

The World's Outstanding Bible Study

The New Analytical Reference Bible

King James Version with 5,588 Corrected Renderings from the American Standard Version



Size 5 3/4 x 8 3/4

Contains 2,000 pages — only 1 1/2 inches thick. A whole Bible library in one handy volume.

BIBLE HELPS

that make information accessible and study fascinating—

- General Bible Outline
- History of Bible Translations, etc.
- Index and Digest, etc.
- Bible Encyclopedia and Dictionary
- Musical Instruments and the Use of Music in the Bible
- Outline of Between-Testaments History
- Gospels Harmonized
- New Testament References to Prophecy
- Parables, Miracles and Discourses of Jesus
- Bible Chronology: Ussher, Calmet and Hales
- Genealogy of the Patriarchs
- Laws, Weights and Measures and Calendar of the Jewish People
- Life Outline and Chronology of Great Bible Characters
- Bible Miracles: Old and New Testaments
- Prayers of the Bible
- Prophecies of Christ Fulfilled
- Holy Quest, chart of references
- The Herodian Family, history and genealogy
- Topical Analysis and Study of the Bible
- Concordance, Word Index and Dictionary
- Bible Atlas, 12 beautiful engraved maps showing topography and geographical divisions — in full colors, with complete gazetteer

Not Only a New Bible . . . but a New Kind of Bible . . . a Bible That Is Different!

MANY UNIQUE ADVANTAGES

In no other Bible can you find a complete Harmony of the Gospels, a Topical Study of the Bible covering 100 subjects, a 200 page Index and Digest, Contemporaneous History of the Bible times, 42 Analytical charts, Bible outlines following each book, the Laws of the Bible arranged and classified, the Parables, Miracles and Discourses of Jesus in chronological order, lives of great Bible characters indexed, Prayers of the Bible classified, a chronological arrangement of Prophecies fulfilled concerning Jesus Christ, a complete word Concordance, 15 black and white Maps in connection with the Bible Text, 12 beautifully colored Maps, etc., etc. These new features will enable you to understand the Bible as never before.

A Whole Biblical Library Compact in One Handy Volume

The NEW ANALYTICAL BIBLE contains the complete Bible text. It is not simply a collection of Bible helps but a complete Biblical library, containing both the Old and New Testaments in the King James Version, with 5,588 bracketed renderings taken from the American Standard Version and placed in the text where they belong.

ACTS 17:22-23

22 ¶ Then Paul stood in the midst of Mars' hill and said, Ye men of Ath-ens, I perceive that in all things ye are too superstitious [very religious].

23 For as I passed by, and beheld your devotions [observed the objects of your worship], I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

Facsimile of type showing corrected renderings in brackets.

Over 2,000 of America's Leading Ministers are now using the NEW ANALYTICAL BIBLE; also, thousands of students, teachers and laymen.

PRICE LIST

Style No.	Description	Price
20	"New-Weave" Cloth, Red Edges, Stiff Covers	\$ 7.75
30-K	Korntol, Limp, Round Corners	9.75
50-L	Genuine Leather, Fine Morocco Grain, Limp, Cloth Lined	12.50
50	Genuine Leather, Fine Morocco Grain, Divinity Binding, Cloth Lined	13.50
60	Genuine Leather, Morocco Grain, Divinity Binding, Leather Lined	15.75
100	Genuine Imported Morocco, Divinity Binding, Leather Lined	18.75

FREE CATALOG

It is impossible to describe this great work completely in this space. Let us send you our new two-colored literature and endorsements from well-known Ministers and Teachers. It is absolutely FREE.

Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

VOLUME 10

SEPTEMBER, 1935

NUMBER 9

THE CALAMITY OF WEAK LEADERSHIP

THE EDITOR

A LONG time ago it was said, "Woe to thee, O land, when thy king is a child" (Eccl. 10:16), which is just the equivalent of saying, Woe unto the church when its leaders are weak. Weakness is not sin, but it is misfortune, especially when it is found in preachers; for there are many disasters, otherwise avoidable, which will then come upon the church.

The worst form of weakness, of course, is spiritual. And I am not thinking of preachers who are of doubtful sincerity and piety; but just of those who have never found the way to develop and maintain a spiritual church and carry on a really spiritual program. It is remarkable how few things really matter in the midst of a truly spiritual atmosphere. But it is also remarkable how small things loom large when the spiritual tide is low. It is like having the crankcase of the automobile full of oil. Then even if there are some dregs in the oil the machine will run on. But let the oil supply get low and a few grains of sand and a small amount of dregs will soon play havoc. At times like that people begin suggesting inadequate remedies for the deep-seated ills, and if great care is not used, the church will go to pieces.

If the preacher is weak on doctrine heresy will soon find the holes in the fence and soon there will be uncertain blasts of the trumpet and the people will cease getting themselves ready for the battle. There are always disgruntled people, old "has beens," and near heretics lingering about the place, and when the preacher becomes vague or wanting in evangelical emphasis there is an attack made upon the foundations of Zion.

When the preacher has a weak and insufficient or an unbalanced service program havoc will spring from the inside. He may fall out with those who want to start side meetings or support independent missions, and carry

on a strong campaign of repression, but he would do much better to plan and inaugurate a campaign that would make place for everybody and demand further recruiting to make victory possible.

How large may a church be and still be efficient? The answer is, That depends upon the caliber of the leadership. There are preachers who do very well with a small church that utterly fail when they try a larger proposition or when their old proposition takes on larger proportions. The alibi in such cases often is to keep the work small. But the remedy is for

the leader to grow larger. There are men who cannot stand competition, and the result is they crowd out calibered people from their program and then they can look big in the company of pignies.

There is always one way out, and that is to grow bigger. It is not within the province of this editorial to suggest the factors which must certainly enter into improvement in size. So I suppose I must close with just this expression of commiseration, "Woe unto the church when its preacher is little."

EDITORIAL NOTES

Said a wise adviser, "Quit reading good books; read only the best books." And I would say the same about methods of education. We must no longer be satisfied with passing ideals and methods which "will do." We must have only the highest and the best.

The average preacher can reduce the strain and hurry of his life by half just by introducing more forethought and planning into his methods. Habit, good habit, is the friend of the busy man—it saves his "gray matter" for better purposes. No matter how humble your living quarters, you can have a place to lay unanswered letters. This will save you from forgetting to answer important correspondence. You can have a place for letters that are ready to be mailed, and that will save you from carrying letters around for a week in your pocket, as some preachers and others "boast" of doing. (to prove they are busy). You can have a time to get up in the morning, an approximate

time for every ordinary deed of the day, and a time to go to bed at night. If now and then you are unable to keep to the schedule, do not worry. To have the schedule and to observe it even just moderately will add many hours to your week.

It is indeed a small and futile pastorate that is not capable of occupying all the time of a minister. And for the minister to find time to "run around" for special meetings in other parishes is only just evidence that the preacher is not versatile, that's all. Just now a minister was telling me about one of his neighbors who went off to hold a meeting. While he was gone one of his old, dependable members became very sick and tried twice to get in touch with her pastor. Failing to get her own pastor, she sent for the pastor of another denomination to give her help in her dying hour. The "wandering" pastor returned for the funeral, but the loved ones of the deceased felt that they had only an occasional pastor, and their interest was

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.

decidedly diminished. The pastor himself says he is going to stay at home hereafter.

The preceding paragraph reminds us of one of Boreham's stories. There was a promising young preacher whose eloquence and aptness appealed to others than his own parishioners, so that he was much engaged with outside appointments. Finally his own people became dissatisfied, and their murmurings reached the ears of the preacher's wife. When she told her husband what she had heard, he was embarrassed, but somewhat resentful. However he was wise enough to go out for a walk. During the walk he found a boy with a small pup. Asked what he was going to do, the boy said his mother had ordered him to drown the pup, and he was suffering much agony in prospect of carrying out the order. "Why," said the preacher, "what is the matter with the pup? Does he carry away shoes or suck eggs?" "No," said the boy, "he is not a bad pup at all. The trouble with him is he just will not stay at home." The preacher took the pup off the boy's hands, thus relieving the little fellow of much anguish, brought the pup home, and said to his wife: "Spot and I have come home to stay."

I know there are many ideals concerning methods that will not work out in practice. But my observation is that preachers who get results go after results with all their might. Those who get seekers to the altar preach with the idea of an invitation in view and then exhort and drive hard to get response. Those who finance their program preach tithing, give place to information and inspiration about the program of the church, and "pull every string" in the endeavor to get ahead. An annual sermon on tithing is not sufficient. Although the preacher must avoid boring the people with his money talk, he must also keep the question of the necessity for financing the church always before his

people. There must be no "off" Sundays, and no letting down at any point. "All at it with all their might all the time"—that's the only way there is.

The Layman Company of Chicago has perhaps done more to advance the knowledge and practice of tithing than any other group or institution in the country. They have been tireless in their endeavors for more than a generation now, and they are unselfish in their plans. We have printed their notices many times in THE PREACHER'S MAGAZINE—are always glad to do so. We are inserting one such notice among the Editorial Notes this time. We commend the proposition contained in the notice to all our readers as not only an economical plan for disseminating tithing information, but one of the best plans possible, regardless of the cost.

It is a good thing to remember that even a good plan may wear out. You did a certain piece of work in a certain way last year. But this year you better have another plan and method. Last year's method may not be effective if you try it again. It is even foolish to have the same evangelist over and over again, and evangelists who repeat too often are not wise. The worst thing of all is for the preacher to decide that he has found out how to do the work. His methods and plans should not be subject to change only, but should be compelled to undergo change by the preacher's own energy. "A rut is just a grave with the ends knocked out."

Last night I asked a young man about the sermon he had just heard. He replied, "The sermon was good and effective, and it showed more careful preparation than any sermon I have heard for a long time. In fact I do not know another preacher who prepares his sermons as carefully as that preacher does." I considered this quite

a compliment from a close observer of preachers and preaching.

Yesterday a District Superintendent said, "Most of the pastors on my district are doing very well. But we have a few that I do not know what to do with. They will not study, do not pray very much, and do not seem to be able to find very much to do to make their churches go. What shall I do with and for such men?" The only reply that came to me was this, "Just let them alone while the churches they are now serving are willing to endure them. But when they must change do not recommend them any higher than they deserve to be recommended." As a rule, the preacher who cannot make a demand for his own services cannot be saved by his friends. It would not be so bad if preachers of this type were just going to die some time. But it's worse than that, they are dead now.

Just as it is possible to read character from the face, so it is possible to read inner habits in serious matters from the outer conduct in trifling matters. The way a person takes care of his clothes and tidies up his room indicates whether he is a person of careful habits or otherwise. And one of the most irritating among little things is to have a person around who never puts anything away and leaves valuable articles where they will fall or get misplaced, etc. His claim that he is so absorbed in spiritual things that he cannot be held responsible, will not do; for Jesus said, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

Dr. James Reid defines preaching as "spiritual truth mediated through personality," and remarks that "Only through the right kind of personality can there be effective preaching." And then very pertinently he quotes Phillips Brooks as say-

ing, "The preparation of a preacher is the making of a man." And then Dr. Reid goes on still further: "The faults of much preaching are not primarily faults of style or manner or method, but faults of character. You do not get to the root of the faults till you get down to character itself." These are pretty hard sayings, but I am convinced they are true. And I have never had much hope for the ultimate and continued success of those preachers who appear to think they can pick up a good preaching ensemble after the fashion of the eclectic—taking a little here and a little there, and never getting down to the actual building of a man.

"No engineer would pour upon the gudgeons and pistons of his engine acids instead of oil, just for a change, because this would be in opposition to his knowledge of the laws of mechanics and spoil his machine. Yet he will pour wine and brandy and tobacco juice into his stomach and tobacco smoke into his lungs which are infinitely more delicate organs than anything of wood or iron."—DR. EDWARD JARVIS.

TITHING BULLETINS OFFERED AT A SAVING

At least \$5 a week can be saved by any church that customarily uses a four-page bulletin each week. The Layman Company, 730 Rush Street, Chicago, offers this saving when using its four-page bulletin. Two pages are printed with a Stewardship message, and two pages are left blank for local announcements. The company suggests that churches conduct a five-week or ten-week course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing tracts at 20 cents. Please mention THE PREACHER'S MAGAZINE, also give your denomination.—The Layman Company, 730 Rush Street, Chicago.

EXPOSITORY

EXPOSITORY MESSAGES ON CHRISTIAN PURITY

OLIVE M. WINCHESTER

CLEANSED FROM ALL DEFILEMENT

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

THE mind of the apostle had just been reverting to some of the gracious promises vouchsafed to the Children of Israel under the old covenant, prospective of the new. Making the declaration that we are the temple of the living God, he substantiates this by the promise given in Leviticus, "I will dwell in them and walk in them, and I will be their God and they shall be my people." This promise was associated with many others which represented rewards for obedience, but this promise more than the others had its setting in the mode of worship of the day. A tabernacle was to be built representative of the presence of God in their midst, an ever present evidence that their God was not afar off, but abiding with them. Thus the apostle makes individual in the new dispensation what was for the group in the old dispensation.

Leaving the passage in Leviticus he goes to the Prophet Isaiah and draws forth an exhortation, "Therefore go out from among them and be separate, saith the Lord, and touch not what is unclean." Then gathering fragments of promises from 2 Samuel, Ezekiel and Hosea, he concludes, "And I will receive you and will be a Father to you, and you shall be my sons and daughters, saith the Lord, the Ruler of all."

From the inspiration of these promises the apostle turns in thought to the people to whom he is writing, and considers what was the heart condition that they might be the temples for the living God and on the basis of this possibility, he gives his words of exhortation. Verse one of chapter seven no doubt more properly belongs as the concluding verse of chapter six.

"CLEANSE YOURSELVES"

If the heart is to be prepared for the God of heaven to come and dwell, then it is meet that it should be clean. We build a house in which to worship God; we seek to make the places of worship indicative of the majesty and glory of the Lord our Maker, but how much more the heart of man, for herein is the dwelling place of God more than the house in which men seek to worship Him. The fact is that there is no worship unless it first pours forth from the heart. To have the place of worship defiled with uncleanness would be regarded as dishonoring to God, how much more the heart?

The word to cleanse used here appears in Scripture in several significations. It is used in the ordinary sense of making clean referring to the process of washing utensils. It is this word that Jesus uses referring to the Pharisees who made clean the outside of the cup and platter and neglected the inner. Then it is used to indicate a cleansing from the disease of leprosy which carries with it a symbolical import. Further it comes in vogue in a legal and ceremonial sense when in Acts the command is given to Peter, "What God hath cleansed, that call not thou common." Finally there is the moral and religious sense which signifies the cleansing "from the guilt and pollution of sin." It is this last sense that applies to the passage of scripture under consideration, especially the cleansing from the pollution of sin.

The exhortation then is to make themselves clean. The word cannot signify anything less than a complete purging. In defining the adjective from which this verb comes, Trenchard says, It "is the pure contemplated under the aspect of the clean, the free from soil or stain."

Another fact should be noted in connection with this word of exhortation, and that is that the verb is in what is known as the aorist tense in Greek. This tense has a peculiarity of its own. It stands unique in itself. The exact equivalent we do not have in English. In fact in Greek the tenses function a little differently from in Eng-

lish. In English we connect time with tense, but in Greek the thought of time is only a part of the significance of tense, and more distinctly is the thought of kind of action. This is especially true after one leaves the indicative mode. In the indicative, there is the dual significance in the tenses, time and kind of action, but passing from the indicative we have only kind of action to be considered. Since in this verse the verb is in the subjunctive the mode denotes only kind of action. Thus we must view the aorist tense from this standpoint. Its import is action at a single point, not going on or continuous, but expressive of the act as occurring in a definite crisis, an instantaneous act. The cleansing is not a process, but a single definite act, a crisis experience.

"FROM ALL FILTHINESS OF FLESH AND SPIRIT."

Sin relates to the body and also to the spirit. Since Corinth was the seat of the worship of the goddess of love and moreover also since it was to all intents and purposes a seaport town (although not having a harbor itself it had one by proxy through Cemthrae), it was given to much laxity in morals and its religion was corrupt. Thus an exhortation to cleanse from all filthiness of flesh was met.

These sins of the flesh are enumerated in any catalog of sins given in the Scripture. While we have the works of the flesh used to include all phases of sin, the word flesh in that instance has a metaphysical sense rather than a physical. This is true of the word for flesh, it is frequently used in Scripture in a religious metaphysical sense, that is, refers to some phases of our being that have to do with religious values or rather lack of values, a negation and perversion of religious values. In this case, however, it would seem that it refers to the body, another common use of the term and thus indicates those sins that spring forth from the urges of the physical nature. Among these sins would be those of uncleanness, and sins of drunkenness and revelings.

But sin belongs more particularly to the spirit than to the flesh, that is, considering flesh in the sense of the body, not in the sense of the inherent sinful nature which we designate as the carnal mind. When we take flesh in this last sense, then as one has said, the flesh is the "locus classicus of sin's manifestation," but when we take flesh as synonymous with the body, as we do here, then it is not the fundamental seat of sin.

We find that Jesus did not treat sins springing from physical weakness and the drives in human nature as sternly as He did the sins of the spirit. We may note His tenderness toward a Mary Magdalene and the woman caught in the act of sin; he did not condone, but he realized that their transgression came through human weakness rather than a God-defying spirit.

When we come to sins of the spirit, they have a range and gradation. There are first the sins of the spirit which center around the self. Passing from the sins of the flesh Professor Orr describes the other forms of sin radiating from the spirit as follows:

"Mounting higher, we enter the spheres of spiritual sin—pride, vanity, envy, jealousy, love of power, covetousness, etc.; and how clearly here is the the-egoistic principle manifest—exaltation of self, grasping for self, isolation of self, resentment at the rivalry of success of others! More hateful still—now merging into the diabolical—are those phases of sin in which evil is loved for its own sake—cruelty for cruelty's sake, wanton delight in the ruin or infliction of suffering on others; undisguised malevolence or malice. The final stage is reached when, throwing off its last cloak, evil comes boldly out as God-hating, God-denying, God-blaspheming—the stage of blasphemy—as has happened in memorable periods of the world's history. Evil which has reached this height of willful sinning against light puts the subject of it almost past redemption. It is the prelude to final obduracy: the blasphemy against the Holy Ghost—the sin unto death—for which, when consummated, there is no repentance."

Thus we have the complete outline of sins of the spirit. We conclude that these Corinthians to whom the Apostle Paul was writing were Christians young in the faith, and that the excessive sins of the flesh and the spirit did not characterize them, but we do know that having come from such a mode of life which they did, it was easy for them if they did not have a full cleansing from all sin, to fall back into the sins of the flesh which marked them before their conversion. Then we know that sin is ever the same; its fundamental nature changes not, and there is inherent in any sin in the heart all the evil of sin; so if there remains in our heart, as we believe there does, the inbeing of sin after our regeneration, then there lies latent all its evil virus, and the exhortation to cleansing comes

(6)

to us with increased force when we realize all the evil potentialities which lie in any sin remaining in the heart.

"PERFECTING HOLINESS IN THE FEAR OF GOD"

One writer translates this last phrase, "making our holiness complete in the fear of God." We noted above that the act of cleansing was instantaneous, this thought springing from the tense of the verb. Here also we have a distinctive contribution through the tense of the participle, perfecting; it is present in the Greek, which indicates continuity. There is then a definite crisis experience in cleansing, then there is the perfecting of that experience throughout life. John Wesley once wrote to his brother Charles, "You emphasize the instantaneous experience which you are well fitted to do, and I will emphasize the gradual."

The instantaneous experience is fundamental that the gradual may operate, the effects of the instantaneous experience will be lost if the gradual does not follow. Many have entered into an experience of heart cleansing, very definite and clear, but they have rested on that experience, and have never let its glorious work transform their living in a molding more and more of their life and being in the image of Him that created him. They found the wealth of the fullness of the blessing, but instead of increasing that more and more, they became static right in the initial stage of this heart cleansing only to let their lives become hard and fast instead of moving on from glory to glory.

There is the purifying of the heart, and then there is the maturing of that life. The purifying of the heart is a definite experience, the maturing is a process. A woman who had become a Christian asked of another what she was to do, what was the technique of Christian living. So with the experience of holiness, having once entered into the experience of entire sanctification, then do we need to know the technique of a holy life; and knowing it to realize it in our living, growing in the realizing process from day to day and year to year.

Holiness represents a state and condition of being, entire sanctification refers to an act. We perfect holiness not that we make the state or heart cleansing any more pure than at the first, for that is done in one act, but we perfect holiness in that we organize our whole life in all of its phases more and more about this inner state and condition. We show forth more and more the

beauty of holiness in our living. This is the technique or art of living a holy life.

As we grow in this grace of holiness we learn to evaluate all through the radiance of its light, and regard all other things in life as secondary. We make our judgments with this one end in view and direct our whole living to this end.

All our living should be done in the fear of God. If we ever keep this reverential fear before our minds, if we restrain self-confidence and walk in fear lest we should fail of the inheritance left for us in a full and complete holy life ripened by years of experience, then shall we find for ourselves an abundant entrance into the world of glory and light everlasting.

*I want a principle within,
Of jealous, godly fear;
A sensibility of sin,
A pain to feel it near:
I want the first approach to feel
Of pride, or fond desire;
To catch the wandering of my will,
And quench the kindling fire.*

*From Thee that I no more may part,
No more Thy goodness grieve,
The filial awe, the fleshly heart,
The tender conscience give.
Quick as the apple of an eye,
O God, my conscience make;
Awake my soul when sin is nigh,
And keep it still awake.*

*If to the right or left I stray,
That moment, Lord, reprove;
And let me weep my life away,
For having grieved Thy love.
O may the least omission pain
My well-instructed soul,
And drive me to the blood again,
Which makes the wounded whole.*

—CHARLES WESLEY.

The world is like the shifting scenes of a panorama: ten years convert the population of the schools into men and women, and make or mar fortunes; twenty years convert infants into lovers, fathers, and mothers, and decide men's fortunes; thirty years turn fascinating beauties into bearable old women, and convert lovers into grandfathers; forty years change the face of all society; and fifty years will, alas! find us in a world of which we know nothing, and to which we are unknown.—FROUDE.

(7)

HOMILETICAL

PRAYERMEETING SUGGESTIONS FOR SEPTEMBER

LEWIS T. CORLETT

(The following outlines are from the Sermon on the Mount and can be used in various ways in prayermeetings. A number of persons may be used in the presentation of the topics, giving an opportunity for various ones to take part in the services.)

God's Requirement and Provision.

1. Exceeding Righteousness (Matt. 5:20).
2. Superior Love (Matt. 5:43-48).
3. God's Better Interest (Matt. 6:26).
4. God's Addition (Matt. 6:33).
5. God's Gift (Matt. 7:11).

God's Prescription for Happiness

(Matt. 5:1-12)

1. Poverty of Spirit (v. 3).
2. Penitence of Heart (v. 4).
3. Dependence on God (v. 5).
4. Desire for God's Best (v. 6).
5. Proper Attitude to Others (v. 7).
6. Purity sees God (v. 8).
7. Making Peace (v. 9).
8. Attitude to Persecution (vs. 10, 11).
9. Rejoice under adverse conditions (v. 12).

Value of the Christian in the World

1. Salt.
 - a. Preserver.
 - b. Seasoning atmosphere and relations.
 - c. Savory spirit.
2. Light.
 - a. Clears the horizon for others.
 - b. Dispels darkness for self and others.
 - c. Used in normal place, in a candlestick. Shines better in the regular place and common surroundings of life.
3. Dependent Upon the Individual's Personal Responsibility to Opportunities.

Christ's Relation to the Law

(Matt. 5:17-48)

- I. TO FULFILL THE LAW (vs. 17-20).
 1. To reveal the spirit of the Law.
 2. To complete the purposes of the Law.
 3. To verify God's promises in the Law.

(8)

4. To give man the opportunity to enjoy the spirit rather than just the letter of the Law.

II. DEEPER MEANING OF THE LAW

- I. MURDER (vs. 21-26).
 - a. The spirit behind the deed.
 - b. Hatred instead of murder.
 - c. The Christian should plan to avoid conflicts that lead to strife.
2. IMPURITY (vs. 27-32).
 - a. Should watch the uncleanness of the mind as well as the deeds.
 - b. Viewpoint of the sacredness of marriage.
 - c. The Bible only admits of one justifiable reason for remarriage of a divorced person.
 - d. Need of self-restraint and self-control.
3. SWEARING (vs. 33-37).
 - a. Develop character and confidence first.
 - b. Practice veracity and truthfulness until swearing will be unnecessary.
 - c. Appreciate the sacredness of holy things.
4. REVENGE (vs. 38-46).
 - a. A Merciful spirit.
 - b. Spirit of love in going beyond the other person's expectation, especially to the sinner and unbeliever.
 - c. Show the Spirit of Christ to all men.

III. CHRIST'S PRESCRIPTION FOR CARRYING OUT THIS STANDARD (v. 48)

1. A Perfect moral nature.
2. Purity of Heart.
3. Singleness of Heart.
4. Measure the perfection with God's moral nature.

Practical Religion

(Chapter 6)

- I. BENEVOLENCE (vs. 1-4).
 1. Do not follow the example of hypocrites.
 2. Give out a heart of compassion.
 3. Give for the glory of God and not the praise of men.
- II. PRAYER (vs. 5-15).
 1. Sincere—"not as the hypocrites do."
 2. Earnest—Shut in with God.
 3. Definite—Not vain repetitions.
 4. With a forgiving spirit.

Proper Character Building

(Matt. 7:24-29)

- I. GOOD FOUNDATION OF PRIME IMPORTANCE
 - II. OUTWARD APPEARANCES NOT THE SOLE TEST
 - III. STORMS WILL REVEAL THE INNER AND HIDDEN WORTH AND STABILITY OF CHARACTER
 - IV. THE LIFE BUILT UPON THE TRUE FOUNDATION WILL STAND THE TEST
5. Study the prayer given by Jesus to the disciples.
- III. FASTING (vs. 16, 17).
 1. With a tone of victory to obtain greater victories.
 2. Have a desire for a closer relationship with God.
 3. Do it unto God.
 4. Have a distinct vision of the purpose.
 5. Have a heart hunger for God's approval and smile.
 - IV. POSSESSIONS (vs. 19-23).
 1. Proper valuation of treasures.
 2. Proper handling. "Lay up."
 3. Understanding the relation of possessions to Life. "Where your treasure is there will your heart be also."
 4. Singleness of purpose (v. 22).
 - V. OBJECTIVES OF LIFE (vs. 24-34).
 1. A Person can serve only one Master, choose the right one to serve.
 2. Have a Proper value of Life. "Is not the life more than meat, and the body than raiment?"
 3. Recognition of God's interest (v. 32).
 4. Determination to seek God first (v. 33).
 - VI. RELATION TO OTHERS
 1. Be merciful. "Judge not that ye be not judged."
 2. Don't overestimate the faults of others.
 3. Pay attention to Personal short comings and faults.

