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Certificate of Dedication. We have occasional calls for a Certificate of Dedication to use in connection with the dedication of children. Until now we have been unable to supply this item. Here it is, a neat certificate $10\frac{1}{2} \times 8\frac{1}{2}$ inches, black on white. 5c each; 40c a dozen

Nazarene Publishing House, 2023 Troost Ave., Kansas City, Mo.

—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

VOLUME 9

JULY, 1934

NUMBER 7

CLAIMING THE NARROW MARGIN

THE EDITOR

IT IS subtle pride that makes the preacher indifferent about anything whatsoever which might add to his chances of making a success of his calling. Some preachers think themselves immune to slander, and so they are careless in their associations with the opposite sex. But many an innocent preacher has fallen victim to slanderous and lying tongues. It is scarcely possible to be too careful. Some preachers think, or seem to think, they are so good on main requirements that they become careless about their language, their manner of dress, their approach to people in public and in private, and in many other little things they seem to think they do not really need that narrow margin which always favors the careful and correct preacher. The preacher may even think it is humility that makes him thus careless. But, no, the truly humble man knows he will make it only by a narrow margin, if he makes it at all, and he cannot afford to take an unnecessary chance.

Much of the preacher's work is absorbed in the overhead. That is, practically all his efforts are needed to keep the church where it was when he came to it or where it would be if he were not there to hinder it. But no business can prosper which is doing no more than to take care of its overhead. It must do that, of course. But it must go farther and make a profit. It need not make a large profit. If it can make a small profit and keep on making it it will succeed. And it is like that with the church. If it simply holds its own in attendance, membership, influence and spiritual power, it can scarcely be called a success. Perhaps it should not be called a failure, if it holds its own, but it certainly is not an outstanding success. But if the preacher can lead so that the church can hold its own, if he could go just a little farther he would succeed. And that little farther might be attained if only he would lay full tribute to the little assets which are at hand. One manufacturing concern planned to take care of its overhead through its by-products and save its main commodity for the profit. But this may not always be possible. It is more often the other way—there would be no profit but for the by-products.

Perhaps we may say that preaching is the preacher's main product. Or perhaps we better not try to divide his work. Just say that his personal efforts at preaching, pastoral visiting, etc., constitute his main article of commerce. Well, by means of these he may be able to hold his own, or almost hold his own. Now if he is wise enough in addition to these to organize an efficient corps of Sunday school workers, missionary women, Young People's Society leaders, and personal evangelists he may get forward. For whatever these may do will be profit.

We are of course speaking more by parable and illustration than literally, but the thought is, I think, clear enough. The line which divides success and failure in the preacher's work is a very narrow one—practically a hair line. The preacher may be on one side of that line part of the time, on the other side part of the time, and the rest of the time just walking down it. The time that he is on the line leaves the scale balanced. The battle is between the other two factors, and the odds are more even than the average man thinks. And it is so easy to become smothered by the smoke until one imagines he is shooting to kill. Then one day he wakes up to find that his little, narrow margin has all faded out and he stands on the center line of neutrality as an effective.

It is a big job to build a preacher from the ground up. It takes from twenty-five to thirty-five years to do it. But it takes just a little, a very little, indeed, to cause the succeeding preacher to fail or the failing preacher to succeed; for the margin is very narrow. Preacher, you may be able to win on only one small point, but if you win you win. Claim every advantage, great and small, that is available or that might become available.

EDITORIAL NOTES

A recent writer on "Effective Preaching" listed simplicity and pointedness as two elements that should be emphasized in such a discussion. Under the first head he explains that the preacher's audience is limited to those who can understand him. He estimates that five per cent of the congregation are above the average in intelligence and five per cent below the average. His counsel is, "Aim at the ninety per cent."

A pastor up in Ontario, asks the Editor to supplement a recent editorial on "A Preaching Plan" with a suggested outline of preaching for a year or more of time. May I suggest that the monthly preaching plan carried through last year by L. T. Corlett and this year by H. B. Macrory in THE PREACHER'S MAGAZINE is better than I could give at this time. This plan, while covering only one month at a time, does involve the year, as reference to Brother Corlett's material for last year will show. And perhaps the value of the work of these two brethren will be enhanced if we will take the volume complete and glance through with the idea of detecting how far reaching their plan was. It is not likely that one would find it possible to follow the plan of another very fully. But the suggestion is capable of adaptation to practically any preaching task which one may have to perform.

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, 1923.

We are receiving many commendations of THE PREACHER'S MAGAZINE. Among them is one from Felix R. Miller, Selma, Alabama, who concludes with these words: "I am glad for the day when Rev. W. R. Platt persuaded me to subscribe for THE PREACHER'S MAGAZINE. Every number gets better." Well, we are just wishing for more preachers who will do as Brother Platt did in this case.

The Layman Company, 730 Rush St., Chicago, Illinois, have been distributing tithing literature for many years, and there is no way of measuring the good that has been done. Now they come along with something new. Their notice is headed: "Establish Financial Freedom in Your Church: It can be Done." And the notice reads as follows: "Put your church on a paying basis! Let the time-tested Layman Company's Tithing Pamphlets do the work. These pamphlets as issued by the Layman Company offer every church a most effective education. They have convinced people by the thousands. Send sixty cents to the Layman Company and you will receive thirty 8-page pamphlets, which can be used for general circulation; three sermons; one account book; two short, convincing playlets; one copy of our new textbook, 'The Scriptural Basis for the Tithe.' The church that is carefully, wisely and systematically taught to tithe will become a tithing church, free from financial difficulties. Sample package, sixty cents. Please mention THE PREACHER'S MAGAZINE; also give your denomination."

EXPOSITIONAL

EXPOSITORY MESSAGES FROM HEBREWS

OLIVE M. WINCHESTER

We see Jesus (Heb. 2:9).

IN OUR New Testament writings we have brought before us viewpoints of Jesus our Lord and Redeemer. In the first three Gospels we have the accounts of His life among men and His teachings; His personal history and His ethical and religious standards. In the Gospel of John we have a theological interpretation of the person of Christ as the Son of God and in the epistle of St. Paul we see the exalted Christ to whom every knee shall bow and the mystical Christ who dwells in our hearts by faith. In the Epistle to the Hebrews we have again brought before us Christ, He is the final revelation but more than that He is the one who makes purification for sin.

MADE A LITTLE LOWER THAN THE ANGELS

In his opening chapter the writer of this epistle had set forth clearly the fact that Christ was su-

perior to the angels; He was superior in the eternity of His throne, in the works of creation that had come from His hand and in His appointed reign over all opposing forces found in the rebellious heart of mankind. Now we hear the words that Christ is made a little lower than the angels. This seeming paradox arises from considering the two aspects of Christ's person; in that He was God, He was superior to the angels, but in that He was man he was lower than the angels.

Herein do we catch a view of the humiliation of Jesus. A thought expressed in that passage of St. Paul which has been regarded as the classical statement of the truth (Phil. 2:5-8) which opens with an exhortation and then continues with a doctrinal fact. "Let this mind be in you, which was also in Christ Jesus, who existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient

even unto death, yea the death of the cross" (R. V.).

What is the thought couched in these words? First, we see that Jesus gave up His realm of experience with God; He did not give up His essential nature as God, but He gave up the existence in the realm of the Godhead. He gave up the glory of the eternal world and took upon Himself human nature and lived in the realm of mankind. He became a member of the human race. Curtis, the writer of "The Christian Faith," states the fact: "He added to the original structural law of His being another law, namely, the law of a finite, dependent creature such as man is. Under this new law man's limited existence could be real to Him. . . . The miracle of the Incarnation, as I lay hold of it, is the conjoining of two structural plans of being so that the incarnate Son of God has now two inherent capacities, one for divine experience and the other for human experience."

In the passage from Philipians there is specified further the aspects of human nature which Christ took upon Himself; that is, it was the form of a servant, which indicates that the phase of human nature assumed by Christ was human nature under limitations, limitations that had come upon man because of his servile relationship to God, a servile relationship because there had through sin been broken the fellowship of communion, and fear and servility had resulted. Not that Christ in any actual way took into His nature sin; to such a view we would say with the apostle Paul when he would utter an emphatic negation, "God forbid," but human nature is not what it would be had sin never despoiled its heritage; it is limited and handicapped. When sin is removed from its being yet its weaknesses remain. Christ took on our weakened human nature so that He knew all the temptations that man is subject to save sin.

Thus it is that we see Jesus made a little lower than the angels; we see the Son of God leaving the glory which He had with the Father, the realm of eternal light and ineffable majesty, coming to earth not to reign in power and sovereignty but to take the form of a human being in all of its humility, uniting with this His essential nature and being as God. With the powers of His deity He could discern more fully all reality and feel more poignantly the limitations of the human nature than man with his depleted powers could ever feel. Thus we see Jesus.

CROWNED WITH GLORY AND HONOR

After depicting the humiliation of Christ the writer passes at once to the exaltation of Christ. This truth he has brought to us before when he related how that Christ after having made purification for our sins sat down at the right hand of the majesty on high. There has never been a tendency particularly in conservative thinking to the dissociating the thought of the humiliation of Christ from redemption; we have felt that they were closely united. When error has crept in here, it has been in the propagation of purely humanitarian conceptions of Christ and that His redemptive work lay in His life not in His death. But sometimes we have not connected as an integral part of the redemptive work of Christ His resurrection and exaltation at the right hand of God. These likewise enter into the fullness of redemption.

While Scripture very explicitly states that the forgiveness of sins is through the death of Christ and that too in many passages, yet we have likewise though not so frequently the thought of the resurrection connected with forgiveness, for we read in Rom. 4: 25, "delivered up for our trespasses and raised for our justification." The fact that redemption includes the body as well as the soul is taught also in Scripture. Sin brought the physical being under death as well as the spiritual being, so redemption brings life to the physical being as well as the spiritual. While the spirit of man may exist apart from the body, yet he will not exist in the fullness of his organism, this can only come when he has a resurrected body. This resurrected body will be "conformed to the body of his glory," that is, the body of Christ after His resurrection constitutes the norm and type for our resurrection or the completion of our being for life in its fullest capacity.

But this is not all that lies in the crowning of Christ with glory and honor. While He was crowned with a resurrected body that did not have the limitations of this human frame, He was also crowned in that He "sat down at the right hand of the majesty on high." Here also there is a connection with the redemption. Christ does not sit in passive expectation waiting for the redemption of men, but "he ever liveth to make intercession for us." There is the session at the right hand of God. Just as the Spirit makes intercession for us operating in and through us pouring out at times "groanings that cannot be uttered," so does Christ make intercession for us.

While the Spirit's intercession is within us, the intercession of Christ is external to us; He is in the heavens but still He intercedes. We are led to believe that this intercession is part of the redemptive work of Christ, and when this intercession ceases, when Christ leaves His mediatorial throne, then there may be raised the question whether redemption will be longer possible for man, whether His redemptive work will not then be concluded and He will be the judge of mankind.

TASTING DEATH FOR EVERY MAN

The thought of the exaltation of Christ as a part of the redemptive work of Christ is a part of the Scripture verse under consideration. The reading is: "We see Jesus for the suffering of the death crowned with glory and honor in order that by the grace of God he might taste death for every man" (from original), that is, as Wescott says, "The glory which followed the death marked its universal efficacy."

Yet while the humiliation of Jesus was necessary as a preparation for Jesus' ministry in death for mankind and while the exaltation marked the efficacy of His death, the fact remains that in the death of Christ we have the supreme work of redemption. Sin had broken the fellowship of man with God, had severed man from the source of all righteousness and true holiness. Righteousness and holiness or the supreme good of life is integrated. Jesus said unto the rich young ruler, "Why callest thou me good; there is none good but one, that is, God" (Matt. 19: 17). God is inherently and independently good; man is relatively and dependently good, that is, all his goodness is derived. When man broke fellowship with God, then he severed himself from the source of spiritual good and thereby lost the image of God out of his soul in the aspects of righteousness and holiness of truth. He might have been left without moral qualities and might have degraded from a spirit being to the level of the brute creation, but he broke religious communion, and he experienced religious death from the standpoint of personal fellowship with God. Physical death and moral death follow in the wake if there is not a reuniting of the soul in life of spiritual communion in holy fellowship.

In the death of Christ we have the physical phase, the suffering of the anguish of death in its worst form. But the question arises whether in the physical death alone is the atonement for sin made, does not the redemptive work of Christ go deeper. Is not the death of the spirit in its separation from God greater than physical death?

Returning again to the broken fellowship originating with the first act of obedience was the penalty of death an arbitrary fiat or a resultant effect? We would conclude that it was a resultant effect. God in holiness could not look upon sin, the radiant purity of His being meets sin with wrath; holiness in purity can meet this antagonistic principle not otherwise. So heinous is sin that man defiled brought the stroke of divine wrath, not only on his spirit being, the supreme element in man, but that sin might appear exceeding sinful the wrath of God extended to the physical being as well. Yet we might say that mercy here is extended as well as wrath for how wretched the state of man to live on and on in this world of sin. And there was also the manifestation in nature, so nature heaves forth blighting and curses, all telling to man that a pure Being in dealing with a world abnormal with sin expresses fundamental spiritual realities by wrath.

Standing once more at the foot of the cross beholding a dying Savior and hearing His words spoken praying for forgiveness for His enemies and welcoming the penitent thief to mercy, caring for His mother and committing her into the custody of the beloved disciple we hear the words, "My God, my God, why hast thou forsaken me?" Here seems to lie the heart of the atoning work of Christ. Holiness over against sin can express itself only in wrath, otherwise the full force of the demerit of sin would not be known. In this one supreme moment Christ met the impact of sin, met the withdrawal of the Father, set forth before all mankind the love of God in its fullness in that He sent His Son to be the Savior and to die for man, set forth His wrath against sin in its fullness that bearing the impact of sin, God could not look upon His only Son. Not that Christ in His nature received sin, but He felt the impact of sin, the waves of evil surgings passed over Him, leaving Him undefiled but bringing all its horror within the range of the sensitivity of His being, whose power of sensitivity exceeded that of all other beings who have lived and died. "He tasted death."

One additional thought is here expressed and that is that this atoning work was vicarious. Christ bore the full exemplification of the wrath of God against sin. Had He not borne this full exemplification then man, the sinner, must have borne it; holiness meets sin ever in its impact with wrath. But since Christ bore that impact of

wrath for us, then we, accepting this atoning work wrought for us, may receive from God the Father the fullness of His love in forgiveness.

"From Calvary a cry was heard,
A bitter and heart-rending cry;
My Savior! every mournful word,
Bespeaks Thy soul's deep agony.

"A horror of great darkness fell
On Thee, Thou spotless, holy One!
And all the swarming hosts of hell
Conspired to tempt God's only Son."

—CUNNINGHAM.

Thus we see Jesus made a little lower than the angels, taking upon Himself our human nature for the suffering of death, sharing with us human

limitations and human suffering and temptations, we see Him exalted at the right hand of God in a resurrected body, representative of the body which we will have, we see as the experience which links these two together, the experience for which the first prepared and out of which the last sprang, the pivotal experience in the redemptive work of Christ, we see Jesus dying on the cross, meeting the darkness of sin, its content of divine wrath and suffering for every man, that we might walk in newness of life.

"Yea, Thou wilt answer for me, righteous Lord:
Thine all the merits, mine the great reward;
Thine the sharp thorns, and mine the golden crown;
Mine the life won, and Thine the life laid down."

HOMILETICAL

SERMONS FOR JULY

H. B. MACRORY

WITH the month of July we come to our third quarterly communion for the year. Again let us remember the words of the Lord Jesus, "This do in remembrance of me." It is of vital importance that this sacred ordinance should not be neglected or forgotten. When God gave Samuel the victory over the Philistines he set up a stone and called it Ebenezer that the people might not forget their wonderful deliverance. May the Lord's Supper be to every child of God the Christian's Ebenezer, and may we observe it joyfully.

With July comes one of the great problems of the church—the summer slump. In our large cities many churches omit their Sunday evening service during July and August. In some communities in order to avoid closing the evening service entirely, union open air meetings are arranged in which a number of churches of different denominations join. The plan is seldom a success. The attendance from the standpoint of the number of churches represented is usually disappointing. Plan your programs for July and August carefully in advance, and at the proper time give the same sufficient publicity, and your problem will no doubt disappear.

(6)

July 1—Morning Sermon

THEME: The Lord's Supper (Communion Service).

SCRIPTURE READING: 1 Cor. 11: 23-29.

INTRODUCTION:

The Jews observed three great annual feasts: the Feast of the Passover, the Feast of Pentecost, and the Feast of Tabernacles. Each marked a definite step in the historical progress of the nation.

The Feast of the Passover commemorated the deliverance of God's people from Egyptian bondage, that awful night when the death angel passed over Egypt.

The Feast of Pentecost, observed seven weeks later, marked the giving of the law at Sinai. God made them this remarkable promise, "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: and ye shall be a kingdom of priests, and an holy nation."

The Feast of Tabernacles commemorated the establishment of Israel in the Land of Promise after forty years of wandering in the wilderness. It was a time of great rejoicing and thanksgiving to God.

Other feast days of less importance were observed from time to time. Each of the three major feasts had a prophetic significance.

The Feast of the Passover pointed to Christ, as the Lamb of God and His sacrificial death.

The Feast of Pentecost pointed to the coming of the Holy Ghost and the ushering in of a new dispensation.

The Feast of Tabernacles pointed to the inheritance of the saints—the Land of Promise. Some would say heaven, but thank God many are living in Canaan now.

I. TODAY WE CELEBRATE THE LORD'S SUPPER

1. It is our feast of the Passover! It is the one Old Testament feast Jesus carried over into the New Testament Church. He gave it, however, a new meaning. It now represents His broken body and shed blood.
2. We do not look back to Egypt. The Jews looked to the blood upon the door post.
3. We look to Calvary. To streams of omnipotent power flowing from the foot of an old rugged cross. Power to save us from our sins. Power to cleanse us from all sin.

II. THE LORD'S SUPPER IS OUR MEMORIAL OF CHRIST

1. Of His passion and death.
2. Of His resurrection.
3. Of His coming again.

III. THE LORD'S SUPPER PRESENTS A BLESSED PRIVILEGE

1. To gather at His table.
2. To partake of the emblems of His broken body and shed blood.
3. To worship Him and to hear His voice as He says, "This do in remembrance of me."

July 1—Evening Sermon

THEME: An Undivided Heart.

TEXT: *Their heart is divided* (Hosea 10: 2).

INTRODUCTION:

The words of our text were addressed to Israel by the prophet Hosea. Hosea was one of the minor prophets. He occupied a prominent place in the life of Israel. He prophesied during the days of Rehoboam. He was the messenger of God—the voice of God—to the people. He was faithful to his task and cried aloud and spared not. How many there are today who fall in this. Many who take the way of least resistance.

Israel was in a backslidden condition. For centuries God had cared for His chosen people. Following the division of the united kingdom, Israel,

the ten tribes to the North, went into idolatry immediately. Of her nineteen kings not one was a good man. Conditions went from bad to worse, until at last God withdrew His presence entirely and permitted her enemies to come and carry them into captivity. What a fearful thing it is to forsake God and to have Him in turn forsake you!

I. ISRAEL HAD A DIVIDED HEART

1. She divided her allegiance between God and Baal. Baal worship was popular in that day. It was practiced by other nations. Was soon introduced into Israel. What a tragedy it is when the people of God run after the world and worship other gods.
2. Israel failed to see her danger. She had not cast God off entirely. There were still a few altars to Jehovah. Elijah and others were true to God.
3. Israel could no longer see her dependence upon God. Her prosperity blinded her. Poverty many times is a blessing. What fools men make of themselves at times. Take the story of the rich farmer related by Jesus.
4. Israel made her worship a mockery. She became an empty vine. Luxuriant in leaves, but barren as to fruit. The judgments of God began to fall upon her.

