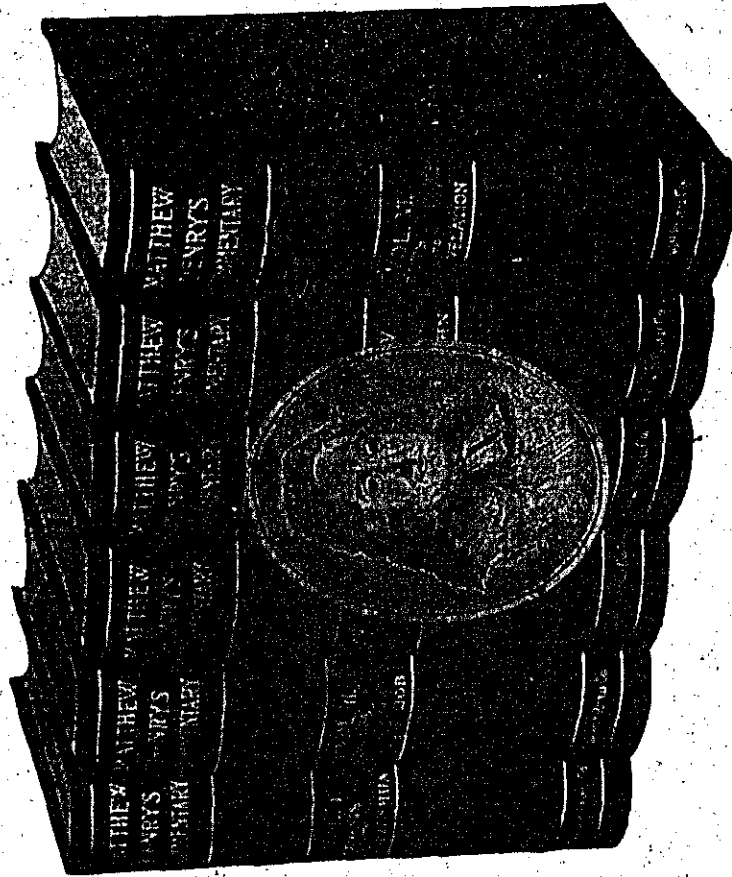


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—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

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THE MONEY PROBLEM

THE EDITOR

WE ARE offering the lion's share of space in THE PREACHER'S MAGAZINE this month to the Stewardship Committee of the Church of the Nazarene. This feature will perhaps reduce the value of THE MAGAZINE to subscribers who are members of other denominations. And yet there are few preachers who are not in need of suggestions for financing their churches, and it may be that the plans of the Nazarenes will serve for such suggestions. I like to go as often as I can to hear preachers of denominations other than my own, not only for the spiritual benefit I hope to derive, but for the suggestion which I always get from observing the approach of ministers trained in schools of thought other than those to which I am accustomed. Then, too, if I do get a suggestion I can make fuller use of it than though I had taken it from one of our ministers, for the simple reason that it will be entirely new in our regime.

Our Nazarene subscribers will of course make free use of the material the Stewardship Committee is furnishing. They are expected to do that and they want to do it. But preachers of other denominations should also be perfectly free to adopt and adapt any thought or plan that seems to them to have value in connection with their own task in their own denomination.

But I have headed this editorial "The Money Problem," and every preacher and every church has such a problem. There are churches whose members are so affluent that the problem is to provide proper and sufficient channels for the pouring out of their benevolences. In such churches it is not enough to have pet projects and unbaked notions of costly projects. People who know enough to make money or who have sense enough to know how to keep it from getting away from them after they have inherited it are just the kind of people who will think critically about the practical value of any project that may bid for their support. And yet if the pastor of an affluent people does not find proper and sufficient channels for the

benevolences of his people his people will languish and perish with their money. The money problem is just as great in a wealthy congregation as in a poor one.

I have defended preachers as being the best financiers in the land, and I have had to brace up against popular prejudice in doing so. But I think my proof is ample. Well, I will give it here just as a statement stripped of its arguments and proofs: Preachers make a better showing in the matter of their family living standards, the education of their children, the number of books they buy, and the amount they give to religion and charity than any other people, regardless of profession or business, of like financial income in the community. Then just lately I heard that although one bank out of every six had to close its doors during the depression, only one church out of every 200 has had to quit. And you know the preachers are the financial managers and directors of the churches, and the bankers are supposed to be the smartest business men in the community.

But perhaps the average preacher is faced rather with the problem of gathering sufficient money to support his program and enlarge it as the demands come upon him. Although there is wrapped up in this problem that other problem also—that of furnishing channels for the benevolences of poor people, for people do not thrive spiritually unless they are liberal with God. Perhaps you will never find a layman who will not immediately agree with the statement that the preacher should devote his time and abilities to the work of the ministry without stint or division. But the corollary of this is that the layman should engage in labor, profession or trade for the purpose of supporting the gospel

with his money. The layman who does not give is right on a par with the preacher who does not preach and attend to the duties of the ministry.

In ministrations we often hear it said, "If we can do this thing, our financial problems will be solved." But that is just another mistaken statement based upon the idea that life is to be finished before it is completed. We are just always in the act of solving our problems, and it is in the effort to solve problems that we build men. The church is a workshop, not a museum.

The basic principle in successful church financing is the development of the scriptural conception of Christian stewardship. The pagan owns what he possesses, but the Christian holds it in trust as a steward. When any large percentage of the members of a church can be made to realize this it is not difficult to induce a sufficient number to adopt the tithing plan to lay the foundation for a dependable income for the support of the church. The steward with a deep sense of responsibility welcomes a plan for computing his minimum duty. And while the actual tithe of the people will not be sufficient to take care of all the demands of an aggressive program in a pentecostal church, the reward in Christian joy that will accrue from the faithful paying of tithes will inspire additional liberality. So that it may be said that a tithing church will, without much reference to the size of its membership, be able to pay its bills and function successfully.

Experience has proved that artificial methods of raising money for the support of the church hinder more than they help. Selling things under the plea that purchasers are helping the church chokes up

the streams of liberality and befogs the vision of responsibility. It is a foolish thing for a pastor to turn a stranger loose upon the business men of his community under any pretense whatsoever. He may have a plan for selling you a duplicating machine, publishing your weekly bulletin, or providing hymn books for the congregation. But no matter what his scheme, it is not worth enough to make it pay you to give your consent for him to go to the business men of your community with some plan for soliciting advertisements or otherwise calling upon them to supply funds for your project. If you need the help of the business men, go to them yourself and lay your plans before them and ask them for donations. Keep faith with these heavily burdened citizens.

But I must hasten to conclude, and I shall do it by saying there are just a few things that the preacher must do if he is to succeed in financing his church:

1. He must develop within his people a clear sense of their responsibility as

stewards of whatever they possess. They must be convinced that they do not own anything, but hold it in trust for God, who is the owner.

2. He must keep before his people proper and sufficient appeals for their money—according to their ability. Be more afraid of drying up the sources and springs of liberality than of drawing too heavily upon them or of allowing others to draw upon them. A good missionary meeting does help the local finances, and a big drive for money to pay for a new church often results in lifting the current expenses which had been a millstone about the preacher's neck.

3. He must (if he is to succeed, as we have observed it) preach and practice storehouse tithing.

4. He must steer clear of legalism and keep alive the joy of giving in the hearts of his people.

5. He must not be afraid to follow his Master in preaching clearly, frequently, and passionately on money.

EXPOSITORY

EXPOSITORY MESSAGES ON CHRISTIAN PURITY

OLIVE M. WINCHESTER

Cleanse your hands, ye sinners; and purify your hearts, ye doubleminded (James 4:8).

INNER BEING AND OUTER CONDUCT IN HARMONY

IN the Epistle of St. James we have precepts of conduct given us in brief, terse form. One after another are the principles of living relating to the various aspects of conduct laid down. But not only does the writer deal with the outward phases, he goes farther into the inner being of man. No conduct is mere externalism; it springs from an inner condition of the heart. Back of all our actions lie motives and urges which are driving us on. We may restrain these and not let them dominate our outer life; at least,

we may do this for a time. But sooner or later the inner nature of our being will be revealed. There is a formal morality which conforms in outer semblance, and there is a real morality which represents the essence of the being of man. It is this real morality which we seek, and such is made actual only by the purity of the heart and the singleness of purpose in the choices and volitions.

"CLEANSE YOUR HANDS"

The first command given us in the passage of scripture which we have chosen is the exhortation to cleanse our hands. The hands signify here the entire range of conduct; it is that figure of speech where the part is used for the whole. The exhortation is addressed to sinners. There-

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fore the inference is that there is to be a reformation of conduct.

Looking into the Scriptures, we find the wicked often designated under the characteristics of defiled hands. This is true of the sins of lesser moment as well of those of more grievous type. Perhaps one of those deficiencies which stand on the border line of infirmity and sin more distinctly than anything else is that of sloth. While it may not in itself be sin, so often it leads to sin. We find the wise man writing in proverbs using the hands symbolical of this trait of character. "Yet a little sleep, a little slumber, a little folding of the hands to sleep." Herein the tendency is left in somewhat of a neutral aspect; thus, as we have said, being on the border line, but turning to another passage in Proverbs, we find a more fatal tendency. "The desire of the slothful killeth him, for his hands refuse to labor." The evil consequence resulting here spends itself primarily on the individual himself, but yet at the same time approaches very close to sin, for it is devolvent upon us that we improve our whole being for the kingdom of God.

In other passages of Scripture we find the more serious designation of evil attributed to man under the figure of the activity of his hands. In Isaiah we read, "And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood" (1:15). Then again (59:3), "For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness." Here we have grievous evil attributed to man with the activity of his hands. Following along this same line we read again, "Yea, in heart ye work wickedness; ye weigh the violence of your hands in the earth" (Psa. 58:2). Still again in that passage which is one of the most severe arraignments of evil deeds written in prophetic word, from which we also have quoted before, we have the statement, "Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands" (Isa. 59:6).

