided. This scene is a parable of the everlasting struggle between faith and force, with doubt and despair between them."

As the scene is brought before us we see Rabshakeh, the title for the king's chief emissary, standing by the conduit of the upper pool, the very spot where Isaiah had gone forth to

meet Ahaz some years before. The location would seem to be near the city of Jerusalem so that those of the citizens who were on the wall could hear all that was spoken. As he waited there, representative of Hezekiah, the king, went forth to meet him, Eliakim who was over the king's household, Shebna the scribe and Joash, the recorder. The army was encamped at Lachish, a fortress in the Shephelah, which was situated on the road to Egypt.

When the emissaries of Hezekiah, the king, appeared then began Rabshakeh in taunting language to upbraid and suggest that there must be some source of confidence on which Hezekiah relied that he stood in defiance against the great King of Assyria. With some degree of plausibility he suggested that it might be that he was relying upon Egypt. As we have followed the course of the prophecies, we have seen that there was a party in Judah which entered into a covenant to go down to Egypt for help, but this did not include Hezekiah. Rabshakeh, however, would not differentiate one party of nobles in Judah from the other. Then again he offers the thought that the king of Judah may be relying upon Jehovah their God, but at the same time with his confused understanding of Jewish religious worship he seeks to destroy confidence in such trust by suggesting that Hezekiah has taken away his altars, referring to the altars of the high places which were held sacred in the eyes of all the heathen nations. Adding to these taunts he throws out insinuations as to the weakness of their military strength and finally climaxes his daring by proclaiming, "Jehovah said unto me, Go up against this land, and destroy it."

Knowing that all such charges would disquiet the minds of the people and engender fear, Eliakim with his fellow emissaries entreated Rabshakeh that he speak to them in the Syrian language and not in the Jews' language in the ears of all the people, but the more defiantly did he cry out and that too calling unto the people who were sitting on the wall exhorting them not to let Hezekiah deceive them that Jehovah would deliver them; none of the gods of the other nations had been able to deliver their people from the hands of his master, neither would Jerusalem be delivered; but the people in obedience to the king's command held their peace and made no answer to the Assyrian envoy.

When the challenge of the Assyrian emissaries reached Hezekiah, he put on sackcloth and went unto the house of the Lord; moreover he sent

the Jewish messengers to Isaiah to entreat him to pray. With the calmness of repose of faith characteristic of the great prophet, he returns word, "Thus shall ye say to your master, Thus saith Jehovah, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed. Behold, I will put a spirit in him, and he shall return unto his own land; and I will cause him to fall by the sword in his own land."

In the mean time Rabshakeh had returned to the king of Assyria who had changed his position from Lachish to Libnah, because the word had reached him that the king of Ethiopia had come out to fight against him. When this exigency arose, fearing lest the Ethiopian king was coming with a larger force than the one which he had met and defeated before and that it would be poor policy to leave a strong fortress like the city of Jerusalem in the rear, he decided to make another assault on the city through force of words of defiance and contempt, so he sends a letter to Hezekiah warning him that if he is trusting in his God to deliver him at this time, he should remember that other gods have not been able to deliver their devotees. Upon receiving the letter the king went unto the house of the Lord and spreading it out began to pray that Jehovah might hear all the words of defiance against His holy name and that he would stretch forth His mighty arm and save them.

As the king thus prayed before the Lord, the undaunted prophet sent word that whereas the king of Assyria had thrown out his taunts and had looked with contempt upon the city of Zion, the city of God, the daughter of Jerusalem would call forth, "Whom hast thou defied and blasphemed? and against whom hast thou exalted thy voice and lifted up thine eyes on high? even against the Holy One of Israel. . . . Therefore thus saith Jehovah concerning the king of Assyria, He shall not come unto this city, nor shoot an arrow there, neither shall he come before it with shield, nor cast up a mound against it. By the way that he came, by the same shall he return, and he shall not come unto this city, saith Jehovah. For I will defend this city to save it, for mine own sake, and for my servant David's sake."

Then we read the culmination of the incident; that there was smitten in the camp of the Assyrians one hundred and eighty-five thousand. It was a section of the country in which the pestilence raged; other armies of later date suffered

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AN AFFLICTED KING

We have seen the king of Judah surrounded by the enemy, we have seen the intrepid faith of Isaiah, the prophet. As the next historical incident is presented to us, we see the same individuals as the chief personages and we also see circumstances of somewhat like nature. This time the king is again under trial of affliction, yet it is not through the menace of a foe but by disease, even the prophet had said unto him that he would die. He had been a righteous king; it would seem that his work was not yet finished, that his nation needed him; the world was still in turmoil and might break with its fury upon the little nation of the Jews, yet he must die. Again he retreats to prayer, calling to remembrance before Jehovah that he had walked before Him in truth. Once more his prayer is heard and the word of assurance comes that he will not die, but fifteen years shall be added unto his life as evidence of which the sun would return ten steps on the dial of Ahaz.

For a poetic description of this event we need turn to no other than the king himself. In the writing he gives us a picture of the darkness that lay out beyond death to the Hebrew mind. In giving a title to the chapter Smith forms it, "An Old Testament Believer's Sick-bed; or the Difference Christ has Made." This would seem to be an appropriate title, for we hear the wail as he looks out:

"My dwelling is removed, and is carried away from me as a shepherd's tent:
I have rolled up, like a weaver, my life; he will cut me off from the loom:
From day even unto night wilt thou make an end of me."
Then we hear the psalm of praise as once again he sees hope of life:
"The living, the living, he shall praise thee, as I do this day;
The father to the children shall make known thy truth.
Jehovah is ready to save me:
Therefore we will sing my songs with stringed instruments
All the days of our life in the house of Jehovah."

A KING REPROVED

As we come to the third historical incident we find appearing before us the same leading persons, king Hezekiah and the prophet Isaiah, this time under a little different relationship. There is also introduced the king of Babylon.

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from its fatal power; this was the means in the hands of the angel of the Lord used to decimate the Assyrian host. With so many of his soldiers lying dead around him, the king decided to desert the field of battle and returned home. There he met the unhappy fate of being slain by his own sons; such was the inglorious end of one who defied Jehovah of hosts.

Lord Byron has given us a description of this event in poetic form:

"The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

"Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen;
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strewn.

"For the Angel of Death spread his wings on the blast,
And breathed on the face of the foe as he passed,
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and forever grew still.

"And there lay the steed with his nostril all wide,
But through it there rolled not the breath of his pride;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beaten surf.

"And there lay the rider distorted and pale,
With the dew on his brow, and the rust on his mail;
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

"And the widows of Ashur are loud in their wail,
And the idols are broken in the temple of Baal;
And the might of the Gentile, unsmeared by the sword,
Hath melted like snow in the glance of the Lord."

Although Assyria was the dominant world power during this period, yet on two occasions Babylon had been able to assert its autonomy under the able ruler, Merodach-Baladan. In the reign of Sargon he had been able to maintain his independence for twelve years and in the reign of Sennacherib for six months. He did this by forming alliances with the enemies or restive subject nations under the Assyrian dominance. Evidently the mission of Merodach-baladan to Judah at this time was for some such purpose as this.

Veiling his real motive, Merodach sent messengers and a present to Hezekiah ostensibly as a gratulation upon his recovery. Being flattered by the recognition and no doubt feeling that the alliance might be of mutual benefit in resisting the aggressiveness of the great foreign power of Assyria, Hezekiah showed to the emissaries all his resources of wealth and also his military equipment.

Although the king was beguiled into pride and coquetry with this foreign power, yet the prophet Isaiah remained steadfast to the one principle that ever dominated his life and that was that the only refuge for the nation was trust in Jehovah without reliance on any worldly power. Thereupon when the messengers had departed, he came to the king and made inquiry, "What said these men? and whence came they unto thee?" Evidently feeling that he had transgressed somewhat, the king answers the least embarrassing question first and replies that the men came from a far country. Then Isaiah makes another poignant inquiry, "What have they seen in thy house?"