II. GOD DEMANDS OF HIS PEOPLE AN UNDIVIDED HEART

1. No man can serve two masters. Jesus said, "Ye cannot serve God and mammon." This is one of the most common sins of the church today. How many there are who undertake to have one foot in the church and one in the world.
2. Our God is a jealous God. He has declared, "Thou shalt have no other gods before me." "Be not deceived, God is not mocked."
3. God demands the heart—the whole heart. "Give me thine heart." He calls us to a life of separation. Separation from the world. Separation unto Him.
4. Have you an undivided heart? When Wm. McKinley, as a young man, entered college he was soon put to the test whether he would be true to his early training. Standing before his class he said, "I mean to be a Christian and serve God all the days of my life." We do

(7)

not wonder that the day he was shot, when President of the United States, men and nations wept throughout the world.

July 8—Morning Sermon

THEME: The Master Builder.

SCRIPTURE READING: 1 Chron. 17: 1-12.

TEXT: *The Lord will build thee an house* (1 Chron. 17: 10).

INTRODUCTION:

David was a great builder. When God called him from the sheepcotes and had Samuel to anoint him he was but a lad. Upon the death of Saul he became Israel's second king and within a few years built one of the greatest kingdoms of ancient times. We speak and think of him today as a poet, soldier and empire builder. One of the great, outstanding characters of Old Testament history.

I. DAVID AT THE TIME OF OUR LESSON HAD ONE FURTHER DESIRE

1. Desired to build a house for the Lord. Jerusalem had become a city of wealth and palaces. David himself lived in a palace of cedars, while the ark of God remained in a tent.
 2. Moses had built the tabernacle in the wilderness. For centuries the ark of the Lord had remained under a tent or in the tabernacle. During the reign of Saul it had been captured by the Philistines but David had finally rescued it and brought it to Jerusalem and desired to build for it a permanent place.
 3. Nathan the prophet approved the plan. He could see nothing wrong in it. David's ambition and desire were commendable. But God ordered otherwise. David was a man of war and bloodshed, and the temple, a symbol of peace, must be built by another. So it was that David while enjoying the privilege of gathering the materials, was required to leave the actual construction of the building to his son Solomon.
- The building was a magnificent structure and when dedicated God came and filled the place with His presence and glory until the priests were compelled to retire while the people stood and looked on in holy awe and reverence.

II. THE MASTER BUILDER HAD A GREATER PLAN TO OFFER AS SET FORTH IN THE TEXT

1. He said, "The Lord will build thee an

house." Some might argue the reference was only to the temple erected later by Solomon. It is true reference is made to that. But the house he would build was one not made of cedars and of gold and silver and material things. No, He would build a house, a habitation in the hearts of men where He could establish His kingdom forever. A place for the kingdom of David's greater Son, Jesus Christ.

2. He would build a spiritual house. Ah here is the mystery of the Church! God is a Spirit. They that worship Him must worship Him in Spirit and in truth. Multitudes fail here. They never rise above the realm of the natural into the supernatural. Never rise above the material into the immaterial.
3. He would have a place of meeting. The old patriarchs had their altars and places of meeting with the Lord. Israel had her tent of meeting where she came face to face with God. That is the glory of every place of meeting. It is not merely the singing of songs however beautiful they may be. It is not the reading of scripture and the voice of the messenger so much but rather the place where one may come into the presence of God.

III. HE WOULD MAKE THE CHURCH, HIS PEOPLE, A DYNAMIC FORCE AND POWER

1. We must be more than an organization. We need that and all the ability men possess. But we must be more. We must be an organism with Christ the Head.
2. He would direct all our activities. He would stand in the pulpit and unctionize every message. He would visit the pew and fire every heart. He would direct the activities of all departments of the church. He would make us a glorious church without spot or wrinkle!
3. He would bless us and make us a blessing. He would do for us even as He did for Abraham. Let us move out by faith. Let us live as strangers and pilgrims in this world looking for a city that hath foundations whose Builder and Maker is God. Yes—let us thank God for the material and temporal things about us. Let us thank Him for every place of worship and for every opportunity to

(8)

sacrifice and demonstrate our love for Him—but above all let us rejoice that He has built a house for us—the habitation of God within our own hearts. Oh, thank God for an everlasting kingdom, the kingdom of God! The kingdoms of this world have come and gone but His kingdom is from everlasting to everlasting. Open your heart and life to Him and He will build for thee a house where He may establish His kingdom forever!

July 8—Evening Sermon

THEME: The World's Greatest Detective.

TEXT: *Be sure your sin will find you out* (Num. 32: 23).

INTRODUCTION:

The words of the text were addressed by Moses to the tribes of Reuben and Gad. Israel had reached the borders of the land of promise for the second time. They were about to cross the River Jordan when the two tribes asked to be excused. They desired to remain on the east side of the river. After a time it was agreed upon that if the men would go across and fight with the others until their enemies were defeated, the women and children might remain behind and the men return to them later.

Fearing the men of the two tribes might not be faithful, Moses said if they were to fail, "Be sure your sin will find you out."

I. SIN IS THE WORLD'S GREATEST DETECTIVE

1. It will find you out in the execution of the physical laws. All sin registers itself in our bodies. Anger, jealousy, envy and hate all damn us physically. They drive poisons through the blood that bring on disease. Every sin against nature is registered in the body. Visit the hospitals and asylums and inquire there. Consult any reputable physician.
2. Sin will find you out in the execution of the moral laws. Sin registers itself in our characters. Every sin is an ulcer on our characters. The thief fleeth when no man pursueth. The liar carries either a brazen or a guilty look. Watch the man who does wrong. "Adam, where art thou?"
3. Sin will find you out in the execution of human laws. The newspapers reveal this

(9)

fact every day. Men are watching you. One may succeed in covering sin for a time but usually not very long.

4. Sin will find you out in the execution of the laws of God. Cain. Achan. David. Ananias.

I read the other day of a man who fell only twenty feet. He said that in that short distance and space of time his whole life flashed before him. Everything he had ever done stood out before him!

II. THERE ARE SINS OF OMISSION AND COMMISSION

1. Many are careful regarding sins of commission. They would not steal, lie, swear, murder or commit adultery. They would not break the Sabbath Day. They are careful in all these.
2. But—careless regarding sins of omission. They are careless regarding salvation. Regeneration. Sanctification.
3. Careless in many ways. Careless regarding their church vows, church attendance, tithing, prayer, soul-winning.

III. BE SURE YOUR SIN WILL FIND YOU OUT

1. Will stand before you at the judgment bar of God.

Some years ago one of our large express companies had a sale of unclaimed packages. Among them was a trunk. When they were auctioned off the trunk sold for \$51. When it was opened it contained a mutilated skeleton. Oh, the skeletons that will be brought to light at the judgment!

2. Are you not tired of sin? Sam Hadley, of New York City, tells how he sat in a saloon one night, homeless, friendless, penniless, a dying drunkard. He was a physical, moral, spiritual wreck contemplating suicide. He had had delirium tremens again and again. Suddenly he became conscious of the presence of an unseen personality by his side. He did not understand it at the time. He does now. It was Jesus! He arose and went to the bar and pounded it with his fist. Addressing the bartender he said, "I'll never drink another drop." He went to the police station and asked to be locked up. The devil said, "Don't do it." Jesus said, "Do it." Then he cried out, "Dear

Jesus, can you help me?" "No mortal can describe that moment. The moment before my soul was filled with indescribable gloom. The moment after it was lighted up with a light greater than the noonday sun." "Yes, Jesus had come! He had come as He did to Saul of Tarsus! Sam Hadley at last was a free man."

3. Come to Jesus tonight. In the old fighting days between England and Scotland the English soldiers were hunting Robert Bruce. Bloodhounds were on his trail. He heard them baying and knew they would soon find him. There was but one way of escape. A river was nearby and he knew if he could plunge in he could swim to safety as they would lose the scent. He did and escaped. Thank God:

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains."

July 15—Morning Sermon

THEME: Fullness of Joy.

SCRIPTURE READING: Psalm 16: 1-11.

TEXT: *In thy presence is fullness of joy* (v. 11).

INTRODUCTION:

The story is told of a princess who had a lover who presented to her as he was leaving one evening a box containing a gift. Upon opening the box the princess was surprised and puzzled, for she found in it what appeared to be but a tin egg. Coming, however, from her lover she was satisfied that the tin egg must have value. While examining the egg the princess unconsciously touched a hidden spring and there lay in her hand a beautiful silver egg. Believing she had discovered the secret the princess was examining it further when again she touched a hidden spring and there lay in her hand a golden egg. Fully satisfied that then she understood the secret she was surprised to again touch a hidden spring and there lay in her hand a priceless gem. At last she had discovered the secret and how happy she was!

The caption of the Psalm before us is, "Michtam of David." The word Michtam is an untranslated Hebrew word. Some say it means "golden"; others, "precious"; others, "secret." Put them all together and you have this, "Golden, precious, secret of David." The secret of the psalm is this, that as one reads it again and again

he discovers that its outstanding Personality is Jesus Christ.

Peter in the second chapter of the Acts declared on the Day of Pentecost the Psalm had to do with Christ and when he gave an interpretation of the same three thousand were converted. Again Paul, in Acts 13: 35-38, quoting from this psalm testified that David wrote concerning Christ.

The text is the climax of the psalm. Thou Jehovah, my Guide, will shew me, a traveler, the path of life! A path that leads to the presence of God, where there is fullness of joy and pleasures for evermore. Someone may say that is heaven. Yes—but it is more—it is a possession that is ours today. It is one that is for every child of God.

I. THE RELIGION OF CHRIST IS A RELIGION OF JOY

1. Provided in Christ. The angel of the Lord said, "Fear not, for behold I bring you good tidings of great joy." The Christmas carols are songs of joy.
2. Provided in the Holy Ghost. "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Again, "the fruit of the Spirit is love and joy and peace."
3. Provided in God the Father. The psalmist speaks of Him as, "God my exceeding joy." What a title! The Apostle John tells us, "God is love," but the psalmist declares, "God is joy." To have God is to have joy in the heart.

II. IT IS A JOY THAT ABIDES

1. In prosperity and adversity. The Christian life has many a paradox. For example take 1 Peter 1: 6. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations. Mariners tell us there are parts of the sea where there is a strong current on the surface going in one direction, while on down in the depths there is a strong current running in the opposite direction. Just so in the Christian life, one may have a current of sorrow and affliction flowing in one direction today but down underneath you have a mighty current of joy flowing in the opposite direction.
2. We are commanded to rejoice. "Rejoice evermore" (1 Thess. 5: 16). Jesus said, "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for

my sake—rejoice and be exceeding glad." The Greek here more literally means, leap for joy, to dance up and down.

3. Rejoice at all times. Continually—not intermittently. Like the Gulf Stream our joy is to flow against every cross current. Many find it easy in days of prosperity but we must do so in days of adversity as well.

III. THE JOY OF THE LORD

1. It is for every child of God. We are partakers of the divine nature. He dwells within us.
2. It is for you today. "Therefore with joy shall ye draw water out of the wells of salvation" (Isa. 12: 3). "And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35: 10).
3. It shall be yours forever. "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." Human joys, carnal joys fade and die. The joy of the Lord abides forever. It is your strength.

July 15—Evening Sermon

THEME: The Hope of Glory.

TEXT: *Christ in you the hope of glory* (Col. 1: 27).

INTRODUCTION:

The text introduces a mystery. The mystery of the indwelling Christ. A mystery to both Jew and Gentile.

The Jews were God's chosen people. The Bible, the revelation of God to man, came by the Jews. Moses, Abraham, Isaac and Jacob were Jews. All the outstanding characters of both the Old and the New Testaments were Jews. Jesus, Himself, in His humanity, was a Jew.

The Jews looked for a Messiah to come to them alone. The mystery was this, that He came to both Jew and Gentile. "God is no respecter of persons" (John 3: 16).

The glory of the mystery is this that both Jew and Gentile may receive Him in the same measure and in Him dwelleth all the fullness of the God-head bodily.

I. CHRIST IN YOU—THE INDWELLING CHRIST

1. He comes to us in regeneration. He enters our hearts. He comes into our lives. What is the outstanding fact of regenera-

tion to you? Is it the act itself? The human approach and the divine act? Or is it the coming of Christ into your life?

2. He comes to us in sanctification. Again, what is the outstanding fact of sanctification? Important as it is that we understand fully regarding the human and the divine element entering into the baptism with the Holy Ghost and the eradication of sin yet is it not the coming of Christ in His fullness?

3. He comes to dwell and to abide in our hearts (Eph. 3: 17; John 15: 4).

II. CHRIST IN YOU—IN ALL HIS FULLNESS

1. He comes in all His fullness (John 1: 16).
2. He comes to satisfy every longing of the heart. For both the young and the old. The heart of man cries out for God. Nothing else can truly satisfy.
3. He comes to make us channels of blessing. He would flow through our lives to others.

III. CHRIST IN YOU—THE HOPE OF GLORY

1. Our only hope of glory. Our only hope of heaven and eternal glory. Jesus said, "I am the way, the truth and the life, no man cometh unto the Father but by me."

I stood by the deathbed of a dying saint some time ago. I heard her last testimony and saw her draw her last breath. I watched a smile settle over her face. She had gone to be with her Lord—her hope of glory.

2. Do you have this hope? Do you have Christ in your heart today? Again and again I have stood by the deathbed of those unprepared to go. What a sad sight! Oh that vacant look! That agony of soul. Facing eternity without God!
3. Do not delay longer. Hear His voice tonight as He says, "Behold, I stand at the door and knock." Open your heart to Him tonight.

July 22—Morning Sermon

THEME: The Joy of the Lord.

SCRIPTURE READING: Neh. 8: 9-18.

TEXT: *The joy of the Lord is your strength* (v. 10).

INTRODUCTION:

Judah had returned from her years of captivity. Under Nehemiah the walls of the city had been rebuilt. The priests and Levites had again

taken their places and the people gathered before the Lord.

But the people were sad. As they thought upon their sins and mistakes of the past they wept bitterly.

Nehemiah called upon them to rejoice. He commanded them to throw off the garments of heaviness and to put on the garments of praise. He declared "The joy of the Lord is your strength."

It was a great day for God's people. A great climax to all that had gone before.

I. HOW IS ONE TO OBTAIN THIS JOY?

1. By coming unto the Lord. Judah had sinned. Had forsaken God. She repented and returned with a godly sorrow. Rebuilt the altar of the Lord.
2. By the mercy of the Lord. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55: 7).
3. It is the gift of God. "And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness and sorrow and sighing shall flee away" (Isa. 35: 10).

II. MANY PROFESSING CHRISTIANS DO NOT HAVE THE JOY OF THE LORD

1. Many fail to make a complete consecration. Fail to walk in all the light they have. They compromise with the world. They worship other gods.
2. Many are careless. Careless about their prayer life. Careless about the vows they have taken. Careless about the demands of God upon them.
3. Many fail to grow in grace. Christian life must be one of progress. Must grow daily in grace, etc. Do this and you will have the joy of the Lord!

III. NEHEMIAH DECLARED, "THE JOY OF THE LORD IS YOUR STRENGTH"

1. It is true of the individual. One who has the joy of the Lord is invincible. The devil can do but little with a joyful soul. He watches for the one who is unhappy. Whatever happens do not lose your joy.
2. It is true of the Church. One of the secrets of the strength of the Church of

the Nazarene is that we have been a happy, joyful people. We have practiced this kind of religion. God help us to keep it up.

3. It is a strength that never fails. In life or death. "Yea, though I walk through the valley of the shadow of death, I will fear no evil." "Thou wilt shew me the path of life: in thy presence is fulness of joy, at thy right hand there are pleasures for evermore."

July 22—Evening Sermon

THEME: Ever the Same.

SCRIPTURE READING: John 1: 1-14.

TEXT: *Jesus Christ the same yesterday, today and forever* (Heb. 13: 8).

INTRODUCTION:

We are living in an age of change. Everything about us is changing. Nations and governments are changing. Methods of business are changing. Systems of education are changing. Methods of agriculture and transportation and everything about us is changing. Methods of church work are changing. But the text declares that Jesus Christ never changes, that He is the same, yesterday, today and forever.

I. HE IS THE CHANGELESS CHRIST

1. He is changeless in His person. The Apostle John tells us, "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us." In Rev. 1: 8 we have the words of Jesus himself, "I am Alpha and Omega the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."
2. He is the One of whom Isaiah prophesied. "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace" (Isa. 9: 6). One who is eternal and unchanging.
3. One who came to dwell among us in the fullness of time. Came as the Babe of Bethlehem, Immanuel, God with us, the changeless Christ.

II. HE IS CHANGELESS WITH RESPECT TO HIS TEACHINGS

1. In the plan of salvation. Church methods may change. Altars forsaken and

Amen tapers gone but the plan of salvation remains the same. Men must still repent and be born again, and without holiness no man shall see the Lord.

2. In the matter of Christian conduct. As to our attitude toward God, and each other and a lost world.
3. In all His teachings. Educators will tell you that the average textbook is of little value after five years. But the Word of God remains the same. It never changes.

III. HE IS CHANGELESS WITH RESPECT TO HIS POWER

1. His power to save.
2. His power to sanctify.
3. His power to keep.

One of the most fascinating paintings I have seen is Holman Hunt's "The Light of the World." It presents a picture of Christ standing with gentle, patient face knocking at a door that is closed. There is no knob nor latchstring without. It must be opened from within. There He stands with the lamp of truth in one hand and knocking with the other. Oh the sadness of that picture!

How true to life it is. How many there are who allow Him to stand outside the door of their hearts!

July 29—Morning Sermon

THEME: Divine Love.

SCRIPTURE READING: 1 John 4: 7-21.

INTRODUCTION:

Christianity is the only religion that sets forth the Supreme Being as love. Wm. Carey, the father and founder of modern missions, tells of some of the terrible practices to appease the gods of India.

A mother, whose mother heart is as tender as the mothers of America, in her ignorance and superstition will make a long pilgrimage across a burning desert to the sacred Ganges only to toss her little darling baby to the crocodiles.

A widow, in perfect health, will be bound with her husband, who has died, upon the top of a pile of wood, covered with cocoa leaves and a torch applied. As the flames leap into the air the people dance and shout for joy and thus complete a very holy sacrifice to their gods.

Such practices took place throughout India until Christianity and civilization broke up the same. What was true of India was true of other heathen nations. Such was the worship of the gods of the heathens. But our God is a God of love.

I. GOD IS LOVE

1. Satan has blinded many regarding the love of God. He has persuaded them that God does not love them. Men have sinned. While God hates sin He does not hate the sinner.
2. Many parents have blinded their children regarding the love of God. Children do wrong. Parents declare God does not love them. What a mistake.
3. Many ministers have blinded men regarding the love of God. One seldom hears a sermon on the love of God. D. L. Moody made the love of God his great theme. Over his pulpit in Chicago, in letters of fire, were the words "God is love."

II. "GOD IS LOVE," IS THE MESSAGE OF THE WORD

1. It was the message of Eden. Of creation. Of the promise.
2. It was the message of Bethlehem. Wonderful incarnation!
3. It was the message of Calvary and Pentecost. The Lamb of God. The coming of the Holy Ghost.

III. WHAT A THRILLING MESSAGE! "GOD IS LOVE"

1. Only three monosyllables. What expressive language! John does not say that God loves. No, he says, "God is love." Love is the very essence of God. Everything that God is and everything God does is to be found in this, "God is love." Who can understand it? Who can comprehend it? Volumes have been written on the subject yet men have only begun to understand it.
2. The inspired writer goes on to say, "He that dwelleth in love dwelleth in God." We have here one of the tests of discipleship. "Everyone that loveth is born of God." When physical birth is given to a child the sign of life is movement. When a soul is born of God the sign of life is love. If he loves God with the whole heart and soul and mind and strength and if he loves his neighbor as he loves himself we say he is alive spiritually and is a child of God.
3. Yes—"He that dwelleth in love dwelleth in God—and God dwelleth in him!" What a wonderful experience! Out from his life will flow rivers of living water—rivers of divine love!

Men speak sometimes of money as the acid test of discipleship. It is a test but not the acid test. The acid test is love! Our authority for this statement is Jesus himself (Matt. 22: 34-40).

Let us join with the poet this morning:

"O love that will not let me go,
I rest my weary soul in Thee;
I give Thee back the life I owe,
That in Thine ocean depths its flow
May richer, fuller be."

July 29—Evening Sermon

THEME: One Way Only.