Citing again from the Psalms, we hear the psalmist praying: "Gather not my soul with sinners, nor my life with men of blood; in whose hands is wickedness, and their right hand is full of bribes." Finally in Psalm 9:16, R. V., we have the conclusion of the various references

which we have quoted expressed in the words:

"Jehovah hath made himself known, he hath executed judgment;

The wicked is snared in the work of his own hands."

While on the one hand the hands are used to indicate evil deeds, on the other they express righteous acts. It is from these evil deeds that they are to be cleansed. Every trespass and transgression, every sin and iniquity—every thing that is not in conformity with the righteous laws of God—must be removed from the life. Then when this is done, one is qualified to approach in worship before the Lord our God and honor His name, and one is motivated to do acts of mercy and kindness instead of deeds of terror and destruction.

Looking into Scripture for the activities of the hands that have been cleansed, we find the exhortation in Proverbs 3:27, "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it." Along this same line is the passage found in the description of the worthy woman, "She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy" (Prov. 31:20). Thus acts of benevolence flow from those whose hands have been cleansed from the evil works of sin.

But not only acts of benevolence, but acts of worship ensue. The life of the Christian is ever twofold; one in relationship of man to man, and another in his relationship to God. We are to show kindness to our fellowman, also mercy and love, and then we are to approach unto God with prayer and praise. Thus we read in Scripture: "Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice" (Psa. 141:2).

One of the great essentials in the maintenance of the Christian life is prayer; a neglect of this source of spiritual refreshment, and the soul soon becomes weak and undernourished; then it easily falls a prey to temptation and is liable to fall. How many times do we neglect the place of prayer?

Accompanying prayer as an integral factor in the Christian life is that of praise. We need to pray that we may draw from the great fountain of life, and we should praise our Lord and Redeemer for His wondrous works to the children of men. Thus do we have the admonition:

"Behold, bless ye Jehovah, all ye servants of Jehovah,

That by night stand in the house of Jehovah.

Lift up your hands to the sanctuary.

And bless ye Jehovah.

Jehovah bless thee out of Zion;

Even thee that made heaven and earth" (Psa. 134, R. V.).

Akin to praise comes the expression of joy; in fact both spring from the same state and condition of heart; we find that the hands express this inner life as well as other phases, and thus we have the call given to the people, "O clap your hands, all ye people; shout unto God with the voice of triumph" (Psa. 47:1).

Thus it is that cleansed hands may bear lovingkindness and express prayer, praise and joy. What a privilege to have the stain of sin washed away and have the privilege of entering into acts of worship!

"PURIFY YOUR HEARTS"

The call comes not only to cleanse the hands but to purify the heart. This second command is addressed to the double-minded or, to put it in the literal rendering of the Greek word, *two-souled*.

Earlier in this epistle we read of a characterization of a double-minded man, namely, that he is unstable in all his ways. He is thus because he is torn by two motivating forces in his heart. There is love for Christ which is the result of the creation in the image of Christ within, and there is still the underlying sin which characterizes the race of mankind as a whole, so thereby called *racial sin* by some, and because it is integral in our nature, coming into being with our very life, it is called *inbred sin* by others. These designations simply indicate different aspects of one and the same inward principle, that tendency within the heart of man to rebel against God and seek to center life in the self instead of God. Thus the doubleminded man has two central foci around which his life revolves. One is Christ and the other is self. Since these two pivots centers are contrary the one to the other, for self in its natural state is never at one with Christ, man is torn between two powerful dynamic forces. The new love in his heart would impel him always to the service of Christ, to prayer, and praise with joy and gladness, but the self with its hostility to God would seek to divert from acts of worship and create attitudes and expressions that would not glorify Christ. Such a life leaves man torn between two opinions all of the time. It does not have harmony and

rest; it lacks singleness of purpose. It can never be lived in contentment. The power of grace in the heart will enable man to triumph over sin, save that with some sudden rush of outward temptation, he may be overborne, yet inwardly there is strife.

To those thus torn between the call of Christ and the call of self, comes the blessed exhortation, "Purify your hearts." The word used to express the thought of purity here is interesting. There are two words which indicate purity but like all synonyms have their peculiar differences. The characterizing features of this word are considered to be that it is personal and internal. It also carries the notion according to Westcott of shrinking from contamination, of a delicate sensibility to pollution of any kind. Moreover it implies discipline being maintained that the state of purity may be continued. Thus we have the significance of the word, it is distinctly a personal matter, the purifying belongs to the being of man; it is within his heart and not in external rites and ceremonies. It produces a peculiar reaction against all that is defiling and leads the individual to maintain a life of discipline that the state of purity may be kept unimpaired.

This purifying relates to the inward propensity to center life about self instead of Christ. It purifies the heart from the rebellion that results from such centering and rectifies the perverted nature. It does not relate to natural dispositions and propensities. Bishop Foster, one of the great authorities on the subject of "Christian Purity," discusses this matter: "It may be well to explain here, more particularly, both as to the natural dispositions and propensities. These are not supposed to be destroyed when a soul is entirely freed from sin, but only brought under right government and restored to a proper character—not allowed to be instruments of sin. Evil dispositions and propensities are but perverted forms of good ones; and hence, holiness or sanctification consists not in the eradication of them, but in the restoration of them to their legitimate character and use. Nothing is farther from the truth than the idea that any work of grace destroys any power either of the soul or body, or imparts any new faculty. Grace enters the soul to restore dead affections, make them live, make them grow, and to excise and pluck up false growths; to make the soul right, not to destroy any part of it or create any new parts. The passions of the body are not, any more than the

faculties of the soul, removed. They are but regulated; they remain, and have their appropriate use as much in the entirely sanctified as in the unfallen Adam; but they are servants of righteousness now, and not of sin."

Thus we see the twofold work wrought in the heart and life, a cleansing of the hands and purifying of the heart. Both are necessary that the soul may be fully restored and the heart be clean from all traces of sin. Then there must be a careful discipline in the life to maintain this condition. Heart purity once attained does not continue automatically, but through careful guarding from sin and by spiritual sustenance through prayer, meditation on the Word of God, and spiritual exercises. Feeling the need of sensitiveness to sin, Charles Wesley writes:

*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.*

*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.*

HOMILETICAL

PRAYERMEETING SUGGESTIONS FOR NOVEMBER

LEWIS T. CORLETT

Walking With God

(Gen. 5:24)

- I. PRIVILEGE OF WALKING WITH GOD
 1. Not many recognize their glorious privilege.
 2. Various ones in every age have had a close walk with God.
- II. CONDITIONS FOR WALKING WITH GOD
 1. Go the same way.
 2. Walk at the same place.
 3. Endure unto the end.
 4. Learn to walk by faith.
- III. BENEFITS OF WALKING WITH GOD
 1. New Light as God leads.
 2. New Strength from God's Promises.
 3. Glorious fellowship and communion.

A Good Soldier for Christ

(2 Tim. 2:3)

- I. CHRISTIAN LIFE LIKENED TO MANY THINGS
 1. Race.
 2. Treasure.
 3. Battle.
 4. Here the individual Christian is likened to a soldier.
- II. QUALITIES OF A GOOD SOLDIER
 1. Realizes he is under command.

2. Equips for the conflict—takes the armor the captain provides.
 3. Endures hardness.
 4. Enthusiastic loyalty.
 5. Determination to give prompt obedience.
- III. A GOOD SOLDIER ALWAYS EXPECTS TO WIN

God's Power

(Mat. 28:18)

- I. MAN IS ALWAYS INTERESTED IN POWER
 1. Seeks after it from various sources.
 2. Many seek the wrong kind of power.
- II. POWER THROUGH CHRIST
 1. To save from sin.
 2. To sanctify wholly.
 3. To heal the body.
 4. To keep the Christian from falling.
 5. Power to work miracles for the saint's welfare.
 6. Power to reward for labors done for Him.
- III. MAN SHOULD SEEK TO HAVE DIVINE POWER
 1. God wants to give it to him.
 2. Man will have it when he has the Holy Spirit in His fullness (Acts 1:8).

Steadfastness

(1 Cor. 15:58)

- I. WHAT DOES STEADFASTNESS MEAN? Consult any standard dictionary.

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II. WHAT SHOULD A CHRISTIAN BE STEADFAST IN?

1. Experience.
2. Convictions.
3. Principles of Character.
4. Service.
5. Love.

III. GOD PLANS TO MAKE HIS CHILDREN STEADFAST

An Example

(Titus 2:1)

- I. GOD EXPECTS HIS CHILDREN TO BE GOOD EXAMPLES
 1. His command.
 2. His provision to make them so.
- II. CHRISTIANS SHOULD BE AN EXAMPLE IN
 1. Clean living.
 2. High ideals.
 3. Pure motives.
 4. Worship.
 5. Service.
- III. CHRISTIANS CAN HELP GOD BY BEING A GOOD EXAMPLE
 1. Job is a splendid example for this.

Peace

(Psa. 119:165)

- I. GOD PROMISES GREAT PEACE TO A CERTAIN CLASS
- II. CHARACTERISTICS OF THIS PEACE
 1. Assurance of heart.
 2. Tranquility of soul.
 3. Unbroken fellowship with and in the Holy Spirit.
- III. HOW CAN THE CHRISTIAN HAVE THIS PEACE?
 1. By loving God's law.
 2. By obeying God's law.
 3. By walking in all the light God gives.
- IV. BENEFITS OF THIS PEACE
 1. "Nothing shall offend them."
 2. Strong equipment for service.

Choices

(Joshua 24:15)

- I. ALL MEN HAVE THE POWER AND PRIVILEGE OF CHOICE
 1. Some use this power in choosing wrong things.
 2. Others use it in choosing the good and beneficial.
- II. IMPORTANT CHOICES
 1. Ruth—to forsake loved ones and home for God and His people.
 2. Moses—to leave a life of ease for one of sacrifice and hardship.
 3. Paul—from formal religion to a life of spirituality.