Methods Man Must Follow to Secure God's Favor

(Matt. 7:7-29)

- I. PERSISTENCY (vs. 7-12).
 1. Determination. "Ask . . . seek . . . knock."
 2. Definiteness in asking (vs. 9, 10).
 3. Assurance of victory (v. 11).
 4. Good example necessary (v. 12).
 - II. PROPER APPROACH (vs. 13, 14).
 1. Proper gate.
 2. Narrow way.
 - III. WATCHFULNESS (vs. 15-20).
 1. Watch for false prophets.
 2. Watch inward experience.
 3. Guard the source of fruit in the life.
 - IV. OBEDIENCE (vs. 21-23).
 1. Not to a spectacular program.
 2. Not to outward forms of worship alone.
 3. Inward obedience to the whole will of God.
 4. Obedience in outward conduct and activity.
- I. THE BOOK SHOWS A PROPHET IN PERIL.
 1. Grew out of his beliefs and consequent actions.
 2. The things he believed determined his actions and drove him into dangerous and alarming situations.
 - II. IT WAS FOLLY FOR HIM TO BELIEVE THAT A MAN COULD ACTUALLY RUN FROM GOD.
 1. David could have told him otherwise (Psalm 139:7-12).
 2. Elijah found God out of the precincts of his own country.
 3. Any man is in folly when he tries to run from God.
 - III. IT WAS FOLLY FOR HIM TO THINK THAT A MAN COULD SETTLE A QUESTION OF DUTY BY ONE NEGATIVE ANSWER, BY THE SINGLE SHAKE OF THE HEAD.
 1. Questions which are not settled right are not settled.
 - a. They keep rising as a ghost to torment.
 - b. If not settled right must be faced at judgment seat.
 2. Man does not quiet God when he turns aside to follow his own inclinations.
 - IV. IT WAS FOLLY FOR HIM TO THINK THAT HIS LACK OF SALVATION AND OBEDIENCE AFFECTED ONLY HIMSELF.
 1. His disobedience placed a whole shipload in danger.
 2. His disobedience held up the message for Nineveh.
 3. A person's religion affects everybody about him.
 - V. IT WAS FOLLY FOR HIM TO COMPLAIN AT GOD'S DEALINGS WITH NINEVEH.
 1. Being an Israelite he was prejudiced against other nations.
 2. Thought God ought to share his folly.
 - VI. PEOPLE SHOULD BE CAREFUL TODAY, NOT TO ACT WITH THE SAME FOLLY

(9)

GOD'S MARCHING ORDERS

A. J. TAYLOR

TEXT—Exodus 14:15.

The Jews were God's people. We prefer to read the text thus, "Speak unto my people that they go forward."

I. WHY GO FORWARD?

1. Because God commands it.
"Go forward is the great command,
The threatening dangers all will yield
To them with earnest heart and hand,
Who mean to die or win the field."
2. Because God will open the way.
"When Israel out of bondage came
A sea before them lay,
The Lord reached down His mighty hand,
And rolled the sea away.
Then forward still, 'tis Jehovah's will,"
etc.
3. Because if we do not go forward we must go backward; or down. Like riding a bicycle, go on or get off.

II. IN WHAT GO FORWARD?

1. In personal Christian experience.
I read in a daily newspaper recently an inquiry from a farmer for a remedy for a certain disease with which his sheep were afflicted, called the "rounders." The afflicted animals go round and round in a circle instead of straight ahead. God does not want His people to have the rounders. Dr. Don D. Tullis of Cleveland, commenting on this incident, said, "Churches and churchmen are peculiarly susceptible to the rounders, and the more they go in a circle, the deeper becomes the rut of their inescapable destiny." God's antidote for the rounders is, "Speak to my people that they go forward."

How go on in Christian experience? By walking in the light—"Go on unto perfection." "Follow holiness." Oh, how many have failed here! Israel did because they failed at Kadesh-Barnea. Had the rounders for forty years. Lots of folks today have had them as long and for the same reason. Then after holiness "go forward."

Many camp too near the border line. Let us go up and take the country—possess the land.

We need frequent anointings; fresh outpourings of the Spirit. Let us pray as follows:

"Spirit of the living God, fall fresh on me. Melt me, mold me, break me, fill me; Spirit of the living God, fall fresh on me. Amen!"

2. Go forward in service.

This is no time to slacken in effort and earnestness. We must not cower in the face of difficulties. Israel was in a very tight place in this instance but God said, "Go forward."

"Go forward e'en though mountains rise,
And interpose their forms sublime;
Scale thou their summits, and thine eyes,
Shall see from thence that brighter clime."

One evangelist writes, "I never saw it so difficult to get people through to God as now. I had to double up on my prayer life or backslide."

III. HOW GO FORWARD?

1. On our knees by prayer (2 Chron. 7:14).
Saw an article recently in the daily paper on "High Cost of Low Water." Shipping men's books show a loss for the past season of \$10,000,000 through cargo curtailments because of the dry season. This suggests the awful loss resulting from a low water mark in the prayer life of the individual and church.
2. By tears. "He that goeth forth and weepeth," etc.
3. By faith. "Then forward still, 'tis Jehovah's will."

"Faith is more than an attitude; it is an energy, creative of mighty endeavor."
—JOWETT.

Be aggressive. "Evangelize or fossilize."

IV. TO WHAT GO FORWARD?

To victory and the defeat of all your foes.

They shouted the victory (Chapter 15). More folks would if they would go forward.

"Victory ahead, victory ahead . . . by faith I see the victory ahead."

"The clouds may darken and obscure

The path that leads to victory,
Yet from that path if naught allure,
Thou shalt emerge triumphantly."

"It is the Captain's great command,
Go forward, and the land possess;

Lo, I will be at thy right hand,
To aid, defend, to guide and bless."

Many speak slightly of the types (of the Old Testament) but they are as accurate as mathematics; they fix the sequence of events in redemption as rigidly as the order of sunrise and noontide is fixed in heaven.—Dr. A. J. Gordon.

APPRECIATION OR ACCEPTANCE

JOSEPH GRAY

TEXT—Matthew 11:23, 24.

LESSON—Matthew 11:16-30.

I. THE WORKS WHICH CHRIST BROUGHT IN CAPERNAUM

1. Heals the son of a nobleman (John 4:46-54).
2. Heals a demoniac (Luke 4:31-37).
3. Heals Peter's mother-in-law (Luke 4:38-40).
4. Casts out many devils (Luke 4:41).
5. Heals the leper (Luke 5:12-16).
6. Heals a paralytic brought by four friends (Luke 5:17-26).
7. Chooses the twelve (Luke 6:12-19).
8. Gave the Sermon on the Mount near Capernaum.
9. Gave His great parables near Capernaum (Matthew 13).
10. Heals the woman who touches His garment (Matthew 9:20-22).
11. Raises Jairus' daughter (Matthew 9:18).
12. Heals two blind men (Matthew 9:27-33).
13. Tribute money miraculously provided (Matthew 17:24-27).
14. The seventy sent out (Luke 10:1-5).

II. THE ATTITUDE OF THE PEOPLE OF CAPERNAUM TOWARD CHRIST

1. Not persecution like at Nazareth.
2. Willing to have Him for a neighbor.
3. Not rejecting the historical facts concerning Him.
4. Yet no acceptance of Him into their lives in transforming power.

III. THE NECESSITY OF SOMETHING MORE THAN APPRECIATION

1. Not enough to appreciate Him with the head, must accept Him with the heart.
2. Many people accept Christ as a historical personage, even approve of the Church and of Christ and Christianity, yet know nothing of heart acceptance of Christ. People will sit under gospel preaching, even approve the preacher's sermons, like him as a friend, yet reject his Christ.
3. There is a promise for such, if they will heed it, in the closing verses of the lesson.

THE LAMB OF GOD

JOSEPH GRAY

Behold the Lamb of God that taketh away the sin of the world (John 1:29).

INTRODUCTION—Give a brief historical setting.

1. A picture of John the Baptist.
2. Jesus coming from the wilderness—a tested man.

Quote—"The right note was struck at the first, nor ever was, nor ever will be a more glorious utterance."—Dr. David Brown, in Jamieson, Fausset, & Brown's Commentary.

- I. A UNIQUE SACRIFICE—"Behold the Lamb."
 1. The culmination of all the Mosaic sacrifices.
 - a. The Paschal Lamb.
 - b. The daily sacrifices.
 2. The Lamb shadowed forth by Isaiah.
- II. A DIVINE SACRIFICE—"The Lamb of God."
 1. "The Lamb of God is the one God-ordained, God-gifted, sacrificial offering."—Dr. David Brown.
 - a. He was God's sacrifice.
 - b. Appointed by Him.
 - c. Given by Him.
 - d. Devoted to Him.
 - e. Accepted by Him.
- III. AN EFFICACIOUS SACRIFICE—"Taket away sin."
 1. Taketh away. According to best exegesis this means, taketh up and taketh away; hence completely out of the life.
 2. He taketh it upon Himself.
 3. He is taking it away now. All down through the ages He is an ever-present Savior.
 4. It involves forgiveness.
 5. More than that, it sanctifies us. Taketh away the sin. "Taket away that which is offensive to the holiness of God and destructive to the happiness of man."—MATTHEW HENRY.
 6. Takes away both the guilt and the power of sin—justifies and sanctifies.
 7. Jesus came to destroy the works of the devil.
- IV. A UNIVERSAL SACRIFICE—"The sin of the world."
 1. Not confined to the Jews.
 2. A universal offer.
 3. Applies to all who will believe in Him.

THE FEET OF JESUS

JOSEPH GRAY

Sitting at the feet of Jesus (Luke 8:35).
INTRODUCTION—The feet of Jesus in art and music as compared with his hands and feet.

- I. THE EARTHLY PATHS OF HIS FEET.
 1. Feet of obedience—fulfilling the law at the Jordan.
 2. Feet of victory over temptation—in the wilderness.
 3. Feet of service.
 - a. In the house of sickness and death.
 - b. To the woman of Samaria—He must needs go by way of Samaria.
 4. Feet of vengeance—the temple cleansing.
 5. Feet of humility—washing the disciples' feet.
 6. Feet of agony and sorrow—Gethsemane and Golgotha.
 7. Feet of victory.
 - a. The empty tomb.
 - b. The farewell on Olivet.
 - c. Walking in the midst of the churches with feet like fine brass in Revelation 1.
- II. THE CALL TO FOLLOW THOSE SACRED FEET
 1. In obedience.

2. Through temptations and testings.
 3. In service.
 4. In sacrifice.
 5. To glory.
- III. AT HIS FEET
1. Those who cast themselves at His feet.
 - a. The demoniac.
 - b. The woman anointing His Feet.
 - c. The Syro-Phenician woman.
 - b. Mary of Bethany.
 2. The one who cast himself at His feet and then drew back—the rich young ruler.
 3. What shall we do—cast ourselves at His feet or draw back?

CONCLUSION—Reciting or singing of "Sitting at the Feet of Jesus."

LYING TO THE HOLY SPIRIT

JOSEPH GRAY

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? . . . Thou hast not lied unto men but unto God (Acts 5: 3, 4).

I. WHAT IS LYING?

1. The most despicable of sins, because it is impossible to retract its influence.
2. Not necessarily the spoken word. Boy standing at cross-roads. Doctor asked him the way to a farm. He pointed down the wrong road and baby died before the doctor discovered his mistake and arrived.
3. Lying to the Holy Ghost is the worst kind of lying.

II. WHAT IS LYING TO THE HOLY GHOST?

1. The unsaved lie to Him when they make a mockery of repentance by failing to keep their vows made at the altar.
2. Unsanctified lie to Him when they fail to walk in new light, for they promised obedience to God at their conversion.
3. Backslider lies to Him, for he says with his lips what he fails to perform with his life.
4. Sanctified lie to Him when they draw back from any part of their consecration.

III. WHAT IS THE DANGER OF LYING TO THE HOLY GHOST?

1. It is a mockery of Him and easily breeds doubt.
2. It is dangerously near to the blasphemy which brings despair.
3. If persisted in, it will damn and land souls in hell.

IV. WHAT IS THE REMEDY FOR LYING TO THE HOLY GHOST?

1. Repent and obey God in the thing you have been lying about.
2. Make all your life a thorough heart service.
3. Purpose that the future shall not include any deviation from His will.

"CLEANING HOUSE"

GEREN C. ROBERTS

If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work (2 Tim. 2:21).

INTRODUCTION

In the converted heart there are both kinds of vessels, some to honor and some to dishonor.

I. PURGING PROCESS IN SYMBOL

1. Earth first cleansed by water—will be purified by fire.
2. The law demanded purifying liturgy and ordinances.
3. Heart is first washed by water of regeneration, and purged by fire of the Holy Spirit.

II. PURGING PROCESS NECESSARY

1. Taught in the Scriptures.
2. Provided in the Atonement.
3. Executed by the Holy Spirit.

III. PURGING PROCESS IN EXPERIENCE

1. Vessel unto honor.
2. Vessel sanctified.
3. Vessel ready for the Master's use and prepared unto every good work.

IV. CONCLUSION

Illustration of purged heart and its effect on the life and hunger of others.

"Refining fire go through my heart and sanctify the whole." Come, seek Him today and let this purging be wrought in your heart and life!

Recreation is intended to the mind, as whetting is to the scythe; to sharpen the edge of it, which otherwise would grow dull and blunt. He, therefore, that spends his whole time in recreation, is ever whetting, never mowing; his grass may grow, and his steed starve. As, contrarily, he that always toils and never recreates, is ever mowing, never whetting; laboring much to little purpose: as good no scythe, as no edge. Then only doth the work go forward, when the scythe is so seasonably and moderately whetted, that it may cut; and so cuts, that it may have the help of sharpening. I would also so interchange, that I neither be dull with work, nor idle and wanton with recreation.—JOSEPH HALL.

"Give such a person the means of strengthening his thinking capacity by broadening the field and raising the level of his thought, and you will make him and his influence proportionately greater."—DIMNET.

PRACTICAL

CHURCH PUBLICITY

JOSEPH GRAY

ARTICLE EIGHT—SIGNS AND POSTERS

SOME years ago I was visiting a community and surveying its possibilities for a Church of the Nazarene. In the course of my survey I looked at every church in town to see what churches were represented there. Not a single church had any kind of a sign telling what kind of a church it was, with the exception of one vine-covered corner-stone. Last week I was hunting for the Church of the Nazarene in a community which shall be nameless. Of the four churches in town, including our own, not one had a vestige of a sign to indicate what it was. These may be extreme cases, yet far too many churches have no distinguishing mark to indicate their affiliation and to make the outsider welcome, thus they are neglecting an important angle of church publicity.

Every church should be signed clearly so that the name of the church is apparent at a glance. The signs should also indicate something of the nature of the services and give the name of the pastor and the location of the parsonage. I used the plural on the word signs in the last sentence advisedly, for the average church would do well to have at least two signs. The main sign should be fairly large, and should carry only the name of the church. The second sign, or bulletin board may be reasonably small and should carry the rest of the information indicated above, and should also repeat the church name.

It is almost too obvious to need stating, that signs should be in keeping with the church architecture. A certain church with a Grecian front was planned so that the facade would carry the church name right in the stucco, in imitation of a stone-carved facade. For reasons of economy the inset letters were eliminated from the plans, and then, one morning during the latter part of the construction period, the painters started to turn all that pediment into a black and white sign with letters three feet high. Fortunately,

before evening, the dictates of good taste prevailed and the pediment was restored to its natural cream color in harmony with the rest of the facade. This was a case where the original sign would have been good advertising and in good taste, but where the second plan so violated the canons of good taste, that it could not be justified as good advertising.

Yet for one church that transgresses in this way, there are a hundred others that fail to use their opportunities. Here is a beautiful brick church standing half a block from a busy boulevard with no intervening buildings to block the view. Its architecture is such that a sign twenty feet long would not be out of place to carry the church name, yet its name is carried on a six-foot board, altogether too small to be read from the boulevard. Yonder is a church at a busy intersection where hundreds of people pass by daily, yet its only sign is located at a side entrance away from the stream of traffic, and this sign is less than three feet long. We might multiply such cases indefinitely but these will suffice.

Considering the main name sign first, we would observe that it should be large enough so that the name may be read at a glance, and it should be located where light will strike it after darkness falls. It should be placed where the eye finds it easily. This does not necessarily mean at the highest point available, for in many cases it will be better if it is placed low enough to be within the range of vision of passing motorists. In some cases, where the location makes it desirable, the main sign may be combined with a bulletin board, and located low on the wall of the building. In some locations, it is advisable, because of the relation of the flow of traffic to the building itself, to take the sign clear off of the building and place it at a different angle on substantial posts set in the ground.

The smaller sign, carrying the name of the pastor and the schedule of service, should be located reasonably close to the entrance, unless some unusual traffic condition makes advisable placing it elsewhere. Where a changeable letter

bulletin board is available, it will take the place of the smaller sign. Sometimes a combination of a signboard and a blackboard is effective. This type of board can be made where finances do not permit the purchase of a changeable letter bulletin board. We shall take up these various types of bulletin boards in a separate article next month.

A word or two should be said concerning the color of church signs. The old tradition called for gold-leaf letters on a black background. But this has the double disadvantage of being quite expensive, and not very legible at any great distance. Tests have proved that orange and black possess the highest visibility of any sign colors, especially when the background is orange and the letters black. But not many churches can stand such a combination of colors with impunity and retain their dignity, so we must needs fall back to the next best combination of colors, black and white.

White letters on a black background have a little more dignified look than black on white. Black letters on white have a greater visibility, and also have the advantage of being more economical. The reason you will pay more for white on black is that this combination demands that the letters be gone over more than once, or else the board is printed white and the black background cut in, instead of painting the letters. In either case the job takes about twice as long, and so for economy's sake, you will do well to order black on white if it meets your needs. If you are doing an amateur job, never try to put white letters on a black background with only one coat of paint, for the result will be an unsatisfactory dingy gray letter. A much better job can be obtained by cutting in the black background on white, but the amateur should not attempt this. If you are placing a white sign on a white building, it may be brought into prominence by using a black line in the border of the sign, but be sure to make it narrow or it will spoil the effect.

Do not try to crowd too much lettering into a small space. Either make your letters smaller or your sign larger if they are at all crowded. This counsel applies to all signs and posters. In fact it applies to all forms of advertising as we tried to suggest in discussing display advertising.

We come now to temporary signs that are used for revivals or special services. These should

be written on sign-writer's cloth which may be purchased at any good department store. This cloth is a muslin with a filler to create a surface. Care should be taken to roll it rather than fold it, as the filler will be broken out of the creases in a short time. Show-card colors with a water base are much better than oil colors for this work. They are cheaper and are easier to work. They will stand as much bad weather as the sign-cloth will stand. If you must have a sign that will stand up to stormy weather, then you will need to use canvas or oil-cloth, and oil paints.

If you do not have access to a sign-writer, or if your budget will not permit paying his prices, try buying a couple of strippers, or flat show-card brushes of varying widths and make your own signs. Do not buy too cheap a brush or you cannot get satisfactory results. In order not to waste your sign-cloth, make a sample lay-out on wrapping paper or blank newspaper stock first, and so get the feel of your subject matter. Any storekeeper or clerk who writes his own price tags and posters can give you pointers on how to write your own signs and where to get the necessary brushes and colors.

Until recently sign-writer's cloth has been available only in white, but lately it has been available in colors, orange and blue. If your background will stand it, these colors lend a pleasing variety, and make your sign more conspicuous.

A very satisfactory way of displaying temporary signs is to make a light frame that fits your display space, and then always make your signs to fit the frame, and tack them on. Sign-cloth comes in three-foot widths, so for economy's sake you will do well to make your frame three feet wide, whatever its length may be. Putting your signs on such a frame will avoid having them whipped by the wind, and so prolong their life. Then just a couple of nails or hooks will fasten your frame in place to the building and so avoid disfiguring your wall with many nail or tack holes.

A few words will be in place as to the subject matter of the temporary sign. Since they are only temporary, they should carry as little as possible of the permanent message of the church. If they are placed on the church itself it is unnecessary to take up valuable space with the name of the church. But if they are to be used in any other location, on a tent or a truck for example, then be sure to include the name and

the location of the church. Use as few words as possible, so that he that runs may read. Make one idea prominent and let your printed matter put across the subordinate ideas. Stick to simple types of lettering for you want it to be just as legible as possible, and the eye does not take in elaborate lettering as easily as simple forms that are familiar from every day's usage.

Do not hang this type of sign too high on your building, for these are days when the vision is definitely limited by the overhanging tops of closed automobiles. Drive your own car past the church and place your sign where you can see it as you drive past.

We come now to posters. When we say posters to the average pastor he immediately thinks in terms of printed window-cards. These are good advertising, but they are also rather expensive advertising, especially for the small church that can use only a limited number of posters to advantage. Their cost can be cut by using exactly the same copy for them as for a display advertisement or a handbill, thus paying for only one set-up, but this has its disadvantages also. If combined with a display advertisement it is quite likely that a smaller space in the newspaper would tell the story just as effectively, so in paying for the larger space, the economy is lost. The same thing would be true of a large handbill. Furthermore, while a sense of unity should pervade all the advertising for a campaign, yet there should also be some variety, and it is well if every type of advertising is just a little different. So the use of exactly the same copy for two pieces of advertising tends to eliminate this variety. The one big advantage of printed window-cards, quarter-cards is the trade name for the usual size—is that they permit the use of cuts and so have the advantage that cuts always bring to advertising.

But if your church and constituency are small so that any quantity of posters much less than fifty will adequately serve your needs, you will find some distinct advantages in hand-made posters. Furthermore with a little ingenuity they may utilize pictures and so gain the main advantage of printed window-cards. If you have a good handbill with a good cut on it, try making a poster by pasting the handbill in the center, preferably at a slight angle for emphasis, and then lettering a couple of large lines of type on the Bristol board around the handbill. The

picture from a display ad, or the complete advertisement may be used the same way.

Almost anyone can make posters these days after a few hours practice with Speedball lettering pens and the little book of alphabets that the Speedball people put out. A dollar will buy a set of Speedball pens and the book of alphabets, although there are more elaborate sets for higher prices. Just a little practice will enable you to turn out reasonably good work. In case you do not feel up to the task yourself, it is quite likely you have some young person in your church who will be glad to tackle it for you.

Two or three things need to be observed. While it is unnecessary to make pencil outlines of all the details, the beginner will find it wise to make faint top and bottom lines for each row, and pencil faintly a suggestion of the outline of each letter, in order to be sure the space is adequate. It is well to try your lay-outs on cheap paper first, until you have acquired enough lettering skill to know the feel of your work instinctively. If fairly large letters are desired it will be well to change from the pens to a flat brush of the requisite width, using the same technique as for the pens. Use India ink or a good grade of show-card colors. Do not try to use anything cheaper or you will be disappointed with the results. Watch out for your capital letters, S, N, and Z, that you do not get them backwards. Be careful that you do not make your letters top-heavy, make the lower half of letters like B and S just a little larger than the top.

Work for variety in your posters. One of the advantages of hand-lettered posters over printed ones is that every poster may be different. Some very effective posters may be made by using picture cut-outs pasted on your posters. Here are a few we used during one revival meeting. Each one had a picture cut-out and the handbill of the meeting, together with just a few large words hand lettered. A picture of an armchair with the words, "You will be glad you left that comfortable seat when you hear," etc. A nice reading lamp, and, "Turn off the light and come to," etc. A picture of a bed with, "You won't go to sleep hearing," etc. A baby or two, with the words, "Bring the babies along, we like them at," etc. A number of footprints and, "Making tracks to the revival at," etc. These should suggest others if you have any ingenuity for this type of thing. Old magazines and catalogs furnished the pictures for these posters.

If you find it impossible to letter you may find it worth while to invest in a set of large rubber stamps such as are used for making price tickets and window markers. The new style with outline letters permit the use of a variety of color inside the outlines, and may be purchased with brushes and colors complete. You may be able to do like one pastor we know. He borrows the set belonging to a local merchant, and makes up some work for the merchant in return.

Relative to the location of posters. Many pastors feel they have exhausted their resources if they crowd them into the windows of a few occupied stores for a few days. But the resourceful man will find other uses for them. In one town we arranged with a local merchant to hang a display case on the side of his store, pointing toward the church a half block away. We kept this supplied with up-to-the-minute posters fresh every week. In several towns we have arranged for the use of two or three empty store windows. Then we had large, elaborate posters made, advertising the regular services. We used these and the revival posters on a background of crepe paper. When we have done this we have always been careful to take them out before they were stale. During the revivals, when we have had an abundance of printed window cards we have used them in the windows and glass doors of available homes. One young man arranged to hang one on the bulletin board of the apartment house where he lived. Car windows may be used for posters also, but care must be taken not to break the law concerning clear vision.

In conclusion we would note the difference in material to be used on a poster and in a display advertisement, especially if the display advertisement is in a daily paper and not a weekly. We refer particularly here to advertising for revival campaigns. Advertisements are for a specific day, hence they may concentrate on one specific feature of the meeting. Posters are for the duration of the meeting and so they should tell the main story of the campaign. Advertisements are supplemented by news stories, hence they may ignore some things covered by the stories. Posters must stand alone without any supplementary statements so they must carry all the essential features of the campaign. Yet, with all of this the counsel should be borne in mind that to say too much is to defeat your purpose. Have one dominant idea and hold to it. Do not feature several phases of the revival at once.

In this article we have tried to suggest some things that may be of value in the preparation of signs and posters. Next month we will deal with the bulletin board in its various forms.