TEXT: *I am the way, the truth, and the life: no man cometh unto the Father, but by me* (John 14: 6).

INTRODUCTION:

There occurred, some years ago, a very interesting incident among the Sioux Indians. A woman missionary had presented Jesus Christ to these people. Finally a warrior named Wakutemani, an acknowledged leader of the tribe, said, "I will try your way, without leaving the old way, for one year. At the end of that time I will follow the way that satisfies me best."

The missionary taught him to pray and how to live a clean Christian life. At the end of the year the young warrior led the young braves in the old war dance. The dance was wild and calculated to awaken all the savage instincts, but during a pause in the drum beating Wakutemani stepped to the center of the circle and motioned for silence. "I said I would try both ways. This way does not satisfy me. If any others feel as I do let them follow me." Two young warriors rose silently and followed him out of the ring. They went to the missionary and said, "Our way doesn't satisfy. We wish to follow your way."

The Sioux Indians were a religious people. They believed in a supreme Being somewhere. They believed also in the immortality of the soul but they worshiped idol gods, and their worship was one of ignorance and superstition.

The world today is religious. There are thousands of religions in the world. Men everywhere have some form of worship. Men are trying to find their way back to God. But they have lost their sense of direction.

I. THERE IS BUT ONE WAY TO GOD

1. An old Latin proverb says, "All roads lead to Rome." Doubtless that was more or less true during the days of the Rom-

(14)

an rule. Many seem to think all roads lead to heaven, but they are mistaken.

2. Jesus said, "I am the way." The word "way" here is a noun. The religion of Jesus Christ is the religion of a person. Jesus does not say, "Accept a creed." No, He says, "Come unto me."

3. Some would tell us He is a "way-showers." A wooden sign, a guidepost, can be that. Jesus is more. He is "the way." When we have found Him we have found the way to God and eternal life.

II. WHAT A WONDERFUL "WAY" HE IS

1. He is the "way" of redemption (Eph. 1: 7). In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace. Yes—He has redeemed us. Purchased us. Paid the full price of our redemption. Oh the abundance of His grace.
2. He is the "way" of holiness. Matthew Henry and others say the reference in Isa. 35: 8 is to Christ. "An highway shall be there and a way, and it shall be called The way of holiness."
3. He is the Way to God and eternal life. "No man cometh unto the Father but by me" (John 3: 16). Not only is He the fountain and source of life but He imparts eternal life to His disciples.

III. HAVE YOU FOUND THE "WAY"?

1. Have you found Him? John the Baptist cried, "Behold the Lamb of God." Peter cried, "Thou art the Christ, the Son of the living God." "Blessed art thou, Peter," etc. Have you found Him?
2. It is a terrible thing to be mistaken in the way. We read, "There is a way that seemeth right unto a man but the end thereof are the ways of death." How many are following false doctrines and "isms" today! Others are following the ways of carelessness, indifference, worldliness and procrastination. Many are simply standing upon their own morality.
3. Only a few, Jesus said, find the "Way." "Straight is the gate and narrow is the way, which leadeth unto life and few there be that find it."

When the late Dr. John McFerrin of the M. E. Church, South, lay upon his deathbed and his son who had a circuit twenty miles away was reluctant to leave him for the Sunday, he said, "Son, I am feeling a little stronger and believe I can hold

Communion service, p. 6.

out until you get back but if I should slip away you will know where to find me."

He had found the "Way." The "Way" that leads home.

PRAYERMEETING SUGGESTIONS

(The four outlines on Prayer have been used consecutively to great benefit to those that attended and took part. The different subdivisions were given to different persons.)

PRAYER NO. 1. PRIVATE PRAYER (Matt. 6: 6).
To be helpful must be habitual.
To be beneficial must be earnest.
To be effectual the person must shut the door of the mind.

The only means of personal spiritual victory.

PRAYER NO. 2. FAMILY PRAYER

Fireside Worship.

A great strength to any home.

A source of protection to the children.

A recognition of God's supervision of the home circle.

PRAYER NO. 3. INTERCESSORY PRAYER

Conditions of intercessory prayer (2 Chron. 7: 14).

Characteristics of intercessory prayer (Gen. 18: 23).

A weapon (Eph. 6: 18; Col. 4: 12).

Results of intercessory prayer.

PRAYER NO. 4. LEARNING TO PRAY

Recognition of need of help in praying (Luke 11: 1).

Remember that practice makes perfect in prayer as well as other matters.

Cultivate the habit of prayer.

Develop the spirit of prayer.

Depend upon the prayer life for spiritual victory.

SPIRIT OF MISSIONS (John 1: 1-15).

Missions is evangelism in practice.

The spirit of missions is seen best in Christ.

1. The spirit of sacrifice.

2. Spirit of compassion.

3. Spirit of intercession.

4. Service to others.

The spirit of missions is to save souls and then to assist them to being established in grace.

BELIEVER'S NEW BLESSINGS (2 Corinthians 5).

1. A new creation (v. 17).

2. A new relationship, reconciled (v. 18).

3. A new ministry, reconciliation (v. 18).

4. A new appointment, ambassadors (v. 20).

5. A new sense, faith (v. 7).

6. A new motive, love (v. 14).

7. A new ambition, labor to please Him (v. 9).
8. A new passion, souls (v. 11).
9. A new center, Christ (v. 15).
10. A new righteousness, God's (v. 21).
11. A new hope, eternal body (v. 1).
12. A new assurance, the Spirit (v. 5).—Selected.

NEHEMIAH

His burden.

His prayer.

His trustworthiness.

His commission.

His vision.

His dauntless courage.

His accomplishments.

The joy of the Lord was his strength.

He goeth before them (John 10: 4).

1. The future is not dark for the Savior goes before.
2. He has tried the way and asks that the Christian follow.
3. He knows the trials and temptations and says that no temptation will be greater or stronger than can be borne.
4. He knows what is best and leads in that direction.
5. He provides the daily strength and grace. "As your days so shall your strength be."
6. He only asks for implicit faith and obedience from His children.

PROMISES OF STRENGTH

1. The Lord is my defense, the rock of my refuge (Psa. 94: 22).
2. To them that have no might, He increaseth strength (Isa. 40: 29).
3. "Fear not, I am with thee, I am thy God, I will strengthen thee; I will help thee" (Isa. 41: 10).
4. "My grace is sufficient for thee, for my strength is made perfect in weakness" (2 Cor. 12: 9).—Selected.

DANIEL

"Daniel" is said to mean "God is my refuge," and the whole book amplifies this thought:
Chapter 1—God my Refuge in temptation.
Chapter 2—God my Refuge from ignorance.
Chapter 3—God my Refuge in furnace fires.
Chapter 4—God my Refuge in distress.
Chapter 5—God my Refuge in disaster.
Chapter 6—God my Refuge in danger.

(15)

Chapter 7—God my Refuge in judgment.
 Chapter 8—God my Refuge in world confusion.
 Chapter 9—God my Refuge in time of need.
 Chapter 10—God my Refuge in warfare.
 Chapter 11—God my Refuge in tribulation.
 Chapter 12—God My Refuge in consummation.—
Selected.

STEPHEN

1. A full man, but not of himself.
2. A layman.
3. A man of constructive power.
4. A man of courage.
5. A man on good terms with God.
6. A man of faith.
7. A man of wisdom.
8. A man of vision.
9. A man accepted by God.

DAILY LIVING

As thy days so shall thy strength be (Deut. 33: 25).

1. A Christian should live by the day, not two days at a time.
2. Rebukes the sin of borrowing troubles from the past or the future.
3. This promise given to fortify the Christian for such trials that he shall meet.
4. A stimulation and encouragement in Christian living.
5. God will provide the strength if man stays with Him.

HOW TO ESCAPE BACKSLIDING

1. Never plan to backslide.
2. Depend upon God's grace to sustain.
3. Add to your faith virtue, knowledge, self-control, patience, godliness, brotherly kindness, charity.
4. Seek an individual experience. Do not try to be like other people. Do not let feelings regulate your experience.
5. Cultivate the spirit of devotion. Meditate on God's Word. Cultivate the spirit of prayer.

HOW GOD DEALS WITH HIS CHILDREN

(In the book of Ephesians).

1. According as He has chosen us in Him—Christ (1: 4).
2. According to the good pleasure of His will (1: 5).
3. According to the riches of His grace (1: 7).
4. According to His good pleasure (1: 9).

(16)

5. According to the purpose and counsel of His own will (1: 19).
6. According to the working of His mighty power (1: 19).
7. According to the gift of the grace of God (3: 7).
8. According to the eternal purpose which He purposed in Christ Jesus our Lord (3: 11).
9. According to the riches of His glory (3: 16).
10. According to the power that worketh in us (3: 20).
11. According to the measure of the gift of Christ (4: 7).
12. According to the effectual working in every part (4: 16).

THREE THINGS ABOUT THE CHILDREN OF GOD

(John 3: 1, 2).

1. Their standing—"Sons of God."
2. Their misunderstanding—"Therefore the world knoweth us not."
3. Their understanding—"Beloved, now are we the sons of God." "We know that when he shall appear, we shall be like him."—*Selected.*

SEED THOUGHTS

W. W. BAKER

Subject: A Charge to Keep

Introduction

The poet said:

"A charge to keep I have,
 A God to glorify;
 A never dying soul to save,
 And fit it for the sky."

The charge committed unto me is my immortal soul.

If I would be faithful to my charge, as a lost soul from God, I must do a number of things.

- I. I MUST SAVE MY SOUL.
 To do that I must with God's divine help:
 1. Separate from my sin forever.
 2. Repent that I was ever a sinner and seek forgiveness.
 That may take prayer, tears, determination to serve God and a settling of the sin question forever.
 3. I must accept Christ as my Savior.
 I must give Him a place in my heart.
 4. The result of that act will be:
 - a. Forgiveness.
 - b. Peace with God.
 - c. Adoption into the family of God.
 - d. The right of "Sonship" in the home.

II. I MUST SANCTIFY MY SOUL.

1. It is one thing to be taken out of sin and yet another to have sin taken out of us.
2. The promise is, "Christ was manifested that he might destroy the works of the devil."
3. The greatest work of Satan is implanting the sin-principle in the heart of the human family.
4. That work is destroyed through sanctification.
5. If the works of the devil are destroyed we must do several things:
 - a. I must sanctify myself.
 The word "Sanctify" when used in this sense means to "set apart" or "to consecrate."
 - b. I must die out to carnality.
 One time it ruled in my members. Now my members must be wholly given over to the Holy Ghost in consecration.
 - c. I must accept Christ as my Sanctifier.
 This is a greater cross than to acknowledge Him as our Savior. There is greater reproach here.

III. I MUST KEEP MY SOUL HEALTHY IF I KEEP THE CHARGE COMMITTED UNTO ME.

That necessitates:

1. Proper atmosphere.
 - a. Holy Ghost meetings have good atmosphere.
 - b. A prayerful life creates good atmosphere about the soul.
2. Proper food.
 - a. Not trashy literature.
 - b. The Bible and holiness literature.
 - c. Spiritual sermons afford good food.
3. Proper exercise.
 Keep spiritual muscles hard with much work in the Master's service.
4. Keep happy, if you keep good health.
 Blessings of God will do that.

IV. I MUST GET MY SOUL THROUGH THE TESTS AND TRIALS OF THIS LIFE AND KEEP IT UNSPOTTED BY SIN AT SAME TIME.

I may do that by:

1. Not giving up to discouragements.
2. Not flirting with the world but being true to Christ.
3. By walking in the light.
4. By keeping holy.

V. I MUST GIVE AN ACCOUNT TO GOD AS TO HOW I HAVE BEEN FAITHFUL TO THIS CHARGE.

1. Have I saved my soul?
2. Have I seen to it that it was sanctified?
3. Have I kept it healthy?

(17)

4. Have I gotten it through the tests and trials of life untainted by sin.

VI. I SHALL BE REWARDED IF I HAVE DONE WELL.

We shall hear Him say to us in that day, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

VII. IF I HAVE BEEN UNFAITHFUL TO THIS CHARGE, I SHALL BE PUNISHED.

Many have been unfaithful.

1. The man was unfaithful to his charge who said, "Soul, thou hast much goods laid up in store for many years, take thine ease, eat, drink, and be merry."
 He tried to satisfy his soul on material things.
2. Demas was unfaithful to his charge.
 He "loved this present world." No doubt he tried to satisfy his soul with the pleasures of this world.
3. Note the punishment of those unfaithful to the charge. "Depart from me, ye that work iniquity, into everlasting fire prepared for the devil and his angels."
 O soul, be faithful to the charge!

CHRIST OUR PATTERN

M. G. BASSETT

TEXTS: Exodus 25: 9 and Hebrews 8: 5.

This pattern of the tabernacle which was shown to Moses in the mount and which should be the same kind of pattern after which we build our lives was:

- I. A detailed pattern.
 1. Every single part of the tabernacle covered in the pattern.
 2. So it is with our lives with respect to the pattern God has for us.
- II. A beautiful pattern.
- III. A Christlike pattern. Tabernacle typified Christ.
- IV. A sacrificial pattern.
- V. A heavenly pattern.
- VI. A holy pattern.
- VII. A royal and kingly pattern.
- VIII. A safe pattern. This is the only safe pattern.

"Systematic pastoral visitation will be a greater help in sermon preparation than the reading of many commentaries that have been written for that purpose. The substance for the sermon is given in the Scriptures, but the living commentary of human life will do more good in formulating a pulsating sermon than concordance or dictionary."
—The King's Business.

PRACTICAL

SOME THINGS A GOSPEL MINISTER SHOULD KNOW

J. W. ROACH

SAUL said that he was not ashamed of the gospel, for it is the power of God unto salvation. The Scriptures also teach that the husbandman must first be partaker of the fruit (that is, be in possession of, and practice what he preaches). If he preaches that men should be holy, he should know that he himself must be holy; if he preaches on the carnal mind and its manifestations, he should know that he himself must be free from these manifestations. If he preaches that men should tithe, he himself should be a strict tither; if he preaches against immodest dress and worldliness, he and his family should set the example. If he preaches the danger of the opposite sex, his life should be a safe boundary for all others. A gospel worker should know that he is saved from all sin, he should also know that he is sanctified wholly; and he should know that the Holy Ghost abides. A preacher may have the wisdom of Solomon, the eloquence of Socrates, but if he has not God in His fullness, he is a failure as a minister of the gospel.

2. A preacher should know that he is called of God, and that the calls of God are without repentance, and "Woe is unto me, if I preach not the gospel." He should know that preaching is more than a profession, it is more than an occupation, it is a divine call. There is much demand now for scholastic education in the pulpit. To this we have no objection; God has no use for an ignoramus or for a lazy man. It is been said that, "A call to preach is a call to prepare." Doubtless this is true, but it should be understood that the preparation involves more than a knowledge of textbooks. The preacher should be a man of broad reading and social polish. Let him remember above all things that God's message to and through the prophet is still true—*Not by might nor by power, but by my Spirit, saith the Lord.* God must choose His ministers, and after all they can do and be, by diligent preparation. He must still supernaturally equip them for their work.

3. A preacher should know the Bible. I do not mean that he should commit it to memory, although he should commit much of it to memory. I heard Dr. Bresee say that a preacher should commit the Psalms, all of Isaiah, and at least one hundred of the old hymns to memory. But a preacher should know the Author, and authors of the Bible. He should know the Book by chapters, books, periods, dispensations and doctrines. He should devour it like the prophets of old. He should know that it is the unchanging Word of God, and that its promises are infallible, that the good of humanity is its design, that the glory of God is its end, and that he will be held accountable for the way he divides it.

4. A preacher should know other books. The injunction of Paul to Timothy should be given to preachers today. A farmer can make a crop without tools as easily as a preacher can succeed without books. A preacher should know something about the current news. I do not think it makes a preacher formal to read the daily papers and to know what is going on in the world around him.

5. A preacher should know how to dress. There is a sacredness and holy dignity about God's ministers that should be maintained. He should not dress like a dude, neither should he dress like a tramp or an object of charity. Clothes will not cause you to say greater words, but they often give your words a greater or less effect. He should know that his preaching against low necks and short sleeves is in vain when he pulls off his coat, rolls up his sleeves and turns down his collar and goes to town. A preacher should know that his shoes should be shined, his trousers should be pressed, his hair should be trimmed occasionally, his nails should be clean, he should shave as regularly as the sun comes up, his teeth should be clean and his breath sweet and wholesome. It is very hard to get a man to come forward for prayer if he is forced to hold his breath all the while you are urging him to come.

There is no excuse for preachers who go into the pulpit with dandruff on their shoulders when soap is so cheap, and one good application a week will guarantee protection. A preacher should

(18)

know that his collar is never clean enough to wear the second day. A preacher should know that his home and children should be kept clean at all times, and that there is no reasonable reason why it should not be thus. If his wife is not strong, or does not have a vision of the importance of these things, then he should lend a helping hand and see that these things are done, for when people come to your home and find it looking ratty, or yesterday's syrup on the children's faces, your preaching will not sound so good on Sunday. Clothes and personal appearance do make character, but they do help to make reputation and thus help you to succeed.

6. A preacher should know the value of money. Some seem to be puzzled all their life as to why they do not get a better place. If they would look around they would see that they have never made a success of their own business, and yet, they want a big business of God's with which to fail. Failure with your own business spells failure with the church of God. Some seem to think after they have failed with everything else they have undertaken that this is evidence that God has called them to preach. A minister should know safe business methods—know at least how to stay clear of debt—and if you cannot preach without letting your business get in such condition that it brings reproach on the cause, you should know that the only honest thing to do is to quit. A preacher should know that he cannot continue to go from place to place, borrowing money from members of his church and others who have confidence in him, pay off with a hard luck story, and move to another church leaving the members not only without their money, but with their confidence gone.

7. A preacher should know that familiarity with the opposite sex will kill his or her influence, that there is no poison more deadly to the body than slackness here is to the minister's usefulness. Secrecy will not work; trips to the train, letters, climbing into the automobile and going here and there, may work for a while. But there is no class of people criticized so quickly along this line as the Christian worker, and he who begins to slacken here should know that he is laying his head in the lap of Delilah, and will soon be shorn of his power with God and man, and he who goes down here never rises. Samson was God's man, but he was not content to obey God's laws. Brother, if we are going to be God's man, there are certain laws that we must obey whether we

like them or not. The life story of many a strong man is written in that sentence, "I have seen a woman of the Philistines," and his following life has been "broken vows, broken hearts, broken homes, wrecked lives, influence gone, the church hurt," and as a result of all this the man himself, with thousands of others, die without God and spend eternity in hell.

8. A preacher should know that if he fails to co-operate with the district and general interests of the church, he is hindering the progress of the cause of Jesus Christ, and is working himself out of a job. That, when he is satisfied to collect his own salary and let everything else drift, he is at least very selfish, and the only way he can grow—'s smaller.

9. An evangelist should know how to co-operate with a pastor and help solve his problems, and not multiply them. If he tries to win the people to himself and away from the pastor, he should know that his days as an evangelist are numbered.

10. A preacher should know how to settle a difficulty; to take sides with either adds fuel to the fire and makes it impossible for him to adjust the trouble.

11. A preacher should know that there is coming a day of reward, and he should strive to have a conscience void of offense toward God and man, so when he comes down to the end of the way and looks back over his past ministry, he can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith." We, like Paul, may sail some rough seas, and travel some rough roads, but let us be true to God at any cost, for we are to succeed, not because of circumstances, but in spite of circumstances.

REVIVALS

C. L. HENDERSON

THE growth and development of life is marked by ebbs and flows. A new peak is reached and then, a receding, not to the former level, but part of the attainments are seemingly lost. So it has been through all the history of the Church. Israel's history is marked by these changes. Isaiah, Jeremiah, Micah, Malachi, Joel and others give record of the realization of these conditions and begin to climb up by going down in humility.

This peak time in the life of the church is called a revival. Webster says this is an awakening or bringing back to life. A revival is the rejuvena-

(19)

tion of the dormant factors in the life of the congregation involved in such activities.

The need of these times is brought before our eyes forcefully when we watch the inactivity of the average church member unless placed under such a pressure by being brought face to face with the realities of life and eternity in rapid succession, giving the Holy Spirit the opportunity to apply new truths to the heart.