(7)

III. EVERY PERSON SHOULD BE CAREFUL IN MAKING CHOICES

1. Because of the personal effect.
2. Because of the possible influence on others.

The Widow's Mite

(Luke 12:41)

- I. SETTING OF THE STORY
 1. Jesus sitting by the treasury.
 2. He sees many interesting things around the treasury today.
- II. MONEY IS POTENTIAL ENERGY
 1. The use regulates whether it is for good or bad.
 2. It is a power for good or evil.
- III. THE USE OF MONEY REVEALS THE CHARACTER OF THE INDIVIDUAL
- IV. THE WIDOW GAVE BECAUSE OF LOVE FOR GOD
 1. This implies a personal conviction of duty.
 2. This reveals a heart allegiance to God.
- V. SHE WAS SATISFIED TO DO HER PART
 1. Small yet mighty.
 2. People today should do likewise.

God My Salvation

(Isa. 12:1-6)

1. A Salvation of Comfort.
2. A Salvation of Strength.
3. A Salvation of Joy.
4. A Salvation that Exalts God.
5. A Salvation Worth Advertising.
6. A Salvation for Time and Eternity.
7. A Salvation that Satisfies.

God In Our Midst

(Isa. 12:6)

- I. THE PRESENCE OF GOD BRINGS SALVATION
- II. THE PRESENCE OF GOD BRINGS COMFORT
- III. THE PRESENCE OF GOD GIVES TESTIMONY AND PRAISE
- IV. THE PRESENCE OF GOD ASSURES ACCESS TO THE BENEFITS OF SALVATION
- V. THE PRESENCE OF GOD ASSURES OF STRENGTH FOR EVERY CONFLICT
- VI. THE PRESENCE OF GOD GIVES GRACE FOR EVERY TRIAL
- VII. THE PRESENCE OF GOD GIVES VICTORY EVEN AT THE HOUR OF DEATH.

The Day of Christ's Coming

(Isa. 12:4)

- I. THE CHRISTIAN'S COMFORT IN THAT DAY
 1. I will trust.
 2. I will not be afraid.
 3. He is my strength.
 4. He is my song.

5. He is become my salvation.
 6. He is my joy.
- II. THE CHRISTIAN'S ACTIVITY IN THAT DAY
1. Praise.
 2. Declare.
 3. Tell of His Exaltation.
 4. Sing of His Excellent Things.
 5. Shout—Because God Is in the Midst of Them.—SELECTED.

The Lord Our Trust
(Psalm 147)

1. The Heart-Healer (v. 3).
 2. The Compassionate Creator, (v. 9).
 3. The Blessing Bringer (v. 13).
 4. The Mighty Majesty (vs. 15-19).
- SELECTED.

PRAYER MEDITATIONS FOR PREACHERS

A. H. EGLESTON
Christ and Prayer

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus" (Heb. 3:1).
LESSON—Hebrews, chapters 1, 2, 4:14-16; 7:25; Romans 8:34; Romans 8:26-28.

One day when the difficulties and perplexities confronting me seemed well-nigh unbearable, I thought, "Oh, if I only had some of my brethren in the ministry here to lay their hands upon me and pray for me now, or if I could only have one of our General Superintendents to lay his hand upon my head and pray for me, how much it would help! I believe God would be moved upon me, and He would help me." Instantly the Spirit whispered to me that "Even now Christ is before the throne of mercy interceding for thee." Well, I have never gotten over it, and so for the exceeding comfort and encouragement of my brethren in the ministry, let me pass the good word on to all of you that:

CHRIST IS PRAYING FOR US

Let us consider: I. Christ's Intercessory Qualifications. II. Christ's Relation to Us in Prayer in the Person of The Holy Ghost.

I. CHRIST'S INTERCESSORY QUALIFICATIONS.

1. *The glory of His office* (Heb. 1:1-3).
 - a. He was appointed heir of all things (Heb. 1:2).
 - b. He was the Creator of the worlds (Heb. 1:2).
 - c. Upholding all things by the word of His power (Heb. 1:3).
2. *The glory of His Person* (Heb. 1:2, 3).
 - a. He is the Son of God (Heb. 1:2).
 - b. The brightness of the Father's glory (Heb. 1:3).
 - c. The express image of His Person (Heb. 1:3).

3. *The glory of His sufferings* (Heb. 2).
 - a. Made lower than the angels (Heb. 2:9 and 16; Heb. 4:15).
 - b. Made like unto His brethren (Heb. 2:16-18; Phil. 2:7, 8).
 - c. Made perfect through sufferings (Heb. 2:10).
4. *The glory of His exaltation.*
 - a. "When he had by himself purged our sins, sat down on the right hand of the Majesty on high" (Heb. 1:3).
 - b. To make intercession for us (Heb. 7:25; Rom. 8:34).
 - c. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

II. CHRIST'S RELATION TO US IN PRAYER IN THE PERSON OF THE HOLY GHOST (Rom. 8:26-28).

1. *We are commanded to pray.*
"Pray without ceasing" (1 Thess. 5:17).
"Watch and pray, that ye enter not into temptation" (Matt. 26:41).
"And he spake a parable unto them to this end, that men ought always to pray, and not to faint" (Luke 18:1).

Yet

2. *"We know not what we should pray for as we ought"* (Rom. 8:26).

But

3. *"The Spirit also helpeth our infirmities"* (Rom. 8:26).
"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:15, 16).

4. *"But the Spirit itself maketh intercession for us with groanings which cannot be uttered"* (Rom. 8:26).

The Holy Spirit is in earnest, and prayer is a serious matter with Him. Are we seriously in earnest in prayer?

5. *The Holy Spirit's intercessions for us are made according to the will of God.*
"He maketh intercession for the saints according to the will of God" (Rom. 8:27).

CONCLUSION—"And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

EXHORTATION—"What shall we then say to these

(8)

Neon lighting, and become an outstanding church sign again. It may be that there is prejudice in your neighborhood against the cross as a Protestant emblem, but there are many communities where that is not now true. Furthermore, I think you will find that the lighted revolving cross has never become associated with Romanism in the manner that stone crosses upon the buildings have been.

Signs with a flashing element are attractive under some conditions, but these are rapidly giving away to steady, brilliant, Neon lighting.

Flood-lights which bathe the front facade of the building in light are often very effective advertising. I have in mind a church situated on a busy street, yet far enough away from business light signs to be isolated. It was illuminated by a battery of flood-lights set in boxes concealed by shrubbery on the front lawn. Every time I passed it on the street-car it loomed up as a beacon in the darkness. Yet it was not blatant or offensive. The light simply emphasized the lines of the church. On Wilshire Boulevard in Los Angeles stands a beautiful church, the largest Presbyterian church in the United States. By day the lofty tower is an advertisement in itself. By night that same tower looms up in glorious radiance over that great avenue. No attempt is made to illuminate the main part of the building, but a skillfully placed set of flood-lights on the roof of the building make the tower loom up out of the darkness as a finger of light pointing heavenward. These are large churches, but small churches can do somewhat the same thing. One light, carefully placed, will bring out the lines of a small building, as we found to our satisfaction with one of the small churches it was my privilege to build. We brought a goose-neck reflector out over the front of the building at the top of the fire-wall. It lighted up the name of the church which was imbedded in the stucco wall, and also emphasized all the front lines of the building. The main thing is to study the outline of the building carefully, and wherever possible, experiment with temporary cables and reflectors before making the permanent installation. This way much needless labor and expense will be avoided.

Many small business houses, especially those which stand in their own grounds away from other buildings and lights, such as tea-rooms, service stations, etc., are using Neon lights to outline their buildings. Because most churches

are somewhat isolated from other lights it seems to me that here is a medium worth studying. A brilliant outline of a tower, or a distinctive facade looming up out of the darkness would be extremely attractive in many locations.

I have mentioned Neon a number of times in this article. As you doubtless know, this is the type of sign consisting of gas-filled glass tubes into which a current of electricity is introduced and causes the tubes to glow with unusual brilliance. Neon gas naturally burns red. Other colors are introduced by using different gases or painting the tubes different colors, but Neon is used as a general trade name for all these signs.

I just called up Mr. Snapp, head of the Snapp Electric Company here in Pullman, to verify the above information. Mr. Snapp also gave me some other data which brought my information in this rapidly changing field up-to-date. When first Neon signs were brought out, the companies would not sell them, but only lease them. Now Mr. Snapp tells me they may be either leased or purchased. The advantage of leasing is that while it is a perpetual charge it also provides maintenance service, insurance against breakage, and also insurance against anybody being hurt by a falling sign. Any good electrical dealer can give you more detailed information about Neon lighting and its costs. The Neon companies are now using the local electrical companies as their agents.

I also asked Mr. Snapp how Neon compared with the old-style lighting and he stated that the upkeep cost is decidedly lower, even though the first cost may be slightly higher. And while this is not church publicity it might interest you to know that he told me that white-light of this kind is now being produced in the laboratories, and that within another eighteen months it is quite likely that this type of lighting will be in use in homes at a cost for current consumption about one-fifth of the present cost.

So much for Neon. One community where I was pastor made a very effective substitute for Neon signs during depression days that is worth recording here. The signs in question were name signs at the entrances to the town. A box with clear glass sides was built and wired for light. Inside the glass a card or beaver board panel was placed with the necessary lettering cut out of it. This was backed with a sheet of red cellophane through which the light shone. It was a very fair imitation of Neon. Two things

(11)

need to be guarded against. Too much light, and letters too close together. This is because the letters seemed to radiate light. In the signs in question it was necessary to cut down from three 60-watt bulbs to three 30-watt bulbs. Bear in mind also that this type of sign needs several small bulbs rather than one high-powered bulb, in order to produce the best effect.

This type of sign could well be used as a direction sign on a corner pointing to the church, with an arrow outlined as well as the letters. Of course electric current would have to be supplied from somewhere, and this should be considered before the sign is constructed.

This is as good a place as any to say a word or two about direction signs. They are a distinct asset to any church that is located off the main traveled streets. A few cautions need to be observed however. They must conform to good taste and to their surroundings. A blatant, billboard type of direction sign will do more harm than good. If they are located on city property they must conform to city requirements. If they do not have their own lighting unit they should be located in regard to light, as their chief usefulness will be at night.