It would seem that the prophet did not wait for reply; perhaps he would not embarrass the king further. Hezekiah no doubt already understood the underlying denunciation of his conduct. As says Skinner, "It was not necessary to specify wherein the offence consisted; king and prophet understood each other perfectly. The reception of an embassy from the sworn enemy of the king of Assyria was in itself an act of rebellion likely to precipitate a conflict which Isaiah strove to avert; and the childish vanity displayed by Hezekiah, his pride in earthly resources, and his readiness to enter into friendly relations with the powers of this world, were tendencies against which Isaiah's ministry had been a continuous protest. All these tendencies sprang from a single root, the lack of that absolute faith in Jehovah as the all-sufficient guide and protector of the nation which was the fundamental article

of Isaiah's political program." But the prophet did warn him of what was to befall the nation in days to come. "Behold," he says, "the days are coming, when all that is in thy house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon; nothing shall be left saith Jehovah."

While the announcement given had within it intimation of dire calamity, yet since peace and truth were to characterize his own days and moreover since to the Hebrew the delay of judgment carried with it the thought of its mitigation, the king made answer in words of resignation, "Good is the word of Jehovah." Thus we have brought to a conclusion the three historical incidents in which both prophet and king figure very prominently.

SPIRITUAL LESSONS

In reading these chapters one can but be impressed with the undaunted faith of Isaiah; he stood unmovable when the most powerful foe of the day was threatening at the very gates of Jerusalem; he faced the presence of death in the royal chamber with the same intimate understanding of the will of the Lord and he was not carried away with the vain flattery of a foreign nation of some standing. We could choose some suitable text from the chapters and bring out these three illustrations of Isaiah's faith. Moreover we can see in contrast the hope of immortality that comes with the Christian faith and the dark forebodings in the presence of death in the writing of Hezekiah. This again would afford material for a sermon. Finally we might draw a character study by following the activities and reactions of Hezekiah in these crisis.

How THEY Know!

Positive knowledge have I none,
But my aunt's washerwoman's son
Heard a policeman on his beat
Say to a laborer on the street,
That he had a letter just last week,
All handwritten in finest Greek,
From a Chinese coolie in Timbuctoo
Who said that a son in Cuba knew,
Of colored gent in a Texas town,
Who got it right from a circus clown
That America still is on a spree;
Just as much liquor as used to be!

—Home and State.

MAKING A MINISTER

PAUL S. HILL

IN the March PREACHER'S MAGAZINE Dr. Chapman asked for methods of advertising that have been used with success. Here is one that I saw once, and it appealed to me as being good.

A Salvation Army captain secured advertising matter from the merchants of his city with the promise that he would show them on the screen with the use of a lantern. He spread the sheet on the side of a prominent building in the city, high enough so that it could be seen by all, and then by use of a proper card showed each merchant's advertising matter. While he was running through the list of advertising for the merchants, he very frequently ran one of his own, so that his own meeting was advertised every little while. His own advertising cards were of various wordings and some of them were unique. We do not remember just what he said in his advertising but remember that he changed frequently. I think one of them ran the simple statement that he was having an evangelist speaking in his hall that night, with an invitation to the meeting.

The advertising of the merchants gave a two-fold help; there was some financial gain, and it helped keep the crowd looking while he advertised his own work.

We are not familiar with the working of lanterns that can be used for this purpose, but understand that some kinds are adapted to the use of picture post cards, or material of that nature. The advertising matter can be written or printed on the card, and thus projected to the screen.

This advertising was all out of doors, and contacted people idly walking the streets in the summer time.

For any extended advertising campaign of this nature it would be necessary to put on late flashes as part of the program or possibly some quaint or humorous sayings. Short poems, Bible verses, sayings of great men or advance weather news could be used to hold the attention of the crowd while the church did its advertising.

THE CONTACT METHOD

Someone has said that we are a part of every man we meet. The idea is that there is an exchange of thought and information that comes from the contacts every man has with other men. If a man gains a thought—or a feeling—from communion with his fellows, then it follows that what he has heard, thought or felt during the

period of contact will become his own, and he will be just so much improved or injured because of the experience.

Especially is the minister influenced by those he meets. As a student in a class in theology he is likely to try to see through the eyes of his teacher, to think as his teacher does, to express himself as his teacher does, and to gesticulate like his teacher. If he sits under a strong preacher he is likely to unconsciously imitate him in his own ministry. Probably this is because his young ministerial nature is like a sponge, trying to collect all it can for its future use.

But even grown-up preachers are greatly influenced by other preachers. I know one man, to my mind a truly great preacher, who seems unable to get back to himself after hearing other strong men preach over any extended period of time. I have known him to listen to Rev. H. C. Morrison, Uncle Bud Robinson, and other well known campmeeting preachers, and for some time afterward seem unable to free himself from their mannerisms, forms of expression, turns of thought, etc. Listening to him I could tell almost to a man whom he had heard preach last. This was because this preacher's exchange with these men had brought to him so much of them that he had difficulty in assimilating it. He had taken such a big mouthful that before he could get it all digested and part of himself he unconsciously copied the other man.

And it is not only preachers that wield their influence on the other minister, the laymen also have a great influence. The good, sound, common sense of the members of his church board will do a lot of good to a minister, if he will let it. It is good thing for a church to have a good church board, but it is even a better thing for a preacher to have one, and better still for the preacher to let the church board help make him. The minister who knows so much that the opinions of his lay brethren have no weight with him is likely to be dismissed from that pastorate in favor of a man who will listen at least a little.

One of God's methods of making men bigger is through the influence of other men, and so long as it is one of God's methods we ought to use it. It is to this end that our President surrounds himself with a cabinet of great men. He cannot possibly know it all, and in order that his own knowledge be supplemented as extensively as possible he advises frequently with the members of his cabinet or others who can be a source of

help and information. It is not disrespectful to say that a President of the United States is quite largely made by his advisers.

When God gave king Saul to the Israelites He not only changed his heart and changed him into another man, but also surrounded him with a "band of men whose hearts God had touched." Saul needed some more making, and God used His regular method, and put him in contact with godly men who would help.

But this matter of human exchange can be injurious as well as beneficial. Many a good preacher has cooled off and lost his soul because he listened to the voice of flattery, or promise of financial gain. To listen to men of shallow religious experience or fanatical impression is not good, but to pay due attention to the sound, godly advice of men of God is always a help.

TIMOTHY'S TEARS

Today I have been reading some in Paul's letters to Timothy. One of the things that impressed me as I read was the ruggedness of the warfare that was urged upon Timothy. To be sure there is a deep note of personal sympathy and friendship between St. Paul and Timothy, but without regard for Timothy's personal safety or comfort, St. Paul urges the rugged warfare upon him.

Another thing that impressed me was the timber, and the training, that went into the making of this young man Timothy. God began early to make His minister. His grandmother, and his mother furnished a good supply of natural endowments, and grace. The prenatal start toward a good ministry gripped me as affording unusual ground for ministerial ability.

But the thing that impressed me most, was Timothy's tears. I wondered what he was crying about. Evidently it was something that St. Paul knew about, for in his prayers for Timothy he remembered his tears.

It occurred to me that with all of his natural endowments for the ministry the possibility that he did not want to preach, and had to have a spell of crying his way through to the place of obedience to the call was the cause of his tears. I could hardly bring myself to believe that such a choice young man would be allowed to enter the ministry unhindered by the devil. There was too much at stake. Visions of worldly fame doubtless were offered to him or at least suggested by the devil or some of his children. Or

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possibly a less rugged warfare would have been easier to choose. Anyway something made him cry, and his tears got into the prayers of St. Paul.

As I think about those early times in the New Testament Church I cannot help but think that the days demanded not only a rugged gospel but rugged preachers. Preaching in those days was no job for a tender dude. There were no soft berths in big churches. No two weeks vacation with pay so that the tender preacher could tour the mountains in his automobile. It may have been the very ruggedness of the ministry that made him cry.

Or it might have been a burden on his heart for the cause of Christ that brought on his tears. Surely there was much to weep about. The unsaved Jews, who were his friends, the dangerous condition of the followers of Jesus, the more serious danger that the Church would fail in the mission through the weakening of Christians under persecution, or the thought that he himself might fail to carry on in the big way that St. Paul had outlined. All these could have been cause for tears. It might not have been anything like any of those things that made him cry.

But anyhow he cried, and shed some real tears, and that is the main point that impressed me. There were tears—TEARS in his ministry.

Tears are an indication of soul stirring. Without emotion of some kind there will be no tears that can get into the prayer of a man like St. Paul. It seems that every time St. Paul prayed for Timothy he remembered his tears. Surely something deep and important stirred this young man profoundly.