Sinners repenting, backsliders returning, and believers being sanctified are not the revival, but results of the revival already in the heart of the church. Isaiah 66:8 says, "When Zion travaileth souls are brought forth." Therefore the responsibility rests on the now existing church. Preparation must be made if the revival is to be a success.

I. PREPARATION

1. There must be a preparation on the part of the pastor. The pastor is the key man to every local situation. He must have the heart preparation by the Holy Spirit's searching. The preparation begins in the secret closet where God is given an unobstructed way to the innermost part of his heart. There must be a renewal of passion for the lost, a burning zeal to see men redeemed, and see the church awakened.

2. The preparation of the church should consist of several things. (1) A series of sermons with the purpose of awakening the church to its responsibility to God and to the lost. Our ability and opportunity measure our responsibility. (2) Cottage prayer meetings with the purpose of prayer and the confession of faults. (3) Personal workers classes should be organized for the purpose of instruction in leading men to Jesus. (4) Special seasons of fasting and prayer should be observed by the congregation in behalf of the cause at hand.

3. The community preparation is a much neglected theme in revival preparation. After the church has been prepared within itself it is ready to go out into the community to bring men to Jesus. As was one of the commands of the Master given in a parable "go out and compel them to come in." The campaign should be announced as soon as arrangements have been completed. Getting the news to the community with a personal touch is of much value and will bring good results. It is of much more value than just the printed page. Organize personal workers teams and send them two by two from door to door with a copy of the *HERALD OF HOLINESS* or a personal message from the pastor or evangelistic com-

mittee. As often as opportunity affords enter the homes and pray or read a short passage of scripture. Where cordially received return in a short time and deal a little more personally and definitely with the individual concerning his personal salvation. If rebuffed do not retaliate but bear it kindly and manifest the spirit of the Master. Always give an invitation to the special revival campaign. One of the best preparations a community can be given is to keep the name of the church above reproach and highly respected as far as honesty, uprightness and integrity are concerned.

II. ADVERTISING THE REVIVAL

The special advertising for the campaign should be carried on for at least two weeks before the meeting begins. Newspaper advertisement, handbills, window cards, personal postal cards to a preferred mailing list, parades, street meetings, radio, and any other such legitimate means as the congregation can afford. False economy has defeated many a revival meeting. Don't be its victim.

III. THE EVANGELIST

The evangelistic call is one of the special calls of the New Testament Church. A few times it is practical for the pastor to hold his revival campaign, but in most cases it is better to call an evangelist. The church will develop better under a varied ministry.

In calling the evangelist at least two things should be taken into consideration. The type of man he is and his type of ministry. Do not call a man of the same type of the present ministry. Call an opposite to get the best results. If the pastor is a high-pressure evangelistic type, call the more conservative type for the purpose of reaching the class of people you have not been able to reach by your methods. If conservative, call the high pressure man and then take your hands off and let him work his own way.

THE EVANGELIST AND HIS WORK

The evangelist is not a general practitioner. He is a specialist in his line of work. We should consider him as such when he comes into our midst. If it is necessary to consult a specialist concerning your child you will consider his advice as being important and will do nothing to hinder him in any way but will lend him every assistance that his work should be a success. The evangelist is not called to untangle church troubles, but he is called to win men to Christ. If he can preach better than the pastor boost him with all your

power and make it easier for him to put it across. Boost your evangelist as he is your right hand man for church development. Allow him to obey the leadings of the Spirit.

The entertainment of the evangelist is important to the success of the meeting.

When possible share your own home comforts with him while he is in your employ. Be considerate in providing entertainment when not able to provide as above suggested. Just any home or place will not do. The evangelist has had to be content with surroundings that the pastor would not consider for himself, such as changing beds every day or two, be in one home for breakfast, another for dinner and still another for supper, and then after getting acquainted with these families get another shift for the next week. There is no economy in following this method. Be sure the room is adequately warmed either by furnace pipe in the room or an independent stove or some way that the heat may be controlled from the room. Inadequate protection from colds has caused many an evangelist to contract a cold which has hindered him in his work. The Golden Rule is a good guide at this point. This matter is not all one-sided. The evangelist has his part to play. When a pastor has done his best to provide for him under the prevailing circumstances, a little adaptability on the part of the evangelist comes in good play. A few years ago a young evangelist was asked by the entertaining family to sleep with the father of the home in a small, dingy bedroom and other surroundings in comparison, but it was the best there was to offer. The young evangelist complied and a good meeting was not hindered by the evangelist.

The financing of the campaign is a matter of interest to all concerned. Methods of raising these extra finances are varied and are influenced by the individual characteristics of the congregation and pastor involved. The burden of financing the meeting rests largely on the church rather than on the crowds that are in attendance. A few suggestions might be helpful in raising these funds.

Sometimes it is practical and beneficial to pledge the major portion of the finances before the meeting begins. Then the offerings received in the evening will be sufficient to care for the remainder. These pledges should be over and above the tithe. If a church is trained along this line there will not be any trouble in accomplishing this.

Offerings may be raised in the public services,

but never carried so far as to kill the spirit of the meeting. This gives everyone the same opportunity to give and many times the visitor will be a contributor.

Other times pledges may be made in private by the membership after the meeting has started. These supplemented by public offerings will be able to care for the expense of the campaign. Enthusiasm and a good spirit are helpful factors in raising finances.

The amount to be raised should be determined by the ability of the congregation, the support the pastor is receiving, the dependents of the evangelist, and his qualifications. No congregation is excused from doing less than its very best in this matter. The average Nazarene evangelist is not preaching for the money he receives, yet he must be supported. If the evangelist feels he will be dealt with honestly and squarely he is willing to trust the consequences with the ones in charge. If a call is accepted the remuneration received should be satisfactory if honesty has been used in dealing with the matter.

It has been known of pastors saying nothing about finances until the last night of a campaign and then pass the offering plates and simply stating that the offering received would be given to the evangelist as a free-will offering for his service. There is no excuse for such treatment. In another meeting the finances came in in good fashion and lots of money was received for the support of the meeting and the evangelistic party of five. At the close of the said campaign that lasted over four Sundays, the pastor gave the entire party the paltry sum of \$60. Some time later a member of the same church made the statement that they had a good pastor because he raised their budgets from the revival offerings. Many other such incidents may be cited that are examples of dishonesty or carelessness on the part of the pastor dealing with the finances of the meeting.

THE MEETING IN PROGRESS

If the proper foundation has been laid by the pastor the evangelist can begin immediately to build thereon. There is no set rule in this matter, as God is a God of variety and never does the same thing in the same way. But if the ear is kept close to the ground the path will be made plain as He says in His Word, "The steps of a good man are ordered of the Lord."

The meeting should develop and intensify from night to night. Fire is attractive and if the Spirit is burning in the hearts of the saints the interest will constantly increase.

Properly trained personal workers in the congregation will produce satisfactory results in bringing sinners and believers to the altar. Three things are essential to be a good personal worker: spiritual life within, wisdom from above, and character above reproach. If the personal worker is driven forth by that inner force of soul passion and love for the lost and is led by the Spirit, the most gratifying results will be seen. This comes only by being close to the throbbing heart of God.

After a sinner has knelt at the altar seeking God a new responsibility is placed upon the church, namely, praying that soul through. It is much easier to talk than pray the prayer of faith in the face of devils, fixed habits, stubborn wills and every other ruling force in man's life.

Many a soul has gotten up from the altar disappointed and gone away to battle with the same burdens as before because someone failed to show them the right way when at the altar. Prayer changes things even in the human heart at the altar. Prayer is the safest and most result-bringing agency that the Christian has in his possession. Singing is helpful but does not take the place of prayer. Pray, pray, pray, pray!

FOLLOWING UP THE REVIVAL

It is not a matter of having one or five hundred at the altar that counts in eternity, but how many are preserved to the church and to God. During the revival prepare a list of all the seekers that bow at the altar with their addresses as complete as possible. This is a preferred list above all others except the very sick of the present congregation. Refer to it immediately and form some definite plans to bring these persons into a closer relationship to the church. Place in the hands of your membership committee a preferred list with membership application blanks and get them to work on new prospects. This committee is not a watch dog to keep out, but the members are to invite worthy individuals to become members of the church.

There are those who make a good start but fall by the way after a short time and go back into sin, bringing burdens to all hearts concerned. Don't pass them by but bring them back in the arms of faith and do everything in human power to save them to God and to the church.

The Church of the Nazarene was born in a revival and has grown and developed by such means. Give us more God-sent, heaven-born, prayed-down revivals throughout the land!

ETHICAL PROCEDURE IN SEEKING CHANGE OF PASTORATES

P. J. BARTRAM

IN THE theme with which I have been asked to deal, the emphasis would seem to be placed upon the phrase, "ethical procedure," but I wish also to call your attention to another phrase, that of "seeking change." This term, "seeking change," does not allow me to include in this topic that very important question of a pastor's ethical procedure when, while not having planned to move and maybe having no place to which to move, his church fails to give him a recall. Nor does it allow me to deal with that tendency in the preacher who, having resigned from his charge, is so vitally interested in the church that he must select his successor before going, instead of leaving that matter to the leadership of the District Superintendent, and who, even after leaving for another charge, is still so vitally interested that he must endeavor to hold some sort of supervision over his former pastorate.

While the make-up of this theme implies the thought that seeking change itself, under certain circumstances is ethical, the question may arise in the minds of some as to whether it really is ethical to seek change at all. For they will ask, "Is not a pastor presuming and getting ahead of the Lord when he seeks in any way to advance his own interests?"

The position of a minister is somewhat like that of a modest maiden. No matter how much she would like to do so, she must refrain from taking the initiative in making a matrimonial match for herself, for that would be unethical. Rather must she be willing to be sought after instead of positively seeking. And just as that modest maiden would blush to tell of her own methods of indirectly and coquettishly seeking to gain a man's attention and admiration, just so would the average preacher rather refrain from speaking of any method of his in seeking to get an advancement in his divine calling.

The church manual does not speak of "seeking change of pastorates." The initiative is not left with the pastor who would move, but with the church which is seeking a change of pastors. The church does the seeking, the pastor the accepting or rejecting. So we cannot use that word "seek" with reference to actually filing application with a church you would choose to pastor, but only to placing yourself in such a position that the

churches can make advances and will make them in your direction.

First, then, let us keep in mind that there is not only a divine side, but also a human side in the calling of a pastor. In some cases, it is true, the change seems to flavor of the human only, but that is not a matter for us to judge nor does it minimize the fact that the human element is a vital factor in changing pastorates. What man ever received a call to a church without some one, a General or District Superintendent, an evangelist, a former pastor, a layman of that church or of some other church, someone, somewhere, having known him and recommended him to the church? And is not the human element again manifested when that church either with a partial knowledge or no knowledge at all of the man, votes to give him a call?

Certainly the preacher should not be an office-seeker. He should not be guilty of pulling wires to advance his own personal interests. To do so is to manifest a selfish interest and is certainly not "seeking first the kingdom of God." On the other hand, he is "a poor stick" of a preacher who has no ambition for greater fields of usefulness and service, who is content to stay on the same rung of the ladder year in and year out, when a little more effort and push would have given him a greater field of endeavor. But the way to seek advancement and a greater field of usefulness is not to pull wires but to put so much effort, studiousness, initiative and passion into your present task that your very ministerial effectiveness will create a demand for your services elsewhere.

A preacher may in some cases get a boost into a pastorate which he considers an advancement. Someone calls it politics. It may be, but I like what Dr. Chapman says in this particular, in an editorial entitled, "Preachers and Politics" (PREACHER'S MAGAZINE, December, 1932). He says, "It made me a little suspicious to find that those most given to accusing others of using politics were principally those who themselves were known as 'standing out on the edge of things,' so far as connectional interests are concerned. And upon pressing the question I found they counted it politics when the evangelist gives attention to the Herald of Holiness, to the Sunday school and to the various general, district and local interests of the church. 'He does that,' it is explained, 'so he will get more calls for meetings and so he will be recommended by the editor and by the general

officers of the church.' Then I found that they count it politics when a pastor loyally raises his District and General Budgets and puts himself out to assist in zone rallies and district meetings of various kinds. 'He does that,' it is explained, 'to ingratiate himself with the District Superintendent and pastors of the district so that when he gets ready to move he will be offered a better place.' In fact, I found that practically this whole charge of politics resolved itself into a judgment of motives, for the things they said were done for political reasons were just the things that ought to be done. So I decided that practically all the charges of politics among preachers that I have been able to trace are based on the disappointed ambitions of the complainers." And to quote from Doctor Chapman in another of his articles on this question of criticism of preachers (PREACHER'S MAGAZINE, February, 1929), he says, "No man can do much without an opportunity, and in other walks of life men openly aspire to places of opportunity, and freely solicit support to bring them to it. But in the ministry if a man seeks an opportunity he is a politician; but if no opportunity comes he is a 'no good'; if opportunity comes and he takes it, he was laying for it all the time. If it comes and he does not take it, he is shirking responsibility and is a spiritual incompetent and a moral coward." So let us be careful not to label a man a self-advertiser or a publicity seeker because we see his name at the bottom of a peppy church news report or at the top of a contributed article, or when he receives special mention in the editorial columns or because he is on good terms with his District Superintendent, or because he seems to have a special stand-in with the general officers of the church, or because he happens to visit a neighboring assembly or convention. Let us be careful of judging motives in others and at the same time be careful that our motives in all these things are just what they ought to be.

And suppose a preacher has received a promotion through political maneuvering, he cannot live long on a mere reputation. If he can meet the demand, well and good, if not then he is due for a drop. Referring back to that article on "Preachers and Politics," Dr. Chapman continues, "Then I set in to wondering if it is really possible for a preacher to permanently better his situation by 'political intrigue or trickery,' and I decided that it is not. It is not possible to fool the people and the leaders very much or very long and no one

knows this better than the preacher. 'Boosts' that are not based on facts do not generally help the preacher. He must climb on the reputation of work accomplished. Advertising soon runs out if the firm is unable to deliver the goods."

District Superintendent A. E. Sanner in his course on "Practices" suggests that a few evangelists and pastors have little enough ethical principle to proceed to work for the pastorate of a certain church by trying to talk the present pastor out and themselves in. In the chapter entitled "Twenty-six mistakes holiness preachers have actually made," Brother Sanner says, "Brother O., an evangelist, played Absalom. 'Oh if I were pastor, we would have a revival all the year round.' 'If I were pastor, I'd have that merchant in this church.' 'If I were pastor, I'd do this, and I'd do that.' The good pastor was thus undermined and in the minds of his parishioners relegated in favor of the evangelist, 'the wonder man.' So the pastor was a little later excused and 'the wonder man' called."

Another question which I believe is right to the point is the matter of breaking an accepted term of pastorate. Is it ethically right to resign a charge before the term, either a one year term or a longer term, is expired? With reference to the annual call, the expiration of which comes with the close of the District Assembly, ordinarily I believe the rule should be that a pastor will fulfill his accepted term of office. But there are exceptions even to this rule, and circumstances alter cases. There are two sides to this calling of a pastor. Let us suppose a case: A minister has spent a considerable time in one field. He is feeling that this should be his last year with the church. Some time in the year he receives a call to another church in another district, the assembly time of which comes at a different season of the year from his own. He feels that the call is providential. He accepts it and leaves between assemblies for his new charge. But suppose his present church strongly objects to his leaving between assemblies and charges him with lack of ethical principle if he does so. Suppose he yields to the pressure and stays. And suppose that at the end of the year he fails to get a recall. And suppose that the church in failing to give him that recall knows that there are no openings on the district and that the pastor will be "out in the cold" at assembly time. Will that church which considered it unethical for a pastor to leave in the middle of the year have any ethical compunctions of con-

science in voting him out of a job at the end of the year? I wonder?

The last General Assembly made provision for an extended recall and the manual specifies the method of procedure in accepting and also in breaking an accepted term of pastorate over one year. I would say simply this on the question of an extended call, that no pastor should accept, say, a three-year term with the idea in mind that if he gets a chance to "jump" he will do so and if he does not get that chance he is, as it were, "sitting pretty" in his present location. If he is given, for instance, a three-year recall and he has serious doubts in his mind as to staying that long, he should accept that extended call in part, either for a one- or a two-year period, and then if he should still desire to continue his pastorate in that place beyond the period he himself accepted, he can have the matter again brought up in regular recall form.

Certainly the most important factor in seeking change of pastorate is the matter of divine guidance. If a man is willing to pray the matter through and sincerely seek for divine direction, self-advancement and betterment of his own personal opportunities will be secondary and God's will for his future first. And how important it is that we have the guiding hand of God in this matter of accepting a new charge; for not all preachers will fit in with all churches and situations and when a man is meeting the vexing problems of an accepted pastorate how good it is to feel that the placing of ourselves in that position was not ours alone, but God's; how good to feel that we are "the right man in the right place," and that we have "come to the kingdom for such a time as this."

I believe that if we will follow the admonition which Jesus gave His future ministers in the Sermon on the Mount and "Seek first the kingdom of God and his righteousness" or as Weymouth translates it, "Make His kingdom and righteousness our chief aim" we will not go very far wrong in our "ethical procedure in seeking change of pastorate."

"You can't do anything well if you are trying to save something. If you are saving your hands, you can't do good housework. If you are saving your clothes, you don't have a good time. If you are saving yourself, you don't put things through. You have to dedicate yourself whole." — DEAN DUTTON.

WHY NOT HAVE A HOLINESS CONVENTION?

RICHARD S. TAYLOR

A holiness convention is a short, intensive meeting (five or six days, perhaps even less) especially given over to the propagation of scriptural holiness. The program includes Bible readings; sermons expository, instructive, inspirational and doctrinal; and any other feature which would aid in furthering the purpose of the meeting. In it all, a mighty, concentrated effort is made to inculcate the doctrine of entire sanctification, get people into the experience, and build up those already enjoying it. Such a meeting, with such a purpose, could not fail to be signally honored of God.

This type of convention is not new in this country. From the very beginning of the modern holiness movement it has been a favorite and most successful method of spreading this precious heritage. It is one of the principal methods used by the holiness forces in the British Isles; and I might add, with great success.

But in our own denomination, of late years the holiness convention has fallen into disuse. Perhaps because we were founded on the doctrine and set out from the very beginning to continually preach holiness, it was thought that special meetings for its promotion were not necessary. Although such reasoning may appear logical, it also may prove dangerous.

As a denomination our chief emphasis, so far as methods are concerned, has been intense evangelism, expressing itself in numerous protracted meetings, and in the development of the Sunday school. No one would deny that we have been wise in this. But have our thousands of converts been thoroughly indoctrinated into our doctrines—especially those relating to holiness of heart and life? The fact of the matter is that evangelistic meetings, which intrinsically are directed chiefly to sinners, will never take the place of such meetings as holiness conventions, which are directed primarily to Christians. Neither is it the purpose of the convention to supplant the revival, but to supplement it. Very often the special holiness meeting would so deepen and strengthen the church itself as to lay a foundation for a mighty awakening among sinners. It might prove to be the very beginning of such a revival.

Our Manual states, "Our church has an evident and well-defined commission from God, namely,

to propagate the gospel throughout the world, seeking the conversion of sinners, the reclamation of backsliders, the sanctification of believers, especially emphasizing the precious doctrine of full salvation" (italics mine). Can you think of a better way to especially emphasize this precious doctrine than by meetings literally devoted to this very purpose?

The inherent value of a meeting which specializes on holiness themes cannot be overestimated. First, it serves to centralize the attention of the people on the subject (especially is this so when it is openly and frankly called by the name "Holiness"). This in itself has a most powerful effect. People begin talking about it. Hidden animosities against sanctification are brought to light; because, although before they were not stirred, now the subject has become an issue which cannot be avoided. All of this gives force to the meeting. Moreover, the fact that the thoughts of the people are focused on holiness gives the Holy Spirit the best of all opportunities to deal with the unsanctified soul. It is the most natural thing in the world, at a time when sanctification is preached and obtained, for each individual believer to come face to face with his own need. The question will force itself into his mind, "What am I going to do about this?"