We close this article with a few paragraphs on slogans.

A pithy slogan is a distinct asset to any church. It sets it apart from the common run. If properly handled it will add much to the advertising value of the church.

But the slogan must be true. For example, when Rev. C. E. Cornell was pastor of Pasadena First Church, his slogan was "The Church With a Continuous Revival." With his glorious evangelistic fervor and splendid pastoral ability, he made it true, and the altars were always crowded. Yet I saw a pastor adopt this same slogan for a small church which was having a hard battle, and the conditions made the slogan pathetic and a joke.

Furthermore, the slogan must be appropriate. One of our churches uses, or did use, the slogan, "The Little Brick Church Around the Corner." It never seemed quite right to me for the church was imposing enough that the word "little" was hardly fitting, and since the corner lot was vacant it seemed more as though it was on the corner instead of "around the corner." And this is just as good a place as any to ask why so many churches seem impelled to put the word "little" in their slogans. If the church reasonably matches the community and the congregation, it seems to

me poor policy to constantly belittle it by calling it little. Of course there are a few slogans that depend on the word little for their pithiness. For instance, "The Little Church With a Big Welcome." In such cases the use of the word is justified.

The slogan that speaks of common, everyday virtues, instead of great aspirations, is likely to be more attractive in the long run. Here are a few that I like:

"The Church With a Friendly Welcome."

"The Friendly Church."

"The Homelike Church."

"The Church Where You Are a Stranger But Once."

"The Friendly Church in a Friendly Community."

Where a slogan is adopted, it may be used through various forms of advertising. It can be included in the church notices for the newspaper. It may be used on the bulletin board. It should be on the church stationery. It will not be out of place on handbills, posters, and display ads. It will lend itself well to novelty advertising. In brief, it may be used everywhere the church name is used so that it becomes thoroughly associated with it. But it should not be substituted for the church name or it will defeat its purpose.

Next month we will glance into the church bulletin and discuss its value and usefulness.

EVIDENCES OF CHRISTIANITY

BASIL MILLER

The Problem Stated

(Continued)

(d) *The Claims of Higher Criticism*—No infidelity ever dreamed of making worse havoc with the "Oracles of God" than have the critics. No class of thinkers, atheistic or otherwise, have ever so degraded the Bible as have its supposed defenders. Those to whose care it was intrusted have proved false, and setting up human reason as a criterion of judgment, they have eliminated its inspiration, its historicity, its authenticity and its authority. Criticism claims that the Bible is not divinely inspired; that it is but Hebrew literature, and in cases a bundle of pious frauds, interlaced with interpolations, and editorial patchwork, such as has never disgraced any other literature of the world. Critics deny miracles and the validity of the miraculous. They deny the truth of prophecy and prophetic statements.

They deny the reality of revelation and the true inspiration of the Bible as has been held throughout the past centuries by the Christian Church.

According to higher criticism, the Pentateuch, testifying that it is from the hand of God, inspired and historical, is composed of four primary sources: (1) The Yahewist or Jahwist; (2) The Elohist; (3) The Deuteronomist and (4) The Priestly Code. These are now generally designated by the letters J, E, D, and P. These different sections or documents were composed not as the Pentateuch says during the days of Moses but in the ninth, the seventh, the sixth and the fifth centuries B. C. J and E are referred approximately to 800, or 700; D from 650 to 625; and P from 525 to 425 B. C. The Elohist document was composed after the exile or just a few centuries before the time of Christ. Genesis and Exodus, as well as the Priestly Code, Leviticus and parts of Numbers, were also written in the postexilic era. These works represent different traditions in the national life of the Hebrews. At an extremely late date these documents were combined by editors, or redactors, so that in many cases as high as ten to fifteen different writers had a part in the composition of a single book.

Though Jesus placed His sanction upon the history of the Old Testament, still the common critical sentiment in this matter is well expressed by Gunkel when he says, "The men of the New Testament are not presumed to have been exceptional men in such matters, but shared the point of view of their time. Hence we are not warranted in looking to the New Testament for a solution of the questions in the literary history of the Old Testament." The early stories of the race and of Israel are believed wrongly to be but legends according to criticism. Gunkel affords a good view of criticism when he states that the picture of God in the Old Testament is due to anthropomorphism, or the result of man creating a god according to man's own image. Genesis and Exodus, he thinks, are in part but legends resulting from faded myths. He expresses the view that the story of creation is painted as spring on a grand scale, and the overflow of the rivers of Mesopotamia gave rise to the story of the Deluge. These mythical legends arose in answer to such questions as, "Why is the Sabbath sacred?" "When came the love of the sexes?" *I Gunkel, The Legends of Genesis, 3.*

etc. The twelve patriarchs are painted in glowing terms because in later days of Hebrew history there were twelve tribes. Hence the patriarchs but represent the tribes.

A good view of rationalistic critical procedure is afforded by the following quotations: "Once in ancient times," writes Gunkel, "so we may assume, there were conflicts over wells between the citizens of Gerar and the neighboring Bedouins, ending in a compromise at Beersheba. The legend depicts these affairs as wars and a treaty between Abimelech, king of Gerar, and the patriarchs, called in the legend Abraham and Isaac. In the Esau-Jacob legend also there are quite evidently historical reminiscences: Esau and Jacob are brother tribes, Esau a tribe of hunters, Jacob a tribe of shepherds; Esau is the older, but by sale or fraud he loses his birthright, that is the older and better known tribe of Esau was compelled to give way to the later and weaker tribe of Jacob, and now has the poorer land."

The God of the Pentateuch, according to Bode, was only a tribal god, with no more authority over the affairs of the patriarchs and the Hebrew nation than any other tribal god. According to the claims of criticism, the religion of the Hebrews is not supernatural, not revealed, not divine, and is no more a revelation from God than the myths and legends of the Greeks and Romans. They would have us believe that the history as recorded in the Scriptures of the development of Israel is practically all fraudulent. To the prophecies there is no element of foretelling the future. Even the New Testament loses its historicity. The Gospels were originally handed down as oral tradition, finally one memoir was written and from this others were copied and adapted, and were interspersed with a liberal amount of fabrications suited to the beliefs of the writers. The bold assertion is now made that it is difficult to know just what Jesus did and taught. His divinity, incarnation, blood-atonement, and resurrection are denied by the modern attack upon the Bible. The Scriptures are thus robbed of their inspiration, their veracity, historicity and authority.

Such are the claims of criticism. But these tenets have been ably refuted by many noble defenders of the faith. Bissell in *The Pentateuch, Its Origin and Structure*, proves that the very structure of the Pentateuch denies the validity of the assertions of criticism concerning it. Sayce in *Monument Facts and Higher Critic Fancies*, *I Ibid., 20, 21.*

brings forth the archaeological evidence in defense of the inspiration and accuracy of the Bible. Urquhart in *The New Biblical Guide* (8 volumes) corroborates the historicity of the Old Testament by the spade of the archaeologist. Orr in *The Problem of the Old Testament*, by the structure of the Old Testament, problems concerning the institutions and worship, the so-called Codes and documents of the Pentateuch negates every claim of the critic and proves the veracity of the Scriptures. Dr. Dick Wilson in his *Studies in Daniel*, has centered upon one of the stressed points of criticism, and has shown that the literary structure, the history as given, are true to the conditions as they existed in the age of the composition of Daniel, and that it could not have been prepared accurately two or three centuries later as higher criticism affirms.

E. *Evolution*—During the last half of the past century arose an ally of higher criticism, materialism and atheism, in the form of a tentative hypothesis in explanation of the development of the universe, including both the organic and the inorganic kingdoms, both animals and man, both mind and matter, which is termed evolution. Today in the great field of apologetical defense of the Bible and Christianity, evolution is the strongest foe to be met. All forms of philosophical and theological error parade under the name of evolution.

Deism is the theology of the average theistic evolutionist. In the beginning they assume that God created the universe, bridged the chasm between inanimate matter and life by creating the first life forms. After which He immediately turned the mechanism of matter over to secondary causes and immutable laws, and at the present in no wise does He interfere with their evolutionary operations. Pantheism likewise is included in evolution. For if we can say there are pantheists in the twentieth century, they must be materialistic evolutionists, who believe that matter dead and inanimate has evolved itself into the thousands of intricate forms of matter and life found round about us, that mind is but the result of the endless chain of evolution culminating in that perfect adjustment of neurones, nerve cells, synaptic connections, making thought possible; finally who call the sum total of these naturalistic principles, laws and modes of operation, God. At present there are no materialists except materialistic evolutionists. For the basic, underlying scientific theory of the philosophy of life and of the universe is evolution.

Biology is studied from the standpoint of evolu-

tion. Geology is also under the sway of the same. History is being read from the view of the evolutionary development of the race. This fact is witnessed by the publication of the *Outline of History*, by H. G. Wells, the great English novelist and historian. The book begins with the story of the firemist, revolving steadily until planets took their form, cooling to such temperatures whereby an accidental combination of elements life resulted in the slimy ooze of the sea. Finally the story of the evolutionary development of the different species is told.

Sociology is tainted with evolution. Ethics, or the study of morals, is also under obligation to evolution. The genesis of morals at present is studied in the light of the social organization of the lower animals. This is well substantiated by Drake's *Problems of Conduct*. Psychology cannot be understood without a thorough study of comparative psychology, or of the mental life of animals, and without a complete investigation of the brain and nerve structure of animals. Evolutionists reason that if man is derived from the lower animals, the hereditary influences of the animal instincts must color and largely determine the reactions of man to a given neural stimulation.

Theology is under the spell of evolution. The early laws and conditions of Genesis are studied under the light of arbitrary standards of the evolutionary development of early races. The result is that if man evolved from the apes, or from lower animals, then it is but natural to postulate a principle that makes it impossible for man to receive communications from God. Thus the early history of the race according to Genesis is but folk-lore and traditions and legends of the days when man was scarcely more than a beast. Not until the beginning of the first five centuries before the birth of Christ was man able to tell intelligently the story of his development. Hence that which purports to be history preceding this age must be but fiction and legend. Thus into the blaze of tradition and fictitious idealizing of characters goes most of the Old Testament. This evolutionary influence in theological thinking is rapidly becoming materialistic and atheistic.