The present day generation is trying for a tearless life. Giving way to emotion is considered rude, and rather ungenerous to those around. Even at the funeral of a loved one extreme grief is seldom seen. Mostly grief is thrust one side under the guise of sensibleness. It is not sense to cry. Even the minister who cries while he preaches is considered nervous or too emotional. But Timothy had some tears.

We ought not be ashamed of tears. We should be more ashamed if we do not have them. Ministerial tears are not professional, but spring from the inner turmoil of strong souled emotion. Tears are God's way of releasing some of the inner things that stir the soul. The tearless soul is the soul that needs a deeper stirring.



THE purpose of this Ammunition Sheet is to provide our pastors with material which will aid them in preparing messages and carrying out other features of the Silver Jubilee Anniversary program. We have no desire to prepare a cut-and-dried program which our pastors must follow, nor are we trying to put words in your mouths; but realizing that we have access to much material which many of our pastors do not have, we are sending this material from which you may gather such information as you may desire to use. Our only desire is that as far as possible you feature the special days outlined for the anniversary, but we realize that you know much better how these should be featured in your local congregation than we could ever know. So take what you can of this material and use it as you see fit.

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The great aim of the committee in charge of this Silver Jubilee Anniversary Celebration is to assist the pastors and local churches in making this occasion a great blessing to their churches and communities. Too frequently, it is feared, that some feel our leaders at Headquarters have no particular interest in the pastor and his local church except as we can get them to give for General Budget purposes. This is a mistake, for we well know that our general church program cannot be made to succeed unless our local churches succeed. We have endeavored to arrange this program and plan our material so that this celebration will greatly benefit the pastor and local congregations. We have nothing "up our sleeve;" our purpose is to have a more spiritual, devoted Church of the Nazarene as a result of this anniversary celebration.

A PROCLAMATION

The General Assembly of the Church of the Nazarene at its meeting in Wichita, Kansas, in June 1932, took cognizance of the fact that on October 25, 1933, the denomination will be twenty-five years old, and the General Assembly requested the General Superintendents to make arrangements for the proper observance of this anniversary.

Therefore we, the General Superintendents of the Church of the Nazarene, hereby proclaim the month of November, 1933, the special period during which to celebrate the Silver Jubilee Anniversary of the Church of the Nazarene in all of our churches.

We request our ministers and people everywhere to make November a month of special thanksgiving to God for His mercies in the past, and a month of special prayer for His continued favors upon us.

JAMES B. CHAPMAN, Secretary,
For the Board of General Superintendents

OUR TWENTY-FIFTH ANNIVERSARY

The entire Church of the Nazarene is engaging in a month's celebration of the twenty-fifth anniversary of the union or wedding of the various smaller holiness churches of the East, West and South which formed the Church of the Nazarene. This union was begun in October, 1907, and consummated in October, 1908. It is our twenty-fifth wedding anniversary—A Silver Jubilee Celebration.

ANNIVERSARY PROGRAM

- October 29—Special Rally Day.
- November 5—Church Appreciation Day.
- November 12—Deepening of Personal Devotion.
- November 19—Missionary Anniversary.
- November 26—Thanksgiving Anniversary Sunday.

THE ANNIVERSARY SLOGAN

The slogan suggested by General Superintendent Williams and adopted by the committee is, "Speak unto the people that they go forward" (Exodus 14:15).

We suggest that each pastor preach on this text, at least once during the anniversary celebration. He may be able to adapt this text to the theme suggested for each Sunday:

October 29—"Go Forward" in Sunday school attendance.

November 5—"Go Forward" in Church Appreciation and Loyalty.

November 12—"Go Forward" by Deeper Personal Devotion.

November 19—"Go Forward" in Missionary Zeal and Passion.

November 26—"Go Forward" in Thanksgiving and Liberty.

Let us keep the command to "go forward" prominent in the entire celebration. We can "go forward" in spite of every obstacle; the financial depression cannot stop us from "going forward" in spiritual things. Severe handicaps did not keep the early church of Pentecost from "going forward"; with the same blessing of the Holy Spirit upon us we may go forward.

SPECIAL HELPS FOR THE PASTOR

ANNIVERSARY POSTERS

You have received copies of the Silver Jubilee Anniversary Posters. These posters have been especially arranged for this occasion. No doubt you have given them a very conspicuous place, either in the vestibule or at the front of your church auditorium. A special mention concerning them will call the attention of your people to them. Perhaps it will be well to post only the Silver Jubilee Anniversary poster at first, and reserve the Thanksgiving Offering poster until about the first Sunday in November. We have no desire to make our people feel that this anniversary celebration is being held solely to get an offering. The offering is secondary, the spiritual results and benefits accruing to your local church are primary. So for that reason it will not be well to post both at the same time, but reserve the offering poster until about November first.

NEWSPAPER STATEMENTS

You will receive newspaper stories covering this anniversary celebration. These stories or articles were prepared by an expert newspaper reporter and have been passed on by the city editor of one of America's leading newspapers. We advise that they be presented to your local newspaper in their original form, with each pastor filling in the information required for local identification. If you have additional material of local news which is to be added, provide this additional material on separate sheets and present them along with the articles sent you.

PLEASE NOTE DATES FOR RELEASE! On each article there is a date for release. These release dates anticipate a daily newspaper, but where there are weekly papers they should be presented to that paper for the weekly issue of the release date. If you have not received sufficient copies of these newspaper articles, send for more, or have the entire story typed and presented to the local paper in typewritten form. Be sure to double space your typewritten material, for material presented in this form is more quickly received.

THANKSGIVING OFFERING ENVELOPES

A large number of offering envelopes have been sent to you. The Woman's Missionary Society and the Nazarene Young People's Society are entering into a friendly contest to see which group can raise the largest amount of money for the General Budget during this celebration. Each of these organizations has sent offering envelopes to their local representatives. If for some reason either of these groups has not received envelopes the pastor will no doubt see that they are provided with a sufficient number to supply each member with an envelope.

The envelopes sent the pastors are for distribution to his congregation on Sunday, October 29. The purpose of these offering envelopes is to collect a coin a day during the entire celebration from each member and friend of the church who will take the envelope. The envelopes will be returned as a part of the Thanksgiving Jubilee Offering on November 26. Space is provided on the back of the envelope to keep a record of the money placed therein. A word from the pastor will encourage the people to fill in this record.

By taking advantage of this unusual celebration, and by pushing this offering, many churches will be able to raise their entire General Budget apportionment for the year, for the local church receives credit on General Budget apportionment for each dollar raised in the Thanksgiving Offering.

SUNDAY, OCTOBER 29

Special Anniversary Rally Day

SUNDAY SCHOOL RALLY

A special project for this day is a Sunday School Rally, at which time we expect to have the largest number of people attending our Nazarene Sunday Schools that we have ever had. The minimum must be two hundred thousand. Dr. Ellyson and his corps of workers have pro-

vided splendid information for assisting pastors and Sunday school superintendents in making this rally a success. This material is already in your hands.

Another special feature for the Sunday school on this day is "Pay Up Day." Each school is requested to raise an offering sufficient to pay up any obligation to the Nazarene Publishing House, or to other companies, for Sunday school supplies. Then to keep the Sunday school on a cash basis. Special reductions are given for cash on all Sunday school supplies. Why not have your school profit by paying cash?

N. Y. P. S. RALLY

We are anxious to have at least fifty thousand young people in attendance at Nazarene Young People's Societies on this Sunday evening. Your District N. Y. P. S. officers and local officers are working to make this a success. Special information has been provided them from our general N. Y. P. S. office. The pastor will no doubt render much valuable assistance to the N. Y. P. S. officers in making this a success in your local church.

INTRODUCING THE ANNIVERSARY PROGRAM

The pastor will no doubt desire to introduce the anniversary program to his congregation on this day. You have received copies of *The Preacher's Magazine*, which has provided you with much information for this purpose. Special issues of our various periodicals have furnished some information to our people, but this is the big day for the pastor to fire the opening gun. Your General Silver Jubilee Anniversary Committee has outlined a program as a general guide for this anniversary celebration. Each pastor will outline his own program for his local church. There are no doubt special needs in your local program that can be worked out during this period of celebration. You can make this Rally Day the biggest attendance day in the history of your church. You can "sell" your local anniversary program to this large attendance in such a way that many will attend regularly at least for the period of the anniversary. The wide awake pastor will see in this celebration an opportunity to "sell" the Church of the Nazarene to his community or city.