PENTECOSTAL ACTUALITIES

I. L. FLYNN

V. PENTECOSTAL UNITY

(Scriptures to be read, John 17:20-23; Acts 2:41-47)

LIKE every important teaching of the Bible, the doctrine of "Oneness" is very much misunderstood. The idea some have of "oneness" is that all must agree with them and see like they see, speak like they speak—pronounce the same Shibboleth—and dress just like they dress.

"Oneness" does not mean whipping folks into line and making them bow down to your wishes and whims. It is not that we will all have the same gifts, or the same number of talents. Even God in His creation did not make any two things alike. No two trees alike, no two grass blades, or two leaves in the garden, field or forest are alike. If we were all cast in the same mould, we would be machines instead of real living personalities.

In Jesus' prayer He prayed that "they all might be one." He did not pray here for the world—the unregenerated, but for those who were "not of the world." He prayed for their (1) preservation, (2) their sanctification, and their (3) unification. Carnal men want to invert this order and try to get the people to be "one" before they are sanctified. Jesus knew there could be no true oneness among the carnal minded. There may be a "oneness" among the carnal minded church folks, but it is a congealed oneness. They are "frozen" together. But there is no warmth, it is all coldness, a rigid—I started to say a frigid—formality. The "oneness" Jesus meant was that which comes by the baptismal fire of the Holy Ghost welding the people together. It is the Holy Ghost fire that sanctifies and solidifies the people together with the martyr spirit to die, if necessary, for the Lord Jesus Christ and His cause.

The "oneness" Jesus prayed that His followers might have, would be brought about by the baptism with the Holy Ghost. Carnality separates and causes divisions. Sanctification clarifies and unifies. When the Holy Ghost sancti-

fies us Jesus becomes the great central magnet that draws us to Himself. He is the centrifugal, as well as the centripetal force that balances our lives.

It was a heart purpose. Their one purpose in life was to serve God and live out the Christ-life. To bring honor to Jesus was their own aim, this they did wherever they went. It is said of certain ones that wanted to make David king, they were not of double heart, "fifty thousand which could keep rank;" they would keep step and go forward regardless of the cost.

Oneness in faith. There was no more doubt about who Jesus was, or His mission in the world. They faced the howling mob and testified "Jesus is the Christ." No degree of persecution or form of affliction could make them deflect one inch. Their testimony always was, "We can not but speak the things which we have seen and heard." They accepted the Scriptures as being the very Word of God; they had no doubts about any portion of the Bible—it was all God's Word. This sanctifying grace will do the same for us today.

Pentecost brought a oneness of devotion. When the time of worship came they were always there—on time—all of them. They let no trivial thing keep them away. There were no big ones and little ones among them. They recognized all as children of the heavenly Father, therefore their brothers, their sisters. It is said that death brings us all down to an equality. Full salvation will make us all one in worshiping God. It is said of the Duke of Wellington that once he knelt at the chancel rail for the sacrament. By his side knelt a poor man—a street sweeper of London. The sexton tapped the poor man on the shoulder and said, "Move on farther, you are kneeling by General Wellington." The great general said, "Do not move him, we are equal here at the altar." Out in California a very rich lady went to the altar and was gloriously sanctified. Her washerwoman knelt at the other side of the altar and got the blessing. They arose together. The rich lady embraced her washerwoman and said, "We are sisters now."

Oneness in fellowship. Fellowship means walking together in agreement. God asked long ago, "Can two walk together, except they be agreed?"

When we come together to worship unless there is a "oneness" the worship will not be complete. We will not be blessed as we ought. A contrary spirit will break the harmony. If there is no

harmony, no fellowship among the members of a church, somebody does not have the blessing. It may be all are out of harmony. If the other person and I do not have fellowship, one of us is in the wrong, or perhaps both of us. If we both are sanctified we will have fellowship, for sanctification brings us into Christian perfection. It is not a head union, or oneness, but a heart oneness.

Jesus prays on, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." That is, as God, the Father, was in Jesus, and they were one, so when the Holy Spirit comes into us, we shall be one. Then our desires and soul passion will be the same as Jesus' was—the salvation of men. "That the world may know that thou hast sent me." "That the world may believe that thou hast sent me." If the Church of Jesus Christ would be utterly filled with the sanctifying power of the Holy Ghost and demonstrate the love to one another as did the early disciples—the world may think and say we were stark mad—but we would win the world as did the early Christians. "That they also whom thou hast given me, be with me where I am." The ultimate aim of full salvation is to prepare us to live with God in the eternities. For this Jesus came into the world and lived and taught, suffered and died—that we might live with Him.

This oneness is perfect love—the love of God shed abroad in our hearts by the Holy Ghost. Oh, to be filled with this love! That is what happened to the disciples. Their hearts were filled with the pure love of God. They had His love. They loved as He loved. They would die for each other, and for the lost denizens of earth, and in their dying hour, like Stephen, pray, "Lord, lay not this sin to their charge." Said a great southern newspaper some time ago, "The world is waiting for the chemist who can discover a fluid to inject into the blood of men that will cause them to love one another." This is exactly what Jesus promised His followers when the Holy Spirit should come. This is what took place when He did come, and the world said, "Behold, how they love one another."

We are sometimes accused of having more "fusses" among the sanctified folks than the people who do not claim the blessing of holiness. Let us say with emphasis, there are no "fusses" among the fully sanctified. There may be fusses among those who claim to be sanctified. We must

understand that the more spirituality there is among the members, the more carnality will manifest itself among those who will not pay the price for sanctification. Thank God, "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Hebrews 2:11).

THE ADVANTAGES AND DISADVANTAGES OF A LONG PASTORATE

LESTER MILLER

THIS question may call for another, "What is a long pastorate?" I believe the answer to that question is similar to the answer to "What is a long sermon?" A fifteen minute sermon may be too long, while one of an hour's duration may be considered short. I know of one pastor who did not stay his first year out, yet he had a long pastorate—in fact too long, while the man who followed him stayed seven years and had a short pastorate. We do not always measure time by the clock or calendar.

However, I presume that a long pastorate in reference to time is what is meant by the question, and it is in that light that I shall try to discuss it. I feel that I am not qualified to write on this subject, as I have had only one pastorate and that of five years duration. But here are some of my observations the past five years.

I. THE ADVANTAGES OF A LONG PASTORATE, TO THE PASTOR

1. It gives him time to adjust himself to the community in which he is called to labor. No two communities are exactly alike, and a certain amount of adjustment to surroundings is necessary before one can do his best at any task.

2. A long pastorate gives the pastor time to put a larger program into action. I do not believe that an effective program can be worked out in a year or two, and as Abraham Lincoln said, it is dangerous to change horses in the middle of the stream.

3. A long pastorate permits better acquaintance with the particular needs of the community served by the church. This can be learned only by hard work and strict application of oneself to the territory served, over a period of time.

4. A long pastorate helps the pastor to become better acquainted with his individual members, and thus enter more fully into their problems.

It is only as we know the needs that we can be of the greatest assistance to them.

5. A long pastorate helps the pastor to establish himself and the church in the community. A doctor or a lawyer does not expect to establish a good practice by moving every year, and it is folly to expect the pastor to do it.

6. It relieves him from the uncertainty and anxiety of obtaining another place and the labor and expense connected with the job of moving.

7. A long pastorate forces the pastor to study. The fact that he must bring two messages each week to the same people over a long period of time, necessitates much study and prayer, which is very valuable to the pastor himself.

II. THE DISADVANTAGES OF A LONG PASTORATE, TO THE PASTOR

1. One is liable to get into a rut. Dealing with the same people in the same place may cause a sameness in operation that will form a habit that is hard to break. Variety is the spice of life, and we must have variety in our ministry, or the church will have to have a variety of ministers. That may be one reason why some churches change leaders so often.

2. A pastor may get lazy on the job if he does not watch himself. This is particularly true, I think, when one has been in the same church for some time. He may get the feeling that he has worked the field to the utmost of his ability, and get such a feeling of security that he will not work as hard as he should.

3. A pastor may get too well acquainted with his people in a long pastorate. Familiarity may lessen his interest in them. It also makes it harder for him to preach without someone's thinking that the sermon was meant especially for him and taking offense at the truth.

III. THE ADVANTAGES OF A LONG PASTORATE TO THE PEOPLE

1. It gives the people time to understand the pastor's peculiarities. Most of us are loved better after we are understood better. One cannot get adjusted to the methods and expressions of a new pastor in a short while.

2. It gives the pastor and the church time to work out a program that will be more satisfactory to the people than is possible in a short pastorate. For example, the pastor appoints the Sunday school teachers from the nominations

THE REBELLION OF KORAH, DATHAN AND ABIRAM

W. M. TIDWELL

THE sixteenth chapter of Numbers contains a description of one of the most fearful rebellions in either sacred or profane history. The leaders of this rebellion were Korah, Dathan and Abiram. With them were identified two hundred and fifty princes of the assembly, famous in the congregation, men of renown (vs. 1, 2).

Korah was of the tribe of Levi, while Dathan and Abiram were of the tribe of Reuben. Just why these men should have arisen against God's servants, Moses and Aaron, may not be known. Some Bible students believe, and it would seem they had some grounds for it, that since Korah was of the tribe of Levi he was jealous because Aaron and his sons were given the priesthood, and Dathan and Abiram were angry because the tribe of Judah was given the place of honor, among the tribes, instead of the tribe of Reuben. One is mentioned here (v. 1) as one of the rebels, but for some reason, no further reference is made of him. Maybe he forsook the rebellion or possibly was not so active as the others.

It is stated in verse 1 that they "gathered themselves together against Moses and against Aaron." They insisted that Moses and Aaron were taking too much upon themselves and that all the people were holy, and that they were lifting up themselves above the congregation. Nothing could have been farther from the truth. Moses did not seek this position. The facts are he made all manner of excuses and did his very best not to accept it. God gave it to him. When this wicked accusation was made to Moses and Aaron they fell upon their faces before the Lord. This was surely wise. We can always pray. After having fallen upon their faces and talked to God they then spoke to the rebels. Wise method to adopt. Moses declared they would let God settle the matter and show who was holy and in the right.

The rebels had said that Moses and Aaron were taking too much upon themselves but Moses insists that they were taking too much upon themselves (v. 7). This was certainly true as it always is when anyone, no matter what his position in the church may be, undertakes to change the plan and order of God. God himself had ordained and planned all the details of the tabernacle worship and no "prince," "famous

furnished him by the Sunday school superintendent. He should know the qualifications and the personal traits of each individual in order to intelligently make the selection.

3. A long pastorate saves the expense and unsettled feeling of a change of pastors. It is not always possible to secure the one whom the church would like, and during this time of undecided attention may be diverted from the main business of the church to side issues.

4. If the present pastor is a success and the people can unitedly follow his leadership, why make the change? Evidently the Lord wants him to stay, and after all is said and done, it is the will of the Lord that we want, whether the pastorate be long or short. A pastorate where the will of the Lord is followed will be a success, and such has not been a long pastorate, at least not too long, no matter how long it may be when measured by the calendar.

IV. DISADVANTAGES OF A LONG PASTORATE, TO THE PEOPLE

1. The average person craves changes. Many wish for a change even if the old pastor is giving good satisfaction, just to satisfy the desire for something new. The human race seems to be so constituted that it demands change, and many people will vote against a pastor at recall just to satisfy this desire, even though it would be impossible for them to tell the reason why. Many seem to think that all they need to right all the church wrongs is a change of pastors.

2. There are many that one man will not reach that another man will succeed in reaching because of the difference in approach, method, tact, etc. Then there is, many times, someone in the congregation who simply endures the present pastor, but is secretly wishing that a new man would take his place. For the satisfaction of such, a long pastorate is a disadvantage.

3. There is a danger of the church's getting into a rut if the same pastor is long in charge of one church.

In conclusion, I would say that as long as everything is moving for God and the majority of the people are satisfied, souls are being saved, backsliders being reclaimed and believers being sanctified, the advantages of a long pastorate outweigh the disadvantages. But whenever the opposite is the case, then the pastorate has been too long and a change is advisable.

ORR, N. D.

one in the congregation" or man of "renown" has any right to make any change, and he cannot do it without incurring the wrath of God. When Christ came into the temple and found it had been prostituted into a place of merchandise and all kinds of abominable practices His holy soul was stirred with righteous indignation, and He overthrew the tables and drove them out and said, "My house shall be called *the house of prayer*; but ye have made it a den of thieves." We are made to wonder today what action He would take should He come into some so-called church, where the "princes and men of renown" have changed God's order and prostituted God's house into a place of revelry and merchandise. Anyway there is a "reckoning day" coming. Anyone, regardless of his position in the Church, is taking too much upon himself who undertakes to change God's plan. The length of his coat, the number of letters after his name, even his "princely standing," with the powers that be, will not even give him the prerogative to reverse God's order.

Moses further insists that God had separated the Levites from the congregation of Israel and brought them near unto Himself and that was no small thing, and that in reality they were not so much gathered against Aaron and himself but against the Lord. Moses then sent to call Dathan and Abiram for further conference, but they stubbornly replied, "We will not come up" (v. 12). They would not respect Moses by obeying him and were free to so state. They also charged that Moses had brought them out of a land that flowed with milk and honey and had not brought them into any such land. Wicked insinuations.

Korah, at this time, had gathered all the congregation against Moses and Aaron. The glory of the Lord appeared and God spoke to Moses and Aaron and commanded them to separate themselves from that wicked congregation and he would consume them in a moment. Again they fell upon their faces and interceded for them. The Lord gave them an opportunity to forsake the "tabernacle of Korah, Dathan and Abiram." It would seem that they had erected a tabernacle of their own. This was headquarters of the rebellion. The base of operations. Then we read they left the tabernacle of the rebels. Moses then informs the rebels that if they died the common death of all men, or if they were visited after the visitation of all men then the Lord had not

sent him. On the other hand if the Lord did a new thing and the earth opened her mouth and swallowed them up alive then they would know that God had sent him; and that these men had provoked the Lord. Immediately, we read, "As he had made an end of speaking all these words that the ground clave asunder that was under them; and the earth opened her mouth and swallowed them up. . . . They, and all that appertained unto them, went down alive into the pit, and the earth closed upon them." "And all Israel that was round about fled at the cry of them for they said, Lest the earth swallow us up also." Fearful consequences.

But now the strangest thing takes place. In verse 41 we read, "But on the morrow all the congregation of the children of Israel murmured against Moses and against Aaron saying, ye have killed the people of the Lord." Were these wicked rebels the people of the Lord? Did Moses and Aaron open the ground and swallow them up alive or did a righteous God do it? Strange, with those fresh, gaping trenches in the earth which had swallowed up those rebels in full view; with the cries of these sinking murmurers still ringing in their ears, yet they rebel. Just here we read, "When they were gathered against Moses and Aaron that they looked toward the tabernacle of the Lord." It would seem they were expecting something from this source and well might they. God again informs Moses and Aaron to get away from that wicked congregation and He would destroy them, but they pray! Then Moses told Aaron to take a censer and put fire therein from off the altar and put incense thereon and go into the midst of the congregation. This he did. Here we read, "And Aaron took, as Moses commanded, and ran into the midst of the congregation, and behold the plague was begun among the people; and he put on incense and made an atonement for the people. And he stood between the dead and the living and the plague was stayed." However fourteen thousand and seven hundred perished before the atonement was made.

This is a brief history of this fearful uprising. We would now review and notice a few lessons that might be helpful to us:

I. THE DANGER OF JEALOUSY

In the first place we would call attention to the danger of jealousy. Multitudes have fallen because of this hidden foe which is a child of

carnality. Haman may have the highest position but if some Mordecai does not bow to him and give him reverence all is in vain. Nothing will avail him anything as long as this condition exists. One may be a prince and famous in the congregation and a man of renown, but if this subtle foe lurks in the heart, no one can tell what the results will be. Names, titles, positions and externalities are insufficient. We must have internal victory in our souls. One is safe as long as the heart is clean and the Comforter abides. Carnality blinds the minds of men. They insisted that Moses and Aaron were "taking too much upon themselves," when the facts are this was the very thing they were doing themselves. Moses and Aaron were God's appointed servants and were carrying matters out just as God had planned. Carnal men were dissatisfied and became jealous and undertook to overthrow them, but fearful results followed. The greatest task anyone ever undertook is to destroy God's servant, who is doing God's work in God's way, until his task is finished. His efforts will result in self-destruction.

II. HEAVEN'S PROCESSION

In the next place we must not forget that it is a great privilege to go along, with any position, in heaven's procession. Moses says to them, "Ye take too much upon you, you sons of Levi." We must submit and not prescribe to God. But Moses shows them what privileges they have as sons of Levi. They were separated from the congregation of Israel, and were to do service in the tabernacle. It would seem that the Kohathites (2 Chron. 20: 19) were an important branch of the singers, and yet with all this they were not satisfied with God-given position. We should praise the Lord for the privilege of being, in any way, identified with the people of God. The psalmist said, "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness" (Psa. 84: 10). We may never be put on the church board, called to sing special songs, given a Sunday school class, asked to fill the pulpit or "head a movement" but if we really have the blessing and keep it, we will be supremely happy that they permit us to go along with the procession. We were lost, polluted and hell-bound and if we have any little place in the work of God it is all through grace. "Twas grace that taught my heart to fear and grace my fears relieved." Grace brought conviction and grace saved. Praise the Lord for the

people of God and for the privilege of having some little place, as unworthy as we are, in the work of the Lord. It is indeed no small thing. Where much is given much is required. Moses addressed them as "You sons of Levi." God would say to us, "You Nazarenes." Surely we are a blest people and much will be required of us.

III. DEATH THE END OF SIN

James said, "Sin, when it is finished bringeth forth death" (Jas. 1: 15). Sin is a terrible thing indeed. These rebels accused Moses and Aaron of having brought them out of a land flowing with milk and honey (v. 13). This was false. Egypt was a land of "onions, leeks and garlic." But not only did they accuse them of having brought them out of a good land, a land flowing with milk and honey, but they also accused them of not having brought them into a land "flowing with milk and honey" (v. 14). How malicious! True they had not, but why had they not? If one wishes to know let him read in Numbers, chapters 13 and 14, and hear the evil report of the spies. They said it was a land "that catcheth up the inhabitants." That there were giants and walled cities and that they could not take the country. They lifted up their voices and wept and murmured against Moses and Aaron and said, "Would God we had died in the land of Egypt." They also said, "Let us make us a captain and return into Egypt." This was actually done (Neh. 9: 17). They forsook their true, tried and God-given leader for a new captain. Then we find, at this time, (v. 19) "Korah gathered all the congregation against them." Against Moses and Aaron. They forsook their God-given leader and identified themselves with this new rebel, Korah. How often is this true. One may preach, pray and suffer for a congregation and give his life and often when some wonderful person appears, with some new doctrine, they will immediately line up with him. But, God warns before He destroys. "Depart from these wicked men lest ye be consumed in their sins." Their only salvation was to break with these rebels. This they did. "So they gat up from the tabernacle of Korah, Dathan and Abiram" (v. 27).

Destruction immediately followed. As Moses made an end of speaking these words the "Lord making a new thing in the earth." They were swallowed up. God's saints have held the "keys" all along. Heaven works with heaven's messengers. "Whatsoever is bound on earth is bound in heaven, and whatsoever is loosed on earth is

loosed in heaven." God is long suffering, but the "time comes when patience ceases to be a virtue" and that was true in this case and thus God ends this rebellion.

IV. A RIGHT HEART THE ONLY HOPE

It would seem that after they had seen the fearful destruction of these rebels and how they had provoked the Lord that there would have been no more rebellions and murmuring. But not so. On the very next day a second mutiny broke out. Thus we learn that, unless the heart is right with God, no number of calamities is sufficient to deter men from their wicked ways. Today we have earthquakes, floods, fires, drouths, famines, pestilences and it would seem every conceivable judgment that a good God could send to awaken men, but, as in the days of the Great Tribulation they "repent not." Recently we saw the dead body of a man lying beside the highway, having been killed in a fearful wreck. Last week within a block of our home two young men were hurled out to meet God in a terrible wreck. We see these on every hand. What effect do all these calamities have? Do men become careful and see the importance of preparing to meet God? Nay, verily. One is reminded of the slaughter pen where a number of hogs are slaughtered and dragged away and the remainder go on just as if nothing had taken place. The only hope for right living is a heart made right through the grace of God.

V. A SOLEMN PLACE

The last lesson we notice is the solemn position occupied by Aaron. Moses and Aaron again pray as this second rebellion breaks out. Thank God for intercessory prayer. Not that Moses and Aaron were more long suffering than God, but in answer to the pleadings of God's servants divine wrath was stayed. Aaron acts, as commanded by Moses, and with censer in hand stands *between the dead and the living*. There was no time to lose. We read Aaron ran and took his place. Look at him as he occupies this important post. Aaron certainly was a good man for he was there interceding for his enemies. Not only was he a good man but he was a bold man. He goes among the multitude that hated him and where the plague had already begun. They were falling on every side. But Aaron, God's priest, stands to intercede. He stands amid danger and death. It was a needy time. Wrath had gone out from the Lord. This is the position

occupied by God's servants today. The dead and the dying are on every hand. They are falling on the right hand and on the left. Violence, death and destruction are everywhere. It is said that one person is murdered in the United States about every forty-five minutes. God's judgments are also in the earth and will become *more terrific and more numerous as the age closes and we near the Great Tribulation and the coming of Jesus*. We have no time to spare. Solemn time! Important business! But what a *privilege* to stand between the dead and the living. *God help us to be faithful. May we keep close to God and walk softly before Him. "Pride goeth before destruction and a haughty spirit before a fall." "He that humbleth himself shall be exalted." May we keep in touch with heaven and be content to acquiesce in God's method for the propagation of the work of the Lord. May we be faithful and happy in the sphere, whether great or small, and then when He comes He will say, "well done."*

*Savior more than life to me,
I am clinging, clinging close to Thee,
Let Thy precious blood applied,
Keep me ever, ever near Thy side.*

*Let me love Thee more and more,
'Till this fleeting, fleeting life is o'er,
'Till my soul is lost in love,
In a brighter, brighter world above.*

GREAT MEN WHO LOVED THE SCRIPTURES

A. M. HILLS

SPURGEON tells us of a learned Dutchman, Witsius, who could repeat any text in the original tongue, and also the context and the leading comments. He also tells of a Lancashire minister, a "walking concordance," who could give chapter and verse for every passage quoted or vice versa, and could give the words when the passage was mentioned.

A man who thus has the Bible in his mind and heart is an invincible champion of truth which any foe of God may well dread. No mere scholar of many books can compete with him.

Ambrose said, "I adore the infinity of Scriptures." Everything absolutely essential is there—history, law, gospel, biography, theology,

prophecy, precept, promise, prayer—all there for immediate use if we are only masters of these weapons in the armory of God. Study and meditate day and night and you will be like a tree planted by the rivers of water that bringeth forth his fruit in his season. "You will bring forth fruit in old age." "Your leaf will not wither." "Your labor will not be in vain in the Lord."

I find this illuminating passage, illustrating all I have said, in *Yale Divinity News*, "Those who hear the masters of the modern pulpit are often utterly unconscious of the labor which has given them power over great assemblies. John Henry Jowett seemed to preach as a bird sings. His expositions were so simple that they appeared to be inevitable. His mastery, almost witchery of words, his art of illustration, his knowledge of the needs of the human heart, his radiant insight and power of sympathy and at times almost irresistible eloquence seemed to be gifts from heaven rather than the results of toil. Yet they were the fruitage, not only of rare genius, but of years of unremitting labor. He toiled terribly, sacrificing leisure and scorning delights, that through laborious days he might perfect himself as a herald of the grace of God, as he saw it in the shining face of Jesus Christ.

Until the last year of his ministry he began his working day at 6 a.m. As a young man, the sound of the Yorkshire men's clogs pattering along on the way to the factories had dragged him out of bed in early morning. "I see and hear my business men," he said later, "as they start off to earn their daily bread, and shall their minister be behind them in his quest for the Bread of Life!" He read and reread the great masters of style, studied the Bible and the best books constantly, observed, thought and brooded constantly with an eye single to the pulpit.

"Where the study is a lounge," he told the students at Yale, "the pulpit will be an impertinence."

Of his Yale lectures he wrote to a friend, "I have certainly opened my heart and told the young ministers what I long to do in my own life. If they will only learn one thing—that preaching is not easy and that it costs blood—and if they will only learn another thing—that no one can attend to the deep wants of a church if he is running all over the country—I shall have discharged a very real service."

This great Doctor Jowett did a great work and did it well. He has gone to his reward and the Christian world is lonelier for his going. But he left a shining trail behind him for the guidance of other ministers.

When he was called from England to New York to be pastor of the highest salaried pulpit on earth, he refused to accept the great salary lest his motive for going should be impugned. When he left England the king gave him a farewell banquet. He had a most successful pastorate here, but the king called him back because his nation needed him and he went. Not long afterward the King of kings called him up higher because He also had need of him.

He has taught the ministry of the world a needed lesson, that to be a worthy "ambassador of Jesus Christ" is no sinecure position. It costs incessant studentship, unceasing devotion to duty and communion with God, and your very life-blood.

An indolent, flippant, conceited, self-seeking, shriveled-up fraction of a man can never be a great preacher. *It requires a robust, full-orbed, manly man*. He must utilize his hours and be a miser of his minutes. He must keep in touch with science, sociology, biography and theology and the world movements of his age, while he constantly keeps in communion with God.

Such a man will be saved from the perils of ignorance, and from the blight of religious fads and fanaticisms, and the dry-rot of modern religious cults, and he will become a safe, sane leader of men while living, and leave a holy influence behind him long after he has gone to his reward.

GETTING OUT THAT COURSE OF STUDY

B. H. POCOCK

GETTING out that Course of Study" seems to be the big problem for a beginner. But the problem is not so big, after all, if one knows how it is to be done.

Having served on the board of examiners of the Pittsburgh District for many years, I have learned a few things from experience and by observation. I thought perhaps I could throw out a few hints which might help a few, at least, who consider the Course of Study a scarecrow, and their cry has been, "I was afraid."

I offer a few suggestions or hints to those who are eager to learn and know.

1. Be determined that you will not be defeated. With determination that you will begin and complete the course of study your battle is fought and almost over. Don't let circumstances defeat you.