Theologians are following the accepted scientific theories, and as a result the materialistic evolution of atheistic university professors is controlling the theology of the seminary professor. Our students preparing for the ministry are being graduated not as Spirit-filled ministers of the Word of life, but as atheistic believers in evolu-

tion and are disciples of higher critics who doubt the inspiration of the Bible, deny the incarnation of Jesus and openly affirm that God did not create the universe and man. Openly these young skeptics teach the sufficiency of evolution, irrespective of the existence of God, to account for the universe and all the intricate mechanisms of life and of man.

Then without God, religion is declared to be the offspring of magic and superstition. As a result in the pulpit the Bible is becoming a mass of worthless traditions hoary with age, without any particular value, except as it reflects the religious experience of the race.

F. *Modern Substitutes for Christianity*—With this breaking down and decay of the belief in the authority of the sacred Scriptures, every substitute for Christianity—"the faith delivered to the saints"—is ushered upon the tense drama of modern life. Like a wild fire sweeping the expenseless plains of the far West, Christian Science sweeps our age. It but reaffirms the ideals of bygone civilizations and centuries, denying pain, sickness and death but the result of mental maladjustment and superseding the Bible by the non-truth of Mother Eddy as found in the *Key to the Scriptures*. Spiritualism lets loose all the dreaded demons of the underworld to ravage the minds of men, eliminating the judgment, hell, future retribution, and entirely destroying the idea of an atonement for sins. Theosophy, Theomorphism, New Thought—but revamped Buddhism—sweeps forth to delude the minds of the mentally unstable.

Russellism, with its denying of the deity of Jesus and the existence of hell, and making it possible for all either to be saved or annihilated in the end, draws in its wake thousands who have lost their moorings through the destruction of the authority and the infallibility of the Bible by the means of evolutionary modernism and materialism. Every cult, ism, fad and religious theory will gain an audience and will lead multiplied thousands to complete spiritual destruction, because all religious authority as posited in the Bible is undermined by rationalistic criticism. There is thus no spiritual mooring, no religious anchor, no guide for the soul, no haven of spiritual authority. Nothing is truth. Rather all is truth provided one believes sincerely that it is true. Hence, when religious authority is eliminated or made the matter of personal conscience, convictions or beliefs, every form of religious fallacy thrives.

The twentieth century needs a reaffirming of our faith in the Bible, its inspiration, veracity, genuineness and historicity; in the incarnation of Jesus, the personality of the Holy Spirit; in the doctrines, teachings, warnings, statutes, commandments and precepts of the Bible. This alone will stabilize our thinking and give theology a mental equilibrium.

5. *Each age presents its distinctive problems in apologetics*—Hence it is seen that the problem and mode of defending the faith changes with the different centuries. Each era of Church history presents peculiar difficulties, which in the preceding or following ages would not be considered vital in apologetics. The Arian controversy, though the old error is included in our modern problems, has ceased to be a living issue. But the modern fallacy that has superseded it must be met in open battle and triumphantly overcome. Today, central to the conflict is evolutionary and often materialistic Unitarianism. During the last two centuries the great heresies that were encountered by the defenders of the faith were formed around such fallacies as deism, pantheism, materialism and atheism, without their tributary allies of higher criticism and evolution. Each in turn was answered by that noble array of Christian scholars led by Butler, Paley and Mark Hopkins.

For a system of Christian Evidences to be written for our century with its new issues and problems, which but states the old arguments, would be utter folly. The same is true of using as textbooks the older works on Apologetics, which though they are classics in this field, and should be known by students, still they fail in meeting modern errors and problems that daily must be faced by the twentieth century apologist.

6. *Modern apologetics must attack modern problems*. It will be seen from the brief history of apologetics that at least the problems have changed their cloak. New issues are now to be contended with which fifty years ago were not vital to the conflict, and in cases unheard of. Present day writers in this field who desire to defend the Bible against the onslaughts of its enemies must make pivotal to their works these new issues of evolution, higher criticism, Spiritualism, Christian Science, modern religious liberalism and the new form of materialism parading as divine immanence. Hence, rather than treating deism, pantheism and materialism in the older manner, after briefly discussing them, we shall

pass to the new issues of evolution, both atheistic and theistic, which in their final analysis includes all the older errors mentioned above. Higher criticism, modern religious liberalism, in its rankest form as we now face it shall be fully discussed.

7. *Modern problems*—The vital issues of the present are: the supernatural origin of the Bible and of Christianity; the inspiration, infallibility, veracity, genuineness, authenticity and the historicity of the Bible. If we are able to substantiate the claims the Bible makes concerning these points, then the fact that it is a divine revelation will be proved and the errors of criticism and liberalism will be answered, and the supernatural origin of Christianity will be affirmed. For the Bible is the origin of Christianity, and if it be divinely inspired, without man's having a controlling part in the process (certainly his powers, faculties and abilities were operated upon by the Holy Spirit in inspiration) then Christianity must be a supernatural religion and the only true faith, and every error that is opposed to Christianity, based on the supernatural Bible, must be false.

If we are able to prove the inspiration of the Bible, that it is a divine revelation from God, then evolution will be shown to be fallacious. For the two are at variance with each other. The same is true of the modern religious cults, Christian Science, Spiritualism, New Thought, etc. If the Bible is veracious and inspired, these must be erroneous. If the Bible is of supernatural origin and authentic, deism, materialism, pantheism and atheism must not be true. Hence the bulk of the present argument will be centered around the one issue of proving the inspiration and veracity of the Bible.

8. *Plan of the Book*—We shall begin with the existence of Christianity and the Bible in the world today, and trace them backward through the ages to the days of Jesus, placing particular emphasis upon the existence of the New Testament books from the fourth century to the time of the apostles. After showing that sound historical facts exist which positively affirm the existence of the New Testament in substantially its present form during the years of the lives of the early disciples of Christ, we shall give the testimony of Christ to the Old Testament, and offer prophecies which find their fulfillment only in the birth and life of Jesus. We shall also place stress upon the fulfilled prophecies of a general nature

of the Old Testament. Then we shall trace the corroboration of profane history and archaeology to the statements of the Old Testament, forming a continual chain of evidences from the days of the last Old Testament books back to the Pentateuch. We shall stress the fact that writing was not only possible, but was extensively practiced, during the age of Moses and even as far distant as the time of Abraham. Beginning with the last day of creation, and treating each successive day back to the first, we shall prove the substantiation of modern science in its broad outlines to the facts of the different creative days.

The moral beauty of Christ and the Bible also contribute their part in establishing the fact of the divine origin of the Book and of Christianity. Moreover we shall discuss the universality of Christianity, showing that it alone meets the religious needs of all men and nations, thus proving its supernatural origin. Then we treat the experience of Christians throughout the past centuries in the light of what the Bible teaches concerning Christian experience, and find that the two agree. The Bible testifies concerning doctrine, and Christians experience that which the Scriptures say they will. In Part IV we outline in a passing manner the shortcomings of deism, pantheism, monism, speculative theism, etc. After which we fully point out the failure of evolution and the fallacies of modern liberalism. In the final chapters we deal with modern errors such as Christian Science and Spiritualism.

Older works on Christian Evidences have made a distinction between internal and external evidences. In the present treatment of the subject no such distinction is made. The line of argument seems to be stronger presented in this way. Internal evidence is that which has to do with the contents and teachings of the Bible itself; while external evidence or proof is that evidence which is based upon facts external to the Bible, such as history, archaeology, the universality and moralizing power of Christianity, the rapid growth of the Church, etc.

"Christ is not one of the world's great. We talk of Alexander the Great, and Napoleon the Great, but Jesus was incomparably greater than these. Yet who would speak of Jesus the Great? Jesus is apart. He is not the great. He is the only. He is simply Jesus. Nothing can add to that."

PENTECOSTAL ACTUALITIES

I. L. FLYNN

VII. Pentecostal Fire

(Texts—Mal. 3:1; Matt. 3:11; Acts 2:3)

HERE is a great deal said about fire in the Bible. In the Old Testament fire was a symbol of the presence of God. In the New Testament fire typifies the cleansing work of the Holy Ghost. Thus John, speaking of the work Jesus would do, said, "He shall baptize you with the Holy Ghost and with fire." In the Old Testament Scriptures it was said that everything that abideth the fire must go through the fire, otherwise it was to go through the water. (It might have been then as today, some could not "abide" the fire, so they demand water!)

Fire is a necessity. We must have fire by which to warm. We cook with fire. It takes fire to generate steam to propel our machinery. We must have it to run our automobiles, trolley cars and airplanes. It is indispensable here, and it will take the heavenly fire to get us to heaven. Let us notice the analogy between literal, or earthly fire, and heavenly fire.

Fire melts. Fire will thaw out and melt the old iceberg. After a long, cold winter when everything has been frozen for months, let the sun shine and the warm days return, how quickly everything thaws out. So when the Holy Ghost fire strikes a church or community, see how quickly the cold, formalism is melted down. Church members who have been cold and indifferent toward God and His cause and toward one another become suddenly warm in their affections toward Him and His people. They are melted together until they become one in Him. When two pieces of metal melt in the same pan, they run together and become one. Jesus prayed that we might be sanctified so we would become one.

Fire draws. A burning building will draw a crowd quicker than almost anything. I have wondered if it were possible to have a church so on fire with Holy Ghost love—and that is what the fire represents, the love of God burning in the soul—I say, to have the church so on fire with Holy Ghost love until we would attract the people for miles around us! If it doesn't mean this I don't know what it means. That there is a need none will deny. See our almost empty churches! Such small crowds that our own

people are almost ashamed to have strangers come to the service. Lord, set us on fire!