Secondly, people will become indoctrinated. It is almost sure that someone who has struggled with confused conceptions and misunderstandings for years will be given clear light and be led out of the fog into clear spiritual comprehension. And generally, the natural result of comprehension is apprehension. People will have old questions answered and problems solved; doubters will be convinced as to the attainability of holiness; Christians who are coming in contact with it for the first time, those who have been falsely taught, babes in Christ, will receive the light; and even those in the fullness of the blessing will go away and say, "I never understood it as clearly as I do now." Soul-hungry Christians from other denominations will wander in, attracted by they know not what, joyfully embrace the experience for which they have longed, and eventually become a part of us. The entire church, including the pastor himself, will emerge from the holiness convention with this great central doctrine more firmly imbedded in its life and thinking than ever before.

Third, at such a time unsanctified Christians are most likely to obtain the experience of perfect love. This in itself means a revival within the church.

Under the searching truth of burning scriptural messages, made effective by the Holy Spirit, people will be made keenly aware of their awful need, carnality will be uncovered, and soon there will be some earnest seeking. This will be followed by rapturous finding, and then there will be "glory let down out of heaven." Every pastor with true spiritual perception knows that it is a great victory for a Christian to get rid of the "old man" and be filled with perfect love. If only one obtained the experience and was transformed into a blaze of fire, would not the convention be worth while? Was it not John Wesley who said that it was worth more to the kingdom of God to get one person sanctified wholly than ten converts?

Fourth, those already in the Promised Land would be greatly strengthened and encouraged. Even the most spiritual saint would not fail to be uplifted, refired and deepened in such a meeting. The entire church would catch a new vision.

The need of holiness conventions is just as great as the benefits are numerous. It is sad but true that there are multitudes within our own ranks who make no claim of being sanctified; nor are they, like the early Methodists, "groaning" after it. There are others who are confused on the subject and only half believe in it. I had occasion some time ago to visit an elderly sister who had been a member of the Church of the Nazarene in that particular place for nine years. Imagine my astonishment, when talking about sanctification, in hearing her express frank disbelief in the doctrine. Upon questioning her further she explained, "Well, I never could see through it. It always seemed to me that the Lord never did anything by halves; that whatever we needed we got when we were saved." Now I knew this woman to be a consistent Christian, and of the type who would eagerly walk in any ray of light she received. I asked, "But have you not been bothered at times by something in your heart that hindered you from living the victorious Christian life you desired?" "O yes, yes," she answered emphatically. "At such times I have often had to lock myself in my room and stay on my knees for hours to keep from backsliding." I explained to her what this something was, and God's remedy for it, quoting the simplest scriptures on the subject. At the close of the conversation she remarked, "I never saw it this way before." In about two weeks she came to the altar in a regular service and clearly obtained what she so greatly needed. What had been the trouble? Had the men who had been her

pastors for nine years never preached holiness? As I was acquainted with some of them I knew that such was not the case; on the contrary they had probably mentioned it in a general way every Lord's Day. But evidently they had never preached it definitely or clearly enough to convince the mind of this sister or convict her of her need.

Here is another case: A lady who was a member of one of the leading Nazarene churches on a prominent district was talking to a second member. She said, "Just what is this sanctification anyway? I've been listening to Brother — preach it every Sunday for — years, but I must confess that I don't know any more about it now than I did when I first joined the church." The young woman who reported this remark was in the same quandary. She too was a Nazarene, having been a member for eleven years, and was known to be honest and sincere. But her ignorance of the simple facts relating to sanctification was appalling. Her eager questions revealed a groping heart but a pitifully confused mind.

Again, another young woman was asked to supply one Sunday morning for the teacher of a junior girls' class. During the lesson she touched on the subject of "Sanctification." Noticing the blank look on the girls' faces, she asked them what they knew about the doctrine. It fairly staggered her to learn that not one in the class remembered of ever hearing of sanctification before.

Because every candidate for membership is supposed to believe in holiness as we teach it, because our ministers are required to experience it, and because our official papers and our leaders are truly spiritual, we are apt to think that everybody knows everything about it. We are apt to be lulled to sleep with the assumption that the doctrine of holiness is perfectly safe in our hands, that we will never be anything but a holiness denomination, and that we don't need to do anything special about it. Let's disillusion ourselves. As our own Dr. Goodwin has said, "We are prone to think that because we understand the doctrines relating to holiness, everyone else does too. We must not forget that our converts need to be as carefully indoctrinated as we did when we were new in the way." There are many in our midst now who do not enjoy the fullness of the blessing, and there are many more who may be in the experience but could not clearly explain it to their neighbor if they were paid for it.

Many pastors will shy at the financial obligation involved in the holiness convention, and for

a very obvious reason. We are likely to measure the value of an investment by the visible results. When we plan a campaign we endeavor to arrange a program that will attract large crowds and result in a class of new members. And because the holiness convention is not likely to accomplish either of these results, we are tempted to think the money is thrown away. But this is a false conception of values. Although it is true that a holiness convention will attract in the main only the church people, and most of the seekers, naturally, will be those already among our membership, let us not forget that one red-hot, successful convention may have more of a lasting, deepening, enriching effect on the church itself than several of the usual revivals. This will pave the way in gold for a greater revival later on.

And anyway, the expenses need not be heavy. It is not necessary to ship an expensive party across the continent. We can get some warm-hearted, able man from the home district who can preach holiness sanely, clearly and effectively; give him a good freewill offering, and he'll go on his way rejoicing. When the location of the churches makes it practicable, as in larger communities, several of the churches can get together and put on a city-wide convention, pooling the expenses. But whether our meeting be large or small, one day or six, let's be sure and secure workers who can, as U. T. Hollenback expresses it, preach holiness so "Scriptural that one would have to become an infidel to not believe in it; so plain that one cannot keep out of the insane asylum and not see it; so essential that a believer will backslide if he doesn't get it; and so logical that one would have to go to hell to get around it."

Brethren, we have preacher's conventions to make better preachers; Sunday school conventions and rallies to get more scholars; revival meetings to get more converts and members; stewardship campaigns to get more money; why not have holiness conventions to get more of Pentecost?

CLOSING ILLUSTRATIONS

EDWARD PAUL

A man was drafted for war. He had obligations that demanded that he stay at home. He found a man who was not drafted and who was willing to go in his place. In the first skirmish his substitute was killed. A few months later another draft was made and he was again called upon to go to war. He took up the fact that his substitute had been slain with the drafting officer.

The officer ruled that he was immune to draft because of this. So are we immune from spiritual death because our substitute has been slain.

Some children had a lamb that had been kept for a pet. Their father was in need of money and unknown to the children took the lamb to the butcher to be slain for meat. The children, when they learned of what had happened, were heart-broken. However, they went to their saving banks and got all of the money that they had saved and when it was pooled, they found that they had just enough money to redeem the lamb. It took all they had. So God gave the best that He had that we might be redeemed from sin.

Colonel Charteris while dying offered \$150,000 in cash to assure to his dying, unsaved soul that there was no hell. He was confident enough in his skepticism as long as life was sure but when he faced death he saw that such a faith would not stand the waves of the Jordan.

Moody was preaching in Wales. He dismissed the service and one man stayed after all others had left. An elder of the church who had remained asked why he had not gone home. The man replied, "I feel that tonight is my last chance to get saved and I am not going to leave here until I know that I am right with God." They had prayer and the seeker received the witness that God had forgiven his sin. The next day he went to work in the coal mines as usual. During the morning the mine in which he was working caved in. When the rescuers came to where he was caught they found that he was dying. As they carried him to the open air he said, "I am glad that I settled it last night," and died.

A man's only daughter died. He became bitter toward God because of her death. One night he had a dream. He saw himself on one of the banks of a beautiful river. Upon the other side he saw his daughter playing in the flowers. He could not swim the water between them so he began walking up and down the river seeking a place where he could cross. As he had almost given up the search, there appeared on the bank the figure of Christ. He heard Christ say, "I am the way, the truth and the life." When he had awakened he fully realized that if he wanted to meet his daughter that Christ actually was the Way. He became a Christian.

NEXT SUNDAY'S SERMON

PAUL S. HILL

MANY times after the Sunday evening service when we have returned home we ask this question, "What shall I preach about next Sunday?" Sometimes I ask my wife, but almost always ask it of myself, "What shall I preach about next Sunday?"

I think that the question arises from several sources. First, I think I ask it because of a feeling that I am not prepared to preach again, and must get ready. When Sunday night comes I am about preached out. In order to be able to preach again I will have to begin at the beginning, and prepare head and heart.

And again I think it is because I wonder what will better move the people than the kind of truth I have presented during the day. It seems so many times that I fail to get the message over. No one seems to respond as fully as I wish they would. I wonder what it needs to stir men and women into action.

And then sometimes it appears to me that some good is being done by the simple presentation of some part of the gospel truth. I get a good deal of help for myself when I think of the "line upon line, and precept upon precept" method that God used with His people in the Old Testament. Surely not all the work of the ministry is high pressure, nor is all a minister's work done when he exhorts men to be saved.

One minister with whom I was associated for a brief time told me that the way he prepared for his sermon hour was in considering what it was that his congregation needed most. When he arrived at what he thought they most needed he prepared accordingly. He must have judged quite accurately, for he is a successful pastor.

Other ministers may be more fortunate than I, but my next Sunday's sermons must come into some sort of shape early in the week or I am uneasy about it. And even then I feel many times unprepared. To me it seems one thing to get the subject matter of a sermon, but quite another thing to get that subject matter in shape to preach, and I feel called not only to get subject matter for a sermon but I feel called to preach as well as I can.

The preparation of the sermon material into a sermon that can be preached clearly and simply is a matter that demands attention. It is essential to get started on the right foot and then march down through the sermon without confusion. I

listened to the political speakers during the presidential campaign. Some of them depended mostly on high pressure methods, mud-slinging and whoop-er-up talk, which possibly would have gotten votes if one could have seen the speaker, but which seemed strangely out of place over the radio. Others depended on an array of facts and figures, definite plans, and recitals of past history. To me these men were the more convincing type of speakers. They came prepared to develop a line of thinking for reasoning men. They were very effective in the campaign, but if they had jumbled their facts, hurried through their statement of plans, concealed historical matters, they would have been greatly misunderstood and a damage rather than a help to their cause. When I heard some of these speakers deal with important matters so clearly and forcefully I wondered how they would do for preachers. And more than that I wondered how they learned to say things so clearly and with such force. They made me feel that as a minister I should learn to preach the gospel and deliver it in a way that is understandable by all. And always when I have finished preaching on Sunday night there comes the thought, "What of next Sunday's sermon?" What shall I preach about, and how will I preach it?

I am sure that many preachable things come into a minister's mind before he selects his sermon topic. The great trouble is not finding something that could be used, but making the selection and getting it into shape. Probably no two ministers proceed along the same line, but however they proceed they must prepare as well as they can.

There is a difference between the sermon making of a pastor and that of an evangelist. The evangelist preaches to the people he has preached to the night before. They still retain much of the spirit of his sermon and are in better condition to receive truth than they would be if they had not heard a sermon for a week. It can be safely assumed that one of the contributing causes of evangelistic success is the frequency with which the evangelist has an opportunity to impress the hearers. If the same evangelistic sermons were spaced so as to cover five weeks and delivered on successive Sunday mornings and evenings, it is doubtful if the results would be as large. The type of sermon used for evangelistic meetings is prepared against the background of special meetings conducted near together. The sermons of a pastor are different. They are preached at rarer intervals, and are delivered to a people who have

listened many times to the same preacher, and who are under no unusual revival excitement or urge. Pastoral sermons deal with subjects intended to develop the Christian life and experience as much as they deal with the way to secure initial salvation.

AFTER A CHURCH TRIAL, WHAT?

EVANGELIST W. B. DUNKUM

IT IS no time to lower the church standard of any church. But I would like to see the standard of Christian experience and practice come down to the requirement of New Testament piety. Brethren, you will not see the dawn of the millennium in any community by an ecclesiastical church trial. Generally speaking such will cause division and factions to form, then you may expect it to take years to have a New Testament revival after a church trial. They are very often prompted by envy, strife, ill-will, disappointed ambition and jealousy. When you turn one out whom you consider unruly, then you may expect a dozen or a score to lose divine love out of their hearts and become harsh, unreasonable, bitter and backslidden. Also, they will lose confidence in you, your church and all who had any part in it whatever; and you will leave them in an attitude to never be helped by you and the church. But the same amount of effort put forth, with love, might have saved him to the church and his soul in the end.

Very few will encourage church trials as long as revival fire burns. But when revival fire goes out you may look for undue emphasis on discipline and to get certain ones out of the church, so we can have a revival. A trial often means the funeral of a soul. Always when a church is lean and run-down in experience they will go heavy on discipline. Personally, I recommend that before you have a church trial, you and all concerned, spend a night in prayer and then after the trial you may need to spend two nights in prayer.

If you are a success in exercising your authority in church discipline it will depend on the spirit in which it is done. Much depends on the way in which you approach the guilty party. If you manifest a spirit of meekness, and under some temptation you might have done no better, you may succeed in bringing him to repentance. To be kind in trying to win a brother or sister pays dividends here and eternal felicity hereafter. If, after forbearance and longsuffering and properly laboring with, they will not amend but continue to live in sin and reproach the cause, the church

will do better without them. Yet the writer is frank to admit that church trials are generally unsatisfactory. Generally speaking, they fail to settle matters, and as a rule do more harm than good. The decision reached, or not reached, has a tendency to do harm in most cases, hence the church trial is unnecessary and hurtful.

The disciples did not prefer charges against one of their own number because Jesus said, "One of you is a devil." They gave him time and he went out and hanged himself.

We have many cases of those who fell into sin in the old Bible as well as the new. But the prophets and apostles did not look upon sin with any degree of allowance. But, honestly, I cannot locate one case in the Bible of what may be called a church trial.

LOUISVILLE, KY.

MENTAL MEANDERINGS

TENNEY BALMWOOD

Got a very abominable hair-cut today. Nearly every time I get the old auburn locks trimmed I am the victim of a new style. I've never been able to tell which way is best. One advantage of being bald-headed would be a lack of worry and grumbling over barber shop experiences. But, everything considered, I guess the worry is worth while.

While the barber was busy with me, a couple of high school boys came in and sold a couple of band concert tickets to the man in the chair next to me. He made them concentrate all their sales ability on him ere he purchased the tickets. When they left the man's barber said, "You aimed to buy those tickets all along." "Sure," said the other, "but I wanted to see if they knew what sort of a show they had."

I'm thinking all salesmen would do well to know "their show." And strange as it may seem, I always associate in my mind salesmen with preachers! Many a minister of religion could do more toward convincing others of the worth of his stuff if he knew more about it himself! A lot of pulpiteers convince you of little but their own doubts! Once in a great while there arises some Wesley, Moody or E. Stanley Jones assuring the world he knows what he is trying to offer. Humanity is always spiritually hungry, and the leader who can make them believe he has the thing to satisfy them will never lack for customers.

The world stands at the threshold of a new age. Almost everything that has gone before is about to be junked. Constitutions, conventions, principles that once stood full in the light of the stage are bowing out. Many an old guiding star has whizzed off into inky night. Many of the ancient proverbs are meaningless now. Maxims that were once solid as Gibraltar are as unsound as bubbles. Textbooks that used to be indispensable are being consigned to the scrap heap. The world is being turned upside down, and most of us are dizzy.

Still some things are stable. Some elements are indestructible—they abide forever. Two and two still make four. The stars still look calmly down on our bewildered masses. Read the thirteenth chapter of 1 Corinthians (that's in the Bible, New Testament). Tongues, seers, ideas, may change, but *love* is still on the job. Out of the whirl of depressions and darkness faith, hope and love lift their fair heads—with love in the lead! Whatever happens, though this high-powered age cracks up, love shall never lose its value! It's an old word—but never worn out!

Went squirrel hunting this morning very early. Went hunting, and "nothing more." Saw one, but he was moving too fast for a good target. I had a borrowed gun, an ancient single-shot, long-barreled, choke-bore. A man might as well fight Dempsey or Max Baer as to shoot the thing. It bucked back so hard when I fired it that my nose actually bled! As I said before, the squirrel got away.

A fellow I met out in the country today got to talking about religion and was quite dogmatic about prophecy. I always shy from the individual who gets straight-laced about prophetic utterances. Maybe it's because I've known so many of their interpretations to go astray. The book of Revelation with its horns, wings, teeth, thunders, plagues and vials of wrath has never ceased to fascinate me, but I'm positive that I don't understand it. And the prophet who claims to understand it only adds a little more mystery to it, so far as I can see. Give me the Sermon on the Mount every time.

After all the Bible is a wonderful and strange Book. No volume was ever so well known and so little known. More people can quote something that isn't in it! An old lady said she knew it was true, because of that old familiar verse

which says, "Train up a child, and away it goes!" "I trained mine," said the woman, "and away it went! The old Book is true!"

Wrong interpretations of Scripture have made many religious leaders ridiculous. You can prove the earth is flat. You can prove it is heresy to split a log, for the Book says, "Whatsoever God hath joined together let no man put asunder." A Sunday school teacher asked her pupils, "What verse in the Bible proves that it's wrong for a man to have more than one wife?" And a bright lad replied, "No man can serve two masters!"

Tomorrow is my last day in Oklahoma, if heaven wills. Monday I am to start for California, the land of poinsettias and palms, silver breakers and rugged ranges—a land favored by the sun, and yet, the last time I was there, I felt the earth heave from an earthquake.

So it is everywhere—the good and the evil. There is no perfect place. Always something is wrong. Only dreams are perfectly golden. Life is beset with fire and flood and whirlwind. Life and disappointment have met and kissed each other. But we who are brave would live!

And so, good-night again.

THE PASTOR'S SCRAP BOOK

I. L. FLYNN

EVEN HERE IN THE U. S. A.

Press dispatches, and other mediums, bring to us the astounding information that here in the United States, that we call a Christian nation, there are 317 Buddhist temples, with a membership of 58,395, seventy ordained priests, and one bishop whose name is Mashyuma. These of course are not all the heathen temples, but the largest number of any of the pagan religions. In these heathen temples they have the vilest forms of worship that was known to the ancient gods. For two score years, or more, it has been predicted by Christian leaders that unless we Christianize the heathen, they will paganize us. Is it coming to pass? There needs to be a greater emphasis placed on a lived, demonstrated, pentecostal Christianity. The world wants religion that works in every vicissitude of life.

HORSE SENSE

A horse can't pull while kicking;
This fact I merely mention.
And he can't kick while pulling;
Which is my chief contention.

Let's imitate the good old horse
And lead a life that's fitting;
Just pull an honest load, and then
There'll be no time for kicking.

—AUTHOR UNKNOWN.

IS GHANDI A CHRISTIAN?

The question is being raised in many quarters, Is Ghandi a Christian? He answers this himself in the *F. M. & S. B. News*, Karachi, India, September, 1932:

"It gives me great joy to be able to say that I have studied the Bible, Koran, Zendavesta and other Scriptures of the world with the same reverence that I have given to the Gita. This reverent reading has strengthened my faith in the Gita. They have broadened my outlook and, therefore, my Hinduism. The lives of Zoroaster, Jesus, and Mohammed, as I understand them, have illumined many passages in the Gita. . . . I take pride in calling myself a Hindu, because I find the term broad enough not merely to tolerate but to assimilate the teachings of the Prophets from all four corners of the earth."

IN THE LAST DAYS

There shall be:
"Trucebreakers."
"Traitors."
"Boasters."
"Scoffers."
"Blasphemers."
"Despisers of those that are good."
"Disobedient to parents."
"Seducing spirits."
"Doctrines of devils."
"A time of trouble such as never was."
"Many running to and fro."
"Increase of knowledge."

"For in such an hour as ye think not the Son of man cometh."
Are you ready?

FLYING AWAY

"Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; they fly away as an eagle toward heaven" (Proverbs 23: 5).