You may emphasize the special features for each Sunday during the Anniversary Celebration. Also you may give special announcement to the special program of prayer, the days of fasting and prayer, the sunrise prayermeeting, the night of prayer. And then you have no doubt arranged

something special for each regular midweek prayer service and will desire to take advantage of this service to emphasize these prayermeetings. Much will depend upon the manner in which we introduce this anniversary. If we get it to the people in an acceptable way on this Sunday, the entire celebration will be a success.

ORIGIN OF OUR CHURCH

GENERAL SUPERINTENDENT H. F. REYNOLDS

Who can tell its origin, when tens of thousands of holy men and women were praying for the spread of scriptural holiness; when thousands of holy evangelists have been holding campmeetings, conventions and revivals from Newfoundland to Florida, through the great Middle States, and down the Pacific Coast, and with multiplied numbers sweeping through the great Southland; when hundreds of pastors who had the blessing were true to their pulpits, making it possible for the evangelists to do their holy work; when scores of holiness papers were being sent to hundreds of thousands of readers; when holiness books, booklets, songbooks and millions of holiness tracts were almost sown broadcast over this land—who can give its origin? We cannot, but we may modestly state that, as one of the results of the above-named agencies which have been so signally owned and blessed of God by the constant presence and power of the Holy Ghost, is the holiness movement now known as The (Pentecostal) Church of the Nazarene, which has been made what it now is as an organized body by the coming together of several other bodies, known as "The Church of the Nazarene" of the West, "The Association of Pentecostal Churches of America," of the East, "The Pennsylvania Conference of the Holiness Christian Church," and "The Holiness Church of Christ" in the South. (From Nazarene Messenger, November 19, 1908.)

In 1915 the Pentecostal Mission, a holiness work founded by Rev. J. O. McClurkan in the Southeast; the Pentecostal Church of Scotland, a work developed under the leadership of Rev. George Sharpe, united with our denomination.

Gratitude is the fairest blossom which springs from the soul; and the heart of man knoweth none more fragrant.—HOSEA BALLOU.

We cannot be loyal to the Head of the Church without being loyal to the body.

THE SUNDAY SCHOOL

The Sunday school is one of the most vital agencies of the church. It provides a medium of contact with the whole community—there is no age limit, all may attend; there are no standards for membership, all may join. It is the church's great teaching agency for presenting the truths of the Bible to old and young.

The church schools of our denomination have had phenomenal success during the past twenty-five years. The enrollment has increased from 7,780 to over 225,000, with an average attendance of 132,606. Its work is supervised by the General Department of Church Schools working through district and local church school boards. Its scope includes Sunday Bible Schools, Week Day Bible Schools, Daily Vacation Bible Schools, and a Leadership Training Department. Literature furnished for this work by the Nazarene Publishing House includes two monthly journals, four quarterly journals, three story papers, and books of study for the Leadership Training Course.

We are but in the beginning of great things in this department. We must "GO FORWARD" to greater achievement. We are now beginning to write the history of the next quarter century. What will this history record for your local Sunday school work?

NAZARENE YOUNG PEOPLE'S SOCIETY



The N. Y. P. S. has a prominent place in the work of our church.

Twenty-five years ago there were but few societies having only 523 members, today there are 47,727 members in all departments.

The primary work of the N. Y. P. S. is to provide spiritual activities for young Christians that they may "grow in grace." Their special interest at present is personal evangelism, under the slogan, "Each One Win One." Each member of the N. Y. P. S. is challenged to win at least one soul to Christ during this month of Silver Jubilee Anniversary celebration. Also they are entering into a friendly rivalry with the membership of the W. M. S. to see which group can raise the largest sum toward the Silver Jubilee Thanksgiving Offering.

THE CHURCH OF THE NAZARENE

1908—1933

THEN	and	Now
Twenty-five years ago we had 135 church buildings.		Today we have 1,534.
Twenty-five years ago we had 175 ordained ministers.		Today we have 2,362.
Twenty-five years ago we had 96 licensed ministers.		Today we have 1,047.
Twenty-five years ago our church and parsonage property was valued at \$399,021.		Its present value is \$10,551,857.
Twenty-five years ago our church paid for all purposes, \$106,087.		Last year we paid for all purposes \$2,931,826.

SUNDAY, NOVEMBER 5

Church Appreciation Day

The pastor will at once see the importance of this day and will use it to advantage in endeavoring to bring his members, the friends of his church and his community to a greater appreciation of the Church of the Nazarene. It is his opportunity to let his constituents know that the Church of the Nazarene is a world-wide institution, and is not confined to the local church of which they know, or to the few churches within the immediate vicinity, or even to his district.

You have information concerning our history in the Manual, in the "History of the Church of the Nazarene" by Dr. J. B. Chapman, in the life of Dr. P. F. Bresee, and in this issue of THE PREACHER'S MAGAZINE. No doubt all of this material may be used to advantage. It is our endeavor to show the work of God in and through the Church of the Nazarene—by emphasizing the heroic work of the people who laid the foundation of our church, by stating the comprehensiveness of the entire program of the church, by calling attention to our growth and development, and by stressing what the church means to the individuals who have been saved and sanctified through her ministry at home and abroad. The pastor may find an opportunity to so present the Church of the Nazarene to his people that will develop such appreciation for and loyalty and devotion to her, that it will mean a new day in the history of your local church.

After laying the foundation through a presentation of the history and progress of the church because of God's blessing upon her, what an op-

portunity we have to challenge our people to "go forward" in every phase of our work.

My Church

The Church of the Nazarene is worthy of my truest devotion and loyalty. She has been a great blessing to me for her message of truth has brought me to know Jesus Christ as Savior and Sanctifier. She has blessed my home in providing Bible instruction for myself and family and in the ideals she has upheld. She has blessed my community by her godly influence and example and by her passion for the salvation of the lost.

The purity of her doctrines, her uncompromising stand against evil, her evangelistic fervor, the comprehensiveness of her world-wide program, her blessed fellowship and her splendid ideals, challenge me to give my best to her and through her to the lowly Nazarene whose example she endeavors to follow. Others may not have such appreciation to offer of her, but she is my church. She can do without me, but I cannot get along without her. I will endeavor to regulate my life by her standards, to give more time to my devotional life that I may be a better example of her teachings, to support her entire program at home and abroad, and to bring others into the light of the gospel as I have had it brought to me through my church. I believe by my loyalty to my church I may better show my devotion and loyalty to God.

The Church

The church is a divine institution; Jesus called it, "My church."

The church is a living organism with Christ as the head and the individual members or regenerated believers are formed by the Holy Spirit into His body.

The church is the habitation of God through the Spirit.

The church is the pillar and ground of the truth.

The church is God's agency for spreading the gospel throughout the world, bringing salvation to individuals.

The church is God's light to a world lost in darkness and sin.

The church presents God's standards for moral living to a generation blindly groping about for the right.

The church presents to the world the finest examples of righteous living.

The message of the gospel propagated by the

church is God's means for saving sinners, sanctifying believers and reforming society.

The church demands my best in service and life. Christ loved the church and gave himself for it. I should have such appreciation for Christ and the church that I may give myself for Him and His church.

THE CHURCH IDEAL

An evangelistic agency for saving sinners and sanctifying believers; a potent factor for community righteousness; an inspiration for devotional living; a spiritual fellowship; a friendly household; a center for Christian service; a training school for Christian character; a power for God throughout the world; and an unfailing spring of inner refreshment and strength to all who attend.

THE CHURCH OF THE NAZARENE

The Church of the Nazarene is composed of those persons who have voluntarily associated themselves together according to the doctrines and polity of said church, and who seek holy Christian fellowship, the conversion of sinners, the entire sanctification of believers, their upbuilding in holiness, and the simplicity and spiritual power manifested in the primitive New Testament Church, together with the preaching of the gospel to every creature.—"Manual, Church of the Nazarene."

The Church of the Nazarene is not a split from some of the older denominations. It was not organized around any particular ordinance. It was born out of a necessity to propagate and conserve the doctrine and experience of entire sanctification. It is founded upon the principle of holiness and exists for the purpose of evangelism.