2. Application spells success. Apply yourself. Get down to your books immediately. There is only one time to begin, and that time is now.

3. Have faith in yourself. I have heard more than one say, "I just can't get it," and then they turned right around and "got it." Knock the "T" out of CAN'T, and it can be and is done.

4. Co-operate with your board of examiners. Whatever their method of examinations is, that is the best for the district. They are a sympathetic group of men, and they want to help you. Make use of them. They are your servants and have been elected by the District Assembly to serve you. Write or tell them your problems. They live to serve.

5. Systematize or budget your time. There isn't anything like having a system. The railroad and bus companies believe in having systems. Schools and colleges have them. Why not students in the Course of Study? A "hit" and "miss" sort of thing will not work. Get up in the mornings and get to your books. You are fresh and rested. Why should not God have your best? Put God first.

6. Aim for the highest mark. Don't get in a hurry. "Anything that is worth doing, is worth doing well." Be sure of yourself. If you should fail, don't get discouraged, but try again. Don't blame it on a "poor examiner," but rather on a "poor examination." The fact that God called you into the ministry is proof that you may succeed, if you will. After your papers are returned go over your list carefully, and where you have failed, brush up on that particular line. Strengthen your weakest point. Be determined to do better next time.

7. Take your textbook, read it carefully. Now go back over the same ground, having sheets of paper on which you are to jot down the answers to the questions as found in the Question Book. Dig out these answers yourself. Here is where you get the greatest benefit. If you cannot find the answers to some of the questions, then leave spaces on your papers for those answers, taking the next questions in their order. When you have completed the list, go back

and concentrate on those answers that you could not find at first. The answers are in the book, "seek and ye shall find."

8. When writing your synopses, give quotations from the book, rather than just writing your opinion concerning the book. Give a gist of the book, of course, in your own words. A few excerpts from the book are much better than really stating that you liked the book very much. A four or five typewritten page synopsis from a four or five hundred-page book makes a nice sized synopsis.

9. Write plainly and in a legible manner. Be sure that words are spelled correctly. Keep a dictionary at your side.

10. Keep records of grades and papers in a place where you can easily find them. You may need them some day for future reference.

Our Course of Study is not so hard but that one can easily pass it within the limited four years. Some have taken it in less time than that. Dr. J. G. Morrison says, "Where there is a will, there are twenty ways." After you have completed the course, keep studying. Always be a learner. We have the biggest job on earth. We must not produce a cheap ministry. We must keep ahead of our congregations, not only spiritually, but in knowledge. "Let us not be weary in well doing, for in due season, we shall reap if we faint not."

BEAUTY WHERE YOU ARE

The idea that he who travels is broad and he who stays at home is narrow, isn't always true. There are some people who have been around the world many times and are still narrow—and there are those who have hardly been out of their own yards who are broad.

Abbie, the pioneer woman in Bess Streeter Aldrich's beautiful story, "A Lantern in Her Hand," is a character who never traveled far and yet developed bigness of soul and heart and mind, and lived much.

When Grace planned a trip abroad, she asked her mother, Abbie, to come along, that she might have the broadening experience of travel. There is much truth in Abbie's reply:

"You know, Grace, it is queer, but I do not feel narrow, I feel broad. How can I explain it to you so you would understand? I've seen everything and I have hardly been away from the yard. I've seen cathedrals in the snow on the Lombardy poplars. I've seen the sun set be-

hind the Alps over there when the clouds have piled up on the edge of the prairie. I've seen the ocean billows in the rise and fall of the prairie grass. I've seen history in the making—three ugly wars flare up and die down. I've sent a lover and two brothers to one and a son and son-in-law to another, and two grandsons to the other. I've seen the feeble beginnings of a raw state and the civilization that developed there, and I've been part of the beginning and part of the growth. I've married and borne children and looked into the face of death. Is childbirth narrow, Grace? Or marriage? Or death? When you've experienced all those things, Grace, the spirit has traveled though the body has been confined. I think travel is a rare privilege and I'm glad you can have it. But not everyone who stays at home is narrow and not everyone who travels is broad. I think if you can understand humanity—can sympathize with every creature—can put yourself into the personality of everyone—you're not narrow—you're broad."—SELECTED.

WAR AND DRUNKENNESS

A. M. HILLS

SIN is a tremendous and awful fact whose existence no man will deny unless he is a wilful liar or a fool. If you ask for a proof of the existence of sin in the world, I point you to the existence of wars which have been sweeping over the earth in swift succession for six thousand years. An ingenious French author who has a passion for big figures estimates that since the beginning of Asiatic and European history forty million human lives have been destroyed by war each century, and one billion, two hundred million in all, a number very nearly equal to the total population of the globe at the present day.

At the estimate of the same cunning Frenchman, if the skeletons of war victims should rise from their bloody dust and climb one upon the shoulders of another, the ladder thus formed would reach the moon, coil about that body, and continuing, mount into infinite space four times as far again.

War costs money as well as blood. About seven thousand dollars must be expended to kill one man. Every year Europe spends more than sixteen hundred million dollars in shedding her children's blood or in getting ready to shed it, and France spends four hundred thousand dollars every day. The wars of the last hundred

years have cost France one hundred and forty billion dollars without counting the tears, the broken hearts, the ruined homes, the frantic widows and the orphans.

The most obtuse man cannot read a volume of ancient or modern history without seeing SIN written all over the pages in letters of blood, shed by the red demon of war, war, war. If you hold up the book, blood, blood, blood seems to drop from every page. War, which is scientific murder, has been the chief occupation and accomplishment of mankind ever since angry Cain murdered his innocent brother Abel. To deny the existence of sin is to contradict all the history of all nations.

And then, ever since Noah got drunk on domestic wine, intemperance has been a worldwide and unspeakable curse. There are thirty-five million drunkards in the world today and more than as many more are in the devil's military academy drilling to take their places in the drunkard's army. Until you can prove that it is a virtuous and noble act for a being made in the image of God to drown his reason in the alcoholic cup and then stab his wife, strangle his children and cut his own throat, you must admit that sin is and that sin is in the world.

To read the record of one day's crime would seem to be enough to make a demon sick at heart. What is it? Murders, suicide, assaults, arsons, adulteries, incests, abductions, seductions, elopements, divorces, thefts, burglaries, robberies, defalcations, bank wreckings, body snatchings, filth, filth filth! Sin, sin, sin! The fact is, the carnal mind is enmity against God, and all have sinned and come short of the glory of God. And if you say you have not sinned, you make yourself the greatest sinner in the world.

PULPIT AND PEW

B. H. POCOCK

Hints

"Study God's Word in the morning, and door plates in the afternoon."

"Think yourself empty. Read yourself full. Write yourself clear. Pray yourself hot."

"A house-going minister makes a church-going people."

"You can interest your laymen in the Bible by assigning them topics for special study, and then having a public Seminary Extension Service."

"A sermon to be a sermon and not mere

talk must have three qualities, Unity, Order, Progress."

"Never tell an audience to do, without telling them what and how to do it."

"A text cannot be well worked out until it is first worked in."

"It is not so important for the preacher to find texts as to put himself in the way of texts finding him."

"Instruction is the first requisite in sermonizing."

"Usefulness is the measure of success."

"The price of retention is expression."

"In sermonizing, first gather the materials, Invent; next arrange them in the best order, Plan, then Express and deliver in the manner most convincing."

Billy Bray, on Prayer

Somebody said to Billy Bray, "How long should I pray at a time to keep my soul healthy?"

"Do'e see that thore piece of brass?" replied he, pointing to a polished ornament on the chimney. "If you give that five minutes rub every now and then you'll keep it bright; but if you let 'im go a long time without it, you will have a long rub to get 'im bright again."—"The King's Son," by F. W. Bourne.

Which Are You

- An attender or an Absenter?
- A pillar or a Sleeper?
- A Wing or a Weight?
- A Giver or a Getter?
- A Doer or a Deadhead?
- A Booster or a Knocker?
- A Supporter or a Sponge?
- A Soldier or a Slacker?

A Good Motto for a Church

(Hanging on the wall of a physician's office)
"You came in without knocking, please leave the same way."

Lord Teach Us to—

- Pray in faith
- Pray in earnest
- Pray in love
- Pray in thankfulness
- Pray scripturally
- Pray appropriately
- Pray becomingly
- Pray timely

- Pray in hope
- Pray rejoicingly
- Pray unceasingly
- Pray thoughtfully
- Pray in the Spirit.

SOMEONE HAS SAID

COMPILED BY HAROLD C. JOHNSON

Sincerity covers a vast amount of ignorance. Seek God first, then cease to worry about poverty, sickness or inconveniences.

There has been no moral discovery since Jesus Christ.

*Let the flowers fade and streams run dry
Let friends forsake and death come nigh;
Let mother's love fail and hearts revile,
There is grace, thank God, for every trial.*

Be careful about making any vital decisions when tired, hungry, or discouraged.

The voice of the devil is harsh and pushing; the voice of the Holy Spirit is gentle and leading.

God has never led any person to do anything that was out of harmony with His Word.

You have seen an old pistol loaded so long that it wouldn't fire, so you keep your head so filled with mere learning that your brain can't shoot.

Truth is not the mightiest weapon ever drawn, but truth united with the "Spirit of Truth" is the mightiest weapon ever drawn.

New theology, which is a false science of religion of Christianity that is built on evolution. It attempts to give us back; the atonement without blood; man without divine creation; Christ without deity; religion without regeneration; heaven without hell; the Bible without inspiration or authority.

It is not persecution which threatens the Church but suicide.

Did Jonathan Edwards shake New England with a baked bean bazar?

Many churches need less pie and more piety; less soup and more salvation; less gravy and more grace.

The greatest testimony ever uttered in favor of the purity of Jesus Christ was the testimony of Judas Iscariot when he said, "I have betrayed innocent blood."

The devil is dead only to the people who belong to him.

He who sets the pace must strain the hardest.

THE PASTOR'S SCRAPBOOK

I. L. FLYNN

GOD'S ATTITUDE TOWARD SIN

ANYONE who reads carefully the disclosures Jesus made of God's attitude toward sin, must come to the conclusion that God's great purpose in dealing with sin is its utter destruction. God must annihilate sin, or have a continued war throughout the eternities. The beginning of sin's destruction must begin in the human heart—now, while man is on earth. Sin must be destroyed while the individual is living, for the utter destruction of sin out of the human heart must have the individual's consent, else there will be no destroying it.

THE WORK OF SANCTIFICATION

To be sanctified is to be renewed in all the image of God, "in righteousness and true holiness." Being a perfect Christian implies loving God with all the heart, soul, mind and strength, and our neighbor as ourself. Undoubtedly this implies that all inward sin is washed away.

Sanctification begins in the moment a man is justified. Complete sanctification is not ordinarily reached till a little before death by those who expect it no sooner. But believers may expect it sooner, for they can reach it today.—JOHN WESLEY.

"Neither passion nor pride
Thy cross can abide,
But melt in the fountain that streams from
Thy side;
Let Thy life-giving blood
Remove all my load,
And purge my soul conscience, and bring me to
God."

NECESSITY OF REVIVALS

"I could prove to a demonstration that without revivals the world will never be converted, and that in a hundred or two years, without revivals, Christianity will be practically extinct. It is a matter of astounding arithmetic. In each of our modern generations there are at least thirty-two millions of children born. Now add thirty-two millions to the world's population, and then have only one or two hundred thousand converted every year, and how long before the world will be saved? Never—absolutely never!" —T. DEWITT TALMAGE.

If you are trusting in God your best days are yet to come.

A promise on God's part is a claim on our part. Character is what a man is at midnight. Reputation is what he is at high noon.

True religion is deeper than a mere sentiment or a song.

When we do our best to please God and mind His business, God does His best to please us and mind our business.

God does not forgive you any more than you forgive your worst enemy.

According to the first Psalm, a man cannot be a Christian and stand where sinners stand.

Criticism that is destructive kills the presence of the Holy Ghost.

Do not let your intellectual swallow up your emotional nature.

The soul is the artist of its body.

Jesus can take the charred wreckage of the blackest heart, and build a palace of His own indwelling.

There is a picture in Paris of a monk in an ecstasy while he is cooking the dinner. The brothers who looked into the kitchen are surprised, not to find him in the rapture, but that the angels are keeping the dinner from being spoiled by his neglect.

Sin has so marred the features and physique of man that there is hardly a finger touch of God left whole on them.

When a man's ambition is good, it lifts to heaven, when it becomes selfish, it may deluge the world with blood and pack it with agony.

You cannot produce a river of expression without a lake of thought.

*Oh, that I could waste my life for others,
With no ends of my own;
Oh, that I could pour myself into my brothers,
And live for them alone.*

I would rather be an Ingersoll and disbelieve the Book, than to be a church member, believing everything and living like Ingersoll.

*We cannot afford to lose the soul
For this world's fleeting breath,
We cannot afford to barter life
In mad exchange for death.*

We are all saved to serve.

Method is like packing things in a box; a good packer will get in half as much again as a bad one.—SIR RICHARD CECIL.

THE BIBLE

The Bible touches us because it seems to know all about this "world"—this total of created things, this cosmos, this aggregate of disorder with purpose of order manifest all through it, this sea of tempest with its tides of law, this mixture of insignificant trifles with the most appalling solemnities, this storehouse of life and activity and influence which we are crowding on and crowded by every day, out of which come the shaping forces of our life, which we call world. The Bible knows all about it, and so we listen when the Bible speaks.—PHILLIPS BROOKS.

TWO PRAYERS

*A Pharisee went up to stand
Within the temple fair.
His heart was proud, his manner grand,
For show his haughty prayer.
Beside him prayed a publican,
Repenting of his sin.
He smote his breast; his prayer began,
"Forgive, O God, for sin."
The Pharisee was satisfied
By form and praise of men,
The publican, God justified.
Which was the happier man?—SELECTED.*

THE DEVIL

Was cast out of heaven (Luke 10:18).
Opposes God's work (1 Thess. 2:18).
Hinders the gospel (Matt. 13:19).
Works lying wonders (2 Thess. 2:9).
Is powerful (Eph. 2:2).
Is subtle (2 Cor. 11:3; Gen. 3:1).
Prince of this world (John 12:31; 14:30; 16:11).
Called the god of this world (2 Cor. 4:4).
Prince of the power of the air (Eph. 2:2).
We must withstand his wiles (Eph. 6:11).
Is well organized to fight us (Eph. 6:12, 16).
He is a liar and a murderer (John 8:44).
He is called the "great dragon," the "old serpent," "the devil," "Satan" (Rev. 12:9).
He will be bound and cast into the bottomless pit and chained there to the mudsills of hell for a thousand years when Jesus comes (Rev. 20:3).
He will finally be cast into the lake of fire where he will remain forever and ever and evermore (Rev. 20:10).
Hallelujah!

OUR TASK

Our work as ministers and teachers after getting the people into the kingdom, is the task of enlightenment, enlistment, indoctrination, inspiration, and co-operation. If we can get this task done rightly, there will be no fear of the future.

*Go on in faith! go on in prayer!
Order thy course before Him there,
It cannot but prevail.
The things impossible with men
Grow possible with God again,
Pray on! Pray on.*

GREAT WIVES

If I were a goldsmith I would design a medal for heroic wives. There are many today who would deserve it. When men have come home with heads bowed and hearts broken by failure, these wives have lifted up the heads of their men, mended their hearts and sent them out to face the world with courage again. They have understood. They have patted the heads of their men as they would pat the head of a little boy with a broken toy. When dark clouds have obscured the sun they have seen the silver lining. "We'll manage somehow," they have said.

Men may lose faith in us, we may lose faith in ourselves, but the great wife loses faith—never. Though we walk through the valley of the shadow of failure, she still believes. Her faith lights the way up the slope to the mountain top.

The following poem, written by an author whose name I do not know, might have been written by any man, to a great wife:

*If you will keep your faith in me,
Though life be like a stormy sea
And difficult my task may be,
I will succeed!*

*If you will look with shining eyes,
Though days be dark with lowering skies
And nights be fraught with weary sighs,
I will succeed!*

*If you will speak a word of cheer,
Though harassed oft by doubt and fear
And ugly failure hover near,
I will succeed!*

—SELECTED.

A Genuine Oxford Bible



Here is good news for all who are looking for a really fine Oxford Bible at an extremely reasonable price. We have been fortunate in securing a limited quantity of these beautifully made Oxford India paper Concordance Bibles. Not made specially to sell at a reduced price but the same quality that has been maintained by Oxford editions of the Bible for over 250 years.

The Type is large and clear so as to be comfortably read by almost anyone. It is self-pronouncing; all proper names and difficult words are divided into syllables and accented. The self-pronouncing feature in Oxford Bibles is more extensively applied throughout the text than is customary in other self-pronouncing editions.

Specimen of Type

13 *The son of Gô-bër, in Ra'-môth-gil'-ê-üd; to him pertained *the towns of Jä'-ir the son of Mä-näs'-söh, which are in Gil'-ê-üd; to him also pertained *the region of Ar'-göb, which is in	* or, Ben-gaber. * Num. 32. 41.
	* or, mahan, or, muthi beahie.

The Binding is Pin Seal Grained Lambskin, a leather which is as pleasant to the touch as it is to the sight. The grained calf lining also adds to the beauty, flexibility and durability of this Bible. An additional feature is the silk sewing. Pure gold has been used on the edges and the lettering.

The Paper is the famous Oxford India paper conceded to be the thinnest and most opaque used in Bible making. The print does not show through the page and the pages can be easily turned.

The Helps consist of center column references (50,000 of them) an Oxford Concordance, a Subject Index, a Dictionary of Scripture Proper Names, an indexed Atlas, and 12 beautifully tinted maps of Bible lands.

No. 03671X. Price \$9.15

HIGH GRADE POCKET TESTAMENT AND PSALMS

An Ideal Preacher's Testament

Bound in genuine Morocco leather with overlapping edges; leather lined, silk sewed. Printed on India paper with red under gold edges. Black face self-pronouncing type. Size 4 3/8 x 6 3/8 in.

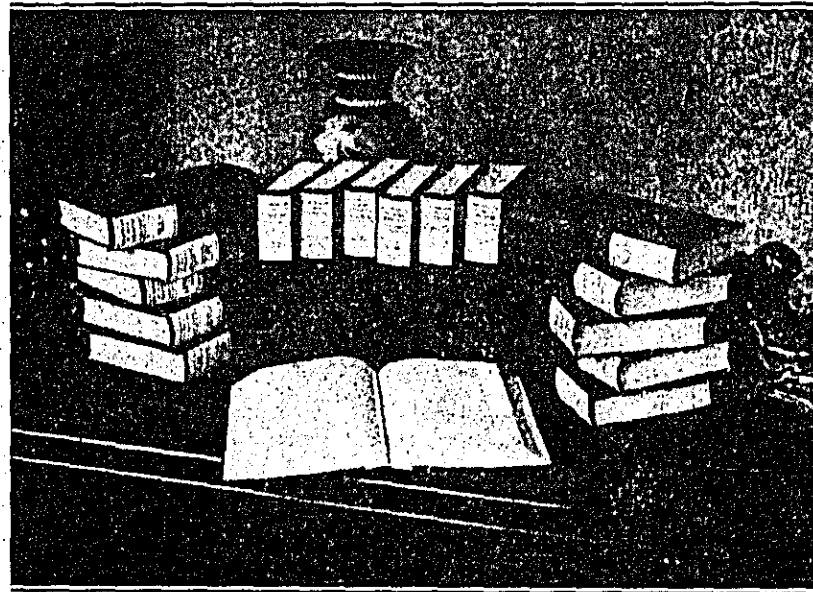
No. 47X. \$3.50



Jesus feeds five thousand: he walks on the sea. S.

<p>CHAPTER 6 1 Jesus feeds five thousand: 10 he walks on the sea to his disciples. 22 The people flock to him; 32 he declares himself the bread of life. 60 Many disciples forsake him; 68 but Peter confesses him.</p>	<p>14 Then those men, had seen the miracle did, said, This is of a prophet that should come world. 15 ¶ When Jê'sus th' ceived that they would take him by force, to a king, he departed ag mountain himself alon</p>
<p>AFTER these things Jê'sus went over the sea of Gäl'l-lee, which is the sea of Tl-bê'ri-as. 2 And a great multitude followed</p>	

Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.



EXPOSITIONS OF HOLY SCRIPTURE

A Complete Exposition of the Bible
By ALEXANDER MACLAREN
NEW EDITION

So great was the demand for this masterful set of expositions that we could not allow it to remain out of print. A new edition was imperative. Here it is.

SEVENTEEN VOLUMES
2000 EXPOSITIONS
15,000 PAGES
COMPLETELY INDEXED AND REFERENCED
BOUND IN BEAUTIFUL MAROON BUCKRAM

The expositions were originally published in thirty-three volumes and sold for sixty-nine dollars.

In this edition they have been combined in seventeen volumes and sell for a fraction of the former price.

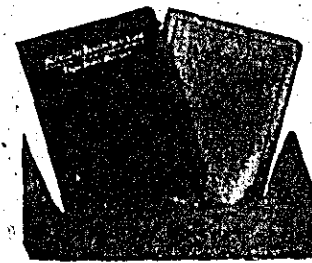
Postpaid, **\$15.00**

Dr. Maclaren touches a text with a silver hammer, and it immediately breaks up into natural and memorable divisions, so comprehensive and so clear that it seems remarkable that the text should be handled in any other way.

The commendatory adjectives applied are almost countless—"STIRRING"—"STIMULATING"—"INSPIRING"—"SPIRITED"—"DISTINGUISHED"—"CLEAR"—"COMPREHENSIVE"—"PRACTICAL"—"POWERFUL"—"THOROUGH"—"LIVING"—

This library of extraordinary expository wealth cannot fail to enrich any preacher who uses it; into it is built the life of this truly great man; great in his personal piety and great in his rare insight into Scripture.

Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.



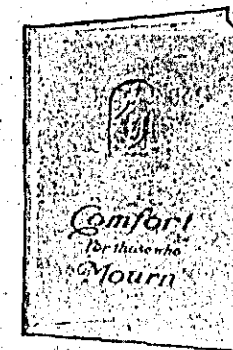
MANUAL FOR FUNERAL OCCASIONS.

The most complete funeral service equipment published. The manual is a handsome volume of two hundred and sixty pages, containing Scripture selections, poetical quotations, sermon outlines by fifty authors, committal services, scriptural benedictions, etc., including seventy-eight pages of choice music from "Hymns of Hope," all elegantly bound in durable, flexible morocco. The manual is accompanied by four separate copies of "Hymns of Hope," for the use of the singers. These are all enclosed in a neat crape-cloth carton, which easily fits the pocket.

The set complete, \$2.90
The Manual separate, flexible, morocco, 260 pages, \$1.75
Hymns of Hope, separate, 25c

COMFORT FOR THOSE WHO MOURN

Ninety-six pages of prose, poetry, and Scripture verse, beautifully printed and bound. An excellent gift for families and friends who have lost loved ones, and an abundant source of appropriate comfort for those who wish to express their sympathy to saddened and burdened souls. 50 cents each, with mailing envelopes. .50



PASTOR'S POCKET RECORD

Used by the pastors of all denominations and acknowledged as the best and most thorough record published. It is an indispensable book for every pastor who values method and thoroughness in his work. leatherette. Price 75c

PASTOR'S "IDEAL" POCKET RECORD

A simple, practical, well-arranged, and permanent church record that contains specially ruled and printed pages for keeping records necessary to the pastor.

Special pages to record—Marriages, Funerals, Special Sermons, Prayer List, Receipts, etc. Will relieve the pastor's mind of many details.

96 pages. Size 3 1/2 x 5 1/2 inches. .35

PASTOR'S "IDEAL" OIL VIAL

Guaranteed Leak-Proof

A very neat, compact vial of convenient size. Has leak-proof cork stopper, screw-top and clip, for carrying in pocket. Made of black hard rubber. .50

IDEAL LOOSE-LEAF BINDERS

For Sermon Notes

An extra thin loose leaf binder with six 1/4 in. rings. Capacity, 50 sheets.

Bound in black genuine morocco leather
No. 106. Size 7 1/4 x 4 1/4. Price \$2.75.
50 sheets (plain) .25. Ruled .35.

No. 107. Size 8 1/2 x 5 1/2. Price \$3.30.
50 sheets (plain) .35. Ruled .45.

Bound in black imitation leather
No. 406. Size 7 1/4 x 4 1/4. Price \$1.70.

No. 407. Size 8 1/2 x 5 1/2. Price \$2.20.
Sheets at same price as 106 and 107.

COKESBURY MARRIAGE MANUAL

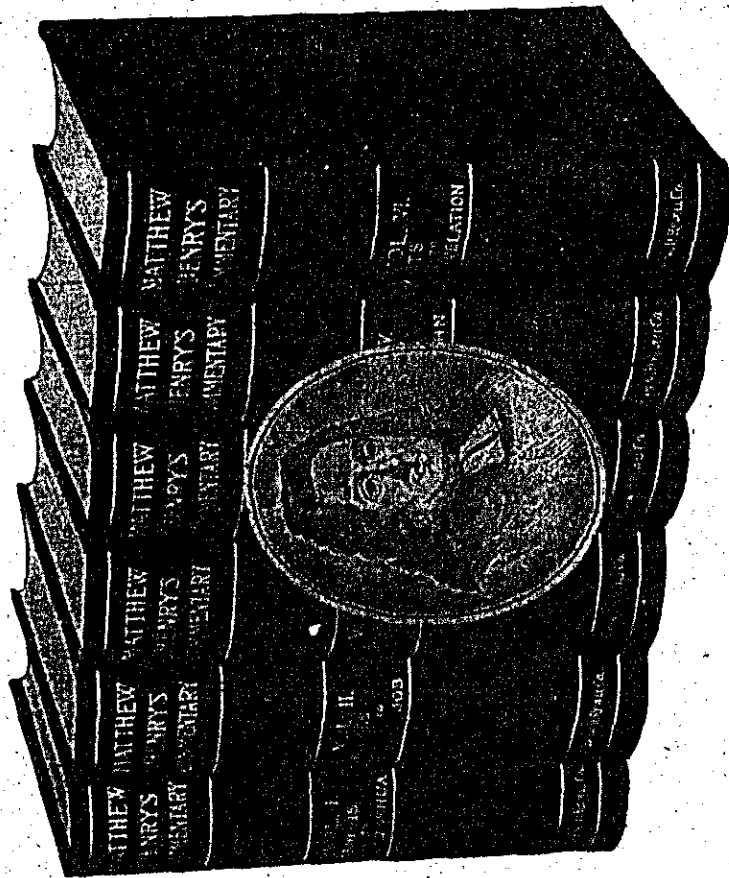
Reproduced are the historic Protestant marriage rituals, several more recently developed services in general use. A section is devoted to the pronouncements of the churches on marriage, remarriage; another to a bibliography on the many-sided aspects of matrimony; still another to a digest of the marriage laws of the States. Timely hints on *The Minister and Marriage* conclude the book. (Bound in black limp morocotol, with round corners, blue under gold edges). \$1.00

COKESBURY FUNERAL MANUAL

224 pages of well-selected material for the burial of children, youth, adults, the aged—including the historic liturgies of Protestantism; hymns, poems, and prose of consolation; selected prayers, texts, and an excellent group of funeral sermon outlines. (Bound in black limp morocotol, with round corners, red under gold edges). \$1.00

Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

MATTHEW HENRY'S COMMENTARY



A new edition; six volumes, durably bound in cloth. Every Bible student will appreciate the un fading freshness, the clear analysis, the spiritual force and the evangelical richness of these comments. Persons with satisfactory credit ratings may purchase these commentaries with a down payment of \$3.00 and monthly payments of \$1.00.