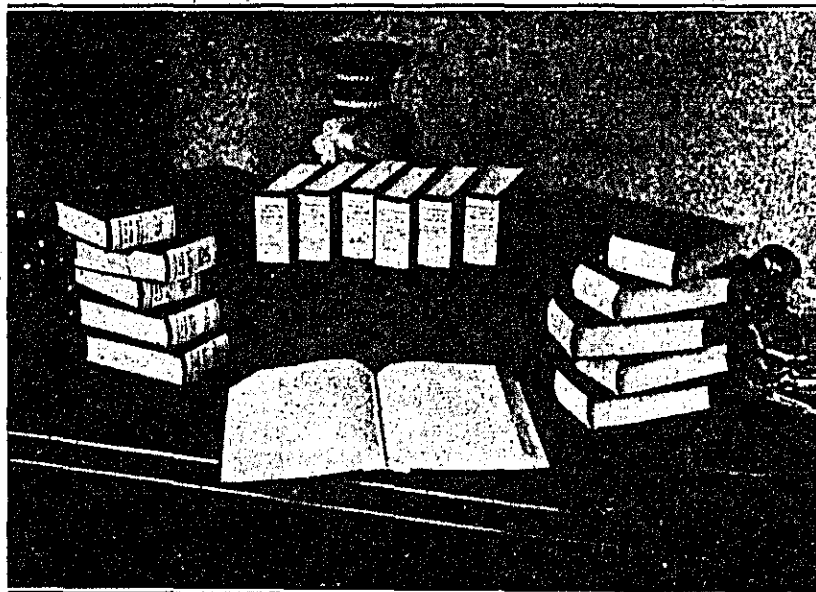
Over in South Africa the diamond mines have had to be closed down for the first time in their history—all due to the hard times and the fact that America, which was the biggest buyer of diamonds, is not buying any more diamonds because of the depression.—*Sel.*

ARE YOU THAT? (Rearranged)

While walking down a crowded city street the other day,
I heard a little urchin to a comrade turn and say,
"Say Chimmie, lemme tell you'se, I'd be happy as a clam,
If I only was de feller dat me mudder t'inks I am.

"She t'inks I am a wonder, as she knows her little lad,
Could never mix wit nutting dat was ugly, mean or bad.
Oh, lots o' times I sit and t'ink how nice 'twould be, in biz',
If a feller wus de feller dat his mudder t'inks he is."
My friend, be yours a life of toil or diluted joy,
You still can learn a lesson from this small, unlettered boy.
Let your aim be an earthly saint, with eyes fixed on the Star,
And just be the feller that your mother thinks you are.

—MILL S. ADKIN.



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

—The— Preacher's Magazine

J. B. Chapman, D. D.
 Editor

VOLUME 9

AUGUST, 1934

NUMBER 8

WHY THE COUNTRY CHURCH FAILS

THE EDITOR

SOME years ago the president of the ministerial association in the city where our District Assembly convened came to welcome us to the city. In the course of his remarks he bewailed the passing of the rural church. He said that more than ninety per cent of the leaders of all the churches up to the present time came from rural sections and got their start religiously in rural churches. He passed from the subject by asking, "When the rural churches die, where are we going to get our leaders?" The speaker was very much in earnest and he was far from optimistic. His words have remained with me these years.

But a few weeks ago I remarked upon the passing of the rural church in the company of a pastor in a denomination which once was strong in the country, and he answered me as follows: "Yes, the rural church is passing. My own church right here has taken the place of several country churches in our denomination. And it is not a question as to whether the change is good or not—it is inevitable—it has come, and will come, whether we like it or not. There are, in my thinking, two reasons for this change. The first is our improved transportation facilities—the automobile and the all the year around good roads. The second is the consolidation of our public schools which has familiarized the country child with a full and rounded program. He has it in school, and he wants it in church. In fact he must have it in church if the church is to keep his respect. And the average country church was on a par with the crossroads school. In its day it was consistent and sufficient. But now the church that does not provide physical equipment and organization for Sunday school and young people's work, and which does not reach out into the time and interests of its people and draw and hold them for a considerable portion of the week—every week—will lose its grip. The people will get into their cars and go to the nearby town or city and unite with a group that is alive and functioning furiously, or they will lose interest in the church and drop out altogether. If a country church is able to keep a full-time pastor, and is able to get a pastor that

is actually alive, and if that church will stand for a program of worship and service that offers a full provision—and demands a full price (for people want to pay of their time and money in the support of their religion, and will not be happy and faithful if you do not give them the chance) it can still be a power. In fact it can draw from a larger field than was possible in the old days, and there is not the slightest evidence that country people do not still prefer to go to church with country people. The problem is to find a company of Christians that are willing to stand for such a program and a pastor who knows how to promote such a program in the country. Country churches still produce more than their proportion of ministers and other Christian leaders. There is a quality about the country that the city cannot approach. No doubt there are many country churches that do better to unite with the village, town or nearby city church, but there are many opportunities for building country churches, and these opportunities should be developed.

"And while we are speaking of it, the town and city church is up against competition also. We cannot get on just because we are in the midst of a vast population. The city church that actually grows must unite on a program of worship and service that is full and demanding. I have about a thousand members in my church here. I make from fourteen hundred to sixteen hundred pastoral calls each year myself, and have my members so organized for calling that they make an additional ten thousand calls. Our program of public services is so full that I am fortunate to have one night in the week at home. But if we let up even just for 'the summer,' as some churches are in the habit of doing, it takes us weeks to get back. We never let up. I usually take my vacation in a place so near that I can be home for Sundays. If I must be away I provide something extra special for that day. I try to secure one of our strongest men and make the day a real occasion. A church will not run itself—you must run it or it will stop. The problems in the city are different in some respect to those in the country, but I do not think they are fewer in number or any simpler of solution."

EDITORIAL NOTES

In this issue we are beginning a series on "Psychology for Workers with Adolescents" by Basil Miller. This will be more in the nature of a technical study than we usually insert in THE PREACHER'S MAGAZINE. But I have a conviction that the preacher should be a leader in the Sunday school work and in every form and phase of religious education, and I think these articles by Basil Miller will be direct and dependable, so that the preacher who attends to them carefully will at least know what they are talking about when his keen young Sunday school teachers discuss their special problems and seek their solution. I am going to especially urge subscribers young and old who have not had the privilege of following a course of study along this line in the formal process of their training in school to read Basil Miller's articles every month during this series.

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.

I asked the subscription man, Mr. P. H. Lunn, the other day how the subscription list of THE PREACHER'S MAGAZINE is going. He answered that it holds its own just around twelve hundred. We are glad it holds its own, but the number is too small to please us. We want it to hold its own around two thousand. If it could do that the publishers would not be worried looking after deficits in the cost of producing the magazine, and the Editor would at least be much happier. And still I do not know of any way to increase the list except just to call on every subscriber who thinks the paper worth the money to mention it to his preacher neighbor and see if he can encourage him to send in a dollar for a year's subscription.

Strange how differently people look at things. A preacher objected to the outlines in THE PREACHER'S MAGAZINE on the ground that they encourage indolence. "Young preachers," said he, "are tempted to depend upon these outlines instead of digging out something of their own." But in describing his own method this preacher innocently announced that he got his greatest help from Chappel, and that he got every new book this author produces. And on a little further inquiry he told me that there is so much usable material in Chappel's sermons that he felt he could not do without them. Here he was raising a noise about our offering him a skeleton, while he carried off the whole body, meat, skeleton and all. There is no preacher, according to my judgment, who is not a better preacher for cultivating the homiletical instinct, and there is no better way to do that than to read and study sermons and sermon outlines. But in reading sermons I think whatever sticks to the mind is legitimate to use and the same is true of sermon outlines. As one man put it, "Lay hold upon every good thing you can find, run it through your own coffee mill and then use it as a means to help you preach the common gospel better." No preacher owns the gospel and there are very few of them whose material is sufficiently original to warrant copyrighting.

EXPOSITIONAL

EXPOSITORY MESSAGES FROM HEBREWS

OLIVE M. WINCHESTER

Why Christ Became Man

(Heb. 2: 14-18)

THERE have been many acts of self-sacrifice throughout the history of the ages, many instances where man has been moved with compassion upon the poor and needy and has left his comfort and ease to minister to their distress, but none can be compared with the humiliation of the Son of Man for our redemption. The thought of the writer of the Epistle to the Hebrews seems to linger over the sacredness of this great act of compassion. He has dwelt upon the fact that we see Jesus made a lit-

tle lower than the angels to taste death for every man, and now he further outlines the reasons for this humiliation.

TO OVERTHROW THE ONE HAVING THE POWER OF DEATH

We think of the conquest of Satan by Christ in the temptation when He met the power of evil and triumphed; we think of the conquest of Satan in the finality of all things; we realize that this latter conquest is due to the death of Christ, that all is centered in that, yet our thinking does not often bring these two principal factors together, but in this passage of Scripture we have the relationship specifically stated. But lying be-

yond the death of Christ is His incarnation; He took upon Him flesh and blood becoming like unto the children of men to taste death and thereby destroy the power and conquest of him who has the power of death.

All of the contingencies of death are not under the immediate control of the evil one, but sin originated with the solicitation of the archangel of evil and in the wake of sin came death, so death lies in close connection with Satan. Death originated in the realm of evil; it has no connection with the realm of good. Had sin not entered the world, it might have been that there would have been an exit from this present state of existence to another, but not through the medium of death. It might be possible that the passing of Enoch to another world is a type of what our transition might have been had sin not entered. Thus it is that Satan though not in authority over all the particular phases of death especially the hour of its coming when related to the physical being, its reign in the spirit in particular persons which is subject to the will and choice of the individual, does in general possess it as his realm where he reigns, it belongs to him; it has no part in the original divine economy.

TO DELIVER FROM THE FEAR OF DEATH

The element of fear is disorganizing. Let it sweep over a community and all is thrown into confusion; let it possess an individual and he is disorganized so that he cannot do work efficiently. One of the dominating fears, yes, it might be said, the most dominating fear which begets the human race is that of death. Death spells tragedy wherever it goes. We see the beauty of the flower today and tomorrow behold it cast away, its glory gone forever. Death seizes the loved ones from our midst. Death hangs as a pall over the life of man. It is because of the fact that we cannot retain and what is more seek not to retain this thought of death in the field of our consciousness that we are freed from its overshadowing fears, yet once and again the reality of death stealthily creeps in upon us.

Men have tried in different ways to hide from the haunting fear of death, some have forbidden that its name be mentioned in their presence, some have tried to disrobe it of its darkness and clothe it with light, but no true hope has shed rays of light over its tragedy and sorrow save the

Christian. With the love of Christ in the heart, the joy of expectation of immortality in the realms of light, men may sorrow but not as those that have no hope, and for himself he sees in death a door into a larger life.

"Twilight and evening bell,

And after that the dark!

And may there be no sadness of farewell,

When I embark;

"For though from out our bourne of time and place

The flood may bear me far,

I hope to see my Pilot face to face

When I have crossed the bar."—TENNYSON.

TO GIVE HELP TO THE SEED OF ABRAHAM

One of the facts that may cause the race of mankind to stand in amazement and wonder is that when the angels sinned there was no redemption offered. There may be a rationale in this for when the angels sinned, they fell through inner springs of their own nature exceeding their legitimate realm; they sinned in the clear light of an understanding superior to man and without solicitation or deception from an external power.

When man sinned, he was deceived by an external power and enticed to evil by this same power; thus although man is without excuse, yet the depth of his sin is not so great as that of the angels, his wilfulness not so intrinsic. The element of God-negation present in the sin of man was not as flagrant and deliberately volitional as with the angels. From this standpoint then there would seem to be a rationale that redemption has come to only one class of these created beings, namely, man.

On the other hand were we to look at the situation from another viewpoint, we should consider that the angels are beings of a higher order than man, and if the question lay in the redemption of the highest order, the angels would receive the preference. This however seems not to have entered in as a basic factor in the offers of mercy and grace.

Letting one's thoughts wander in a realm of this kind is moving in the field of the speculative, but in drawing a theoretical conclusion, we would assert that the explanation lies in the inherent nature of sin. Sin primarily is religious, that is, it has to do with matters religious. Sin may be

social and personal, but this is not its fundamental nature. Sin in its essence is God-negation. In man this may be so deliberate that it is final. With some individuals there seems to be the span of a lifetime during which although the possibility of the choice of Christ and the sonship unto God the Father grows less and less, yet is not totally disannulled, with others, rather occasional, the final choice is made in the younger years; the deliberate refusal is made and the soul is forever lost. Drawing an inference from this analogy, we have at least some ground to conclude when the Scripture implies that there is no redemption for the angels that their sin at the first was final.

Christ therefore to operate in the realm of human activity to bring unto the sons of men redemption must enter into the close fellowship that comes through partaking of their human nature. "For He doth not, as we know, take hold of angels, but He taketh hold of Abraham's seed."

TO BE A MERCIFUL AND FAITHFUL HIGH PRIEST

In stating as a further reason why Christ became man the writer of our epistle suggests two facts which he treats more fully later on, but he calls our attention to their actuality now. First among these is that Christ is a merciful High Priest. We might even leave the qualifying adjective for a moment and consider that Christ became man to be our High Priest. This line of thought also is very fully treated later on, but comes before us in brief now. He is our High Priest, our Mediator, our Intercessor, the One who bears our sins and makes atonement for us.

Being thus our High Priest, He is merciful. The thought of mercy ever should move the heart of man. How much in need of mercy does man stand! How often has he wandered from the path of duty and righteousness, how often has he turned his mind and thought away to other spheres of activity instead of exercising them unto godliness!

*"Had not the milder hand of mercy broke
The furious violence of that fatal stroke
Offended justice struck, we had been quite
Lost in the shadows of eternal night.*

*Thy mercy, Lord, is like the morning sun
Whose beams undo what sable night had done;
Or, like a streak, the current of whose course,
Restrained a while, runs with a swifter force.*

*O let me glow beneath those sacred beams,
After bathe me in those sunny streams;
To Thee alone my sorrows shall appeal.
Hath earth a wound too hard for heaven to
heal?"*—FRANCIS QUARELS.

But Christ is not only a merciful High Priest unto us, ever extending to us grace and forgiveness, He is ever faithful. In defining the meaning of this word Wescott suggests, that "It admits of two senses according as the character to which it is applied is regarded from within or from without. A person is said to be 'faithful' in the discharge of his duties where the trait is looked at from within outward; and at the same time he is 'trustworthy' in virtue of that faithfulness in the judgment of those who are able to rely upon him. The one sense passes into the other." We know of Christ that all that was necessary to fulfill all righteousness in the redemption of man, He bore and we also know that He is faithful in that we can place our trust in Him, knowing that He will meet all the needs of the longing heart and the seeking soul.

TO MAKE PROPITIATION FOR SINS

Concluding the reasons why Christ came in human form we have the great fact of His life that He made atonement for sins. When this thought of propitiation enters, the question necessarily follows wherein does the propitiation consist? If we take Wescott's comment here we have this conclusion: "The essential conception is that of altering that in the character of an object which necessarily excludes the action of the grace of God, so that God, being what He is, cannot (as we speak) look on it with favor. The 'propitiation' acts on that which alienates God and not on God whose love is unchanging throughout." Quite opposite to this view is that of Curtis who maintains that the propitiation relates to God rather than to man. He states the matter thus: "Because God is holy He hates sin. Because He hates sin, the expression of that hatred is fundamental to any expression of God whatsoever. The death of Christ is the fundamental and exhaustive expression of God's hatred to sin." Preceding this the statement is made, "The death of Christ propitiates God, or reconciles God to mankind, or is a merited satisfaction rendered unto God's holy nature." Thus there are the two views, and some would say that both thoughts

are included in the true view. That there is an element relating to the propitiation of God would seem to be the trend of Scripture, for we read in 1 John, "If any man sin, we have an advocate with the Father, even Jesus Christ the righteous, who is the propitiation for our sins and not for ours only but for the sins of the whole world."

Around the cross of Christ there ever lingers a sacred glory which has radiated over the world and extended its rays down through the ages. Here we cast our burden of sin, our load of guilt and go away with the peace of God within our hearts. The sense of condemnation coming from the consciousness of divine displeasures and divine wrath passes away and in its place there is the sense of divine favor.

*"My God is reconciled;
His pardoning voice I hear;
He owns me for His child;
I can no longer fear;
With confidence I now draw nigh,
And, 'Father, Abba, Father,' cry."*—WESLEY.

As we view the scope of the work of Christ founded in His incarnation and completed in His atonement for sin, we bow our heads and worship, giving tribute and praise unto Him that loved us and redeemed us from our sins. He has

overthrown the "one who has power over death," the one from whom all death came as its source and who lives and moves in the realm of death; he has delivered us from the fear of death and has brought heaven near in this the great tragedy in the life of man; He has come with redemption for man, a deliverance from the thralldom of sin and a newness of life within His being; He is a merciful and faithful High Priest, ever looking upon man with compassion and offering to man surety of hope whenever he comes with faith, and He has made propitiation for sins which carries from our hearts the load of guilt and blighting condemnation and causes us to look up with joy and gladness, giving us access to the throne of grace in prayer and personal fellowship with Christ our Lord.

*"Jesus, whose love rekindles dying fires
Flickering to ashes in our aching hearts,
Be thou the goal of all our best desires,
The dawn from which our longing ne'er de-
parts.*

*"When night's grim loneliness throbs like a
wound,
And day's bright sunshine stabs us like a
sword,
Us, with thy peace, like traveler's cloak, around,
Enfold us as we go forward, O our Lord."*

HOMILETICAL

SERMONS FOR AUGUST

H. B. MACRORY

AUGUST is the climax and usually about the close of the campmeeting season. Our Nazarene pastors would do well to attend at least one campmeeting each year. We do not know a better investment one can make during the year to enrich his ministry than to spend ten days at an old-fashioned campmeeting.

If a pastor is financially unable to bear his expenses to such a meeting the church he is serving would be blessed and well repaid to do so for him.

A good pastor is one who is laying down his

life for the church. The church in turn should do what it can for him. What a beautiful thing it is to express our appreciation and love for each other. Then it is that we can be at our best and do our best for Christ and the church.

August 5—Morning Sermon

THEME: BROKEN AND UNBROKEN NETS.

SCRIPTURE READING: Luke 5:1-11 and John 21:1-14.

INTRODUCTION—We have before us two miracles performed by our Lord. The one recorded by Luke occurred at the beginning of His public ministry and the one recorded by John at the

(6)

close of His ministry. They present an interesting contrast and study.

I. A BROKEN AND AN UNBROKEN NET

1. Both miracles were acted parables.

Jesus made frequent use of parables. On one occasion it was said, "Without a parable spake he not unto them." Time and again He acted out His parables as in the lesson before us.

3. Both miracles have a number of striking resemblances.

In each case it took place on the Sea of Galilee. In each case the miracle followed a night of fruitless toiling. In each case Jesus gave instructions what to do. In each case Simon Peter was the spokesman for the disciples. In each case obedience brought results. In each case they caught a great draught of fishes.

3. Both miracles have a number of striking differences.

a. The miracle recorded by Luke occurred at the beginning of Christ's public ministry. The disciples knew it was the Lord (vs. 1-4). In this case the net broke (vs. 5, 6).

b. The miracle recorded by John occurred after the resurrection at the close of His ministry. At first Jesus was not recognized. In this case the net remained unbroken.

II. LUKE GIVES US THE STORY OF THE BROKEN NET

1. The disciples had toiled all night and taken nothing.

While anchored, in the morning, and mending their nets Jesus appeared and a great multitude following Him. After using the boat as a pulpit and dismissing the multitude Jesus said "Launch out," etc.

2. The unexpected happened.

They immediately inclosed a great multitude of fishes. It was so large their net broke. They beckoned unto their partners in the other boat (v. 7).

3. The miracle presents a number of analogies between the incidents of that day and certain incidents in the lives of the disciples during the three years that followed.

a. For three years they remained the disciples of the broken net. They walked with Him. They sat at His feet and heard Him speak. They watched Him perform miracles. They beheld His glory as on the Mount of Transfiguration.

b. There remained among them jealousies, envies, strife, pride, unholy ambition, unbelief. Peter remained the same impulsive fellow. Judas sold his Lord. The others all fled.

c. They were disciples of the *Broken Net*.

III. JOHN GIVES US THE STORY OF THE UNBROKEN NET

1. The crucifixion and resurrection of Jesus had taken place.

The disciples were stunned and scattered. They did not know what to do. One night Peter said, "I go a fishing." The others said, "We go too."