Fire reveals. The fire of the Holy Ghost will reveal the human heart to its possessor. When Isaiah went to the temple to pray and saw the Lord, he received such a vision of himself that he cried out that he was undone; that he was full of carnality. His confession brought the fire from God's altar that took away his sin. When the Holy Ghost comes He will search us out and look us through, and will reveal ourselves to us that we might see ourselves as God sees us. The Church needs such a revelation today. We need the deep, pungent searching of the Holy Spirit, and in the revelation there will be a seeking on our part for the taking away of all that is unlike God.

Dr. Bonar was a very saintly man in his day. He had a very striking dream. He dreamed that the angel took his zeal and weighed it and told him that it was excellent, all they could ask for; it was fully one hundred. He was greatly pleased at the result. "But," said the angel, "we will now analyze it." He put it in a crucible and tested it in various ways, and found that it consisted chiefly of selfishness, sectarianism, ambition, and love of men, and only a small portion of true love of God. The dream greatly distressed the good man and caused him to go to God for help, which he received. There is so much of pride, selfishness and unholy ambition in the unsanctified human heart.

Fire cleanses, or purifies. You may clean the outside dirt off the gold quartz, but it takes the fire to melt away the dross. We are saved by the washing of regeneration, but it takes the burning, melting fire of the Holy Ghost to separate the dross of sin and purify the heart. Water cleanses externally, fire purifies internally. We need something that will search and penetrate to the innermost recess of our souls, and cleanse its chambers. Nothing short of heart cleansing will satisfy God. Only the pure in heart shall see God. When the fiery baptism with the Holy Ghost goes through the soul, then are we a fit dwelling for the Divine. We cannot cleanse our own hearts by any kind of process we may invent; it takes the Holy Ghost fire. He will do the work. The things the human tries will only hinder the heavenly cleansing. "And he shall sit as a refiner and purifier . . . and he shall purify the sons of Levi, and purge them as gold and silver." Lord, send the fire now.

Fire exterminates. Fire is a great destroyer. It will burn anything that is combustible. Fire is a great germ destroyer. In London, England, in 1666, a great plague broke out that could not be checked. The doctors were powerless to stop the ravages of the disease. One day a fire broke out in the disease-infected district and burned hundreds of houses, and in the destruction of the houses the disease germs were destroyed and the plague stopped. What the doctors could not do, the fire did. You may have a chronic case of "proud flesh." The doctor will not put a mustard poultice on, nor bind it up in water to cure it; he will take a hot iron and cauterize it. That will cure the proud flesh. There is so much "proud flesh" in the church today. "Proud flesh" is an evidence of the presence of carnality, for "flesh" is one of the Scripture names for carnality. There is only one way to destroy this "proud flesh" business, burn it out by the fiery baptism. This fire will exterminate sin, "that the body of sin might be destroyed."

There may be three ways to make peace: by compromise, or treaty; by bribery; or by extermination of one army by the other. Certainly the last named way is the most lasting and effective. When one nation exterminates the other peace occurs automatically, and permanently. There is a continual war in the unsanctified heart. It is a war between the carnal mind and the mind of Christ. God makes no treaties with the tyrant sin in the heart. He makes no compromise. He offers no bribes. You cannot starve the "old man" out by fasting. Prayer and coaxing will not soothe him to sleep. The only way God deals with carnality is to extirpate it with fire. When this takes place in the believer's heart, lasting peace ensues.

Abel made his offering and God accepted it, doubtless by fire. Abraham watched beside his offering until the burning lamp came. Elijah rebuilt the altar on Mt. Carmel and God consumed the offering by fire from above. When Solomon dedicated the temple, God filled the place with His holy, burning Self until there was no room for any others within the sacred place. Oh, brethren, we must have the Holy Ghost fire, the Holy Ghost himself.

It is said that if by chance the fire in the Roman temple of Vesta was extinguished, all tribunals and all public and private business, had to stop until it was relighted. God said through His ancient prophet that the fire should never

cease to burn on His altar. No Greek or Roman army ever crossed the frontier going out to battle without carrying an altar upon which was kept burning night and day, fire taken from the temple altar.

I wonder if today there are not too many of us going out to battle for souls without carrying the sacred fire along? All our education and culture, our talents, gifts of oratory and music, our genius and clever ability, with our money and organization, will not take the place of the divine fire.

Fire energizes. Scientists tell us that energy is transmitted *by*, and that given fire you can generate any form of energy or power. Fire is the source and secret of power. The boiler of the most beautiful locomotive ever built filled with cold water is useless to pull a load without fire in the fire-box. But build a roaring fire and let the steam gauge climb up to one hundred and fifty pounds to the square inch, then pull the throttle open and watch her start down the track. Fire expands; cold contracts. Notice the cold church member how he draws all to himself, draws up in his own shell, and almost freezes those about him. On the other hand, the man with the Holy Spirit warms up things about him. When he enters the church there is something about him that brings a pleasant nod from those within. This fire will transform whole churches, whole communities. Let it hit an unsanctified preacher and see the transformation that will take place in his life, his work, his preaching. Take such men as Dr. Carradine, Dr. Godbey, Will Huff, and scores of others we might mention. When this divine energy went surging through their souls, they went out to bless the world and helped populate heaven. It will probably bring persecution, perhaps sometimes bring prosecution, but God will bring every adversary down and their counsel to naught. Hallelujah!

Fire spreads. It may start as a very small flame, but fanned with the heavenly breeze, it will spread to the four winds. On the day of Pentecost the disciples were few in number, an obscure people, without money or prestige, living under a government that ruled with an iron hand, with sixty millions of slaves, and fostered every known form of sin. This little handful of disciples had no church building in which to carry on their work, despised and rejected by priests and people, counted as the offscouring of earth,

FIVE-MINUTE RADIO SERMONS

BASIL MILLER

THE SOUND OF A LOUD AMEN

THE universe is a choir with praise. Melody of glee rings from wooded glen. The silence of the desert is broken by a thousand chords from the harp strings of life. All nature is tuned by the Master Hand to sound forth the calls of praise. The morning stars sing together, as the Bible indicates, and were the bird choirs to hush their songs of glory, even the rocks would become vocal with thanksgiving.

There is music and rhythm everywhere. The mountain brook purl on its way to the sea—the nightingales even in the darkest hours lift their pens of gratitude to their Maker. The whole of creation seems to be directed by a mighty Hand waving an invisible baton whereby each takes its place in an oratorio far grander than that of the Messiah.

A GLEESOME TEMPLE

Well sang the prophet of old, "In his temple every whit shouteth glory." For inanimate nature is a temple wherein the shouts of thanksgiving are daily heard. Every season—spring time, with its bursting buds, summer with its full-orbed flowers, autumn with its ripened fruit, and winter with its breath of ice—is thanksgiving time in this temple of God.

Go out into the woods and lift your spirit to the tallest trees, and there are forces joining in this psalm of praise. Listen as the waves of the sea lash untiringly on the sand-girded shores and there breaks from a thousand coves tunes so gracious thanksgiving. The mountains lift their heads, as the spires, in mute adoration for the glory of their Almighty Father.

The broad plains form the altars—the dying sunsets throwing the reflection from the towers of that heavenly city are the chanced windows—bewitching perfumes from scattered gardens, the fragrance of the wild flowers and the spicy breath of aromatic bowers, are the incense bearers, and every breath of wind as it sweeps through the groves is whispering chants of praise.

It is the temple of the universe where everything takes part in a mighty thanksgiving service shouting "glory and honor and praise and majesty be unto God forever and ever."

No one who lives close to nature is long a stranger to her Creator . . . and at this thanksgiving tide the voice of every such one is lifted

yet on the first day the "fire" struck them it spread to three thousand others, and on and on to every known part of the earth. Beloved, it will spread if we will let it.

Fire protects. The pioneer as he travels in the best infected country, builds around him at night a glowing fire to protect himself from the fierce animals of the forest. The Christian must have a wall of fire in and around him to protect him from the wolves of sin and false doctrines. There is nothing that will protect a child of God like the bulwark of holy fire.

I might say in closing that fire burns; that fire is hot. It will scorch and burn that which it touches. The Word faithfully proclaimed by holy, fire-baptized ministers will burn its way into the consciences and hearts of the people. God said of old that His word was like fire. Jeremiah said the word of God shut up in his bones burnt like fire. Fire is not always seen, but it may be there, and felt. Take the electric wire, it looks fireless, but it may have enough electric "fire" to easily kill a thousand men, or light a city. It can be seen as it manifests itself in its right channels, so with this divine fire-power I am speaking about. There are degrees of heat. Put an iron poker in the fire, it will get hot enough to burn, but you can't see the fire in it. But keep it in the fire long enough and let the fire get into the poker, and it will not only burn, but glow and sparkle until those near around will see it. The sparks will scorch and blister, so with the words of a Holy Ghost filled man.

The Chinese in asking for missionaries said, "Give us missionaries who have 'hot' hearts." That is the need of today, men and women who have, not only warm, but red-hot hearts, hearts full of love and sympathy, made so by the heavenly fire, then they will melt the cold, formal church members they contact.

I might further say that while this fire is unquenchable, yet it may be put out, for Paul says in 1 Thess. 5:19, "Quench not the Spirit." The strange thing about this fire is, it cannot be put out by its enemies. All the cold water of persecution the enemy may pour on will not extinguish it, but will transform it into white heat that burns the brighter. But the tragedy, you yourself may put this fire out! Get careless, furnish no fuel of prayer and reading the Word, withhold good works and your devotion, and it will soon be "quenched."

in adoration joining in the chorus, "Praise ye the Lord."

His Mighty Acts

A glorious footstool of deity this earth is. Earth and water and sky, the burning sun, the diamond sparkles of the stars, the silvery moon, winged orchestras and the soft melody of the spheres—love and friendship—tender hands to caress away our tears—a field of battle to challenge the strength of the mightiest—the play of personalities across the drama of life—all of these and a thousand more elements make this a grand stage of activity.

I see God in every beautiful sunset, painting the most gorgeous scenes across the skies—colors unmatched by the skill of the most masterful artists—designs and schemes which the most fertile imagination has never conceived.