Price for the six volumes, \$15.00
(Delivery charges extra)

HAZARENE PUBLISHING HOUSE
2923 Treest Av., Kansas City, Mo.

—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

VOLUME 10

OCTOBER, 1935

NUMBER 10

THE PREACHER'S BOOKS

THE EDITOR

RECENTLY there came a letter from a young pastor down in Oklahoma, commending our editorial, "An Open Letter to a Young Pastor," which appeared in the June issue of THE PREACHER'S MAGAZINE. Farther on in the letter this young pastor asked me to furnish him a list of books which a young preacher should read. This request brings up an interesting, but difficult subject, "The Preacher's Books."

It is exceedingly difficult to furnish a list that is useful, and yet a preacher must have books. In fact books are to the preacher what tools are to the artisan, and I am witness that tools are very important. I have been the head of a family for over thirty years. During this time I have made and maintained a reputation which was pretty well expressed by one of the children when he was younger than he is now. Then he said, "Dad cannot build a chicken coop." But the trouble is (as I feel bound to explain) I have never had any suitable tools. I have never thought I had enough work to make it pay me to buy tools, and I do not like to borrow from the neighbors. So I generally use the axe for a drawing knife and my jack knife for a plane. My saw was bought "at a bargain," and would have been cheap at one-fourth the price I paid for it. I use a lath hatchet for a hammer, and the hatchet did not wear down smoothly on the part with which you drive nails. And so my workmanship shows up the unsufficiency of my tools. That is the reason I had to finally call in a neighbor to get the help I needed to so adjust that chicken coop that it would stand "upright." But when you find a preacher without books or one with poorly selected or seldomly used books, you will find a preacher who, as a preacher, is like I am as a carpenter.

But one of the big advantages of books comes from the effort made in selecting them. You must know something about a book before you can tell

whether you need it or not, and often you get the good you should get just by finding out whether you do need it or not. I have received a great amount of good from some books which I have never owned and never read. There is one such on a familiar subject which I have not read, but its fresh manner of stating an old theme in its title has been a help to me for a good many years—I may yet read that book just out of gratitude for the title.

Book reviews are very enlightening. I always read the book reviews in any publication in which I have the slightest interest. The best thoughts of the promoters of any enterprise are usually committed in the permanent form of books, and the reviewer gives you a gist which you might not be able to gather yourself, even after you have read the book.

Then, again, books have personality. Oh, perhaps that is not just the word. But, anyway, a book may be indispensable to one person and yet have no particular value to another. So when someone recommends a book it is really just the equivalent of saying that the book was of service to him—you will have to experiment to find if it is of any value to you. It is like the question of travel. Only this morning one of the employees of the Publishing House told me she is to take a journey to the Pacific Coast in connection with her vacation. I advised her to be sure to see the Grand Canyon en route. Then to my surprise she said that she had intended to go that way, but that a friend (and she named a man whose judgment I value very highly) had said the sight is scarcely worth the trouble and the cost. So I had to revise my statement and say that "to me" the Grand Canyon is the greatest natural wonder in America. But

I have purchased a book on another's recommendation only to find that the book has no message for me. I even worried along with a set of reference books for many years because I was repeatedly told they were "indispensable" in the preacher's library. I finally mustered up the courage to give them away. They only cumbered my shelves—well, come to think of it, I did get one point for a sermon out of that set of books, and although that was comparatively little wheat for so much straw, it may have been worth it, after all. At any rate I know now that I do not need that set of books. I got that one point, and I gained the other—the knowledge that the books were not for me.

Some time ago *The Expositor* published a list of suggestions for books. Suggestions made by presidents, deans and librarians of the leading theological seminaries in the United States and Canada. There were 16 classifications as follows: *Life and Teachings of Jesus*, *Biblical Archaeology*, *Expositions*, *Books of Sermons*, *Homiletics*, *Systematic Theology*, *Church Administration*, *Social Ethics*, *Bible Theology*, *Church History*, *Biography*, *Missions*, *The Bible*, *Illustrations*, *Devotional and Poetry*.

It is interesting to note that in such a list, *Biography* led with 21 titles. *Sermon Books* had 17; *Books on the Bible* 15, and *Social Ethics* 14.

And now I will conclude with just a few suggestions of my own—books, I think, should ordinarily prove useful to the young preacher and to any preacher: *Word Pictures in the New Testament*, Robertson; *Principles of Preaching*, Davis; *The Christian Pastor and the Working Church*, Gladden; *Social Problems*, Fischer; *Life of Livingstone*, Campbell; *Heroes of the Reformation*, Jackson; *Are Foreign Mis-*

sions Done For? Speer; then for a preacher not acquainted with Foreham, I suggest any one of his 21 volumes; *Homiletical Encyclopedia*, Bertram. I make these suggestions with the thought that the great majority of old titles are familiar to many or most of our readers.

EDITORIAL NOTES

It is really no effort for anyone with faith in God to believe that he, himself, like Queen Esther in her day, came "to the kingdom for such a time as this." We are all adapted to the generation of which we are a part and would not fit in with any other, so that it is vain for us to regret the passing of "the good old days"—they are good largely because they are seen from a distance—or to wait passively for a golden future. This is our day, and we shall make good in it or fail utterly. Our birth was timed by the clock of eternity and the bickerings of earthly tinkers have no effect except to disaffect and maladjust.

It is with movements as with individuals. Movements are not equally useful, any more than individuals are equally successful. And yet usefulness and success are almost indefinable qualities; for few can say with certainty just what is useful and who is successful. And yet there are certain accomplishments charged against movements just as there are certain moral demands made of individuals, and it is the task of the movement to bring enough credits to the asset side of the ledger to balance the charge. This must be the record of a movement that deserves the unqualified title of "useful."

I think there never was a movement the founders and leaders and members of which knew more clearly what it is sup-

posed to do than is the case with the Church of the Nazarene. Our program is a program of evangelism. We start with the promise that all men are fallen and sinful and need the work of the Holy Spirit in regeneration and the further work of entire sanctification to prepare them for usefulness and happiness in the world and for heaven above. Men all need this regenerating and sanctifying grace and may receive it if they will but meet the conditions upon which it is offered. And thus our task becomes primarily and almost exclusively a task of evangelism, and our method, of necessity, is the method of revivals. We may use as examples the methods of cults in distributing their literature or in supporting their educational institutions, but we must never lose sight of the fact that with us mere propaganda in the sense of disseminating information and gaining favorable consideration and even formal matriculations is altogether insufficient. For our purpose even Nicodemus and the best of men must be born all over again. With us the mourner's bench is the most meaningful symbol in the meeting house, and crises must precede progresses in the carrying out of our task.

If we are seeking alibis of course we can find them in connection with the higher criticism in theological seminaries and modernism in secular and church colleges. And we can write dissertations on the indifference of our age and the approach-

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.

ing night which is to follow the gospel day. But we do not want alibis or excuses or explanations. We want revivals and souls and victory. We want to do, not our bit only, but our best for God and the generation we are called to serve.

Nazarenes are challenged today as almost no people ever were challenged before. I do not intimate that others are not challenged also. They are, and let us hope they realize it. But we are challenged and we need to meet that challenge. We are challenged by the task of reaching the men of our day with the full gospel of Jesus Christ. That is the sum total of our challenge, although there are a number of considerations which surround and are involved in this challenge.

In the first place, there is not the slightest shadow of doubt but that the gospel which has been preached to us and which we in turn preach to others is absolutely and positively adequate to meet the needs which the world of mankind suffers. Ours is the old-time gospel which was preached by Jesus of Nazareth, Peter of Galilee and Paul of Tarsus. It meets the deep needs of human hearts and human nature with the bottomless, topless, immeasurable love and grace of God. It is wonderful in theory; but is equally wonderful in experience and practice. It literally "fills the bill."

In the second place, practically every other panacea for the ills of men has been tried and found wanting. It may not be said that the world is turning to the gospel, but it can at least be said that the world is breaking away from its superstitions and from its inadequate remedies and is far on the way to the place where it is the gospel or nothing at all.

In the third place, God has guided us in the development of a technique and ma-

chinery which are brand new and well adapted to the world as it stands today. The Church of the Nazarene is one of the most united, well organized and enthusiastic Christian bodies in the world. It is this without the compromise of a single principle or the surrender of any time proved method.

We are untrammelled by racial, language, or territorial limitations. The world is our parish. We have the whole English-speaking world for our home field and so large an assignment of foreign territory that we cannot see from our front gate to our back fence—in fact "the sun never sets on the Nazarenes."

But even in America we have done little more than make the outline for the map. We have churches in every state and in most of the provinces of Canada, but our field for development is many times larger than that already occupied. It is the same in the British Isles. Then there are South Africa, where we are just now preparing to make our first efforts toward organization among the white people, and Australia and New Zealand. Then there are our great foreign fields. Well, it seems to me there can be no doubt but that this is the time to throw conservatism to the winds and strike in on a larger, fuller, more exacting program than we have ever undertaken before. We have come to the place where Christian movements always come soon or later—it is the place where we must launch out into a crusade of evangelism or settle back into a grave of visionless, conservatism in which to be buried. The Christian movement is always a protest movement, and is always aggressive. Otherwise it is destined to early demise. I call upon the preachers of this movement, and upon all preachers who read these lines to push out over the walls of ordinary, expected undertakings and launch an aggressive campaign for the salvation of men. Make it a campaign, not simply a battle.

(4)

EXPOSITORY

EXPOSITORY MESSAGES ON CHRISTIAN PURITY

OLIVE M. WINCHESTER

"He Saved Us"

"Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit" (Titus 3:5, R. V).

OUTLINING the trend of the natural heart, Paul in his Epistle to Titus tells of its inherent disobedient nature, its reaching out in the lines of its various desires and seeking for pleasure, ever giving itself over to the darker passions of life such as envy and hate. Then he goes on to state that there came a time when the kindness of "God, our Savior and His love toward man appeared." Without this manifestation man would have been helpless, he never could have rid his soul of the overpowering passions that mastered him, but when God in pity and love looked upon his lost estate, then we have the glad evangel of salvation.

NOT BY WORKS DONE IN RIGHTEOUSNESS

In the mind of the Apostle Paul there was ever the thought of the useless striving that the Jew exercised to obtain salvation only to find his efforts futile. So when he comes to dwell upon the conditions of salvation, one of the first things he notes is that it is not through works of righteousness which we have done. The saving of man has to do primarily with the spirit nature, therefore it cannot be by any other means than that which acts upon the spirit nature. Works may be an expression of the heart life and reveal the character of the individual, but they do not change essentially the nature. They may have a reflex action and bring a sense of satisfaction, but they do not remove the stain of sin.

Discussing the noneffectiveness of works as a means of salvation in another epistle, the apostle shows how Abraham, the great forefather of the

race, did not receive justification before God through works, but through faith. Likewise did he quote from the words of David to show that he also proclaimed that forgiveness of sins came through grace, not through works.

Not only in the days of the Jews but ever and anon since have men sought to save themselves through works. It has come on down through the ages. Today it is advocated that by Christian nurture of the life within, men can enter into the state of grace. The training of the home and of the church is sufficient to lead men into the kingdom of God, they say. This is none other than the teaching of long ago that men can be saved by works. Training may organize and systematize the spirit nature, but it does not transform it. Thus salvation is not by works even though those works be righteous in their nature.

ACCORDING TO HIS MERCY

In laying down the principles from a positive aspect on which salvation is based the first declaration is that is according to the divine mercy. This is another thought that is recurrent in the writings of the Apostle Paul, that all saving grace comes through the mercy of God.

Emphasis on the mercy of God is not original in New Testament thought, but is grounded deep in the teaching of the Old Testament. After the tragic sin of the children of Israel in the worshiping of the golden calf which aroused in Moses such indignation that in coming down from the mount and witnessing the scene, he cast down the two tables of stone on which were written the Ten Commandments. Then when the sin had been expiated and the tables of stone renewed, we have the appearance of Jehovah before Moses and the proclamation, "Jehovah, Jehovah, a God merciful and gracious, slow to anger, and abundant in lovingkindness and truth." Then in the early chapters of Deuteronomy we have the assurance, "For Jehovah thy God is a merciful God: he will not fail thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them."

(5)

The thought of the Old Testament is expressed with like emphasis in the New. In Ephesians we read, "But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved)." And in James we have the word of consolation, "Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy."

When we seek for the meaning in a specific sense of the word mercy, we find closely associated with it the term grace, but like all synonyms they have variations in meaning. Trench speaking of the terms, states, "We may say then that the grace of God, His free grace and gift, displayed in the forgiveness of sins, is extended to men, as they are guilty, His mercy, as they are miserable. The lower creation may be, and is, the object of God's mercy, inasmuch as the burden of man's curse has redounded also upon it, but of His grace man alone; he only needs, he only is capable of receiving it. In the divine mind, and in the order of our salvation as conceived therein, the mercy precedes the grace. God so loved the world with a pitying love [herein was mercy], that He gave his only begotten Son [herein the grace], that the world through Him might be saved. But in the order of the manifestation of God's purposes of salvation the grace must go before the mercy, the grace must go and make way for the mercy."

With such mercy then did God save us. All the principles of salvation are wrought out in mercy; without mercy there would be no salvation, for man was hopelessly lost and undone.

THROUGH THE WASHING OF REGENERATION

Water has been a symbol of cleansing and purifying from the early days of the Hebrew ritual. In the Levitical ritual how many times did it enter in. Speaking of the object and meaning of Levitical purifications, Kell says, "The whole of the regulations with respect to defilements and their corresponding purifications had reference to a definite series of bodily or physical states and conditions, all based upon one and the same principle. They were not prescriptions framed with a view to the cultivation of cleanliness, tidiness and decency, were not intended as mere sanitary regulations for the purpose of protecting the physical life of the community from infect-

ious diseases or from any other influence injurious to health, but they were of a religious nature, having as their object the cultivation of holiness and of the spiritual life of the people." Speaking further of the means used for cleansing, he states, "The principal cleansing medium, as we have seen, was water, used as it was to wash away impurities from the body, and so removing the theoretic defilement that adhered to the corporeal part of man. Then it was living, that is, running water which, in its flowing movement, represented the idea of life, while with its freshness and coolness it was calculated at the same time to give to the person bathing in it an immediate feeling of freshness and reinvigorated life."

Washing, cleansing and purifying are used usually in reference to the second work of grace instead of the first, and most properly so. But there is a cleansing that attends the first work of grace. Within every man there is the sin that has come down through the human race, that state and condition of enmity against God; this he inherits with the natural life that he receives, but with his own sinful acts this original inheritance is increased; this increase has been termed acquired depravity, and this is descriptive. It means that the nature originally defiled has increased its defilement by acts of sin which have set more distinctly the original sinful nature and increased its scope.

When man is regenerated, beside the impartation of the new life within, there is the cleansing of this acquired depravity. Sometimes we term the relationship of the work of regeneration as regards sin, as the effective remedy for personal sin. This term personal is appropriate in that the sin that is dealt with is the sin that is related to the person rather than to the race. This personal sin is twofold, first there are the acts of sin committed, and then there is the increase of the original or racial sin or as we have previously termed it, acquired depravity. Therefore we say at times that regeneration deals with personal sin, because this is a comprehensive term including both acts of sin and the acquired sin.

With these thoughts in mind we see how indicative of the facts in the case is the expression used by the apostle here, namely, the washing of regeneration, that there is a cleansing in regeneration as well as in entire sanctification, but in regeneration it is partial and in the second work of grace it is complete and entire.

(6)

THE RENEWING OF THE HOLY SPIRIT

The final process in salvation is described here as "the renewing of the Holy Spirit." The word indicates a complete renovation, new in kind and also, a renewal that has come again or a repeated renewal. There is in the work of regeneration an incoming of the Holy Spirit. The fact is that the Holy Spirit is the executive of the Godhead and the efficient agent in all the works of grace. We have already spoken of the cleansing that takes place in regeneration, so herein also would there be the presence and activity of the Holy Spirit and thus far would the Spirit be in control of the life.

But with the remaining of racial sin or inherited depravity, there is still unconquered in the heart of man this evil and thus the Spirit is not in full possession. Accordingly there is need of a complete and full renovation.

All work of the Spirit in the heart is represented as new in kind. We read in the Scripture that "If any man be in Christ Jesus, he is a new creation." The qualifying word used here meaning new is new in kind, not in time. Therefore we might say he is a new kind of creation. The same adjective used in this passage is incorporated in the word renewing. The operations of grace are different from any other working within the human heart and life. This adjective indicates that. There is not the simple nurturing of powers already resident in us, but there is the creation within us of a new kind of life. This life is begun in regeneration, but it finds its completeness and fullness in entire sanctification. The activity of the Holy Spirit in the first work of grace is brought to fruition in the second.

The activity of the Holy Spirit in the heart is ever twofold, it cleanses and purifies and also constitutes a spiritual dynamic. With simply the cleansing and purifying in the heart the being of man though made clean would be in greater danger of incurring the defilement of sin than with a spiritual dynamic within the soul. While being made clean is a mighty work, yet it leaves the soul in a passive state, and passivity seems never to remain unsullied, but with the impartation of a spiritual dynamic then there is the power to maintain the cleansing imparted and also the endowment for achievement in the Christian experience.

There has been emphasized by a certain class of Christian teachers the endowment with power, but they have neglected the cleansing. This is

fatal to true scriptural interpretation and also to fervent Christian experience. Scripture plainly teaches the cleansing as basic and then also teaches the endowment. To have the endowment with power without the cleansing would be to have misdirected power, for some element of self would be the underlying force, but with the cleansing of the heart, then the Spirit may endue with power and all may be used for the furtherance of the kingdom of God.

Thus with the renewing of Holy Spirit comes not only purification but power of achievement, achievement in personal growth and development and achievement objectively. Thus is the Christian fully equipped for all spiritual service.

When we review the method of salvation, we note that our own works are in vain, but the mercy of God has been full and free, bringing us new life in regeneration and the fullness of redemption in the renewing of the Holy Spirit. How much of praise and thanksgiving should we give for this wondrous salvation! How wonderful are the works of God! How glorious the experience that He gives us and the possibilities of grace how great!

Thus may we sing:

*Holy Ghost, with light divine,
Shine upon this heart of mine;
Chase the shades of night away,
Turn my darkness into day.*

*Holy Ghost, with power divine,
Cleanse this guilty heart of mine;
Long hath sin, without control,
Held dominion o'er my soul.*

*Holy Spirit, all divine,
Dwell within this heart of mine;
Cast down every idol throne,
Reign supreme and reign alone.*

—ANDREW REED.

A diamond is in itself only a piece of crystal. It holds no inner radiance. Its secret is that its particles reflect the light in shining glory. That is the secret of a soul that reflects God's glory to all who come near to it.—SEL.

Have you prayed this week for complete recovery for missions, for the lost at home, for the hungry veterans? What joy recovery will bring to the dear ones in "the trenches" at home and over there.

(7)

HOMILETICAL

PRAYERMEETING SUGGESTIONS FOR OCTOBER

L. T. CORLETT

The Lord is His Memorial (Hosea 12:5)

- I. SPOKEN ABOUT JACOB
- II. PURPOSE OF A MEMORIAL
 1. A witness to an event that has happened.
 2. A testimony of accomplishments.
 3. An honor to the person doing the deed.
- III. THE LORD IS HIS MEMORIAL
 1. Presence of God signifies obedience to God in the past.
 2. God testifies to the victories of the past.
 3. The Lord is the greatest honor any victor may have.
- IV. ADMONITION
 1. "Turn to thy God."
 2. "Keep mercy and judgment."
 3. "Wait on the Lord continually."

Knowing (Hosea 6:3)

- I. SECRETS OF KNOWING
 1. Obedience—"if we follow on."
 2. Desire—"to know the Lord."
- II. THE LORD BRINGS CERTAIN KNOWLEDGE
 1. He works according to law.
"His going forth is prepared."
 2. His dealings are always stimulating.
"Prepared as the morning."
 3. His dealings are inspiring.
"He shall come unto us as the rain; as the latter and the former rain unto the earth."
 - a. Refreshing.
 - b. Invigorating.
 - c. Developing.
- III. MAN'S PURPOSES AND DESIRES REGULATE HIS KNOWLEDGE OF GOD

Destruction (Hosea 4:6)

- I. WHAT IS DESTROYED? "MY PEOPLE"
 1. People who should live.
 2. People who are supposed to be useful.
 3. People who have been God's chosen.
- II. WHY ARE THEY DESTROYED? "FOR LACK OF KNOWLEDGE"
 1. Lack of knowledge of God's law.

2. Lack of knowledge of God's workings.
3. Lack of knowledge of God's character.
4. Because they refused to get knowledge.
"Thou hast rejected knowledge."

- III. THE DESTRUCTION
 1. "I will also reject thee."
 2. "I will also forget thy children."
 3. God's rejection is spiritual destruction.

Gladness (Joel 2:21-27)

- I. THE LORD IS THE SOURCE OF GLADNESS
- II. MAN OPENS THE DOOR BY REJOICING
- III. THE LORD WILL DO GREAT THINGS IN ALL MATTERS

Reaping Time (Joel 3:13, 14)

- I. THE HARVEST IS RIPE (Joel 4:35)
- II. WICKEDNESS ENDANGERS THE LIFE OF THE PEOPLE
- III. MANY ARE CONSIDERING THEIR SOUL'S CONDITION

"Multitudes, multitudes in the valley of decision."
- IV. THE DAY OF THE LORD IS NEAR IN THE VALLEY OF DECISION
- V. THE ATTITUDE OF CHRISTIANS WILL INFLUENCE PEOPLE GREATLY IN MAKING THE DECISION

Walking Together (Amos 3:3)

- I. SECRET OF FELLOWSHIP
- II. MEANING OF "AGREED"
 1. Unity in desires.
 2. Unity in purposes.
 3. Unity in objectives.
 4. Unity in ideals.
 5. Unity in determination.
 6. Unity in consideration for one another.
- III. THIS AGREEMENT BRINGS PROGRESS

"Walk together."

God's Requirement for Man (Micah 6:8)

- I. GOD SHOWS MAN THE BEST WAY
- II. GOD EXPECTS HIM TO FOLLOW BY
 1. Doing justly.
 2. Loving mercy.

(8)

3. Walking humbly with thy God.
- III. OBEDIENCE TO THIS REQUEST BRINGS GOD'S SMILE AND FAVOR

God's Presence (Zeph. 3:17)

- I. PRESENCE OF POWER—"He is mighty"
- II. BRINGS SALVATION—"He will save"
- III. BRINGS JOY—"He will rejoice over thee with joy"
- IV. BRINGS ASSURANCE—"He will rest in his love"
- V. BRINGS PRAISE—"He will joy over thee with singing"

Consider Your Ways (Haggai 1:5, 8)

- I. THEY ARE WAYS OF DISAPPOINTMENT
"Ye eat and have not enough."
- II. THEY ARE WAYS OF FAILURE
"Ye have sown much and bring in little."
- III. THEY ARE WAYS OF PERPLEXITY
"Ye drink, but ye are not filled with drink."
- IV. THEY ARE WAYS OF DISTRESS
"Ye clothe you, but there is none warm."
- V. THEY ARE WAYS OF WASTING
"He that earneth wages, earneth wages to put it into a bag with holes."
- VI. MAKE GOD'S WAY YOUR WAY AND GOD WILL TAKE PLEASURE IN IT (vs. 8).

God's Protection (Zech. 2:5, 8, 10)

- I. A WALL OF FIRE ABOUT
- II. THE GLORY IN THE MIDST OF HER
- III. WATCHFULNESS—"He that toucheth you toucheth the apple of his eye."
- IV. CONTINUAL PRESENCE—"I will dwell in the midst of thee."

Practical Religion (Zech. 8:16, 17)

- I. BE TRUTHFUL—"Speak ye every man the truth to his neighbor"
- II. DEAL JUSTLY—"Execute judgment and peace in your gate"
- III. EXERCISE CONFIDENCE—"Let none of you imagine evil in your hearts against his neighbor."
- IV. LOVE HONESTY—"Love no false oath"
- V. HAVE THE MIND OF GOD—"For all these are things that I hate, saith the Lord"

Unity (Psalm 133)

- I. PLEASANT IN ITS MANIFESTATION (v. 1)
- II. PRECIOUS IN ITS REALIZATION (v. 2)
- III. PERPETUAL IN ITS DURATION (v. 3)—SEL.

(9)

Serving and Singing (Psalm 134)

1. A Continual Service (v. 1).
2. A Consecrated Supplication (v. 2).
3. A Compassionate Savior (v. 3). (Selected).

Selfishness Reacts on the Individual

- I. MAKES ONE THOUGHTLESS OF OTHERS (Ezek. 34:18)
- II. ENCOURAGES GREEDINESS (Prov. 21:25, 26)
- III. LOT'S SELFISHNESS BROUGHT DESTRUCTION (Gen. 13:5-13)
- IV. AFFECTS OTHERS' VIEWPOINTS (John 12:1-8)
- V. SHAMES ONE BEFORE OTHERS (Luke 10:30-37)
- VI. SHUTS THE PERSON FROM GOD (1 John 3:17)—SELECTED.