Our church is the product of much heroic sacrifice. The godly men and women who laid the foundation for this movement were true pioneers. They were impelled by a positive conviction that holiness was a gospel essential and counted no sacrifice too great in order to bring this essential doctrine to the attention of the people. They were deprived of the necessities of life, ostracized by their former friends, persecuted by their enemies, despised by people whom they came to evangelize; as a result of their sacrifice many have gone to untimely graves, others have become invalids, while others with more rugged bodies have been able to continue on in the good warfare. Nothing could stop them in their efforts to "spread holiness over these lands." Our pioneer missionaries have been heroic; some have

laid down their lives on the field, others sacrificed health and later died in the homeland, and still we have many recruits to fill these places made vacant. Such heroism commands our appreciation and demands that we to some extent follow in the steps of these who have given us our church.

Men in all ages have been impressed with the marvelous beauty and perfection of the Church of God. Her beauty is especially the beauty of holiness. It is the beauty of souls who have faith in God, and whose faith controls their being and life. Through the church has come the revelation of God, the transcript of His laws, the brightness of His wisdom, and the glory of His love. Christ reaches the world through His cleansed and Spirit filled church.—Dr. P. F. BRESEE.

The first duty which I owe to the church, which is more of a privilege, is to be a thankful member of it, and to consider myself an integral part of the church to which I belong.—Dr. P. F. BRESEE.

EVANGELISM AND GROWTH

THE central theme of our church is holiness evangelism. The church was born in a revival, it has lived in a revival, the rapid growth of the past twenty-five years has resulted because this revival spirit has been kept alive. We seek a threefold result in the work of our ministry; the conversion of sinners, the entire sanctification of believers, and the edifying of the church. Holiness evangelism has been promoted through revival meetings, campmeetings, conventions, assemblies, and regular church services. Our chief objective in all missionary endeavor is the salvation of the people.

EDUCATION AND TRAINING INSTITUTIONS

From the very start our church has recognized the importance of educating and training our own workers. The various smaller groups, which united to form the present denomination in 1908, each had some educational institution. At present we have six colleges, two Bible colleges, and one hospital and nurses training school for educating our youth under a holiness environment. Sunday schools and N. Y. P. S. furnish training possibilities for our youth in local churches.

MISSIONARY ENTERPRISES

Holiness evangelism knows no bounds of nation or continent. Our church supports mission-

ary work in twelve different nations. We have had phenomenal success in some of our mission fields. Our own missionaries have equaled in heroism and sacrifice any contribution made by missionaries of any other church. The Woman's Missionary Society is an active agency for promoting missionary enthusiasm and study throughout our church.

POLITY UNIQUE

The polity of our church is unique in that we have avoided both extreme congregational and episcopal forms of government and have a representative form of government. The place of the ministry is respected, but the laity is given the privilege of participation in the government of the church. Our statements of doctrine are brief, but essential. We have what may be considered high standards for membership, but no higher than those standards placed in God's word. Our form of worship is simple and informal.

THEN	and	Now
Twenty-five years ago we had 228 organized churches.		Today there are 1,963.
Twenty-five years ago there were 10,413 church members.		Today there are 102,118.
Twenty-five years ago there were 7,780 enrolled in Nazarene Sunday schools.		Today we have an enrollment of over 225,000.
Twenty-five years ago there were 523 members of Young People's Societies.		Today there are 47,727.
Twenty-five years ago there were about 400 members in the Woman's Missionary Society.		Today there are 28,555.

SUNDAY, NOVEMBER 12

Deeper Personal Devotion

The importance of a proper observation of this day cannot be overstated. If the Church of the Nazarene continues to write the history of God's blessing upon her and His leadership through her, it will be because we are a praying and devoted people. Upon this day we desire to emphasize and practice deeper devotion to God. We have already mentioned the Sunrise Prayermeeting with which we will begin this day. You have no doubt made preparations for this prayermeet-

ing and have urged your people to attend. Your general committee presenting plans for the Silver Jubilee Anniversary feel that this above all days should be made a success. Our slogan for the day is, "If the Church of the Nazarene will 'go forward' we as individual members must go deeper in God."

Let us make this a day of personal heart-searching, when each of us will be absolutely honest with himself and with God. As some suggestions for special prayer we offer the following:

PRAY FOR—

A greater consciousness of God in our own lives.

A deeper personal devotion to Him and to His cause.

A richer anointing of the Holy Spirit and more of His power manifested in us.

A greater concern, or soul burden, for the salvation of individuals about us.

A broader vision of the work of the church in its world-wide ministry of evangelism.

A willingness to sacrifice more for the advancement of God's cause in the earth.

A closer fellowship with God and His people.

The Church of the Nazarene stands today on the threshold of a new cycle. Twenty-five years of our history have been written. It is the record of achievement of those who with courage, faith and deep devotion of God have girdled the globe with the message of holiness. What shall be the record for the next twenty-five years? Our present leadership and membership determine that through their devotion to God and their loyalty to His cause. We must enlarge our borders and reach out for greater achievements. In order to reach farther as a church, we as individual members must go deeper in spiritual things.

On this Sunday our church everywhere is emphasizing the importance of deeper personal devotion. We challenge each member to a whole-hearted participation in this endeavor.

"Let me invite you all to come with me to the upper room, there to tarry until our spirits are touched anew with the pentecostal flame, that we may go out into the highways and byways, through the streets of our cities, from state to state, with hearts of flame and tongues of fire, until this whole land shall be touched with the light of God and the fire of Pentecost."—A challenge to the newly organized church, from *Nazarene Messenger*, Nov. 19, 1908.

HELPS TO PERSONAL DEVOTION

Consistent daily Bible reading and prayer and carefulness to observe family devotions.

Faithfulness in attendance upon the means of grace and as God's steward in supporting His Church.

Shun a spirit of aloofness, rather consider that we are each members of the body of Christ and therefore we must give fellowship to other members of the body as well as to look for fellowship from others.

Refuse to permit differences of opinion to produce coldness toward others and thereby mar the unity of the Spirit within the church and disrupt our fellowship.

On this day of special emphasis on personal devotion let us remove any hindrance by carefully following the scriptural injunction to be reconciled to our brother (Matt. 5:23-24) that the Holy Spirit may have clear channels through which He may work in reaching this generation with the gospel.

And when the present circumstances had been considered, they lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and sea, and all that in them is:

Thy power is unlimited, and thy wisdom is unsearchable. Thy love for us has been revealed in giving thine only begotten Son as our Savior and Redeemer.

Thou hast established thy church in the earth as an agency for spreading the gospel, and thou hast sent the Holy Spirit to make the gospel ministry effective.

And now, Lord, behold the spiritual decline in the church, the moral decay of society, the chaotic condition of the world, and the utter inability of thy people to cope with the situation;

Pity thy people, Lord, in their powerlessness and come thou upon them afresh with a renewing of thy Spirit, fire their hearts, increase their faith, and grant unto thy servants power and unction in declaring thy truth; work thou through them, that supernatural manifestations of thy Spirit may be apparent to this skeptical generation.

"And . . . they were all filled with the Holy Ghost, and they spake the word of God with boldness."—Paraphrase of Acts 4:24-31.

PRAYING OUR PROBLEMS THROUGH

If "Prayer Changes Things," why not take advantage of this Silver Jubilee Anniversary period to pray some problems through? Let "prayer

change things" for you as an individual. Enlist others to pray some of your local church problems through. Be sure to help us pray some of our district and general church problems through. A somewhat hesitant or backward church may be brought to the front because some members have prayed some of the problems through. Let us "Go Forward" by the route of "praying through" at this time.

Praying is the clearing of the blocked road which is crowded with all sorts of worldly hindrances. It is the preparing of the way of the Lord. When I turn to the Lord in prayer I open the doors and windows of my soul toward the heavenlies and I open them for the reception of any gifts of grace which God's holy love may wish me to receive. My reverent thought and prayer perfects the union between my soul and God.—J. H. JOWETT.

PROGRESS OF OUR PUBLISHING HOUSE

(Instituted in 1912)

THEN	Now
Twenty-one years ago we published three-fourths million periodicals annually.	Today we publish eight million periodicals annually.
Twenty-one years ago our assets totaled approximately five thousand dollars.	Today our assets total three hundred fifty thousand dollars.
Twenty-one years ago our Headquarters Building was valued at twelve thousand dollars.	Today we have property valued at one hundred thirty thousand dollars.
Twenty-one years ago there were ten bound books and booklets of our own available.	Today there are one hundred fifty available.
Twenty-one years ago our Publishing House employed ten people.	Today forty-eight are employed.