His footsteps are indelibly stamped on each cross section of nature. Who brushed the wings of the birds of paradise with such delicate shades? Who chiseled the rocks and mountains? Whose breath blows back and forth the tides until they seem to be a rocking cradle hulling life to the solace of slumber? Who carefully sketched the beautiful outlines of the snowflake or built the symmetry of the crystals or illuminates the grand scenes of the northern lights? Flashing stars and burning constellations and flaming milky ways beaming like diamond dust scattered across the heavens, whence the beauty and glory of it all?

All nature sends forth the sound of a mighty volume singing in the words of the ruddy checked shepherd of long ago, "Praise him for his mighty acts." Back of all this is His hand, through it all His voice leads the melody.

In and Out of the Centuries

Weaving in and out of the centuries is a golden thread of God's purpose, which should make every age and nation and individual join in this symphony of thanksgiving. In the words of the poet "behind the dim unknown standeth God."

Nations rise, destroy righteousness, or become the pawns of iniquity and ere long their glory fades and their light goes out. In the course of time men, massive in intellect and God inspired, whose souls have been thrilled by flaming visions, bear aloft the banner of Immanuel, and truth prevails.

Scaffolds are built for right, but ere destruction comes, out of the dim unknown steps divine

Providence, and wrong hangs from the structure built to murder right and purity. Righteousness and truth are crushed to earth by the militant steels of evil, but the seeds thus threshed out become the source of movements which cause the plan of God to triumph.

Massive men of towering intellect are placed at strategic points in the ages and though it seems to be a thousand years before God finds His man, in due season from a miner's hovel steps a Luther, or there is found in the Epworth Rectory a Wesley, that become God's men of the hour. A sailor sets forth on an unknown voyage a small group of Pilgrims follow in his wake and America, the crown of the modern age, is born.

A light flashes on the hearts of some simple-souled Moravians, a lad arises, cobbling shoes for a living, a famed haystack prayermeeting is held by five college lads during a rainstorm—and modern missions on the Continent, in England and in America are started. God burns with a taper of light in the heart of one John Huss, it set aflame a candle in the soul of another John ere it goes out, Wycliffe and this flame in turn burns in the torch of Luther and Protestantism arises.

A line of famous Johns bridges the centuries. John of Damascus arises in the Eastern Church at the dawn of the Dark Ages. John Huss and John Wycliffe become morning stars of the Reformation. John Calvin gives birth to the Reformed Church, and John Knox, to the Presbyterian Church, and John Wesley to the Methodist Church.

In and out of the centuries runs this same golden thread of divine Providence ruling, guiding and controlling the barques of life. God marks the rise and fall of centuries, the origin and decay of empires. When the wheels of Fate—the street word for providence—turn, however slowly their revolutions may seem, riding upon them is the plan and purpose of God.

With the voice of nature, in the temple of the universe, all the centuries take up the song of glory and praise, and the volume arises until it becomes a long chant of thanksgiving.

The Opened Hand of God

Thanksgiving devolves upon us at this season especially because of the fact that God's hand is opened. He showers us with blessings untold. Lost as man is, His infinite love paved the pathway with the blood of His Son back to the

Father's home. Without a name, he bid us become sons. Without inheritance, he offered unto us an inheritance with the saints. For the darkness of a diseased spirit life, he granted that the dungeons of our character might be illumined with the marvelous light of his nature. Dispositions, warped and gnarled by wrong living, attitudes incorrectly formed through a long line of inherent sin in the blood stream of our ancestors, he changes into personal qualities of gracious purity and holy tenderness.

When the storms of life blow, He is walking by our side. When winds whip the barques of our souls across the furious seas of life, He speaks words which still them. In life, in death, His Son is near to supply the needs of redeemed humanity. He pours out of His opened hand the treasures of gentleness and serenity and purity. He stabilizes our souls when round about a world is riding the crest of chaotic waves. He harmonizes the inner with spiritual fortitude and cuts across the chasms of our nature broad channels through which His cleansing streams of living waters of divine life may flow.

Opened caskets of the wise men are matched by opened windows of heaven and the opened hand of God out of which treasures untold may flow.

The Grand Amen

All the ages, redeemed humanity, saints, take up the shout of thanksgiving. Heaven and earth re-echo with the glad some song of praise. The voice of David singing across the Palestinian hillsides is magnified a thousandfold—in hamlet and village—in rude mountain place of worship and stately cathedral—in press and pulpit—in the chant of morning masses and the subdued tones of evening vespers—from the lips of worshipers there bursts the sound of rejoicing.

The chorus of thanksgiving fills the earth, and all heaven gives back the sound of a loud Amen, saying, "All the earth is full of thy glory."

*Thanksgiving sermon delivered over KABC, San Antonio.

An Appeal

"In the name of sincerity and in behalf of religious consistency, don't take the modern, easy, self-satisfied way of living. And don't let personal interests and self-exalting ambitions color your service in the Lord's vineyard. Don't be so little as to permit yourself to become prayerless, me-

chanical or professional. Don't allow yourself to learn to 'get by' without frequent seasons of weeping, travailing and interceding for the lost and perishing souls. Above all things don't be guilty of praying or testifying without that pain and passion of Gethsemane. And do not preach, teach or otherwise take part in religious service, without a vision of Christ and Calvary upon your soul. Don't be common! And refuse to bow or give in to passing cares, circumstances or stubborn indifference. Watch yourself. Keep the vision, the passion and the tender solicitude of Christ for souls. SUMMERS.

The Prospect Joyous

And note in the words of Charles Wesley

"And let this feeble body fail,
And let it faint or die;
My soul shall quit the mournful vale,
And soar to worlds on high;
Shall join the disembodied saints,
And find its long-sought rest,
That only bliss for which it pants,
In the Redeemer's breast.

"In hope of that immortal crown
I now the cross sustain,
And gladly wander up and down,
And smile at toil and pain;
I suffer on my threescore years,
Till my Deliverer come,
And wipe away His servant's tears,
And take His exile home.

"O what hath Jesus bought for me!
Before my ravished eyes
Rivers of life divine I see,
And trees of paradise:
I see a world of spirits bright,
Who taste the pleasures there;
They all are robed in spotless white,
And conquering palms they bear.

"O what are all my sufferings here,
If, Lord, Thou count me meet
With that enraptured host to appear,
And worship at Thy feet!
Give joy or grief, give ease or pain,
Take life or friends away,
But let me find them all again
In that eternal day."

THE THANKSGIVING OFFERING

WE DESIRE to express our sincere appreciation to all our people everywhere for their faith and heroism in the midst of the longest and most serious depression this nation has witnessed. In spite of the financial limitations our people have exercised great faith and heroism and have loyally sustained the financial needs of the Church of the Nazarene.

Since the depression our people generally, with great resolution, yet cheerfully, lifted the depleted General Treasury from its depression depths almost to the normal expenditures of better days. In spite of hard times the church has steadily grown numerically and we now have many more loyal Nazarenes on whom we can depend. During this year—1935—we have carried forward a great Crusade for Souls that has gathered thousands into the fold of Christ and hundreds of our Nazarenes into the blessing of heart holiness.

We now come requesting our people to close this year of the special Crusade for Souls with a love token which will prove the loyalty of every Nazarene. We are asking for a great Thanksgiving Offering on November 24, (the Sunday before Thanksgiving) that will place our foreign missionary fields again in the position they once occupied. The General Treasury is still much below its normal expenditures for 1928 and 1929, when we had fewer Nazarenes to carry the load. We must make a more heroic effort to reach the hundreds and thousands of the unreached in the regions of Canada, the British Isles and America. This is our day. God is smiling with special favor upon the Church of the Nazarene in the homeland. Then our foreign fields are witnessing manifestations of divine glory in the salvation of the people in every field now occupied. We must sustain these heroic workers and veterans of the Cross.

The challenge today is for the Church of the Nazarene to make a great forward movement that will be an answer to the atheistic communism that threatens our land. The call of God and the opportunities which are knocking at our doors demand of every Nazarene the most intense loyalty and the deepest devotion. We must not, and by the grace of God we will not, fail our Lord. Let every District Superintendent and pastor, Sunday school superintendent, and presidents of all our auxiliaries begin to plan and pray for a great Thanksgiving Offering, November 24, which will warrant the smile of God and meet the demands of the hour.

Yours for continued victory,

H. J. [Signature] *B. T. Williams*
John W. Goodwin *J. B. Chapman*

Peru—A sewer system and a bungalow for Peru.

Argentina—Teachers and a Bible Training School.

All of these are imperative needs, and yet they are not the regular ones. O Nazarenes, do rally and help us meet some of these in this coming Thanksgiving Offering.

Fifth, reinforcements! Not replacements, No, No! We have tried to keep pace with the need, in a general way, in the matter of replacements, despite the depression. But as for reinforcements, we have sent but few for several years. The missions and the missionaries need them. Our workers over there are becoming weary. Some of them are a bit heartsick. The church has been somewhat slow about hurrying new and fresh reinforcements to their help. The needs are so great, the demand on the workers is so constant, and exacting, that they are being sapped of their courage, their faith and their health. They need a fine group of new workers to come shouting onto the field. They need the fresh faith of the young men and women just appointed from the homeland to stay their own weary faith. *We must send reinforcements!* A group of about twenty-five. But this takes money. We must go beyond just normal support of missions, we must get a great group off to these beleaguered fields, and these jeopardized workers who are carrying the burdens over there. Help us, Nazarene pastors, laymen and sympathizers. Join in a great rally on the Sunday before Thanksgiving, and generously put the mission cause up to where we can meet these needs. If we do not reinforce soon, we'll have to dig more graves.