God (Psalm 136)

- I. THE WONDER WORKER (v. 4)
- II. THE CREATOR (vs. 5-9)
- III. THE SMITER (v. 10)
- IV. THE DELIVERER (vs. 11-14)
- V. THE OVERTHROWER (v. 15)
- VI. THE LEADER (v. 16)
- VII. THE REMEMBRANCE (v. 23)
- VIII. THE REDEEMER (v. 24)
- IX. THE PROVIDER (v. 25)—SELECTED.

A Song for Servants (Psalm 135)

1. The Good Pleasure of the Lord (v. 6).
2. The Great Power of the Lord (v. 8).
3. The Gracious Purpose of the Lord (v. 12).
—SELECTED.

SPECIAL SERMONS FOR SPECIAL OCCASIONS

BASIL MILLER

Radio Sermons

Dwell High My Soul

I will lift mine eyes unto the hills from whence cometh my help. My help cometh from the Lord (Psa. 121:1).

INTRODUCTION—The chimes which are now in the famous Riverside Church, New York City, were once located in the tower of a Madison Avenue Church in the same city. In the former location they did not sound with the clarity and beauty that mark them in their present structure. They were out of place in the lower tower of the downtown church; but when they were moved to the heights of the Riverside Church, where their notes could sound out far above the beautiful Hudson and reverberate from hillside to hillside, they seemed to have found their proper place.

The first church tower was too low to permit their marvelous tonal qualities to be given free play. It took height, elevation, towering possibilities to bring out their effects. So with the soul. The soul is made to tower in all its heights above the sordidness of this world. We dwell too low who dwell beneath the stars; we worship in a realm too debased who set our altars beneath the skies.

The hills of God are the soul's habitation. Their highest peaks are:

I. THE SOURCE OF THE SOUL'S ASPIRATION—The men of God have been marked with high aspirations—they have lived above the miasma of sin and iniquity—they looked beyond the fog of sin and pierced the azure of God's skies—they longed for home hid in the clift of those rocks where "no vulture's eye hath seen." They lifted their hopes to the heights, and as their eyes looked upward to the hills, they saw God, and dwelt under the glory of His smile.

II. A CHALLENGE TO ONE'S SPIRITUAL STRENGTH—The strong man spiritually, since Bunyan dreamed his immortal masterpiece, is climbing the heights to the city Celestial. He is made mightier by every mile of spiritual altitude gained. It is only by climbing, exercising the soul in godliness, that one attains his full moral stature. The higher the heights where one's aspirations and eyes are the more able one becomes in those spiritual qualities demanded of the men of God.

III. A SOURCE OF LIFE-GIVING STREAMS—The hills give birth to the flowing rivers which refresh the earth; so the hills of God, the peaks of moral attainment, furnish streams of stamina for the spirit life which are to be found nowhere else. Let your soul climb high, above the ills of life, into the hills of God, and refreshment will be discovered. The modern soul is drouth stricken, weary of its desert marches without those allusive qualities which refresh, gladden and fertilize it.

CONCLUSION—Lift your eyes to higher realms; get thee out of the low lying planes of thought; climb God's mountains of purity; build your altars on high nearer God. When you dwell in spiritual altitudes your storms will be no less, but you will be better fitted to come through them. Your strength for life's battles will be increased—for your help cometh from the Lord.

Releasing Hidden Resources of Power

For the rivers of water are dried up (Joel 1:20). Out of him shall flow rivers of water (John 7:38).

INTRODUCTION—Within every soul touched by the power of the Spirit are rivers of influence,

streams which will refresh characters, and capacities, abilities, which can be used for the up-building of the kingdom of God. Too often these are dammed up, hidden deep in rocky walled reservoirs of the soul. They need to be released, unloosed, tapped and made to flow through desert stretches of humanity. God's great men have been those whose "rivers of power" have been released, and that have cut deep channels of life-giving glory through the nations of the earth.

Such rivers can be released by:

I. LOSING ONESELF IN LOVE'S LABOR—Only those who live to labor in the fields of humanity are long remembered in the annals of the church. We are called upon to go out in service like Francis of Assisi, giving away what we possess, that we might in the labor of love build treasures in the hearts of others. Such service cannot be purchased. No amount of money would have led John Wesley to have lived as he did, sacrificing, suffering, struggling along life's long road—but he did it to love and when he died he left behind him a silver teapot, two silver spoons, a frock coat, and—the Methodist Church. If you would reach humanity for God, lose your life in the service of love.

II. A BAPTISM OF THE BURNING HEART EXPERIENCE—While Jesus talked with the disciples on the way to Emmaus, their hearts burned within them. And only as the hearts of men have been made to burn through fellowship with the Master have they been able to release from those hidden springs of the soul that power which blesses mankind. Luther had it, and his soul aflame set a light which could not be extinguished. Whitefield and Moody possessed this experience, and it is for us who remain long in glorious enduement of the Spirit of God.

III. LIVING IN CONTACT WITH GOD—It is too easy to dissipate the power of one's character through contact with things earthy. Such men labor to build the streets of their cities here below rather than to point some erring son to the streets paved with gold above. Mueller contacted God and five thousand definite prayers of his were answered on the very day he offered them. Finney possessed this experience of living vitally contacted with God and won a half million souls to Jesus. So can we also in this day of materialism, when earth hides heaven, release the power of our souls through contact with the divine.

CONCLUSION—However humble your life may be, it is possible for you to devote that life to the service of God and humanity. Remember it was only a few young men under a haystack who prayed during a rainstorm, that gave birth to the American missionary movement. Also they

(10)

were only a hundred humble young people who met at Northfield under the direction of Moody, from which came two of the great student movements of the world, the Student Volunteer Movement, and the World Christian Student Federation. It was the latter which gave John R. Mott his field of service. Seek a place where the Spirit power stored in your soul may be released through Christian service, and eternity will crown you.

Dew from Heaven

I will be as the dew . . . he shall blossom as the lily . . . his branches shall spread . . . and they that dwell under his shadow shall return (Hosea 14:5-7).

INTRODUCTION—In the Bible various manifestations are used to portray the coming of the Spirit. He is a dove for gentleness, oil for holy anointing, wind for violence of moving action, fire for purification. In this passage God's coming is spoken of as the falling of the gentle dew from heaven. Dew comes when night is on, so silently that none hears it, but the results are gracious indeed. Let us briefly study the symbolism of dew as an indication of what the coming of God may be for the soul.

I. DEWS ARE TRANSFORMING AGENCIES—In some sections it never rains, but gentle dews fall which make possible the transformation of the green earth. When the dew falls the lily blossoms, the branches of the trees spread forth. When God gently comes, powerfully quickens, a divine transformation takes place. Gentle dew from heaven changes the soul of the sinner into a purified son of the Almighty. The dew of heaven can take the vilest and make it blossom as the lily in all its spotless purity.

II. DEWS CAUSE THE EARTH TO FLOURISH—So the gentle dew from heaven falling upon a quickened soul is the source of its flourishing. Wesley, the lean son of a leaner rectory, flourished as a mighty palm tree when the dew from God fed him. Without this heavenly dew, the Spirit of God, falling upon the heart no man can prosper in the kingdom of God. Those who have portrayed the greatest spiritual kinship to the Master have been drenched daily with the refreshing power of heavenly dews.

III. DEWS LENGTHEN THE SHADOW OF ONE'S BRANCHES—Some of God's sons grow like dwarfed trees of Japan—they are miniature in size—their branches are dwarfed—their shade under which weary souls may come to rest is insignificant and dwarfed. They lack the life-inspiring dew from heaven to mature them, to cause their branches to spread forth so that hundreds may come to dwell under their shadow. One's influence is to be measured by the length of one's shadow, which

in turn is determined wholly by the gentle falling of this spiritual dew upon the soul. Look back through the centuries and you see men as lengthened shadows. Luther—how great his mighty shadows. Livingstone and Moffat and Morrison—tremendous missionary shadows they cast across the nations. Thomas a Kempis and Brother Lawrence and Bunyan and William Law and Richard Baxter, as well as Philip Doddridge and Leigh Richmond and Charles Sheldon—massive inspirational shadows have they thrown across the realm of Christian devotional literature.

CONCLUSION—Friend, if you would blossom spiritually as the lily, spread forth your branches as a noble tree, cast a massive shadow across the ages, dwell where the heavenly dew of God's presence can fall upon you. Tune your soul to the chant of the heavens. Build your life upon the power of God's Word. Fill your countenance with the face of the Master. Then you shall flourish.

THE HIGH-PRIESTHOOD OF CHRIST

ROSS E. PRICE

SCRIPTURE—Hebrews 4:14 to 6:3; also chapter 7.

TEXT—Heb. 4:14; "We have a great high priest."

INTRODUCTION

1. The idea of priesthood is fundamental with humanity.
 - a. Sin brings a sense of shrinking from God and the unseen.
 - b. Fundamental within man is the desire for a mediator or medium of approach to God and the unseen.
 - c. To provide such a medium is the work of the priest.
 - d. But the only true medium of approach is Jesus.
2. There have been many priesthoods.
 - a. There was the Jewish, or Aaronic priesthood.
 - b. The heathen have their priests. The Brahmin, Arabian, Chaldean, etc. The African witch-doctor and the Indian medicine man are modern examples. Cf. the office of Chief Sitting Bull.
 - c. Melchisedec an example of direct communion with God. He was a priest, a king, and a type of Christ.
3. Christ is the only true priest.
 - a. All others are only usurpers.
 - b. We must come directly to Him and not to man.

(11)

- c. He is the Great High Priest, since He rent the veil in two.
- d. The Holy Spirit is His representative here, and not man.

Consider:

I. HIS OFFICE

1. His appointment to that office.
Not by inheritance as the Levitical priests but by divine appointment.
2. Taken by an oath of God (Heb. 7:21).
3. His qualifications for that office.
 - a. Greater than Abraham (John 8:58).
 - b. Greatness of character, as was Melchisedec.
 - (1) King of righteousness.
 - (2) King of peace.
 Righteousness without peace punishes.
Peace without righteousness condones.
 - c. As of a Son made perfect, through sufferings (Heb. 2:10).
4. His term of office.
The power of an endless life.
Therefore He is still in office and any other priest is but a usurper of that office.
5. His office is transferred to heaven.
Therefore there is no need of priests on earth (8:2; 9:24).

II. HIS OFFERING

1. It was Himself (Heb. 5:7-9).
2. Its excellency.
 - a. Without blemish. No sin.
 - b. The most wonderful thing in God's universe.
 - c. It was for me. It was not necessary for Him to offer for Himself.
 - d. It was voluntary. Song—"There was One who was willing to die in my stead."
 - e. It met the requirements of the Law. Shedding of blood (9:22).
"If you go to hell you'll wade knee deep through the blood of Christ."
That crimson stream crosses every path.
3. Its sufficiency.
 - a. There is power in the blood.
 - b. It contains all the elements of an atonement.
The sacrifice was Christ.
The oblation was His strong crying and tears.
His death was the satisfaction for sin, together with His shed blood.
Thus was created the possibility of reconciliation between God and man.

(12)

But its becoming a personal reality depends upon my power of choice.

- c. It was vicarious.
The Just for the unjust. Jesus for me.
There is more resulting from His death than moral influence, for if that is all, then we have the same from the death of Socrates and Paul.
- d. It purchased eternal salvation for all who will accept it.
No sin is too black for His blood to cleanse (Isaiah 1:18; Hebrews 7:25).
- e. It can sanctify the entire being (1 Thess. 5:23).
Animal sacrifices could only serve to the sanctifying of the flesh (9:11-14).
Jesus sanctifies with His blood (13:12).
He puts the law in our hearts.
Beware of a wrong attitude toward the blood.

4. All men are under obligation to Him.
"How much owest thou?"
We are bought with a price.
We are on probation. Sooner or later the law must take its course.
Have you the Passover blood of Jesus applied to your soul?

III. HIS INTERCESSION

1. His high-priestly prayer is John 17.
 - a. He prayed for His disciples, and for Peter that his faith fail not.
 - b. He prayed for you and me (John 17:20).
 - c. He prayed for His murderers.
2. His mediation.
 - a. He bridges the gap between God and man.
 - b. It is continual. He ever liveth (7:25).
Right now He is interceding for you.
Song—"I have a Friend in heaven, Jesus is His name," etc.
Then there is no excuse for our being a failure in the Christian life (2:18).
 - c. Now while He intercedes is your only chance to be saved.
Some day He shall leave His mediatorial throne.
Note:
Christ first appears as Prophet,
Christ now acts as Priest,
Soon He shall come as King.
He is coming again as a judge.
3. His glorification.
 - a. Bringing many sons into glory.
(If he had gone to heaven from the

Mount of Transfiguration it would not have been so.)

- a. We have a part in His glorification.
- b. He elevated suffering.
Not everyone who suffers has sinned, or is a sinner.
Job's comforters had the wrong idea of suffering.
The innocent suffer now as well as the wicked, but 'twill not always be so.
The promise is, "If we suffer with him, we shall also reign with him."

CONCLUSION

1. Since we have such an High-Priest, sin is unnecessary.
2. He is abundantly able to save, and keep.
3. The question is, "Is He your High Priest?"
4. All will be in vain for you unless you accept Him, and to accept Him is to renounce sin and self.

NOTE—Scripture references not otherwise designated refer to the book of Hebrews.

TEN DAYS IN THE UPPER ROOM

ROSS E. PRICE

SCRIPTURE—LUKE 1:1-14; 2:1-4.

TEXT—ACTS 1:14.

INTRODUCTION

1. A ten-day prayermeeting; what revelations would result from one such even in our day?
2. The command of Christ was "Tarry until." Notwithstanding the command, "Go ye."
3. What occurred during these days in such a prayermeeting?

I. THEY WERE DAYS OF WAITING

1. What does it mean to wait?
 - a. Many of us in our impatience never learn it.
 - b. When waiting your heart and mind are centered on one thing only.
 - c. Waiting is not merely being at ease; it may be agonizing instead.
2. They were definite in their waiting.
 - a. They waited on God.
 - b. They waited for the Promise of the Father (Joel 2:28).
 - c. We must be definite in our asking of God.
3. All true waiting has in it the element of expectancy.
 - a. Every day they thought "Surely to-day."
 - b. Many pray to be sanctified but do not really expect it.

(13)

II. THEY WERE DAYS OF HEART SEARCHING

1. What a revelation the conviction of the Spirit brings!
 2. There would be the loathing of previous heart attitudes.
 - a. Peter. How boastful, how untrue, how vacillating!
 - b. James and John. The spirit of office seeking, carnal jealousies (Luke 9:49); the spirit of revenge (Luke 9:54).
 - c. Thomas. How unbelieving. Seeing is not believing; seeing is being convinced.
 - d. All the disciples. Disputing, unbelieving materialistic and un-Christlike.
3. If the Spirit searches your heart?
 - a. Will he find any of the above attitudes?
 - b. Why not ask God to search your heart?
You'll be surprised at what will be revealed.

III. THEY WERE DAYS OF CONFESSION

1. Confession is a personal affair.
 - a. None of the disciples blamed the others because their prayer was yet unanswered. They did not accuse one another.
 - b. Happy for them that none fancied he could fix on others the cause of their unanswered prayers.
 - c. Nor can you, my friend. If your prayer for the Holy Spirit is unanswered, look for the cause within yourself and confess!
2. Confession is not condemnation of others.
 - a. All disciples were carnal; all must confess.
 - b. Some people in praying for the Holy Ghost do so in such a manner as to condemn others in their prayer.
 - c. To confess is to acknowledge your own state.
3. Confession always precedes cleansing. Let your confession be as public as your sin or your "carnal spells."

IV. THEY WERE DAYS OF FAITH IN THE PROMISE

1. Our hearts are sanctified by faith.
 - a. It was the faith of the disciples that brought the victory (Acts 15:8, 9).
 - b. God will not do for us what we do not believe He can and will.
2. Their faith was definite—in the promise.
 - a. We get what we believe for.
 - b. Believing goes with being established (Isa. 7:9, 13).

- c. Unbelief tempts God. Cf. Israel at Kadesh-Barnea.
3. They believed the promise of Luke 11:13.
4. They tarried in faith.
- a. The promise was, "Not many days hence."
- b. Suppose they had given up on the ninth day, or that Peter had said, "I guess it is not for me; I go a fishing."
- c. Many give up when victory is in sight. But the promise is to you (Acts 2:39).

V. THEY WERE DAYS OF OBEDIENCE

1. An obedience of waiting and not rushing into God's work unprepared.
- a. The command, "Tarry ye," takes precedence over the command, "Go ye."
- b. Suppose they had become impatient and had started at once to go into all the world and preach?
- c. There are many failures today because of obedience on this point.
- d. With so many carnal churches and preachers, they have refused to "tarry until."
2. If we delay the day of our sanctification, no matter how much we work, we disobey God.
3. What then of those who refuse and fight holiness?
4. Remember, also, God gives the Holy Spirit to them that obey Him.

CONCLUSION

1. Friend, how about you? Unsanctified? If so there's a reason.
2. Have you tarried as did the disciples?
3. The promise was fulfilled to them.
4. Let us seek out the upper room and tarry until.

IF WE LOVE CHRIST

ROSS E. PRICE

SCRIPTURE—John 14:15-24.

TEXT—John 14:15, "If ye love me."

This is the great *If* of Jesus.

The answer is:

- I. WE'LL LOVE THE THINGS THAT PLEASE HIM
1. We'll seek to please Him.
 2. We'll keep His commandments.
 3. We'll strive to be like Him.
- II. WE'LL LOVE HIS WORD
1. A Christian with no love for the Bible is a misnomer.
 2. The newly converted always crave soul food.

(14)

3. True lover longs to hear the voice of his beloved.
4. Christ speaks to us through His Word.

III. WE'LL LOVE TO BE IN HIS PRESENCE

1. Communion becomes natural.
2. Prayer becomes inexpressibly sweet.
3. His guidance will be our very life.

IV. WE'LL LOVE HIS WORSHIP

1. The public service will have an attraction for us.
2. We'll look for an excuse to be in such a service.
3. How about you? Do you love Christ genuinely?

V. WE'LL LOVE THOSE FOR WHOM HE DIED

1. No soul is unimportant for whom Christ died.
2. The great passion of the Christian is "Others."
3. Missions, home and foreign, are not a cross, but a joy.
4. Brotherly love will be exhibited.

VI. WE'LL BE LOOKING FOR HIS RETURN

1. Like a bride adorned and waiting for the bridegroom.
2. We'll be prepared and ready for it.
3. We will wait preparedly. Cf. Ten Virgins:

VII. WE'LL NOT BE DISAPPOINTED

1. When He comes.
2. In eternity.
3. The condition of our eternal happiness is Jesus within. The all important question is, "Lovest thou me?"
4. He who loves Christ will find He is not a disappointment.

CONCLUSION

To love Him is not compulsory; but He can fill you with His love.

PRAYER MEDITATIONS FOR PREACHERS

A. H. EGLESTON

Praying Through

I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord [ye that are the Lord's remembrancers—margin], keep not silence, and give him no rest [silence—margin], till he establish, and till he make Jerusalem a praise in the earth (Isa. 62:6, 7).

LESSON—Isaiah 62.

SOME ESSENTIALS TO PRAYING THROUGH

I. A CLEAN MINISTRY

"Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of

the midst of her; be ye clean, that bear the vessels of the Lord" (Isa. 52:11).

"If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18).

"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work" (2 Tim. 2:21).

A heart may be just as clean now as it will ever be in heaven.

II. A HOLY GHOST MINISTRY

A clean ministry will necessitate a ministry with hearts cleansed in the blood of Jesus Christ, and with hearts filled with the Holy Ghost. The Holy Ghost is our Great Helper in prayer.

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:26, 27).

Let us always honor the Holy Ghost!

III. AN ABIDING MINISTRY

Negatively stated—"Without me [severed from me—margin], ye can do nothing" (John 15:5).

Positively stated—"If ye abide in me, and my words abide in you, ye shall ask [demand as your due—Strong's Concordance], what ye will, and it shall be done unto you." (John 15:7). (See *The Nazarene Monthly*, September, 1930, p. 34, 35.)

To abide in Him, we will have to dwell ("lodge or sojourn"—margin) in the secret place of the most High.

"He that dwelleth in the secret place of the most High shall abide [lodge—margin] under the shadow of the Almighty" (Psa. 91:1).

IV. A MINISTRY WITH PURE MOTIVES

To abide in Him and to continue to abide in Him, our motives must be pure, and must be kept pure.

A scheming, plotting or wire pulling spirit will hinder prayer. It may endanger the abiding presence of the Holy Ghost. We ever need to guard this point very carefully.

V. A MINISTRY PERSISTENT IN PRAYER

"Pray without ceasing" (1 Thess. 5:17).

"Moreover as for me, God forbid that I should sin against the Lord in [from—mar-

gin] ceasing to pray for you" (1 Sam. 12:23).

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord [are the Lord's remembrancers—margin], keep not silence, and give him no rest [silence—margin], till he establish, and till he make Jerusalem a praise in the earth" (Isa. 62:6, 7).

VI. A MINISTRY THAT FASTS WHEN OCCASION REQUIRES

Fasting is sometimes necessary. It has a place in God's program. Fasting may be considered under the following heads:

1. A divinely imposed fast.

"This kind can come forth by nothing, but by prayer and fasting" (Mark 9:29).

2. A self-imposed fast.

"And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes" (Dan. 9:3).

3. A partial fast.

"In those days, I, Daniel, was mourning three full weeks. I ate no pleasant bread, [bread of desires—margin], neither came flesh nor wine in my mouth, neither did I anoint myself at all, till three whole weeks were fulfilled" (Dan. 10:2, 3).

4. A total fast.

"And he [Moses] was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments" (Ex. 34:28).

5. The benefits of fasting are threefold:

1. Physical, 2. mental, 3. spiritual.

VII. A MINISTRY THAT NOT ONLY PRAYS, BUT TRUSTS GOD TO ANSWER PRAYER

"And this is the confidence that we have in him; [concerning him—margin], that if we ask any thing according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him" (1 John 5:14, 15).

"Trust in him at all times" (Psa. 62:8).

VIII. A MINISTRY THAT DOES NOT FORGET TO THANK THE LORD FOR ANSWERED PRAYER

Remember the lepers—"Were there not ten cleansed? but where are the nine?" (Luke 17:17).

"In everything give thanks: for this is the will of God in Christ Jesus concerning you" (1 Thess. 5:18).

(15)

PRACTICAL

CHURCH PUBLICITY JOSEPH GRAY

ARTICLE NINE—THE BULLETIN BOARD

THE bulletin board is one of the handiest and one of the most effective advertising mediums that a church possesses, yet in many cases it is the most neglected and the most abused.

There are various types of changeable letter bulletin boards, and by this we do not mean just the various makes of commercial boards. We will lump all the commercial boards together. They vary in price from about \$60 to \$600, according to what you wish to buy.

A church lacking the wherewithal to buy the complete outfit, may buy the letters and build its own case. Here is an actual example: Rev. Wm. E. Thiele, now our pastor at Moscow, Idaho, while pastor at Dayton, Washington, last year, purchased a half set of letters from the Ashtabula Sign Co., for \$13. For another \$13 he purchased all the material for the case. By building it himself he produced a board comparable with the \$200 outfits in the catalog for \$26. Because he purchased only half the usual amount of letters, it lacks a little in flexibility, but any time the church chooses to put \$13 into another half font of letters they will have the equivalent of a \$200 board for less than \$40.

The H. E. Winters Co. offers to sell the letters and movable section for a board and furnish blueprints and specifications with it by which a small board may be built for less than \$25. These are old figures and the prices may be just a little higher now. This would probably be the equivalent of a board in the \$60 to \$100 price range.

While pastor at Monrovia, Calif., I was able to pick up a movable section and cardboard letters for \$8, and we built a small board out of these for less than \$15 which is still functioning.

For a number of years I was intrigued with the large, changeable letter bulletin boards used by many southern California real estate dealers. These use six and eight inch metal letters locked

into place by metal strips on a panel background, and they are not under glass. I made up my mind that if I ever had a church that needed a large sign, I would investigate their cost. The situation arose when I moved to Wilmington, California, but because the church was too small to justify the outlay for ready made metal letters, I made my own. The church was built on the rear part of the lot, and owned an open corner on a busy intersection.

I proceeded to build a board on this lot, without glass, and with six-inch letters. It consists of two side panels, three feet tall by two feet wide, and a center panel seven feet long and three feet high. The end panels carry the permanent announcements of the church and are not movable. The center panel carries six rows of movable letters. The uprights are four by fours, and the two center ones are notched to permit the insertion of six one by six boards which drop down in place to form the center panel. Then the top of the frame of the center section, a two by four, drops in place and is locked with a padlock at each end.

The letters are made of galvanized iron or tin, bought from a tinsmith already cut to size and bent. Each piece of tin was eight inches long and the top two inches was bent over in a double bend so that they hook over the board and so are locked in place when the top bar is in place. At first the bottom of the letters was not protected from mischievous fingers and it was possible to bend the letters out of shape. The original board called for seven rows of letters, so I took one board out and nailed a molding on the bottom of each board in such a way that the bottom of the letters were protected from prying fingers. As now arranged the board is practically fool-proof and will successfully withstand any kind of tampering.

The metal sections were given a sponge bath of vinegar to kill the acid in the galvanized surface. This is important in preparing any galvanized surface for paint. Then they were given three coats of white paint. Then a set of card-

(16)

board letters of the right size were cut out and these were placed one on each piece of metal and the edges around them stenciled in with black paint, thus leaving a white letter on a black background. Most of the tin was cut three inches wide. That for the punctuation marks and the "I's" were cut one inch wide. The "M's" and "W's" were crowded into a width of three inches because we forgot to order wide blanks, but they should have blanks about five inches wide. When they were completed the letters and the whole sign were given a coat of spar varnish.