SUNDAY, NOVEMBER 19

Missionary Anniversary

The purpose of the Missionary Anniversary is to emphasize the foreign missionary work of our church. You may gather information from various books issued for study by the W. M. S., from "Glimpses Abroad" by Dr. R. T. Williams, "30,000 Miles of Missionary Travel" by Dr. J.

B. Chapman, from copies of *The Other Sheep*, the October number of *The Preacher's Magazine*, and from special pamphlets issued by our Department of Foreign Missions. The history of the missionary work of the Church of the Nazarene is as glorious as our history in home lands. God has given us some of the most noble and heroic missionaries that have ever lived. Let us emphasize these wonderful features. Also give prominence to the work being done by the W. M. S. We may so observe this Missionary Anniversary that it will mean a new epoch in the missionary work of our church. Let us urge our people everywhere to "go forward" in missionary zeal and passion.

The Imperative of Missions

Jesus Christ commanded "Go," in the imperative mood, present tense. It was His last order, given before He took His resurrected body to the skies (Matt. 28:19).

The disciples, without question, accepted the instance of the command and started at once. Judea, Samaria, Galilee, and in a short time "unto the uttermost parts of the earth," they went. It is conservatively estimated that within twenty-five years the then known world was touched with the gospel.

The opportunity today is imperative; for people are, the world around, dying by the millions every week. This is the only generation we can reach. The one that preceded us is gone forever, the one to come will find us gone. Thus the imperative command rings out, "work while it is called today."

The need is imperative. Heathen folk need the gospel now. Their needs of yesterday are over. Their tomorrow's need has not yet appeared. Their sins oppress them now. Their hearts long for peace today. Their lot is, right now, sad, horrible and sorely afflictive. It calls in clamant tones to God's children, "Come!"

Your very money has an imperative voice. It cries, "send me now. If you do not, I'll be gone—spent for pleasure, for clothes, for food. The souls I can save in foreign lands, I must save today. Would you compel me to buy for you common, earthly, temporal things, when, by hurrying me to the mission fields I can buy for you souls? Send me now!"

The trend of the times imperatively warns: "Hurry! Now!" If, as it looks, these be the last days of this dispensation, we may expect any day to see the Master compelled to rise up and shut

to the door of opportunity. Then we will knock in vain on heathen gates. Does not the Spirit whisper to God's people, "Hurry"? Does not the trend of events cry, "Hurry"? Does not the development of races in foreign lands ring out, "Hurry!"

The anguish of missionaries detained at home is imperative. They have served sacrificially, heroically and loyally; have returned home for a rest, and now long to go back. Detained here they grow rusty. The country over there rushes on without them, soon making them "back numbers." They are not content here. Their heart's anguish is an imperative call to the church to let them go.

The blessed descent of the Holy Ghost in revival power on our missions sounds an imperative note. Thousands welcome our message. Hundreds kneel and seek God after attending a few inquiry services. This is harvest time "over there." Every faithful missionary is overworked. Thousands of natives would become converts if our weary, toiling, heartaching group of heroes and heroines could but reach them. Can they not be garnered before they're lost?

The depressed, financially short foreign fields, constitute an imperative cry. Unless the church arouses its fighting spirit and rushes finances to the beleaguered missions, toil bought, blood purchased sacred interests will be lost.

The Desperate Need

Here is a plea fresh from a broken-hearted Nazarene missionary, to illustrate the very urgent and desperate need which confronts mission fields:

"Now I wish to give you something to pray about and something which may inspire you to give to the budget. Owing to the financial distress at home, our funds have been greatly reduced. At our assembly this year we took the total amount sent from home, cut out everything except salaries, schools and medical work; and cut the funds for schools 80% and those for medical work 66⅔%. By dividing the money which remained for native salaries it was found that each preacher and teacher would receive \$1.68 per month. The missionaries pledged enough to make the amount \$2.40 each. Anything which they receive above this amount must come from the natives. This will for some time be a great burden to the native churches which are largely composed of women and children, who have little means of making money and are so poor that

many of them have only one dress in the world. Even the men, except in cities, earn very little money. Yet by prayer, patience and sacrifice we feel that the work of God may still be maintained. Help us all pray. After we so cut the funds for schools it left us with \$25.00 on which to run this big station—to buy clothes, books, what food is necessary (the gardens yield quite a lot but not sufficient) soap, paraffin, etc., etc., for the 78 girls who live here and also for other natives whose only home is this station. You at once see that it would be impossible to meet all running expenses on \$25.00 a month. All other schools are in the same boat, for the cut was proportional. Only God can help us to make ends meet, but, praise the Lord, He can. We believe Him. Will you not earnestly pray for your work in Africa? We beg of you, dear ones at home, do pray, *pray, pray*."—A missionary.

Carrying the General Budget

The General Budget is the life line for foreign missions. When a church fails to raise its apportionment of the General Budget, it virtually takes bread out of missionaries' mouths, discharges trained native preachers, and causes the eternal death of souls. Don't fail to raise your General Budget. It's the missionaries' food line. If this line fails, all other things classed as specials fail.

Snakes in Missionary Houses

Here is an illustration of some of the difficulties which confront our workers "over there":

"Perhaps you would be interested to know that the snakes have taken a great fancy to us and our houses lately here in your Africa mission. A *mamba*, a very dangerous species, made its home for a long time in one of our houses. It often stuck its head out the crack, showed its ugly fangs, and laughed at us because it was too quick for us. However, after much effort and work it met with death. A 7-foot *mamba* was killed near the veranda one day while hissing at its would-be victim who would, if bitten, have died in a few minutes. Two others of the same kind were seen near the old veranda, but they escaped. One day last week, after prayer in the living room of our old house, I noticed something long and black at my feet. It was not yet good daylight, but suspecting what it was, I jumped back. Sure enough! It started to crawl—where I didn't wait to see. One bound and I was out the back door in search of a brave soul. I'm a

coward when a snake is near and I never lose any time trying to play the part of a heroine when I see one. One of the boys happened to be near. He picked up a big stick and I followed him in to see the fight. It died. I was told that its bite would soon cause death. Again I thanked God for His protecting care."

Woman's Missionary Society

The Woman's Missionary Society is one of the largest organizations of the church. Founded in 1915, it has made rapid progress.

At the close of the first quadrennium in 1919, hundreds of women had joined and \$5,724 had been gathered in. At the close of the last quadrennium in 1932, 28,000 women had enlisted and \$466,164.69 had been raised. Since the organization in 1915, \$770,467.93 has been poured into the General Church Treasury.

Through the Prayer and Fasting League thousands of dollars have been raised as the prayer burden increased and the spirit of sacrifice prevailed.

The Literature and Publicity Departments have assisted in distributing thousands of pages of missionary literature and prepared a systematic study of missions.

The work among the Juniors and young women is thoroughly organized and is growing rapidly. The Relief and Retirement Fund has assisted our returned missionaries in securing the medical attention they so much need.

The W. M. S. is endeavoring to raise \$25,000 in the Jubilee Thanksgiving Offering and has entered into a friendly contest with the N. Y. P. S. in this endeavor.

The W. M. S. structure is being built. The "capstone" has not been set. Realizing the evidence of God's love and favor and with His promise to bless us still it is "going forward" in His name.

To be a true steward of life means that the farmer will raise crops, the teacher will teach school, and the doctor will perform his duties with exactly the same purpose and fidelity as is to be expected in the case of the minister or missionary.—*Sel.*

God is interested in every sort of activity which makes this world a better place in which to live and no son of God has a right to invest his life in any activity which does not minister to his fellowmen.—*Sel.*

Then and Now

Twenty-five years ago we had mission work in six countries.

Twenty-five years ago we had thirty-two missionaries on the field.

Twenty-five years ago we had less than ten native workers and about twenty-five converts.

Twenty-five years ago we had no organized mission churches, about eight main stations and no outstations.

Twenty-five years ago we had a very few mission Sunday schools, with less than one hundred enrolled.

Twenty-five years ago our native Christians contributed nothing for the support of their work.

Twenty-five years ago we had but little medical missionary work.

Today we have mission stations in twelve countries.

Today we have seventy active missionaries.