2. Again the unexpected happened.

After toiling all night and having taken nothing, they heard a voice from shore (John 21:4-11). Yet was the net not broken! What significant words.

3. From that hour they became the disciples of the Unbroken Net.

a. Peter was restored to his apostleship. What a touching, pathetic incident.

b. All were instructed to tarry for Pentecost.

Following the ascension the 120 gathered in an upper room, etc. At last they were fully equipped to be disciples of the *Unbroken Net*.

c. Peter was no longer a disappointment to himself and others and Christ but strong, courageous and fearless, the mighty preacher of Pentecost.

August 5—Evening Sermon

THEME: THE WAY OF THE UNGODLY.

SCRIPTURE READING: Psalm 1:1-6.

INTRODUCTION—The psalmist presents two striking metaphors. He compares a godly man to a tree. "Like a tree." Planted by the rivers of water. An evergreen, whose leaf shall not wither. That beareth fruit—and whatsoever he doeth shall prosper.

(7)

He compares an ungodly man to chaff. "Like chaff that the wind driveth away." The original here is "like dust." Of no value to the owner, and which shall be burnt up with unquenchable fire.

I. THE WAY OF THE UNGODLY IS THE WAY OF REBELLION AGAINST GOD

1. It begins innocently.

Watch the child in the home. How beautiful and pure and innocent. Yet it has carnality and it soon begins to manifest itself.

2. It advances rapidly.

- Note the steps of the Psalm (v. 1):
- Take the entrance of sin with our first parents.
 - The lust of the eye. Eve looked.
 - The lust of the flesh. She desired and took it.
 - She passed it on to Adam.
- We witness the same thing every day.

3. It climaxes in open rebellion.

This is illustrated in the history of Israel at Sinai. Multiplied millions within the church today are putting other gods first! What a tragedy. Our God is a jealous God.

II. THE WAY OF THE UNGODLY IS THE WAY OF SEPARATION FROM GOD

1. Separation from God today.

The sinner is without God. He is dead in trespasses and sin. Many fail to realize their condition. Samson was unaware of his condition.

2. Separation from God at the judgment (Matt. 25: 31-46).

3. Separation from God eternally. This is set forth in the story of Dives and Lazarus (Luke 16: 19-31).

III. THE WAY OF THE UNGODLY SHALL PERISH

1. They shall not stand at the judgment.

- They shall be like chaff (Matt. 3: 12).
- They shall have no Advocate.

2. This is emphasized in the parable of the Wedding Garment (Matt. 22: 1-14).

3. Why will ye die?

While living in California we saw a number of great forest fires. Many times men will be trapped by the flames and lost. Others may see them but be helpless to rescue them. God is able to see the fires

of the judgment closing in on men and is calling tonight, "Why will ye die?" Mercy's door is open.

August 12—Morning Sermon

THEME: TRUE WORSHIP.

SCRIPTURE READING: John 4: 1-26.

INTRODUCTION—We have before us a very happy day for Samaria. The Samaritans were mongrel Jews and the Jews had no dealings with them. But on this occasion Jesus said, "I must needs pass through Samaria."

Jesus and the disciples left Judea early in the morning. For hours they journeyed over a burning desert under a hot Eastern sun. They were walking, not riding. At last the city of Sychar was in view.

It was noon, the sixth hour of the day, when they reached the outskirts of the city. Stopping at Jacob's well Jesus sat down to rest. The disciples went on into the city to buy. What a picture of the toiling Christ!

While Jesus was resting a woman of Samaria came to draw water. They entered into conversation. He had come to seek and to save that which was lost and paid no attention to the feud between the Jews and the Samaritans. Not only was He ready to address multitudes but to deal with one poor lonely woman however far she may have wandered into sin.

The conversation proved to be one of the most interesting of all history (vs. 9-26).

I. THE DISCUSSION INTRODUCED FIRST, THE PLACE OF WORSHIP

1. The woman said, "Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship."

The answer Jesus gave brought out the fact that the place of worship is only incidental. That which is important is our manner of worship and whom we worship.

2. We are not to localize our worship.

Under the old dispensation the people were represented by a priest and gathered at Jerusalem to worship. There they met Jehovah in the holy place and holy of holies. Jesus presented a new thought. God is a Spirit and they who worship Him may worship Him anywhere, at any time. A

slip the sword of the Lord. Men whom He can use to tear down the strongholds of Satan and build up the kingdom of God.

August 19—Evening Sermon

THEME: SPIRITUAL PREPAREDNESS.

TEXT: *Prepare to meet thy God* (Amos 4: 12).

INTRODUCTION—In Genesis 1: 1 we read, "In the beginning God." But few deny the existence of God. While we live in a materialistic age in which multitudes are crowding God out of their lives yet few deny the existence of God.

Robert Ingersoll is usually referred to as an atheist but according to his own statement he was not an atheist but rather an agnostic. Mr. Bryan one time wrote to Mr. Ingersoll as to his position concerning the existence of God and Mr. Ingersoll replied, "I do not say there is no God: I simply say I do not know."

The psalmist said, "The fool hath said in his heart there is no God." Every reasonable, intelligent being knows there is a God.

I. MAN IS A CREATURE OF TWO WORLDS

1. Many live entirely in the present.

They crowd God out of their lives. Multitudes live entirely for the material and temporal things of life. God has no thought or place in their lives.

2. Many have never given the future a serious thought.

While at Akron, Ohio, we were called upon to visit a poor fellow slowly dying from a bullet wound inflicted by his own hand. His life had been one of sorrow. He thought he would end it all. What a mistake! He simply plunged his soul into hell.

3. This life does not end all.

Man is a creature of two worlds. He is endowed with immortality. Man like God shall never die.

II. MAN MUST MEET GOD IN THE WORLD TO COME

1. All must stand before the judgment seat of Christ.

In Romans 14: 12 Paul said, "Every one of us shall give an account of himself unto God."

2. Jesus emphasized the same again and again. Hear Him say, "I say unto you that every idle word that men shall speak they shall

give an account thereof in the day of judgment."

3. Men must meet God in the judgment. The preparation must be made now. The time is coming when it will be too late. It was so with Dives.

III. HOW ARE WE TO PREPARE?

1. One must be born again—born of God.

It is God's appointed way. There is no substitute. Men have tried many other ways. But Jesus said, "Except ye be born again," etc.

2. One must be sanctified wholly.

Many treat this lightly. What a mistake! "Jesus suffered without the gate that he might sanctify the people with his own blood."

3. Are you prepared to meet God?

If time were to end at midnight tonight are you ready now?

August 26—Morning Sermon

THEME: TIMES OF REFRESHING.

SCRIPTURE READING: Acts 3: 1-21.

TEXT: Verse 19.

INTRODUCTION—The healing of the lame man was a great miracle. Peter and John had gone to the temple at the hour of prayer. They were met by a man who had been lame from birth. His friends would carry him and lay him at the gate of the temple. On this occasion he addressed Peter and John asking alms. Peter answered (v. 6).

But Peter and John themselves presented a greater miracle: the miracle of Pentecost. A miracle not of outward signs, nor of the healing of the sick, but the miracle of an inward work of grace. What a miracle Peter and John were to all who beheld them.

I. MULTITUDES GATHERED AND PETER EMBRACED THE OPPORTUNITY TO PREACH

1. He astounded the people with his message. Peter, who had been but a fisherman, was considered illiterate by the doctors of the law. But he spoke with an eloquence and force that struck conviction to the hearts of all.

2. His message was one that exalted Christ. The miracle was wrought in the name of Christ. Peter refused to accept any credit for what had taken place (vs. 12 and 13).

3. The message was one of faithfulness and tenderness.

Faithful in uncovering their sin (vs. 13, 14, 15). But Peter added, "Ye did it through ignorance."

II. THE BURDEN OF PETER'S MESSAGE WAS, "REPENT AND BE CONVERTED THAT YOUR SINS MAY BE BLOTTED OUT"

1. "Repent," he cried.

Confess your sins. Acknowledge your guilt. Cry to God for mercy.

2. "Repent and be converted."

Turn to God. Renounce Judaism. Peter made a heavy demand upon them. Heavy demands are made upon all who turn to Christ today. One must renounce the world. Come out from it and have no fellowship with it.

3. "That your sins may be blotted out."

What an argument! Doubtless the reason so many live barren lives today is they never repented. They failed to come to God in the scriptural way. Their sins have not been blotted out!

III. THE CLIMAX OF THE MESSAGE IS FOUND IN THE WORDS OF OUR TEXT (quote).

1. "Times of refreshing."

What an interesting statement. Peter understood it. He spoke from a personal experience. Many understand it today! They remember the day their burdens rolled away.

2. "From the presence of the Lord."

Yes, such seasons come down. We cannot work them up. They are like the rain that falls upon dry ground. How wonderful it is when God comes in saving and sanctifying power.

3. How wonderful it is!

The psalmist expresses it in the 126th Psalm, "We were like them that dream." "Then was our mouth filled with laughter and our tongues with singing."

August 26—Evening Sermon.

THEME: THE RICH YOUNG RULER.

SCRIPTURE READING: Matthew 19: 16-30.

TEXT: *Good Master what good thing shall I do that I may have eternal life? (v. 16). Also verse 20, What lack I yet?*

INTRODUCTION—The incident before us is one

of the most fascinating of the ministry of Christ. A young man a ruler of the Jews; a man of great wealth; a man of culture, came running to Jesus and kneeling before Him asked, "Good Master," etc.

I. THE YOUNG MAN WHO MADE A PROFOUND IMPRESSION UPON JESUS AND HIS DISCIPLES

1. They were impressed by his personality and his position.

Mark tells us Jesus looked upon him and loved him.

2. They were impressed by the life he lived. In answer to the question, "Good Master," etc., Jesus said, "If thou wilt have eternal life, keep the commandments." "Which?" asked the young man, etc. "All these have I kept from my youth up." What a record he had made. Yet he was not satisfied.

3. Jesus soon located his trouble.

The young man was a legalist. He depended upon doing rather than being. He trusted in his self-righteousness to win God's favor. Outwardly he kept the law, but inwardly—spiritually he failed. Many a man has kept the letter of the law and failed! The law says, "Thou shalt not kill." Yet many have murder and hatred in their hearts, etc.

II. THE YOUNG MAN ASKED, "WHAT LACK I YET?"

1. Jesus answered, "One thing thou lackest." Jesus knew. He always knows. He was ready to put His finger upon it. "Go thy way. Sell whatsoever thou hast. Give to the poor and thou shalt have treasure in heaven. And come and take up thy cross and follow me."

The price was too great. When the young man heard it he went away sorrowful for he had great possessions.

2. He was unwilling to pay the price.

He was unwilling to make a complete surrender. Wealth in itself will not damn a man but the love of money will. A study of the lives of Abraham and Job is helpful in this connection.

Many a poor man has set his heart on riches and has been as guilty as the rich young ruler. "No man can serve two masters."

3. The young man went away sorrowful.

He went away. He left Jesus! He went

(12)

PRACTICAL

PSYCHOLOGY FOR WORKERS WITH ADOLESCENTS

BASIL MILLER

No. I. Psychology and Adolescence

IT remained for the modern age to discover the science of psychology. The same period likewise in its desire to apply its findings to concrete situations discovered the adolescent. There have been men who literally made "the youth movement." But it took more than a century for the trainers of the Church to apply its practical conclusions to the instruction of its young people. Robert Raikes was the father of the youth movement, and such men as Francis E. Clarke, of Christian Endeavor fame, Sir George Williams, founder of the Y.M.C.A., John R. Mott, who put the student missionary movement around the world, have carried on the work of Raikes in the various phases of Christian activity.

Once men, and that ministers, scoffed at the "ragged schools," where boys and girls were trained to read the Bible, as being outside of the scriptural method of conducting Christian work. The "sights" of such men were too high. They could not see the value of children, nor did they realize the worth of young people.

Discoveries of Psychology

Psychology, the child of the new age, began to make important discoveries, which brought to the attention of educators, and of the Church, the tremendous value of understanding the subject with which they dealt. From being a science of mental activities, which worked only with the tool of introspection, psychology turned its microscope upon the outward life of its subjects.

The first thing it found was that adults are not young people. At one time there was just one method of changing the life of an individual, whether he be young or old. And this method was wrapped up with a long, stilted sermon. There was no place for teaching, the training of children and young people. But it was not long until the new age discovered that the appetites along moral lines were not the same for every

period of life. Young people like action; old folks are interested in the more stable things. The young adolescent finds his interests in heroic activities, but when one reaches the middle of the adolescent period we see him or her beginning to look upon life as a mating ground. Next comes the interest in a career and a home, with a suitable partner.

With this discovery came a desire of trainers in both the secular and the religious field to work out a program of instruction which will meet the changing needs of the various periods of life. We then heard much about graded curriculums. Youthtime is training time, and if religious or Christian education is to fit the youth for life, it must deal with the needs of that youth. We find moral instruction a necessity. There is likewise a call for more than mere moral training, there are the broad activities of the Christian life which must be instilled into the character of the youth. One's training does not stop at the altar, where one meets the Master, rather it is here that it has its beginning. There are the many things which are connected with "good churchmanship," the building of vital religious habits, which youth must be taught.

The uniform mold, through which all were fashioned, was discovered to be a faltering method for instruction. The science found that individuals differed among themselves. Former habits had much to do with the type of character one possesses. The environment with which one is surrounded does much to determine his religious or moral outlook upon life. Then it was not enough for the Church to prepare a universal form by which its adherents should be trained; but this mold must be fashioned to suit the needs of every individual.

In psychological parlance this is called individual differences, and has much to do with the procedures of the science.

It was this general process which gave us the various types of psychology. For instance we find the psychology of childhood, psychology for

(21)

workers with adolescents, psychology of mental hygiene, social psychology, etc.

THE MEANING OF ADOLESCENCE

Adolescence is the period of life between childhood and maturity. It usually begins around the twelfth year and continues until about twenty-four. There can be no hard and fixed rule concerning this period, for in some cases the beginning of adolescence is delayed until around fifteen. Usually among girls adolescence sets in a year or so earlier than among boys. Puberty marks the beginning of this period, and this occurs with girls earlier than with boys.

In reality adolescence is the training ground for maturity and life. The habits which are now learned form unbreakable bonds that bind one to either the right or the wrong throughout life. Interests now builded are guiding principles for the years to come. Friendships which are made during this time are the most lasting. Of course this is the mating period supreme. Courtship sets in during the first few years of this period, and the majority of people start their own home before adolescence comes to a close.

There are three divisions to this phase of life. Early adolescence begins roughly at twelve and closes around the fifteenth year. This is the age of the junior high school. The second division runs from sixteen to eighteen, and is the senior high school time. From nineteen on to about twenty-four, which in the main are the college years, is later adolescence.

These broad divisions are correlated with school activities, which in turn form important environmental factors in the youth's life. The interests of one which are builded in school naturally influence character. The teacher of religion must understand the school activities which engaged the attention of the youth.

IMPORTANCE OF ADOLESCENCE

The most critical period of life is this one. Habits now fashioned into one's character are ruling forces later. Childhood was the age of becoming acquainted with one's self, while this time is one of becoming acquainted with others and adjusting character to them. Morally youth-time is critical. The developing of the sex capacity which dawns with the opening of adolescence for many is a source for the building of wrong habits, the development of associations

which may prove to be fatal to right moral progress.

Religiously (of which we shall write more at length later) this is the time for conversion, or in general parlance of those churches who do not stress conversion, this is the age of "religious awakening." The majority of conversions occur during the twelfth to the eighteenth year. It is of great interest to note that due to our recent interest in religious education, and particularly in Sunday school evangelism the average age of conversion has been lowered about three years during the past thirty years. This is one of the outstanding arguments for a more strenuous campaign for Sunday school evangelism that can be found.

One can well say, that if the youth is not converted during this period—from twelve to twenty-four—the chances are a hundred to one that he will never experience this divine transformation, because youth-time is the period for taking such steps. What the man of the future is religiously, the period of adolescence makes him. There is no denying of this.

Socially this is a critical age, in that it is during this time that life associations are formed. It may be difficult for us to realize, with the juvenile worker of the courts, that these associations become ruling factors in a life either of crime or righteousness, or moral rectitude. Out of some 5,000 cases where boys appeared before a juvenile judge in New York City recently, only two had been attendants at a Sunday school, and that irregularly. The judge remarked when reviewing the work that the associations made by these young people had much to do with their troubles with the law.

It is now that the criminal is made, as well as the preacher, or worker in the church. Our recent crime statistics prove that the average age of those in jail is now around twenty-one, rather than thirty-five as it once was. What is it? Only proof that socially the most important period for making a criminal is adolescence, and likewise if rightly guarded this may become the age wherein watches will be set against social crime.

Life molding now takes place. The sculptor realizes that his materials must be worked while they are plastic. Adolescence is the period of plasticity along all lines. Then into your hands as Christian workers is thrown the greatest possible opportunity.

torate because they were not inclined to call on their people; and were unwilling to educate themselves in this service. It is the writer's conviction that whether a certain time for calling is observed, or whether records are kept, such service should be so much a matter of conscience that it will be as natural to call in the homes of his people as to preach in the pulpit of his church.

In conclusion I would suggest that since system is only a means to an end, our greatest concern should be for the end, or the objective, so much so that we will seek to adopt whatever system that will make his calling on the people the most effective service possible.

The pastor ought to be able to say with the apostle Paul, "I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you."

ADVERTISING THE CHURCH

WILLIAM KOPP

Advertising means to be active in giving intelligence. No definition better expresses this idea.

From the first Christmas morning, when heralding angels announced the birth of a Savior, to the present time His followers have endeavored to carry the glad news of the gospel to the ends of the earth. At first it was done only by word of mouth, later Paul wrote letters. Thus the Christian Church's publicity started and grew.

Christ's followers have always cast their message in the mode of the times. It may seem a far cry from a Galilean fisherman's boat to the modern automobile, and from a laboriously produced manuscript to the radio of our day; but each age has its means of spreading the message of peace and good will.

In applying modern publicity to the church we are endeavoring only to do something in a new light and under new conditions that has already been done.

Automobiles have brought health to thousands who have bought them because they were advertised, and out of gratitude people would make Ford President. Milwaukee sold in one year \$111,000,000 worth of one brand of soap—pushing other well-known brands aside through advertising. Advertising has brought recruits to our army and navy, sold liberty bonds, made us fast to feed our allies, and accomplished many

other wonderful feats. We have the best thing on earth; the only thing that satisfies the longing that is in every human soul. Would it not be possible, by using the same skill and wisdom the world uses, to bring the benefits of the church to the attention of the people until they would rally and fill our churches? It is not a privilege only, but it is our duty to publish everywhere the purpose and program of the Christian Church.

SIX GOOD REASONS FOR ADVERTISING THE CHURCH

1. To enlarge the membership. Over the door of every institution is written "Grow or Go." Just as a business house must advertise to sell its product and increase its customers so also must the church.

2. To inspire its present membership. The church that advertises is unquestionably the church that is alive, and the people belonging to a church that is really alive are always proud of it.

3. To deepen the influence of the church in the community. We will never get every family in our community into the church but we can influence every family. Your church can be known among the unchurched element as an active, fearless, upbuilding influence to make the community better.

4. To co-operate in the united evangelical campaign with other churches in the city. It is the co-operative spirit that wins.

5. To get nonchurch-goers to thinking. Your church advertising will reach some with a seed thought who will never be reached any other way.

6. Advertising is modern salesmanship. To keep alive we must keep up with the times—be receptive to new ideas. If man is "incurably religious," those who can supply him with religion need but learn how. In every community there are those who are in more or less close relation to the church, many of them reared in its influence, and here is a susceptible market half sold.

In Jesus' publicity campaign many principles of modern advertising are found:

- a. He had a herald—John the Baptist.
- b. He sent two to a town or city as sort of publicity agents. He used the healed demoniac of Gadara and the woman of Samaria to advertise.

c. His miraculous works were so extensively reported and discussed that they drew the multitudes.

d. He had five hundred followers at His death but at the close of the first century His religion had spread throughout the civilized world.