The whole board, lumber, paint, metal, and hardware, cost about \$16. It is dignified, and in keeping with church advertising, yet it has a "punch" that gets its message across to passing motorists. I shall be glad to furnish further details to any pastor who is interested in this type of board.

Where any one of the foregoing boards is too expensive, or is not available because of lack of building skill, another type of bulletin board may be used, and that is the blackboard. The blackboard may be an entirely separate board or it may be a panel or strip on the regular signboard of the church.

Where it is built as a separate board it is advisable not to fasten it to the building but to swing it on hooks, either on the building, or in a specially constructed frame off the building. Then when it needs changing it may be carried inside and the work done away from prying eyes that may tend to disconcert the amateur chalk letterer. In making a blackboard for chalk work be sure to use slate paint for the background instead of ordinary black paint. Have the surface well sanded to start and give it at least two coats, giving it a good rub down with fine sandpaper between each coat.

All types of boards should be located with reference to the general lighting system, or else planned with their own special illumination. Since we shall discuss lighting in another article, we pass it by with this brief mention here.

Coming back to the changeable letter board of the standard type, we offer a few suggestions for its most effective use.

First, the board should be planned with a separate top panel for the name of the church and pastor. In this way the changeable letters will not be used up for stock announcements.

Second, the wording and form of the section should be changed often in order that it will attract attention. In one of my classes in church publicity, a pastor said, "I have my bulletin board down pat now, I have it all figured out so that I only have to change two lines each week in order to keep it up to date." With all due respect to that pastor, that is just where he was wrong. The board needs to be changed often and changed in form, also, if it is to attract attention. Let a board stay the same in general outline for several weeks, even though the sermon subjects are changed, and it soon ceases to be read. If you have announced all four services one Sunday and filled the board to capacity, try announcing just one service the next Sunday and leaving a lot of blank space on the board, especially around the borders. Forget about sermon subjects sometimes and use the board for some pithy statement. For example, try this:

AN ATMOSPHERE THAT IS FRIENDLY
AND INTERESTING
TRY IT!

or this:

DON'T SEND YOUR CHILDREN TO
SUNDAY SCHOOL!
BRING THEM!

Third, in order to introduce variety, use your board at times as a wayside pulpit, to deliver telling little homilies instead of always using it for announcements. This, too, will help to vary the form and keep it alive. Try putting a sentence sermon on the board on Monday and your sermon subjects on Thursday or Friday.

Fourth, when you do announce services, date your board. That is to say, use your top line this way, "Sunday, June Tenth," or "Easter Sunday, April 9," or "Christmas Sunday, December 23," rather than merely, "NEXT SUNDAY." That way the reader knows whether the announcement is up to the minute or a week or two behind time. This will have the added effect of stirring you up to change the board when it is out of date.

Fifth, if you must leave your movable section out occasionally because it is out of date and you have no time to change it, do not leave an unsightly, bare background to take its place. Get a showcard made which you can tack in place behind your movable section. On this card have an announcement of your regular services, then

(17)

when you take out your movable section you have a signboard that is sightly and usable. Furthermore, if you have the card painted in contrasting colors it serves to still further emphasize the fact that the board is changed frequently.

In all of the foregoing suggestions we have been trying to bring out the fact that it is no use investing money in an elaborate bulletin board, and then throwing away that money by failing to utilize your equipment. Walk by any movie house late in the evening when a new picture is scheduled for the following day. The signs are being changed even while the audience is still inside seeing the current picture. Yet some pastors will leave a stale announcement on a board for weeks at a time. Truly, "the children of this world are wiser than the children of light."

Now for a few suggestions relative to the blackboard.

Many pastors will say, "I cannot use a blackboard because I do not know how to letter." Perhaps we can help you out a little.

First, there are many inexpensive lettering books that may be purchased these days that will suffice for models of letters to be used. If even these prove too expensive, try procuring them at the public library and making the copies of the styles you desire to use. If they are not available in this way, then make a *scrapbook of alphabets from newspapers and magazines*. Turn back to my last article for a few suggestions about letters which are easily reversed or made top-heavy.

Second, try making a very simple outline letter of white chalk and filling in the center with color. This type of letter will absorb a lot of irregularities and still look good. It may be varied by making the top of the letters one color and the bottom another color. When you do this, use the lightest chalk at the top.

Third, use bright colored chalks. In the ordinary round chalks you will find assortments of pale colors for five and ten cents at novelty stores. For twenty or twenty-five cents you may purchase an assortment of brighter colors. If you wish to spend a little more for better results, invest fifty cents in a box of a dozen half-inch, square "lecturer's crayons." These are a very soft chalk with very brilliant yet pleasing colors. These also come in one-inch square sticks at fifteen cents each. Lecturer's crayons are especially adapted to work on paper, so if

you make paper posters to tack on your board, I advise using these or show-card colors. The American Crayon Co., of Sandusky, Ohio, makes all the grades of chalk mentioned. So if you have any trouble getting them because you are in a small town, write to them direct and they will tell you whether it is advisable to order direct from them or from a nearby dealer.

Fourth, do not be afraid to make light lines on your board for the tops and bottoms of your letters. Nothing makes a sign look more uneven and ragged than sloping lines of letters.

Fifth, if curved lines and scrolls are used they will dress up a sign almost unbelievably.

Sixth, if freehand lettering is still an impossibility for you then cut out a set of stencils and outline your letters with them. A variation of this is to trace your letters on card and then punch small holes all around the outline. Then fill a small muslin bag with powdered chalk or talcum powder, and pound or "pounce" the bag on the card, and the outline will be projected through the card onto the board. This will give you a quick and easy outline to follow.

Seventh, if you try to shade your letters, remember that shading should be on only one side and either the top or bottom. The standard formula is that light comes from the top right-hand corner, so shading should be on the left and bottom of the letters.

Eighth, do not crowd your letters. Put fewer words on the board rather than crowd it.

We have busied ourselves in this article with a lot of mechanical details, rather than the broad principles of advertising, in the hope that we may enable some pastors to build equipment, or use previously built equipment in a way that will let people know that their church is alive and functioning.

Next month we will discuss church lighting, and if space permits, slogans.

PENTECOSTAL ACTUALITIES

I. L. FLYNN

V. PENTECOSTAL PASSION

(Scriptures—Psalm 142:4; Isaiah 64:7; Ezekiel 22:30, 31; Acts 8:4).

WE read in the Bible of the passion of Christ. In religious literature "passion" is used to describe "one who gives himself out for another, even to suffering and death." A passion is an energy of the soul that

(18)

stirs up the person and drives him out in search of the lost about him. It is begotten in the soul by the Holy Ghost. It will put new fervency—verve, a boiling over—in the heart, in the prayers, testimonies and preaching.

In the three first scriptures we read, we are told there was no concern for souls. The first one tells of David crying out that no one cared for his soul. Perhaps this was when he was backslidden. In Isaiah 64:7, and Ezekiel 22:30, 31, we have unparalleled statements. They could be found nowhere else but in God's Book. Isaiah says there is no one that "stirreth up himself to take hold" on God. What a tragedy! No one to pray for others! But oh, the pitiful longing of the statement made by Ezekiel. God said He sought for a man among the people that should make up the hedge, and stand in the gap before Him, that He should not destroy the people, but He found none! What a sad day when the church, or even one individual, shows no concern for lost souls. How we need this heart passion today! But Pentecost will bring such a passion. "Passion is love with a vision." The disciples had this heart longing for souls after Pentecost. There must be a vision, a correct vision. Not only correct, but surcharged with divine power. The cold electric wire may be ever so faultless and extend around the world, but until the "juice" is turned on and it is electrified, it is powerless to carry a message. Unless our souls are filled with a burning desire begotten by the Holy Ghost, our vision and efforts will be practically useless. This the early Christians had, for we read that they "went everywhere preaching the word." There is no other explanation that can be given for their success but that they were filled with divine power. Before Pentecost they were impotent, self-seeking, jealous, and self-willed. They would quail before the multitude. But there came that fiftieth day—see the difference ever after. As E. M. Bounds would say, "They were on a stretch for souls." That is true of men and women—yes, and children—since then. They have longed for souls to be brought to Jesus. They sigh for the salvation of the lost.

A little girl in the Southland was converted. She was of a very poor family. She was deformed at birth and had to be carried around in a chair. She felt she must do something for Jesus. One day as she sat near a window she wrote on a piece of paper the words, "Where

will you spend eternity?" and threw it out the window. The wind swept it out into the street. A man was passing by. It struck him in the face. He read it, and was brought under deep conviction. He was a very rich man, the president of the largest bank in his city. He sought out the one who wrote the note and was powerfully converted. He adopted the little girl as his own and bought her a wheel chair and let her go downtown at her pleasure and talk to the people about their souls. Many were won to Jesus by her tireless efforts.

We read a while ago of a whole community over in China of two million people that was wiped out by famine and cold. The nation's sympathy was stirred almost to the breaking point. But how many are stirred for the lost millions all around us? It is said of Wesley that "he breathed" into the religious movement that bears his name an "appeaseless soul hunger," that so stirred his followers that they carried the gospel message around the world. It was that "soul hunger" breathed into the hearts of the disciples that pushed them out to preach the message of salvation that Jesus could save them, to the very ends of the earth. That same baptism will equip us to go with the same gospel story.

A man was converted a number of years ago. His sympathies were aroused for his fellowmen, especially those who had been convicted of crime. He sought out those who were released from prison, and hired them to work for him. He took them to Sunday school and church. He told them of Jesus. At his death there were seventeen families dropped flowers on his casket and shed tears because of their loss of a true friend. He had led them to Christ.

I am talking about passion; soul passion for others. Oh, to have the burning desire for the souls around us as Jesus had it. He gave His all, His very life, for our salvation. Paul said, "This one thing I do." He longed to see men and women brought to the Lord Jesus Christ. When he passed on to his reward, he left souls almost everywhere as trophies of his labors; his heart concern. Oh, that we might, like Elijah, drop our mantle on some Elisha, who would go out and win his thousands. Sankey, the great Moody singer, put his hand on a little gipsy boy's head and prayed for God to bless him. He became the flaming evangelist, Gipsy Smith.

(19)

Fanny Crosby, the blind song writer, once was at the McAuley Mission. She asked if there was a boy there who had no mother, and if he would come up and let her lay her hand on his head. A motherless little fellow came up, and she put her arms about him and kissed him. They parted. She went from that meeting and wrote that soul-inspiring song, "Rescue the Perishing." That boy grew up into manhood, gave his life to Jesus and became a splendid Christian, and a soul winner. Have we real soul passion?

THE EVIDENCES OF CHRISTIANITY

BASIL MILLER

THE PROBLEM STATED

1. *Christianity conforms to the principles of truth and reason.* The Christian religion has its basis in the essential nature of God, and conforms to the ultimate principles of truth and reason. It is the culmination of truth, for its Author is the final source of all truth. Truth is capable of vindication, and the most scrutinizing tests of reason but lay bare its foundation. When the broad outlines of the reality of life and of Christianity are revealed they will be seen to be in harmony with philosophic truth. Truth has its nature metaphysically in the world-ground; *theologically in God.* In no part is it contradictory. It never swerves in circles and negates itself. No tests of truth or reason, no revelation of the complete basis of our faith will disturb the consummate principles of divinely inspired religion. God is truth, as well as the Revealer of Christianity. Faiths and philosophical cults, which are erroneous, when uncovered and tested by the searchlight of reason, will be found to contradict truth. To such cults reason is an enemy, and the fire of scientific inquiry shows the fallacious skeletons of their ideals and bases.

But intellection, experimentation and philosophic inquiry only confirm Christianity and assure its devotees of the reasonableness of their belief in "the faith delivered to the saints." Though Christianity does not depend upon reason nor scientific tests for its validity, still these help all to be led into the light of its truths. Since reason is an innate principle of the soul, it must be used in religion as well as elsewhere in life. Religion without an intellectual basis is void of vitality. Many are brought to Christ by the route of the mind, that otherwise would

never have believed. Dogmatism without reason cannot touch the doubter. Unless Christians are well skilled in the defense of the faith, skeptics and agnostics will think that our religious belief is without the possibility of philosophical and scientific defense.

2. *Faith necessary at the limit of finite reason.* But to reason there is a limit, which forms the bounds of faith. Many problems confront the mind which man is unable to solve; but faith steps in and constructs a bridge over the chasm between ultimate knowledge and practical usefulness. Heathen philosophers have been guided by reason, but their conclusions as to religion have been unsatisfactory. Reason is not beyond divine revelation. If it were there would be no need of a revelation, and God would have depended upon human reason and cognitions for the mining of those great fundamental truths concerning man and his destiny. Finite mentality cannot be the ultimate standard for the measuring of faith, and for the testing and elimination of the problems of Christianity.

The present tendency in modern theological thinking is to set human reason upon the pedestal of deity and to it offer mental sacrifices and intellectual oblations. In this regime reason becomes the final arbiter of religion, and that which does not conform to its decisions is eliminated as erroneous. Reason may be fallacious, and faith may degenerate into credulity. Every fact of faith and religion should be tested by philosophic norms and principles. And when there is a sufficiency of evidence religious facts should be made to conform to these. But where the truths of religion are revealed, which because of the insufficiency of facts and evidences reason is unable to test, then faith must accept these revelations. Though the finite mind of man may not always understand all that which is revealed in the Bible, still we cannot doubt the validity of such. God in His infinitude is able to withhold the evidence upon which these truths rest. In the day when He shall fully reveal all truth we shall be enabled to grasp all that has been clouded by the fog surrounding finite thinking. None is able to give a reason why God used the Hebrews as His chosen vessel for the reception of the revealed Word in preference to some other race. But back of this and other facts which we cannot fathom there is a reason which has its basis in God's nature and in ultimate truth.

Hence we must study our belief in the Chris-

tian faith and test these foundation principles by human reason. But at the strange borderland between the limited range of human mentality and the boundless area of consummate truth, faith in God and in His Word shall always have precedence.

3. *The apologetic element in the Bible.* The Bible has a strong apologetic element. The Book of Job is a vindication of God's ways with man; in the last chapter the Lord takes a part in the discourse and closes the debate. Numerous Psalms, such as the 1, 2, 19, 119, etc., give cogent reasons for righteousness and obedience. In the 119th Psalm all the verses but a very few offer evidences for sustaining the words, statutes, commandments, judgments and testimonies of Jehovah. In one place God comes to reason with man about salvation. "Come now and let us reason together, saith the Lord." In another place He challenges the people, "Produce your cause . . . bring forth your strong reason" (Isa. 41:21). When Christ was accused of casting out devils by the power of the devil, He defended Himself and His teachings (Matt. 12:24-37). As a cause for His raising the dead, He said that God works through Him, thus vindicating His actions by reason (John 5:19-47).

Paul was the master apologist of the apostolic Church. He frequently reasoned with the Jews and others. His classical defense of himself and his doctrines is found in the marvelous address before King Agrippa. This and his apologetic discourse on Mars' hill in Athens, and Stephen's message, arousing the Jews to such intense hatred that he was stoned to death, are the greatest discourses on Christian evidences or apologetics that have ever been delivered. Romans and Galatians are apologetics in favor of justification by faith, the crucifixion of the "old man of sin," the sanctification of the soul, salvation by grace and against Jewish legalism. James argues for good works as a fruit of faith; while John defends love as the motivating law of life. The First Epistle of John is written against heresies raging in his day, especially against Gnosticism, which taught that primal evil, as well as all evil, dwells in the body, or in matter, and that the soul could be pure while the body commits the most degrading of sins. In order to substantiate the claim of the spotless purity of Jesus, Gnostics were forced to deny His essential humanity. Against this error, John strongly contends:

Peter wrote, "But sanctify the Lord God in your hearts; and be ready to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15). Jude wrote, "Beloved . . . it was needful for me to write and exhort you to contend earnestly for the faith which was once delivered unto the saints" (Jude 3). (See Scott, *The Apologetic Element in the New Testament*).

4. *Christian Apologetics.* (Summaries of the History of Apologetics are given in: Garvie, *A Hand-book of Christian Apologetics*, pp. 3-8; Keyser, *A System of Christian Evidences*, pp. 47-59; Hurst, *History of the Christian Church*, Vol. 1, pp. 180-206; 410-55). Hence there is a biblical warrant for the statement of our belief in the validity of the Christian religion. One of the greatest contentions of the Church through the past twenty centuries has been centered around the defense of its dogmas against heretics and infidels. From the beginning of the ministry of Paul until the present day, opposing theories, doctrines and creeds have arisen, which seek to pervert the faith of Christians. But for every antagonist there have come forth men, mighty with pen and the power of the spoken word, to enter the arena of polemics and apologetics, and with the Sword of the Spirit, and minds trained in theological lore, to conquer their foes, and to hold up the blood-stained banner of Christ, the inspiration of the Bible and the supernatural origin of Christianity. Each age has presented its peculiar heresies and erroneous theories.

(1) *Early Apologetic Period.* The early apologetic period includes the ages from A. D. 70 to A. D. 350. From the days of the apostles, the Christians met with opposition from the Jews, who had crucified Christ and afterward refused to admit the fact of His resurrection and to adhere to His claims of divine sonship. It was but natural that the early Church fathers should try to convince them through arguments and cogent reasonings that Jesus was the Christ. During this period gnosticism also had its rise. Gnostics did not wholly reject the Christian religion, but they tried to combine it with human knowledge (*gnosis*), the philosophy and pagan theosophy of their age. Thus they degraded Christianity by means of corrupt pagan metaphysics and mythology. John, as noted above, and many others desiring to defend the faith that has come

to them uncorrupted from the fathers, wrote against the Gnostics. The Ebionites, a Jewish sect which had become partially Christian, were also encountered. They accepted Jesus as the Jewish Messiah, and as the most wonderful of their prophets, but denied His incarnation as the human-divine Redeemer.

The Jews were ably answered by Justin Martyr in his work entitled, "Dialogues with Trypho the Jew" (A. D. 130). Tertullian also defended the faith against them in "Adversus Judæos." In "Testimonia Adversus Judæos" Cyprian made a classical refutation of the attack of the Jews. Justin Martyr also contended against heathen assailants in two "Apologies" addressed to Emperor Antonius Pius. Practically all the objections made against Christ and Christianity heralded today as liberal and modern were advanced in those early ages and were masterfully refuted by the great minds of Christian scholars.

About the year A. D. 150 Celsus, a pagan of great learning, made a systematic and direct assault on Christianity. Dr. Schaff says, "He anticipates most of the arguments and sophisms of the deists and infidels of later times." (Schaff, *History of the Christian Church*, Vol. II, p. 86). Scott also states, "Celsus toward the end of the second century anticipates all the objections which still reappear in the most modern criticisms of Christianity." (Scott, *op. cit.* p. 7). Origen effectively answered him in his renowned work, "Contra Celsum." Lucian, the Voltaire of his age, ridiculed Christianity; and Porphyry (died 304), a neo-Platonist, and a bitter enemy of the Church, during the course of his life wrote fifteen books against Christianity. He is "the father of modern rationalistic biblical criticism," as Keyser well writes. (Keyser, *A System of Christian Evidences*, p. 48). His arguments were answered by Eusebius and Appollinaris.

(2) *Polemical Period.* The second period may be termed the Polemical age, extending from about A. D. 250 to 730. It will be seen that this era overlaps somewhat with the last. This is a time of conflict, not with outright infidels and pagans, but with heretics within the Church. The chief defenders of the faith were such men as Athanasius, Augustine and Jerome. They were forced to contend against men like Arius, who denied the proper deity of Christ, though he held that Jesus was the first and highest creature

of God, through whom God created and saved the world. At the Council of Nice his doctrine was condemned, largely at the instigation of Athanasius. The dogma of Athanasius has since been held by evangelical Christianity. Pelagius, who denied man's natural depravity, was well answered by Augustine. Nestorius affirmed that the Virgin Mary was not the "Mother of God," and exaggerated the distinction of the two natures of Christ into a distinction of two persons—the human person of Jesus and the divine person of the Lord. Sabellius taught that in the Godhead there was but one person, God the Father, and that Christ was but a man, and that the Holy Ghost was only an energy and not a personality. Each error was well answered by the orthodox Church fathers.

(3) *The Medieval Period.* The third period—the medieval—comprises the centuries from 750 to 1517, A. D. During this age Abelard, in his *Introduction to Theology*, tried to solve anew the doctrine of the Trinity, but the Council held at Soissons in 1121 ordered this work burned. Though not an infidel many of his doctrines, and especially that of the atonement, were unsound. He is the medieval father of present day liberalism and new theology. Anselm in *Cur Deus Homo* (Why the God-Man?) made a matchless defense of the human person of Christ and of the doctrine of the vicarious atonement. Aquinas wrote a mighty book against the Jews and the Mohammedans called *De Veritate Fidei*. Savonarola, the eloquent preacher of Florence, wrote an apology termed *Triumphus Crucis*.

(4) *The Modern Period.*

a. *English Deism.* The modern period of Christian apologetics consists of several distinct tendencies. The first is that of deism which had its rise in England. Its advocates were not atheists, but with reference to the Bible they were infidels. They believed in the existence of God, who had created the universe, and after placing it under the control of laws and secondary causes, He forsook it. Deists even denied that He had the slightest interest in man, or in the trend of morals, nations and civilizations. They taught that natural religion, or that system of belief or faith revealed by a study of man, mind and nature, by use of human reason unaided by divine revelation, was sufficient. Such men as Hobbes, Tindal, Bolingbroke and Newport are among the front ranks of the protagonists of

deism. Their works culminated in the universal skepticism of Hume and Gibbon.

The outstanding apologists of this period, making a sturdy defense of the Scriptures, were Lardner, who has left us ten massive volumes on *the Credibility of the New Testament*, remaining unsurpassed in this realm even today; Joseph Butler, the author of the immortal *Analogy of Religion*, today a classic defense of the faith, in which he taught that the objections alleged by deists against God as revealed in the Bible can be brought with equal force against the god revealed by nature whom deists worshiped, and that there existed an analogy between the moral government of God as revealed in the Bible and that revealed by a study of nature and of human society; and Paley, who wrote *The Evidences of Christianity*, in which the famous "design argument" for the existence of God is used, from which the present argument from design in nature, as proving a Designer or God, is derived.

b. *French Atheism.* The French skeptics of this age became atheistic, chief among whom were Voltaire and Rousseau. The deism of England degenerated into the atheism and materialism of France and into the rationalism of Germany. Bishop Horne replied to the French atheists in an *Introduction to the Critical Study of the Holy Scriptures*.

c. *German Rationalism.* In Germany reason was set up as the arbiter in religion and became the final authority in a judgment of the Bible. Such rationalists accepted what pleased their supposed anti-supernaturalistic theories and rejected that which did not. In its origin rationalism was Franco-Dutch, speculative and skeptical. After deism had been greedily absorbed by France, it was rapidly carried into Germany. Deism in England posed as a philosophy more clear-eyed, more complete, more harmonious and more reasonable than Christianity. When the French had added their atheistic impetus to it, it but remained for the Germans to popularize the dogma with reference to a critical study of the Bible according to rationalistic principles. Rationalism posed as a friend to the Bible but when science began to lift its head, immediately the Scriptures were surrendered, and with the incoming of an avalanche of discrepancies and errors, it was loudly acclaimed that the Bible was never intended to teach science. When geology appeared, rationalism was prepared to give up the

stories of creation and the flood. Gradually all positions with reference to inspiration were released and the Bible became thoroughly humanized.

d. *Higher Criticism.* (a) *Early Period.* Deism, atheism, skepticism and rationalism prepared the way for higher criticism. For when the foundations that underlie revelation are cast aside, it is but natural for revelation to be denied. The present view of higher criticism was first hinted at by Carlstadt in 1521 in a book on the *Canon of the Scriptures*, and by Masius, a Belgian scholar, who in 1574 published a commentary on Joshua, and by a Roman Catholic priest, Peyrere in his *Systematic Theology*, published in 1660. But in reality it originated with the materialistic and atheistic philosopher Spinoza. In his *Tractatus Theologico-Politicus*, published in 1670, boldly he impugned the traditional date and Mosaic authorship of the Pentateuch and ascribed its origin to Ezra, or to some later compiler.

In England, Hobbes became an outspoken antagonist of the necessity and possibility of a divine personal revelation, and also denied the Mosaic authorship of the Pentateuch. A few years later a French priest called Richard Simon pointed out the supposed varieties of style in the documents of the Pentateuch as indicative of various authors in its composition. A Dutchman, Clericus, in 1685 advocated an Exilian and priestly authorship of the Pentateuch, and taught that it was composed by exiled priests in Babylon. In 1753 a Frenchman, Astruc, a medical man, a bold freethinker, one whose personal life was the most immoral, propounded for the first time the Jehovistic and Elohist hypothesis for the composition of the Pentateuch. (Briggs, *Higher Criticism of the Pentateuch*, p. 46). He briefly taught that the use of the two words for God, Jehovah and Elohim, in the Pentateuch proved that the books were written by different writers. His *Conjectures Concerning the Original Memoirs in the Book of Genesis*, was published asserting that he was able to trace the use of ten or twelve different memoirs in the original composition of the book. Naturally he denied the divine authority of the Pentateuch, and because of its repetitions, he termed it useless.

(b) *German Formative Period.* The next period was largely German. In 1780 Eichhorn, an Oriental professor in Göttingen, reshaped the documentary hypothesis of Astruc, and heralded

it as the view of leading scholars of the age. Later Vater and Hartmann with their fragment theory practically undermined the Mosaic authorship and inspiration of the Pentateuch, and made it but a group of fragments carelessly thrown together by an editor or editors. In 1806 De Wette, Professor of Philosophy and Theology at Heidelberg, published a book in which to the theory of his predecessors, he added the supplemental hypothesis assuming that Deuteronomy was composed in the age of Josiah (2 Kings 22:8). Soon Vatke and Leopold George declared the post-Mosaic and post-prophetic origin of the first four books of the Bible. Bleek followed advocating the theory that a redactor had gathered together different documents and traditions and had woven them into a connected whole. In 1865 Kuenen published his *Religion of Israel and Prophecy in Israel*, in which he defended the most advanced rationalistic and anti-supernaturalistic methods of the composition of the Pentateuch. Wellhausen in 1878 published his volume on the history of Israel in which the theories of other rationalistic critics were intertwined and well defended. (Briggs, *Ibid*, 59-88). The scholarship of this volume won for the cause of criticism many friends and followers.