Today we have about three hundred native workers and approximately twelve thousand converts.

Today we have about three hundred organized mission churches, twenty-five main stations and over two hundred outstations.

Today we have about 180 mission Sunday schools with about seven thousand enrolled.

Today they are contributing over \$20,000 annually.

Today we have two mission hospitals, eleven dispensaries, ten physicians, (including seven native doctors), 43 nurses, treating over thirty thousand patients annually.

The Beginnings of our Foreign Missionary Work

When the groups of holiness churches of the eastern, western and southern parts of our country combined into the present Church of the Nazarene in 1903, each of these groups had its foreign mission enterprise in operation.

Those of the East were sustaining nine missionaries in Western India and Brother Diaz in the Cape Verde Islands. The Southern group had about a dozen missionaries in Mexico, and Rev. and Mrs. Schmelzenbach and Miss Etta Ennis in Africa. The people of the West, had three missionaries in Calcutta and two in Japan.

So when the (Pentecostal) Church of the Nazarene became nation-wide in the union at Pilot

Point, Texas, on October 8, 1903, she had about thirty-two missionaries in six fields. Three more missionaries were sent to Mexico in 1909, and five more in 1910.

The Civil War in Mexico in 1912 made it necessary for all our missionaries (then 27) to withdraw from that field. Since then our Mexican work has been carried on by Dr. Santin and Sister Santos Elizondo.

In July 1913, *The Other Sheep* made its first appearance with C. A. McConnell as editor and C. J. Kinne as manager. Its seventh issue, January 1914, first showed a list of our missionaries: Dr. Satin in Mexico, five in Japan, three in China, ten (and four of these had Indian names) in Eastern India, nine in Western India, one in Cape Verde Islands and three in Africa. It was about this time that Dr. H. F. Reynolds made his tour around the world in the interest of our missionary work. Indeed, some of those missionaries counted above had accompanied Doctor Reynolds. Some remained in Japan, where they landed January 2, 1914. Some went on to China. This was the opening of our work in China, an event in the year of 1914 of interest to Nazarenes.

Two mission fields, Cuba and Guatemala, were added to our list in 1915 by the union of the Pentecostal Mission, a work which centered around Nashville, Tennessee, and had been started by Rev. J. O. McClurkan. He went to his reward September 16, 1914. The Cuban work was closed in 1927 and the missionary transferred to Guatemala. The Pentecostal Mission also had work in Western India and their coming to the church added six to our list there. Rev. and Mrs. H. A. Shitley, who had been working in Africa under the International Holiness Union, joined our Nazarene forces in 1915, but before the year closed Sister Shirley was called home to heaven.

In 1916 the Eckels were sent to Japan and Sister Cole to Africa. In 1917 Peru was added to our mission fields, for Rev. and Mrs. Roger S. Winans, who had worked there independently, were commissioned by our Board in this year. Eleven new missionaries were sent to fields already occupied.

Our work in Argentina was begun in 1919, in Syria and Palestine in 1921. In 1922 we reached our maximum of missionaries at the front, having a total of 109. In 1926 the British West Indies field was added to our list. In 1925 the General Board found it necessary to call home twenty

ty-one missionaries, some for a time, some permanently.

About the close of the year 1926 the Lord gave our mission in China a stirring revival, just what was needed to give our work the stability necessary to carry it through the Civil War, when it became necessary for all our missionaries to withdraw to the coast, and our work was left entirely in the hands of the native Christians. In 1930 our work in India was consolidated, closing the Eastern India field and transferring all workers in Western India to the vicinity of Buldana.

The work of medical missions has received considerable consideration. Dispensary work is carried on in most of our mission stations, and two mission hospitals are maintained by our church: The Raleigh Fitkin Memorial Hospital in Africa, dedicated in 1927, and the Bresee Memorial Hospital in China, dedicated in 1930. Our missionary work is primarily evangelistic, but along with the work of evangelism we maintain schools, and homes for native children.

We have thus far weathered the storm-tossed days of depression without any drastic retrenchment in our missionary force; not one missionary has been withdrawn solely because of the depression. However, our activities have been greatly restricted due to the lack of finance with which to expand. We have much in our missionary work for which we praise God.

In the Christian life-partnership with God there is no separation between the spiritual and the secular. A man's spiritual conceptions will penetrate his secular affairs until all life is a harmonious, scriptural whole.

A Christian steward is a follower of Jesus Christ who recognizes both in theory and practice the fact that none of the things which he has in his possession belong to him, but that he is administering affairs for God who is the owner of all.—*Self*.

Every Mohammedan regards himself as a missionary; the majority of Christians think it is another man's work.—*BISHOP PROSHAM*.

If we have not enough vital religion to share it with all the world, it is doomed at home.

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SUNDAY, NOVEMBER 26

Thanksgiving Jubilee Sunday

This is the closing day of our Silver Jubilee Anniversary Celebration. This day is recognized throughout the United States as Thanksgiving Sunday. We are combining the two ideas and are making this our Silver Anniversary Jubilee Thanksgiving Sunday.

It is our purpose to make this a day of praise and thanksgiving to God. We will not be at a loss to find something for which to render thanksgiving.

Let us forget the depression and its results for at least one day. Let us rejoice in the Lord. Let us render praise to Him for His love, for salvation through the Christ, for all the blessings of church and country. Let no one present an evil report on this day of thanksgiving.

WE ARE THANKFUL

For the goodness and mercy of God that have been extended toward us through our Lord Jesus Christ in bringing salvation to us, we are thankful.

For the privilege of living in this enlightened age with the open Bible and preaching of the gospel of full salvation as our heritage, we are thankful.

For the church, the body of Christ, and the fellowship of the Spirit it brings to us, we are thankful.

For the Church of the Nazarene, her glorious history, her purity of doctrine, her simplicity of worship, her aggressive spirit of evangelism, her comprehensive, world-wide evangelistic program, and for the blessing of God upon her, we are thankful.

For the privilege of participating in the spreading of the gospel of holiness, for personal and family blessings brought through fellowship with the people called Nazarenes, and for the joy of sharing by the giving of our means with which to assist in carrying on the work of the church, we are thankful.

For the privilege of participating in this Silver Jubilee Anniversary of our church, we are thankful.

THE THANKSGIVING OFFERING

The entire Church of the Nazarene around the world will observe this day by presenting a Thanksgiving Offering to God for the work of our general church. It is the expression of our gratitude to Him for our church in a real substantial manner. The goal set for this offering

is one hundred thousand dollars, an average of one dollar a member. Each department of the church is assisting. The Sunday School, the N. Y. P. S., the W. M. S. and all church members have been gathering their offerings during the past month; *today we bring these offering envelopes* to the altar of our church.

With this offering the general church will be enabled to clean up all current obligations of the past twenty-five years and start the new cycle of twenty-five years with a clean slate.

It is an offering for Foreign Missions, for Home Missions and Church Extension, for the general work of Sunday Schools, N. Y. P. S., and W. M. S., for support of retired and worn-out preachers, for the carrying on of our headquarters work. All of these items are included in our General Budget. The entire offering today is credited to the General Budget apportionment of your church.

Many cannot give large contributions. It will be the many small contributions that will enable us to reach the goal.

THE OFFERING IMPERATIVE

Let us not treat the Thanksgiving Jubilee Offering with indifference. It is absolutely necessary that we make a success of this offering. Our general church financial condition is really precarious. In spite of greatly restricted expenditures our regular income has not been sufficient to meet the necessary current expense. Our missionaries are suffering because of a fluctuating dollar and a decreased income. It has been months since we have sent them a full monthly allowance. We *must* increase their payments to a full salary basis. It has been necessary to borrow from the bank to keep going. Home Missions and Church Extension interests have been compelled to practically cease operations. Monthly payments to our dependent preachers and widows have been deplorably cut. Only one thing can save us at this time. That is *one hundred per cent co-operation* on the part of our pastors and churches in this Jubilee Thanksgiving Offering. We have no other source of income except from our local churches. If a number of pastors are indifferent to our plea, all interests of the general church suffer. It will take *one hundred thousand dollars* to clear up the slate and give us a clear start for the next cycle of twenty-five years.

Please, pastor, pray about this. Present this matter to your people and make sure to reach your quota of an amount equal to one dollar for

each member of your church. We are counting on you. Your faithful co-operation in times past encourages us to believe you will not fail us at this time.