"Anything that can be sold," says the advertising manager of American Multigraph Sales Company, "can be sold by mail." This applies particularly to the church which has an unusually good product to sell. Following are some of the advantages of direct mail advertising:

1. It is economical.
2. It is direct, no wasted circulation.
3. It is timely.
4. It is selective to a special group.
5. It is personal.
6. It is definite.
7. It is dignified.

One of the most widely used methods is the church bulletin which can be used to great advantage.

Many churches do not have a name on the building so that strangers can recognize a church of their own denomination.

The Wayside Pulpit carrying sheets 32 x 44 and interchangeable is a good means of advertising the church.

Newspaper advertising. In America there are over sixteen hundred daily papers that sell 31,500,000 copies daily and over five hundred Sunday papers that sell 21,500,000. Every newspaper has space for sale for church advertising. This kind of advertising must not however be spasmodic, but should be carried on consistently, persistently, and consecutively.

In the gospel we have the "Pearl of Great Price" of which there is no equal. We ought to go forth then to advertise it by printer's ink, by flaming word of mouth, by brightly illuminated signs, by radiograms, by our own personality: in short by every known method that all the world may see the glory of God's kingdom and the onward march of His Son our Lord and Savior.

"There is no reason under heaven why a congregation should give of their hard-earned money to support a preacher if he is not enriching and stimulating them. And he himself cannot eat the bread of honesty unless he is making them this return."—A. B. AUSTIN.

EFFORT AND POWER

E. WAYNE STAHL

A CERTAIN holiness preacher I know (he is not an old man) will in five years probably be permanently laid aside, or possibly be dead. Why? Because of physical exhaustion as a result of his pulpit work. The pitiful thing about the matter is that if he observed some of God's laws having to do with the conservation and control of nervous energy in public speaking his career of wonderful usefulness might be prolonged indefinitely. He expends his energy with such enormous extravagance, when he preaches, that after a sermon he is physically prostrated; some time must elapse before he has recuperated.

He illustrates the reason why so many earnest ministers, including evangelists, are forced to give up their activities, at least temporarily, and replenish their wasted bodily forces. Something is tragically out of joint somewhere, when these devoted men must pass through such long intervals of inactivity.

Not for one moment would I have less earnestness, less vigor, less feeling, in the delivering of the gospel warning and invitation. But as one has expressed it, one of our mottoes should be, "Every day less effort, every day more power." The sad fact about the pastor to whom I referred is that by an expenditure of one-fifth of the speaking energy he uses he would probably get greater results.

It would pay him immensely to heed the advice of one of the most proud students of human life who ever lived, who, referring to public speaking, counseled, "Use all gently; for in the very torrent, tempest, and whirlwind of your passion, you must acquire and beget a temperance that shall give it smoothness."

Another holiness preacher I know beautifully exemplifies this wonderful advice. He is a true "master of assemblies." In the pulpit he is an oratorical dynamo; people listening to him are like that one who, writing of the marvelous oratory of Sir Francis Bacon, confessed that his hearers were during the speaking haunted with the fear he was "going to make an end" of his address, such pleasure and profit did they find in it. This particular holiness preacher does not "tear a passion to tatters." He manifests power, wonderful power, but it is controlled power, directed power. He is the very opposite in principle, of a sight I once saw on a country road.

A team of horses drawing a farm wagon was running down that road at terrific speed. To the utmost of their strength they were plunging along! The wagon swayed from one side to the other in appalling fashion. There was no driver in that wagon. Those horses were running away. They illustrated power, but it was misdirected power, power that had gotten out of control. Some public speakers are like that team.

How enhanced, how prodigiously enhanced, would their effectiveness be, if they took for a watchword these words I have already quoted, "Every day less effort; every day more power!" If one of them lived among the Indians, these people might give him a name like this, "Man with the runaway horses."

I believe that a preacher literally should "cry aloud" in the passion of his message. I believe he should manifest tremendous action before an audience, when the occasion calls for this. I believe that as the preacher shall "cry aloud," he should also "spare not," either his audience or himself: his audience in "shunning not to declare the whole counsel of God"; himself, in putting unsparingly into his declarations all his energy.

But let us remember that effort is not necessarily power.

Those who heard William Jennings Bryan on the platform will get an idea of what I have in mind in repeatedly quoting "Less effort; more power." With what ease Bryan spoke. How he "used all gently." How he illustrated "power through repose." "In the very torrent, tempest and whirlwind of his passion" he "acquired and beget a temperance" that gave his message a matchless appeal to what he uttered.

S. D. Gordon also learned this dynamic secret. Many have read his helpful book, "Quiet Talks on Prayer." He has written a series of volumes, whose general title is "Quiet Talks." "Quiet Talks about Service," "Quiet Talks about Jesus Christ" are two more of this long series. Do you know how he came to get this general title? It is an interesting story.

At a certain period of his life his physical condition was such that it seemed he must forever give up his speaking in public on religious subjects. He was almost a bankrupt as to energy. But he decided to try an experiment, to speak before an audience with the utmost economy of his energy. At the same time he would not diminish a jot or tittle of his fervor of earnestness as a spokesman of the Most High. And he experienced

a gratifying surprise. He found that seeking to expend "less effort" he actually acquired "more power" before his audiences. So wonderful were the results from this new method of speaking that he adopted it altogether. He was enabled to continue his public appearances. And one result of the remarkable discovery he had made was the "Quiet" series of "Talks," which have been put into book form, and which have been read with blessing by millions.

This principle that Gordon acted on, enunciated in the quotation which I have more than once offered in this article (it is so precious that I love to quote it frequently), is the basis of a remarkable little book, "Power through Repose" (Little, Brown Co., Boston). It was in this handy volume that I first found the words, "Every day less effort; every day more power." I would not take a thousand dollars for what the message of its author, Annie Payson Call, has meant to me. "Not as though I had already attained, either were already perfect; but I follow after." Scores of readers of this article will find in this book incalculable benefit. The Publishing House can supply it. A preacher practicing its simple and effective teachings will find that his voice receives augmented endurance. It points the way to avoid huskiness, soreness or weakness of the vocal organs, because of misuse of them during public speaking.

John Wesley mastered the distinction between "effort" and "power." And this knowledge enabled him to preach more than 42,400 sermons in a career of fifty-one years, following the strange warning of the heart that May evening, when he first experienced vital religion in the little London chapel. He averaged fifteen sermons a week for a little more than half a century. It was his belief that preaching, instead of depleting a minister's physical powers should add to them. For him there was no period of prostration following his matchless messages concerning the kingdom.

In the opinion of many the greatest life of Wesley ever written is Dr. W. H. Fitchett's "Wesley and His Century" (Abingdon Press). (If you don't have this biography order it at once of the Publishing House.) In this "Life" Dr. Fitchett states of Wesley's preaching: "Beneath his words the crowd was melted and subdued until it resembled a routed army shaken with fear and broken with emotion; men and women frequently falling to the ground in a passion of distress." And in the very next paragraph the biographer

writes these significant sentences: "The mood of the speaker was one of perfect calmness. But it was the calm of power."

Lord Jesus, impress it ineffaceably on our hearts that in quietness and confidence our strength shall be.

CLOSING ILLUSTRATIONS

EDWARD PAUL

An epidemic of diphtheria was raging in a rural community. There were several doctors in the community but there was only one who seemed to have any success in combating the disease. While the other doctors lost patients regularly, this physician had not a single patient to be taken by the epidemic. This doctor was an infidel and one day at the post office he made the statement that he was as powerful as God and defied God to make a case of this disease that he could not cure. A few days later the elder of his eight children was noticed to have the symptoms of diphtheria. Upon careful observation, the physician discovered that she did have the disease. He used all the skill that his knowledge and practice afforded in vain. The child choked to death one day as he stood by helpless. Then one by one his other seven children were stricken by the disease and died. The doctor was helpless. *God is not mocked.*

A young man committed a crime. He went to one of the brilliant young lawyers of the town and told him how he had been drawn into the crime by unfortunate circumstances. During his plea before the jury, the lawyer showed how the young man had been drawn into crime and pleaded for leniency. The jury brought back, as a result, a verdict of not guilty. Time passed. The young man having not learned his lesson, again found himself in the meshes of the law. He went to the office room where the lawyer had had his rooms but they were empty. He hired another lawyer to plead his case. To his surprise, when he came with this new lawyer into the courtroom he found out that the first lawyer had been elected judge and was to try him. Observers of the trial were surprised by the attitude of sureness observed in the actions of the young man when the evidence of guilt was as plain as it was. Both pleas were made. The jury retired and upon entering brought a verdict of guilty. The judge read the sentence which was the maximum that could be given for the crime.

The young man was amazed and when asked by the judge as to whether he had anything to say before sentence was passed reminded the judge of the former trial and said that all through the trial he had depended on that former relationship to gain for him mercy. The judge answered, "Son, then I was your lawyer and could plead mercy. Now I am your judge and am obligated to deal out justice." Sinner, Jesus Christ is now your lawyer pleading for mercy. The day will come, however, if you refuse the mercy of God, when He will become your judge to hand down the sentence that you have earned by your rejection of mercy.

A few years ago a naturalist brought one pair of gipsy moths from the old country for study. Through carelessness they escaped. They multiplied until a great problem in the country now is their extermination. One state alone, Massachusetts, has spent \$700,000 because of them. One sin may seem harmless but it will grow until, so far as man is concerned, there is not power of moral nature left to confess, forsake and believe for salvation. Sin is dangerous. *He that teacheth down a hedge shall be bitten by an asp.*

What shall it profit a man if he shall gain the whole world and lose his soul? Alexander died in a drunken debauch. Hannibal took poison and died a suicide. Caesar was murdered by his best friend. Napoleon died in banishment without friend.

A Sunday school girl told her teacher that she had asked a schoolmate to attend the Sunday school. The girl had told her that her father was an infidel and would not allow her to attend church. She asked her teacher what an infidel was. The teacher answered that an infidel was one who did not love Jesus. The girl pondered as to how one could not love Jesus. One day she met the other girl's father on the street and said, "Sir, why don't you love Jesus?" The man became almost angry and rushed her aside and went home. Nevertheless he could not forget that question, "Why don't you love Jesus?" He finally decided that he would get no peace of mind until he found in the Bible an excuse for not liking Jesus. He bought a Bible and by chance began with the reading of John's Gospel. By the time that he had finished this book he had discovered that He was the one altogether lovely and bowed in prayer and accepted this Jesus as his Savior and Guide.

BUILD A RESERVE

M. H. AUSTBURY

ANY person who does a worth-while work in the world must be greater than the work he does. The great and good of past ages have left us a precious heritage in their works—great pictures, great architecture, great books, great reforms, great philosophies and poems. But these were only, like institutions, the lengthened shadows of great personalities.

It is especially true that the handler of words, spoken or written, must be greater than his production. No conscientious writer or speaker is ever quite satisfied with what he writes or says. It seems inadequate to express the thought behind it. He both knows and feels more than he can express, and simply gives out of his store snatches, glimpses, such as time and space or the ability of the audience to comprehend will permit.

The poet asks:

"I wonder if ever a sculptor wrought
Till the cold stone echoed his ardent thought?
Or if ever a painter, in light and shade
The dream of his inmost soul portrayed?"

Never for one moment believe that you can do, in any line of work, anything greater than you yourself are, that you can belie the poverty or smallness of your nature and give to the world something great. You must give out of the "abundance of your heart." You can give only that to which you yourself hold sovereign title.

All this is true in a special sense of the preacher. The preacher's range of knowledge and his depth of feeling must be far greater than expressed in any sermon. A great sermon, like a great book or painting, is always the outpouring of a great soul. Or, since the word great is so often misused to mean only that which is showy or approved by the majority, let us rather put it this way, a good sermon is always the outpouring of a good soul, and one that is larger and better than that which is given out. There must be a fund of knowledge and a capacity for feeling far in excess of that which is expended. Such broad knowledge and deep feeling give a sense of reserve strength to the preacher and is inevitably recognized by the audience. A leader should always bring this impression of reserve strength. It cannot be done, however, by any striving after that effect, but it may be done by the holy man or woman, "called of God as was Aaron," having deeps in the soul greater than can be expressed, fountains ever divinely renewed that never run dry.

The good scribe, "instructed unto the kingdom of heaven," is likened to a householder who bringeth forth, not all of his treasure, but "out of his treasure" things appropriate to the occasion, new and old.

There is such a thing as preaching beyond personal experience. The fluent preacher, the one to whom words come easily, is perhaps most tempted along this line. It is so easy for a facile memory and a ready tongue to utilize words and phrases denoting deep spirituality which are almost meaningless to the speaker. They have not been wrought out on the forge of his own experience. Such handling of deep spiritual truths becomes, at its worst, a sacrifice, and at best touches no deeps in the hearts of listeners.

Unless a truth has been profoundly impressed upon us, it cannot be effectively expressed by us.

God is more interested in what we are than in what we do, no matter what that work may be. Be bigger, then, in some sense at least, than the work you do even when that work is the greatest work in the world, preaching the gospel of Christ.

THE TRAGEDY OF A SERMON

MRS. IDA M. ATTEBURY

It was a bright, western Sabbath morning. The preliminaries had accomplished their part in producing a worshipful atmosphere. The pastor arose and began his discourse. Problems of life, grief, worries, ambitions—everything that would distract—had faded, and a clear and wonderful picture appeared.

We were in the temple with Isaiah. We heard the seraphim crying, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." We saw the posts of the door move at the voice of him that cried. We knew that the holy place was filled with smoke, and we were in awe. We heard Isaiah crying, "Woe is me! for I am undone; because I am a man of unclean lips." Isaiah was in need, in desperate need. He acknowledged his need. If we acknowledge our need, God will help us. Isaiah was going to have help. It was coming.

We were leaning forward, eager with him to reach the climax. We were in expectancy. We hung upon the words of the speaker. We were breathless. Suddenly our celestial vision was shattered and lay all about us in glittering fragments, for just at that point the preacher said, "An' here come an angel with its wings a floppin'!"

BAKERSFIELD, CALIF.

THE PASTOR'S SCRAP BOOK

I. L. FLYNN

NO MIGHTY WORKS THERE

Nazareth for nearly thirty years was the most privileged city in the world. Jesus lived there, spent His babyhood, His youthful days there. It was there He grew into manhood, the finest specimen of humanity God ever made; the finest example of holy character that ever walked the dirt roads of earth lived in that little village called Nazareth. He went away one day. A few weeks later He returned filled with the Holy Ghost and fire. He wanted to hold them, a revival. He wanted to save every one of them, but they would not hear Him. They cast Him out and would have killed Him, but He escaped with a broken, bleeding heart. Oh, why? Light refused and rejected!

Jerusalem, the City of the Great King; entrusted with the oracles of God; custodians of the Holy Scriptures; resounding with the tread of holy kings, priests and prophets for a thousand years; blessed with the presence of the Son of God, yet this favored city refused to have a revival, cast out the only One who could save them, killed His soul, crushed out His life, and chose blood, we, death, hell. Oh, why? Light refused and rejected!

"I tremble for my country when I think God is just."—THOMAS JEFFERSON, quoted in "Life of Inskip."

ALL THINGS WELL

"He doeth all things well:
We say it now with tears,
But shall sing it with those we love,
Through the bright, eternal years."

WHAT IS A SERMON?

"Let me give you a definition of a sermon. It is a pure communication of experience and truth; an experience of truth that has been felt in the soul of the preacher. A sermon is a message plus a man. There must be heartfelt feeling. I guess that means warmhearted. Any kind of cold preaching is obnoxious to me. . . . Whatever you do, serve it warm. (I would add, serve it hot!) Do not peddle out heresy. Tell what you yourself really know."—BISHOP MCINTIRE.

"Preaching is not the art of making and delivering a sermon; preaching is the art of mak-

ing a preacher and delivering THAT!"—BISHOP QUAYLE.

A NOBLE PURPOSE

"I would rather my tongue would cleave to the roof of my mouth, and my lips be forever sealed, than to lift my voice, or raise my hand, in such a manner, as to hurt or injure a brother."—A. S. LONDON.

RIPENING THE SAINTS

When he hath tried me, I shall come forth as gold (Job 23:10).

"I find in all Christians who have passed through much tribulation, a certain quality of ripeness which I am of opinion can be formed in no other school. Just as a certain degree of solar heat is necessary to bring the finest fruits to perfection, so is fiery trial indispensable for ripening the inner man."—THOLUCK.

"Thanks for mercies past received;
Pardon of our sins renew;
Teach us henceforth how to live
With eternity in view."

INTERPRETATIONS OF LOVE

Patience is Love on the anvil bearing blow after blow of suffering.

Zeal is Love in the harvest field, never tiring of toil.

Meekness is Love in company when it vaunteth not itself.

Perseverance is Love on a journey pressing on with unflagging step toward the end.

Joy is Love making its own sunshine where others see nothing but gloom.

Power is Love driving the soul's chariot wheels over all opposition.

Gentleness is nothing but Love in her own sweet voice and manner.—Sel.

"TO THE CHURCH AT ROME"

Not all of the church at Rome was established in the sanctifying grace. Paul claimed an experience of grace they did not possess. He was anxious to see them that he might lead them into that grace. (See Rom. 1:9-11.) In the twelfth verse he says that they might have a "mutual"—the same faith, or experience—the sanctifying faith. Verse seventeen, "From faith to faith."

From the justifying faith to the sanctifying faith!

N R A

Says Dr. Clarence True Wilson: "The N. R. A. that we need is a National Religious Awakening. Getting into line with Providence is the best adjustment for the life of a man or nation. The administration at Washington seems to be trying every suggestion made. Why doesn't someone suggest a realignment of morals?"

THE GLORY UP THERE

*"We speak of the realms of the blest,
That country so bright and so fair,
And have its glories confessed;
But what must it be up there!"*

*"The reign of sin and death is o'er,
And all may live from sin set free,
Satan hath lost his mortal power,
'Tis swallowed up in victory."*

HE KNEW THE GREAT

When a penniless immigrant boy, later Professor Pupin, came to America, the immigration inspectors asked him if he had any acquaintances in this country. "Yes," he replied, "Benjamin Franklin, Abraham Lincoln, and Harriet Beecher Stowe." The officials said, "We have decided to accept you as a citizen. A boy with such friends is sure to get on." Pupin knew those persons only by the books he had read. Make acquaintance with the great by reading good books.

IT IS STILL TRUE

Doctor Joseph Parker, in one of his last sermons said, "Let the church be one of many institutions and she will have her little day and die, but not till the world thinks she has gone stark mad will she be on the highroad of success."

CALVARY!

A place of separation.
A place of suffering.
A place of ostracism.
A place of disgrace.
A place of death (Heb. 13:12).
A place of life and glory.

HAPPY CHRISTIANS

The happiness of a genuine Christian lies far beyond the reach of earthly disturbances, and is not affected by changes and chances to which mortal things are exposed. The martyrs were more happy in the flames than their persecutors could be on their bed of down.—DR. ADAM CLARKE.

NOT WEAKNESS

Let me emphasize the fact that the word "meek" does not mean "weak." There is no suggestion here of softness. My old schoolmaster once wrote to point out to me that in Greek the word here translated "meek" is used of a colt broken in ready for its work. It means strength harnessed for service, force completely at rest and, therefore powerful.—CAMPBELL MORGAN.

"JOY IN TRIBULATION"

It is written of John Bradford, "When the morning dawned on which he was to be put to death, he had such peace within that he swung upon the rail of the bedstead in his dungeon, and while he swung he cried, 'Oh, I am so happy! We shall light a fire today that will never be put out.' Then he went forth, smiling and joyful, to the stake at Smithfield, glorifying God."

The highest duties oft are found
Lying on the lowest ground;
In hidden and unnoticed ways,
In household tasks, on common days.

—MONSELL.

DARK INDEED!

It would be almost impossible to paint a viler picture than this one: Herod knows John to be a holy man; but John reproves him for adultery; and that makes Herod's adulterous wife mad. Her daughter so dances before Herod and his company as to induce him to make a very foolish promise. The girl asks her mother for advice, and is told to call for the head of John the Baptist. Your King James Version is too slow. She rushed to Herod, and demands that the holy man's head be given to her immediately. Sin has no limits.—O. C. MINGLEDORFF.