(c) *Recent English and American Criticism*. Critics arose with great rapidity both in America and England. Samuel Davidson, Robertson Smith, and George Adam Smith forged ahead along lines of anti-supernaturalism. Driver of Oxford prepared his *Introduction to the Literature of the Old Testament*. In this he elaborated with great skill and detailed analysis the theories and views in vogue in critical schools concerning the composition, inspiration and origin of the Old Testament. As one writer well remarks, "The hand is the hand of Driver, but the voice is the voice of Keunen or Wellhausen." (*The Fundamentals*, Vol. 1, p. 18).

THE PREACHER AND HIS BOOKS

A. M. HILTS, D.D.

AFTER attending church one Sunday morning Daniel Webster is reported to have said to a friend, "That was a pretty sermon," (heaven save a preacher from such a compliment!), "a very pretty sermon. But Mr. A. does not study and no man who does not study can ever hope to do the work which the church needs today." If that comment

was true then, it is a thousand times true today with our present moral, political, social, industrial and theological strifes.

Much of our spiritual deadness and unrest and conflict is the fruit of sheer ignorance, and the statistics in regard to the number of ministers who have had little adequate training is appalling.

Some churches and teachers in the past have discounted collegiate and theological training as more harmful than helpful. "Such nonsense is first cousin to wickedness." It is undeniable that some giants of the pulpit have had an inadequate early training, like Finney and Spurgeon. But a critical examination of such cases will reveal the universal fact that such men were born with the rarest of moral and intellectual endowments, and also that they were life-long and most diligent students, and were self-educated to such a degree that in intellectual attainments they far surpassed the average preacher.

Such men would have been students and scholars whether in college or out of it. And they were, and are, the last men in the world to belittle an education or despise colleges or believe that an empty head is the most suitable instrument for the Holy Spirit. "Open thy mouth and I will fill it" was not spoken to lazy ignoramuses and wilful dunces.

In the rush and pressure of modern pastoral work in this busy age there is constant danger that the preacher's study will be neglected and his brains fossilized. A minister must have study hours and keep them sacred. Dr. Dale of Birmingham, England, confessed that on special days he hardened his heart and admitted none to his workroom. Dr. Richard Storrs of Brooklyn kept his study during the morning as impregnable as Gibraltar. The great preachers are learning this all-important lesson, and they know nothing about "the deadline of fifty." They have no deadline till death.

Back of all their sermons is manifest study, research, hard work and much prayer. They study as faithfully as Paganini practiced music or Gladstone and Lincoln worked in politics. It is only such men who are fitted to guide the religious thought and life of their times. A preacher must not only be good but great—good in character and great in effective service for Christ.

MASTER THE FEW BOOKS YOU DO GET. Read them and re-read them. Master them. Masticate

them. Saturate your very soul in their thought and spirit till they become a part of your very self. I have my pupils write digests of books that they may get to know them thoroughly. One good book thoroughly mastered does more for the mind and heart than a score of books only skimmed or carelessly read.

It is one thing to know the title and theme of a book but quite another to know its contents. The ownership of a large but unstudied library does not make one learned. Lucian has an invective on those men who boast of large libraries which they have not by study made their own. He compares such a one to a pilot who has not learned navigation or a cripple who has embroidered slippers but cannot walk. Then he exclaims, "Why do you buy so many books? You have no hair and you purchase a comb. You are blind and you buy a mirror. You are deaf and you buy musical instruments." A well deserved rebuke to those who, amidst a multitude of books, will not master them. Your motto may well be, "*Much, not many.*"

THERE IS ANOTHER RESOURCE LEFT FOR THE POOR MINISTER UNABLE TO BUY BOOKS. LET HIM BORROW. There is a danger in this, almost too great for even a holiness preacher to face—the danger of forgetting and forgetting to return it to its owner. Oh, the books, the books, the books that I have lent to my students that have returned to me no more! Sir Walter Scott wittily remarked that his friends might be very indifferent accountants but he was very sure they were good BOOKKEEPERS. While I write this let it not be thought for a moment that I am anxious to have a sheriff come with a search warrant to inspect my own library for lost books!

Young preachers, borrow books when you cannot buy, and digest them thoroughly and make your sermons better by the use of them. Then pray for grace to resist the temptation to steal them. The Scripture says, "The wicked borroweth and payeth not again!"

IF THERE IS SUCH A FAMINE OF BOOKS IN THE LAND THAT YOU CANNOT BUY OR BORROW, THEN TURN TO THE BIBLE ITSELF, which all have who have been called to preach. It is a library of sixty-six volumes in itself, surpassing all other books. A man who knows his Bible in intellect and heart is like David armed only with the stones and sling. He is invincible, when God is with him. He need never thirst when he can draw directly from the wells of salvation.

The old Latins had a proverb, *Cave ab homine unius libri*—"Beware of the man of one book." Erasmus, speaking of Jerome, said, "Who but he ever learned by heart the whole Scripture? Or imbibed or meditated upon it as he did?" And we may add, "What a power he became in Christian history!" John Wesley tells us of one Walsh, a young preacher under him, who could repeat all Scripture in the original languages.

The following are books that have been useful to me:

I. COMMENTARIES—Clarke, Matthew Henry, Albert Barnes, Whedon, Cowles, Ellicott-Alford, Lightfoot, Lange, Westcott, Spurgeon on Psalms, 6 vols., His masterpiece; Daniel Steele, Godet, Agar Buts, Homiletical Commentary, 24 vols.

II. LIVES OF CHRIST—Andrews, Geike, Neander, Hanna, Farrar, Talmage, Bucher, Stalker.

III. THEOLOGIES—Calvinistic: Edwards, Dwight, Pond, Charles Hodge—"The King," Stewart.

Arminian: Watson, Ralston, Wakefield, Pope, Field, Banks, Curtis—Drew; Henry T. Sheldon—Boston; Finney, Fairchild, Miley.

IV. CHURCH HISTORIES—Neander's Church History, 6 vols. D'Aubigne's History of the Reformation, 6 vols.

Dr. Geo. P. Fisher's History of the Reformation.

Dr. Geo. P. Fisher's History of Christian Church.

Dr. Geo. P. Fisher's History of Christian Doctrine.

Dr. Shedd's History of Christian Doctrine, 2 vols.

Hagenbach's History of Christian Doctrine.

V. HOMILETICS—Broadus, Hoppin.

C. L. Goodell's Pastoral and Personal Evangelism. H. C. Trumbull's Individual Work for Individuals.

Pattison's Making of a Sermon. Pattison's Pastoral Theology.

Bucher's Lectures on Preaching, 3 series.

Phillips Brooks' Lectures on Preaching.

Jowett's Lectures on Preaching.

The World's Great Sermons, 10 vols. Small.

Modern Sermons by World Scholars, 10 vols.

Spurgeon's Lectures to Students. 3 vols.

SERMONIC LITERATURE—Finney, Spurgeon, Murray, W. M. Taylor, Phillips Brooks, Bishop Quayle, F. W. Robertson, Bucher, Talmage, Simpson, Gunsaulus, Hillis, Maclaren, Guthrie, Chalmers, Horace Bushnell.

VI. LEXICONS—Greek—English; Robinson's—Princeton; Thayer—Harvard; Cremer, Hebrew, Genselius.

VII. TRANSLATIONS—New Version, Old Version, Lange, Moffatt, Rotherham.

VIII. INTRODUCTION—Horn's Introduction, Moffatt's Introduction to Literature of New Testament, McClymont.

IX. LIFE OF PAUL—Conybeare and Howson, Stalker.

X. BIOGRAPHIES—All missionary biographies, Finney (his and mine), Beecher—by L. Abbott; J. Wesley—by Winchester; J. Edwards—by Allen; Horace Bushnell, F. W. Robertson.

XI. POETRY—Young, The Preacher's Poet; Browning, Shakespeare, The Hymnbooks of different denominations.

THE DEITY OF JESUS

J. W. SLATON

WITHOUT quoting I refer the reader to that marvelous scripture, John 1:1-14. Was Jesus divine? Yes, He was divine in conception, in the birth, in life, in nature, in word, in power, in work, in character, in purpose and will. He was as divine as God in all His attributes of love, mercy, truth, wisdom and understanding. Yes, He was God, very God, the Creator of all things from the beginning. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him" (Col. 1:16, 17) by divine power.

The creation of things that are seen, visible, are in themselves evidence that Jesus is divine. None but a divine Creator possessing all power and wisdom could form the visible universe, the earth, the planets, the sun, the moon, the stars, the skies full of worlds flooding infinite space. Who but a divine God could hang out such canopies and people them with stars and systems to shine in such splendor? Who but a divine God could build such a world as we live

in, even since sin spoiled the original pattern, as He made in the beginning? Nothing short of divine wisdom could think out the laws and systems by which the universe was to be run. Who but a divine God could go up in the sky, far above the moon, the sun, and put the light and twinkle in the face of the stars that people the ether over the earth and oceans great? Far above ether waves signs of a divine God are seen. Clouds are His bed upon which to rest if He likes, and sunshine is but a cool veranda for Him to walk at pleasure. With a word, a breath, He brought the universe with all its vestibules of light, beauty and life into existence, and with a word, a breath, He can destroy it at His pleasure. None but a divine God can do this. Jesus was, is, and remains for ever that God.

As great as are the visible manifestations, creations and creatures observant to man, these are as a shadow in comparison to the invisible things of which the divine God is the Author. The higher mind, thought and power of this divine God are brought out in things we do not, cannot see with our eyes or comprehend with our minds. Man cannot invent, create or institute powers and things beyond the power of men to see or understand; they are limited. The divine God is unlimited in wisdom and power. He is eternal in the natural sphere of His own divine being and sees beyond the visible into the invisible realm and worlds. Men make things of materials placed in their hands and cannot create out of nothing. But the divine God, Jesus, drew upon His own resources, the Word, for power and His wisdom and will, purpose and plan were at hand and the visible was created out of the invisible that did not appear. None but a divine God could do this. Jesus did that and therefore is divine. He made the spiritual world as He made the physical world and all for a high, divine purpose. That thought is plain.

In that spiritual world He made spiritual things which are invisible. The soul is invisible but nevertheless exists to reign and live in the spiritual world even here on earth for the spiritual creation exists here alongside the visible but unobserved by the world. In proof: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). Nevertheless they exist just the same.

(26)

There are even kingdoms in the spiritual world all unobserved by the world. Spiritual laws and powers exist but these are unobserved by the world. Why this? The earthy, the worldly, the natural man cannot see across the gulf. He cannot penetrate the darkness between him and the invisible world and things with which he ultimately must deal. But how? How did God deal with the invisible through the visible world? In Jesus Christ who is divine, is the answer. We find His last voice, the last word, to us in His Son, as stated in Heb. 1:1-14. God has spoken in the beginning and in the end by His Son Jesus Christ who was the divine Word. Only a divine God can speak as Jesus spake. His words were truth and life. He could kill by His word, and He can make alive by the same. Life and death may be in the same entrance. Then what should be our relation to Him? Jesus was divine in the beginning with God. None but a divine person and life could be in the genesis of time, even before time, with God, except a divine one. Now the Scripture, the divine revelation of the deity of Jesus, is called forth, "In the beginning was the word." The beginning takes us to the invisible Word which was divine. The basis is discovered, though invisible. But God wanted then and He wants now that men see the invisible Word comprehending all things, seen and unseen. None but a divine God could reveal the unseen Word and what it held.

Man has eternal destinies to meet and dispose of before eternity and justice. He must meet the God that created him. Left alone without the way revealed he cannot meet divine justice. The spiritual is over the natural, therefore the spiritual is unseen, invisible as God is above man and invisible, but the sterner and more real is the fact of the superiority of the spiritual over the natural, and I quote, "The word was with God." Affinity here expressed implies deity or divinity of character. Where God was and is and always will be, the Word is. There is no division or diversion between the word in the beginning and God, therefore the Word is as divine as God, if comparison may be permitted. When God existed (and He eternally exists, always has, and always will exist), so the Word existed, etc. That is proof of the deity of Jesus. Only a divine person could be in the divine word.

And I note, "And the Word was God." The

(27)

invisible Word was with the invisible God, and the same invisible Word was God, divine personage, body truth of His existence before incarnation, or the incorporation and adopting of human form and flesh as we see Jesus in the body. It was while the Word was in this threefold relation in the beginning with God, God in a threefold being, the Godhead, wrought the creation of the universe without aid of man or machinery or even materials, except His divine resources, using the invisible to produce the visible, therefore the invisible first existed and is superior, as the visible depends upon the unseen for creation. The invisible was first, then the visible; and when the visible has passed away, the invisible will remain as young, as fresh, as eternal as before the beginning of time and creation. He is God.

The divine nature and presence of Jesus are as new, yet as old, timely and eternal, now as when the Word was God-manifest. This is deity. None but a divine person can measure time and eternity in invisible terms, and exist as the Word with God and be very God. Jesus was such a divine person—Deity. Time shall pass, the universe grow old and decay, but Deity never; therefore, Jesus is forever God.

I note, in the fourth place, that all creation was with Jesus who was the Word in the beginning and was with God, and was God. This means not only the material, the visible things, but also the spiritual, the invisible things above, below and about us and in us. We may have the invisible in us. There is the kingdom of heaven, of God, unseen, invisible with the natural eye, unknown by the natural man. Such a kingdom as that one must be born again, born in a new spiritual relation to God before he can see it, or enter it. (See John 3:3-11). It is a kingdom of righteousness. A kingdom of peace. A kingdom of joy, in and only in the Holy Ghost (Rom. 14:17). This is the invisible kingdom in Jesus Christ which men in their natural state cannot see nor enter. They must be spiritually born to see it. Neither can they see the new birth for it, too, is invisible but of power. It is not a kingdom of this world (John 18:36). It is a spiritual, heavenly kingdom prepared from the foundation of the world (Matt. 25:34). It is a kingdom of power, and it gives power within the hearts of men when they have it wrought in them by the Holy Ghost (Acts 1:8).

It is a gospel kingdom we may carry in our hearts by faith. It is a kingdom over which Jesus Christ is the King and is executed by and in the Holy Ghost. (See relation of the Holy Ghost).

Only a divine person could be king and ruler over such a kingdom. That kingdom may be wrought and set up in our hearts and filled with light, love and truth, power; also righteousness, peace and joy. And yet all of this is invisible so far as natural eyes are concerned; spiritual.

Now I note in the fifth place, "And the Word was made flesh, and dwelt among us," etc. Men could not see, behold the divine God in His invisible, spiritual form, therefore the incarnation of this eternal Word that He might dwell among us and that we might behold His glory as God full of grace and truth.

THE PASTOR'S SCRAPBOOK

I. L. FLYNN

REJECTING HOLINESS

SHALL I reject holiness because some who profess it fail to live up to the standard? No. Perhaps some teach things I do not agree with. Perhaps I don't like their personality. Their dress may not suit my taste. The preacher may not be very good looking, may not be educated, may not be rich, nor of my kind of people. I wonder if we were real hungry and a table was set with the best viands, and we were invited to partake freely, would we refuse because we did not like some of the guests? I trow not.

DEGREES OF FAITH

- "Begging faith"—always asking for self.
- "Living faith"—manifesting life.
- "Walking faith"—active, going somewhere.
- "Unstaggering faith"—well balanced on all lines.
- "Triumphant faith"—hilarious believing.

"Someone describes a life of holiness as a life of unhesitating obedience. Such it surely is, and as disobedience brings forth the fruit of disappointment and misery, so living obedience is the fruitful seed of happy, holy living."—SEL.

"The church is Christian no more than it is the organ of the continuous passion of Christ."—SEL.

PEACE

*There is a peace that cometh after sorrow,
Of hope surrendered not of hope fulfilled;
A peace that looketh not upon tomorrow,
But calmly on a tempest that is stilled.*

*A peace which lives not now in joy's excesses,
Nor in the happy life of love secure,
But in the unerring strength the heart possesses,
Of conflicts won while learning to endure.*

*A peace there is, in sacrifice secluded,
A life subdued; from will and passion free;
'Tis not the peace that over Eden brooded,
But that which triumphs in Gethsemane.*—SEL.

"LIKE PEOPLE, LIKE PRIESTS"

"Brethren, our preaching will bear its legitimate fruits. If immorality is in the land the fault is ours in a great degree. If there is a decay of conscience the pulpit is responsible for it. If the public press lacks moral discrimination, the pulpit is responsible for it. If the church is degenerated and worldly, the pulpit is responsible for it. If the world loses its interest in religion, the pulpit is responsible for it. If Satan rules in our halls of legislation, the pulpit is responsible for it. Let us not ignore this fact, my dear brethren."—CHARLES G. FINNEY.

THE PREACHER'S WORK

Dr. Francis L. Patton says, "There is no work that so enlists our entire manhood; no work in which all our powers of intellect, feeling and will so harmoniously co-operate; no work that so promptly marshals all our acquisitions for immediate use; no work that subsidizes so many and such varied gifts and graces; no work in which the consciousness of immediate service so sweetens the act of service; no work in which the act of doing good to others is so attended with the feeling of benefit to ourselves; no work, which done in the name and for the sake of Christ, is so attended with the feeling of the blessed presence of Christ as that of preaching the gospel."

WINNING FRIENDSHIP

Friendship is to be purchased only by friendship. A man may have authority over others, but he can never have their hearts but by giving his own.—BISHOP WILSON.

NO ENEMIES

*You have no enemies, you say?
Alas, my friend, the boast is poor.
He, who has mingled in the fray
Of duty that the brave endure,
Must have made foes! If you have none
Small is the work that you have done.
You've hit no traitor on the hip,
You've dashed no cup from perjured lip,
You've never turned the wrong to right;
You've been a coward in the fight.*

—CHARLES MACKAY.

THREE FACTS ABOUT JESUS

He was once here in this world where we live.
He is not here in person now.
He is coming back in person again.—REV. G. W. GRIFFITH.

"IF WE CONFESS"

"Few are pardoned because they do not feel and confess their sins, and few are cleansed from all sin, or sanctified because they do not feel and confess their own sore and the plague of their own hearts."—ADAM CLARKE.

"The deeper our sorrow for and destitution of indwelling sin are the more penitently do we confess 'the plague of our heart'; and when we properly confess it, we inherit the blessing promised."—FLETCHER.

MEDITATIONS

*Say not 'tis lethargy when I am still;
For if, at times I stand in awe, as on a hill,
I look not for incoming ships, laden with gold,
And strain unseeing eyes toward the Beyond;
But the one faint gleam of light
That marks the end of mystery,
And points the way to Truth and Life.*—SEL.

"Robert Bruce had made several unsuccessful attempts to possess his kingdom. Hiding in a cave from pursuing enemies, he watched a spider try six times to cast a silken line to a beam before it succeeded with the seventh effort. This sight fired his soul, hope revived in his heart, and he sat upon the throne of Scotland."—SELECTED.

A house without books is like a room without windows.—HENRY WARD BEECHER.

I am enclosing my dollar for a renewal of my subscription to THE PREACHER'S MAGAZINE. I could hardly believe that the year had rolled by so soon but I know it has for I have every copy of the Magazine for the past year here before me on my desk. They are referred to over and over again. I haven't clipped a single page, but I certainly have pencil marks all over them and the materials have helped me in my preaching. Brother Lunn, this magazine is not for lazy preachers who want "canned sermons," but rather the opposite. It has some stimulation that demands further study and thus makes a man dig deep. I am not of the Nazarene fold but do love the Lord and souls and anything which helps me to win the attention of hearers and the souls of wanderers I am for it. So I remain,
A friend of THE PREACHER'S MAGAZINE,
ROBERT F. HAM, Pastor, M. E. Church.

See that you hold up the lamp of truth to let the people see. Hold it up and trim it well. But remember this: you must not dash the lamp in people's faces. That would not help them to see.

WINNING FINANCIAL FREEDOM

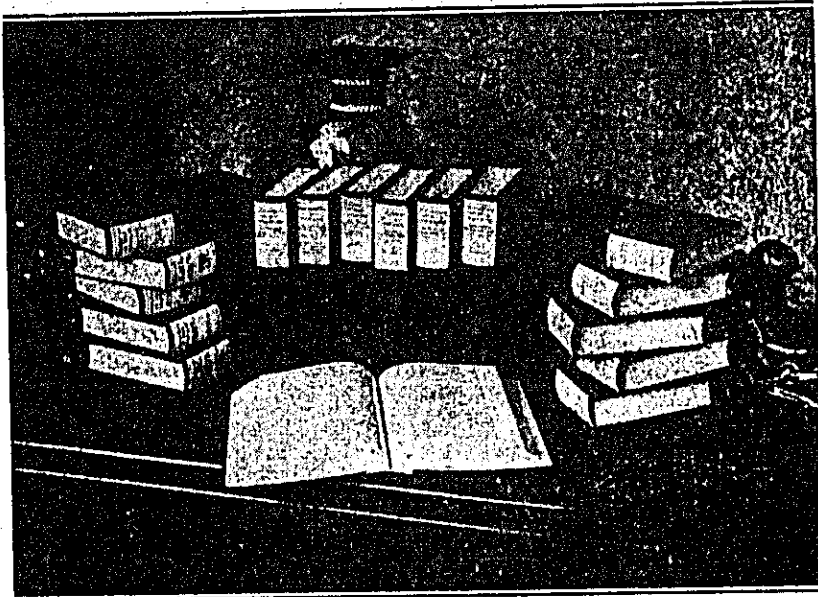
The Layman Company's pamphlet, "Winning Financial Freedom," has proved to be so popular and effective that once more we are offering it to any pastor free of charge. On request we will send, postage paid, enough copies to supply all the lay officials of his church.

The pamphlet describes a simple method by which the pastor may carry on, quietly and steadily, the education of his people in the principles of Christian giving, without interfering with his other work, and at a cost purely nominal.

For \$1.00 we will send to any address, 40 pamphlets, 32 four-page bulletins, and 20 two-page tabloids, by about 40 authors. This package includes a Tithing Account Book, two playlets, "Adventures in Tithing" and "The Scriptural Basis for the Tithing." It contains everything we publish, making over 560 pages on the subject of Tithing.

When you write please mention the PREACHER'S MAGAZINE, and give your denomination.

THE LAYMAN COMPANY,
730 Rush Street, Chicago



EXPOSITIONS OF HOLY SCRIPTURE

A Complete Exposition of the Bible
By ALEXANDER MACLAREN
NEW EDITION

So great was the demand for this masterful set of expositions that we could not allow it to remain out of print. A new edition was imperative. Here it is.

SEVENTEEN VOLUMES
2000 EXPOSITIONS
15,000 PAGES

COMPLETELY INDEXED AND REFERENCED
BOUND IN BEAUTIFUL MAROON BUCKRAM

The expositions were originally published in thirty-three volumes and sold for sixty-nine dollars.

In this edition they have been combined in seventeen volumes and sell for a fraction of the former price.

Postpaid, **\$15.00**

Dr. Maclaren touches a text with a silver hammer, and it immediately breaks up into natural and memorable divisions, so comprehensive and so clear that it seems remarkable that the text should be handled in any other way.

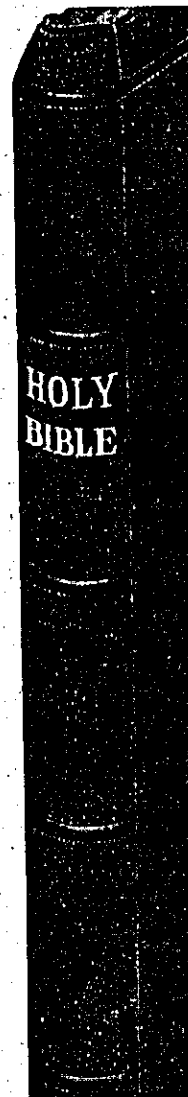
The commendatory adjectives applied are almost countless—"STIRRING"—"STIMULATING"—"INSPIRING"—"SPIRITED"—"DISTINGUISHED"—"CLEAR"—"COMPREHENSIVE"—"PRACTICAL"—"POWERFUL"—"THOROUGH"—"LIVING"—

This library of extraordinary expository wealth cannot fail to enrich any preacher who uses it; into it is built the life of this truly great man: great in his personal piety and great in his rare insight into Scripture.

Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

Still Selling at \$7.85

A high-grade Concordance Bible printed on India paper, bound in genuine morocco. The stock that we now have was manufactured before the recent increase in materials and labor. The next edition of this Bible may have to sell at \$10.00. Be wise and buy now.



Regular List
Price \$11.85
Now Offered

At \$7.85
Post
Paid

No. 1875XCS

HOLMAN
INDIA PAPER
EXTRA LARGE PRINT
Reference Bible
With Concordance

Contains Authorized Version O.T. and New Testaments, Complete Marginal References and Concordance; also Section of White Linen Paper Leaves Suitable for Writing Notes, Outlines of Sermons or Important Memos for Ready Reference.

Durable, Flexible (Goat) Morocco Binding, Overlapping Covers with Indestructible Linings, carmine under pure gold edges. Titles stamped in pure gold.

Size 5 3/4 x 8 inches x only 1 inch in thickness.

Flat Opening, Will Not Break in the Back

Part Page Specimen, Easy-to-read Type

Nebuchadnezzar relateth his dream.

N EB-U-CHAD-NEZ'ZAR the king, ^a unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you.	D. C. 570.
² I thought it good to shew the signs and wonders ^b that the high God hath wrought toward me.	^a ch. 2, 4; 6, 28.
	² Chald. <i>It was seen by me before me.</i> ^b ch. 2, 28.

➤ Broad open-faced type. Self-pronouncing. Ample space between both letters and lines which makes easy reading. No strain on the eyes.

➤ Chapter headings on outer corner of each page make this Bible practically self-indexed.

➤ Very complete marginal references and interpretations.

➤ PRINTED ON THE FINEST INDIA PAPER MADE. The leaves separate easily and do not cling together in the manner peculiar to thin papers. While it is doubly strong and firm in texture it is so thin that it bulks only 3/4 of an inch to a thousand pages, and is so opaque that the heavy black print does not show through.

➤ A FINE BIBLE WILL LAST A LIFETIME and is a pleasure to own, but it must be bound in Morocco, as this is the only leather that will not crack or break, rub or fade, get dry or brittle, but becomes more pliable with age.

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