THANKSGIVING SCRIPTURE READING

"The Lord hath done great things for us; whereof we are glad" (Psalms 126:3).

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name" (Psalm 100:4).

"O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation.

"Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

"For the Lord is a great God, and a great King above all gods.

"O come, let us worship and bow down: let us kneel before the Lord our maker" (Psalms 95:1-3, 6).

"That I may publish with the voice of thanksgiving, and tell of all thy wondrous works.

"Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth" (Psalm 26:7, 8).

"Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!

"And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing" (Psalm 107:21, 22).

"Offer unto God thanksgiving; pay thy vows unto the most High:

"And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me" (Psalm 50:14, 15).

THE CHURCH OF THE NAZARENE

We are thankful for her positive program. We believe the Bible from cover to cover, we do not question its inspiration nor doubt its message. We are positive in our statement of doctrine and feel keenly that we are commissioned to preach the Christ of these doctrines to the whole world. We exist for the purpose of evangelism and this characterizes the entire work of our church.

We are thankful for the completeness of the organization of our church. It includes all phases of church work and brings each auxiliary organization into line with its major objective, that of evangelism. Its Sunday schools provide Bible instruction, its N. Y. P. S. provides expressional and training privileges to our youth, its W. M. S. sponsors the study and support of foreign mission activities.

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We are thankful for the inclusiveness of the interests of the church. We have foreign mission work in twelve nations of the earth, our home church embraces all the English nations. We are engaged in spreading the gospel in home missionary work. We are interested in the support of worn-out and retired ministers; and the proper support of those who are giving their lives in leadership today.

We are thankful for the history she has made during the past quarter century because of God's signal blessings upon her. We are grateful for the heroism and sacrifice manifested by those who have laid the foundation for our church. We offer praise to God for His leadership in and through our church, and for the many souls who have been won to Christ in these years.

AN ANCIENT THANK-OFFERING

"And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying,

"Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass,

"And they received of Moses all the offering, which the children of Israel had brought for the work of the service of the sanctuary, to make it withal. And they brought yet unto him free offerings every morning.

"And they spake unto Moses, saying, The people bring much more than enough for the service of the work, which the Lord commanded to make.

"For the stuff they had was sufficient for all the work to make it, and too much" (Exod. 35:4-5; 36:3-7).

THE CHURCH BEGINS A NEW CYCLE

With churches in every state of the United States, five provinces of Canada, Scotland and England; and mission churches in twelve foreign nations.

With over 105,000 church members, 225,000 enrolled in Sunday schools, 47,000 N. Y. P. S. members, and 29,000 members of the W. M. S.

With about 2,000 churches, 3,400 ministers, and church property valued at \$10,500,000.

With a Publishing House with total assets of \$135,000 issuing over eight million periodicals annually.

With eight schools and colleges with property valued at \$1,500,000 with more than 7,000 students enrolled.

With seventy missionaries on the twelve mission fields, about 300 mission churches, 300 native workers, twelve thousand converts, and property valued at approximately \$400,000.

What shall be written in the next twenty-five years? We will determine that by our devotion to God and His church.

Jesus Christ alone can save the world, but Jesus Christ cannot save the world alone.

DAYS OF FASTING AND PRAYER

Each Friday during the Anniversary Celebration will be devoted to Fasting and Prayer.

We all recognize the importance of fasting and prayer. It was practiced by Jesus, suggested by Him as a means for overcoming difficult situations, and observed by the early Christian Church. We particularly desire that each church observe these days of fasting and prayer, urging our people to fast at least one meal and devote time to prayer. It is left to the discretion of the pastor concerning the better way to observe this fasting and prayer day, whether to call his people together in the church, in cottage prayer groups, or whether it is to be observed by each individual or family in their homes.

We would suggest that our people be urged to pray definitely along the following lines:

Friday, November 3rd—In prayer render thanksgiving and praise to God for our church. Pray that God will make her a vital spiritual agency in the salvation of sinners and the sanctification of believers, and in helping to raise the moral tone of this generation; also that we may "go forward" with a more intensive spirit of evangelism.

Friday, November 10th—Let each pray for a closer walk with God, for a greater appreciation for His Word, for a greater burden for souls, for more of the fervor and zeal of the Holy Spirit in our hearts, for more of the unity of the Spirit in our church, and for the success of the coming Sunday, the day on which special emphasis is placed on deeper personal devotion to God.

Friday, November 17th—This day of fasting and prayer precedes our missionary anniversary. Let us urge our people to pray especially for our missionary work, for the missionaries mentioning them by name, for the native workers and Christians, for the needs of the various mission fields, for a greater missionary passion in our church, and for a great revival upon all mission fields.

THE PASTOR'S SCRAP BOOK

I. L. FLYNN

BELIEVE AND PRAY

*He who believes and prays away,
The bitter trials of life today,
Will help to pray and believe away,
A brother's trials another day.*

Dr. Shields, the fighting Fundamentalist of Toronto, recently preached on the text, "Why gaddest thou about so much to change thy way?" (Jeremiah 2:36.) Addressing Christians, he says, "What a shame it is for us to go down into Egypt and turn aside into Assyria, for us to be found in other company than that of our Well-Beloved. . . . Let the world mock if it will. Let the men of the world call you narrow and fanatical if they must; but so live your life before men that they must say, 'He may be narrow, he may be a bit fanatical, extreme, but one thing I know, he is desperately in love with his Lord'. . . Many people may mock at you when they are well, but if there is any kind of spiritual distress they will know where to go if you have been true to Christ." Amen!

A RICH WOMAN DIES

Mrs. Edith Rockefeller McCormick, the youngest daughter of John D. Rockefeller, Sr., died last year. She was 60 years of age. She had been the leader of Chicago society many years. She was recognized "as the richest woman in the world." She died of a cancerous infection. She had all that immense wealth could buy. She had all the art treasures that gold could purchase. She had the finest country homes and town houses in America. And yet her life had been unhappy and her social achievements never added to her peace of mind. Says one, "In this democracy all are equal at the hour of birth. All are said to be equal at the ballot box, and the eternal law which is not manmade sees to it that all are equal at the graveside." Peace of mind and happiness cannot be bought with gold, nor drawn from the bargain counter. Poverty may have its handicaps, but history records the facts that sons and daughters of poverty get just as much out of life "as those who have received the golden shower and tributes of Midas." It was brought out in the settling of her estate that Mrs. McCormick had employed two detectives to guard her day and night. She paid them exorbitant salaries. After all riches have their disadvantages and inconveniences.

Friday, November 24th—This day of fasting and prayer precedes our Jubilee Thanksgiving Sunday. Let us urge the people to pray for a mighty, world-wide revival, for your local church and its needs; for the work of your district; for the missionary work of our church, for all of the home interests and for our general leaders, and for the success of the Thanksgiving Offering on the coming Sunday.

SPECIAL PRAYER MEETINGS

We are asking that two special prayer meetings be held; these, of course will be in addition to your regular midweek prayer services.

A Sunrise Prayermeeting on Sunday, November 12th, the day on which we will emphasize deeper personal devotion to God. Each pastor may set the particular time which may seem most advantageous. We may challenge our people to show their loyalty to the church by attending this early morning prayer service, much like those of the Roman Catholic church attended the early Sunday mass. The purpose of this special early morning prayer service is through self-denial to draw closer to God in special prayer for a successful day of worship as we consider the matter of deepening our personal devotion to Him.

A Night of Prayer, Saturday, November 25th. We trust that our people will meet together in the churches for a night of prayer, at least until midnight. Perhaps you have some local problems with which they should wrestle in prayer. Encourage them to "pray their problems through" in this service. Especially pray that God will bless our efforts and give us a large offering for the General Budget in the Thanksgiving Offering.

Things begun in prayer end in power.

Unless Jesus Christ in Lord of all, he is not Lord at all.

The church that forgets itself in its passion for others, will in that forgetfulness find itself.

"And now I have told you before it come to pass, that when it is come to pass, ye might believe." (John 14:29). Dr. Andrew Johnson, writing in *God's Revivalist*, says there were twenty-five prophecies regarding Jesus fulfilled during the last day or two of Jesus' life. Dr. Johnson says, "The fulfillment of prophecy is an unimpeachable evidence of the divine inspiration of the prophets and an unquestionable proof of the authenticity of the Holy Scriptures."