Sixth, the need of haste. All the Orient is still open for evangelization—but who knows when it will be closed? *If China should rise up and shut the door, demanding "China for Chinese," and requesting foreigners to leave, what then?* *If Japan should declare for an intense nationalism, and close its doors on us, what then?* They are still open, and we are more than welcome, but who knows when they might be closed? Mexico has relented a bit in her closed door attitude toward the gospel, and we hope that it will swing open instead of shut, but who knows? Has not the Master warned us that we should work while it is called today, lest the night cometh, when no man can work? Already that night has set in over in Russia. It is slowly deepening toward twilight in Germany and already it is dusk in Italy; and the sun of invitation is sinking in Mexico and Guatemala. No man now can work in these countries without expecting trouble. How long before all Latin America will exclude missions, and Palestine forbid us to come, and India adopt the slogan "India for Indians!" Let us hurry, dear Nazarenes. The night approaches. Please help us. We must win many thousands more before it sets in. We need your help.

Headquarters Will Help

HEADQUARTERS desires to help every pastor to inspire his people, and secure for his portion of the General Budget their offerings, on Sunday, November 24. We will do our best to fill the *Herald of Holiness* with inspiring and attractive reminders of the date and the needs. But please, pastor, take a copy of our great church paper into the pulpit each Sunday in November and call attention to the suggestions that we shall have in it. This will give you a talking point, educate your dear people, advertise the *Herald of Holiness*, inspire them to be faithful in this Thanksgiving Offering, and thus secure the largest benefits. If the pastor fails to co-operate with us in this matter, then the great bulk of Headquarters efforts are wasted.

Poster and Coin Envelopes Supplied Free

AN attractive poster will be sent to each church, to be displayed. The influence of this, however, will be doubled if the pastor will occasionally call attention to it, refer to the significance of its pictures, and enlarge a bit on the occasion, the date, and the purpose of the whole offering. Remarks can be made on the significance of the Crusade for Souls year, and the fitness of closing this soul saving effort of the church, with a love offering of money in order to spread this crusade more effectively in distant lands. One time General Booth thrilled his Salvation Army following with foreign mission zeal, by the use of the one word "Others," as distinguished from their own salvation needs. He posted it over England in great placards, indeed, on the date of the proposed offering he cabled this one word to every corps in the world. That was his message. Let us make it our message, on November 24. "OTHERS!"

The General Treasurer has arranged to furnish free coin envelopes through the Publishing House, to everyone who will send a postcard asking for them. The postcards, too, will be sent you free. Let each pastor fill out the postcard stating the number of coin envelopes he wants, and they will be sent postpaid. But hurry. Do it promptly. Don't neglect this.

Pressing Need of Home Missions

HUNDREDS of unreached regions in America, Canada and the British Isles could be entered, and churches established, with the expenditure of just a small sum. On a recent visit to Canada, we found splendid young couples graduates from our schools, subsisting on a mere pittance, as they struggled to plant the blessed faith of holiness in some of the big towns and villages of that country. The appropriation of two or three dollars a week to one of these couples would give them a taste of better food and a few new garments occasionally to wear. When it came to attending the annual assembly, several of them hitch-hiked,

because they had no bus or train fare. A little over six per cent of the General Budget income is devoted to Home Missions. Could we not swell the offering sufficiently on next November so that we could dare to place Home Mission money a shade more plentifully in the hands of some of these heroes and heroines of the church?

In the United States it is the same. The great Rocky Mountain District, where Superintendent Lewis Hall has won such gracious victories in planting the Church of the Nazarene, could be amazingly assisted, with some additional Home Mission appropriations. In the Arizona-New Mexico-Utah region, in northern Minnesota, the Dakotas and Nebraska, in the Southeast Atlantic District, in Georgia, Alabama, Mississippi, Louisiana and Florida great returns can be secured for small Home Mission expenditures. The towns are wide open for our message. The people, when once they know about us, and hear of a real salvation in Jesus our Lord, eagerly look for us, and we could start a hundred new churches in the next year, if we had a little more Home Mission money. Our Zuni and Yuma Lidian work is also dependent upon the Home Mission funds. Please help us in this critical hour.

Also in the British Isles District, a little Home Mission money invested now in some of the towns of England and Ireland would soon mean self-supporting churches and money in turn flowing from them to start the work elsewhere. Can we not strike "while the iron is hot?" Can we not move while it is possible to do so? Can we not "make hay while the sun shines," for who knows when a world war may again break out, and the attention, time and means of some of these great peoples be absorbed to such a degree as to make the spreading of holiness an impossibility. A glorious offering at Thanksgiving time would encourage the Department of Home Missions to undertake a more extensive soul saving program.

Needs of Our Aged Ministers

PRESSING needs! Their Needs? For food, for clothing, for shelter, for medicines in case of illness. What shall we say? It is enough to have needs—but to have them "pressing" upon us with a grinding persistency—oh, what shall we say? Nothing but the hand of loving sympathy moved by the heart of most loyal appreciation for their holy examples, and, self-sacrificing labors can minister to these dear ones of our beloved church and thus help remove the "pressing" burden of old age, need.

The Department of Ministerial Relief is endeavoring to lend assistance to forty-eight ministers, thirty widows of ministers, and six deaconesses, orphans and missionaries. These eighty-four persons receive just a small amount each month, but it helps to satisfy hunger, to put clothes of comfort on failing bodies, and a shelter from winter storms over their heads. The gentle, helpful hand of our monthly check holds firmly

shut the door of the county poorhouse that would otherwise swing open and reach forth its unhallowed hands to drag some others within its walls. To a few it provides a doctor's care and medicines to alleviate pain and suffering.

The receipts from the General Budget are insufficient to provide for the growing needs of these aged and infirm servants of the church. With the prospect of a long, cold winter just beyond today's horizon, will it not be possible for our beloved Nazarenes to share a little more generously with the Ministerial Relief family?

We almost forgot to say that other applications from wornout men and women for aid are yet unprovided for, and still others are asking if we can't do "just a little" to help them meet the enforced demands of the coming winter. Remember, it is not luxuries they ask, it is not even to equal the well-to-do. They ask only "just a little" to lift the burden of "pressing needs." We have no hope that some large-hearted philanthropist will provide this Department with a large gift, but we do plead that one hundred thirty thousand Nazarenes and their friends will unite to roll up a generous and liberal Thanksgiving offering.

Ask Your Sunday School to Help

AN effort is being made to reach every Sunday school superintendent through the Department of Church Schools. Let us urge every pastor to call the attention of his superintendent and teachers to the Thanksgiving Offering. Ask the whole school to co-operate. Hand out coin envelopes to each Sunday school scholar, and ask him to put pennies into it, during November. Then plan for a grand Sunday school march on Sunday, November 24, and have the scholars lay their offering down on the altar table. This would be a fine opportunity to make a missionary talk to the school, and tell them what the money they give goes for. That about seventy per cent goes for foreign missions, six per cent for Home Missions, and almost three per cent to the wornout ministers of the gospel.

The W.M.S. Will Help

THE splendid Nazarene women are always ready to help. Their General officers will have reached them with inspirational appeals to put their wonder working shoulders to this Thanksgiving Offering. It all goes to support the things they love and believe in. Pastors call in the W.M.S. leaders and plan the campaign. Perhaps the distribution of the coin envelopes can be placed in their care. Have all the envelopes distributed by the 1st of November, so the members of your church, and your supporting constituency can have a whole month in which to put a coin a day in them. Then plan a grand ingathering, a "Harvest Home" affair on the Sunday before Thanksgiving. The women will stand by, and contribute and help. If your local auxiliary desires to have W.M.S.

envelopes and place their own offerings in them, and have them marked for credit to the women's organization, encourage them to do so. They deserve it. No one has been more faithful to the cause of foreign missions and the General Budget than the Nazarene women.

Enlist the N.Y.P.S.

YOUNG people like something with movement, stir, and achievement in it. Give them a great talk on the Thanksgiving Offering, what it is for, where the money goes, the needs of the foreign missions field, the wide spread call for a greater home mission program, the pitiful plight of the wornout preachers, and then set them at the task. Divide them into two groups, and give them coin envelopes, asking them to solicit among their young friends, and each group compete with the other in securing the bigger amount. Give them a place in the grand march on Sunday morning, November 24, and let them come forward singing, and make the offering to God and the spread of holiness. They will help you. And the effort will do them good. They will enjoy it.

Don't Forget to Pray

ASK your people to remember the pressing needs of the General Interests at family worship. Also set apart several weekday prayer services for this purpose. If the pastor will read the list of foreign and home missionary needs to the midweek prayer gathering, and then beg of them to spend an hour in keen intercession for these needs, and for the coming Thanksgiving Offering, it will release a gracious response from Almighty God. He loves to answer the prayer of faith. Prayer enables Him to change things. Don't forget to sprinkle in lots of prayer.

Fast Day?

AT least one meal, on some day that you and the other people in your church may fix upon. If you cannot find a weekday that will suit, try some Sunday noon. Ask all who will join you, to stay at church and pray for thirty minutes for others, instead of eating that meal at home. Try it. Even if you only get a few to join in such a service, you will find that God will bless it. He will also convict the ones who do not stay to join you next time. Concentrate your prayers on the coming offering, the needs and burdens of the General Budget. Remind your people that the General Budget is the "Bread Line" of missions, home and foreign, and it is also the "Bread Line" of the old, wornout minister. Beg your people to fast one meal so that aged ministers will not have to fast more than one.

S'More About "A Coin-a-Day"

HUNDREDS can give a few cents a day, or even one cent each day, and not miss it, while if one asked them to give fifty cents, or a whole dollar, at one time, they would feel that they could not do it. Try your people with a coin envelope each and the plea of "a coin a day dur-

ing November." Many will be glad to respond. This is an excellent way to enlist the Sunday school and the N.Y.P.S. But the pastor must lead with announcements, each Sunday, and plenty of pep talk *or* the whole plan will be forgotten within a week. Indeed, do it yourself and then you can point to your own example.

Emphasize the "Hallelujah March"

AND beginning November 1st, make many references to, and announcements of the proposed "Hallelujah March," on Sunday mornings November 24. Carefully plan it out. Select songs that have a victory swing. Get your own speech on the tip of your tongue. Let your Sunday school kiddies march first, then the young people, and then the W.M.S. At last include everyone. Beg everybody *to give something*. But announce all this beforehand, and do it repeatedly, or it will all be forgotten and the march will be a fizzle.

Preach Special Sermons

DEVOTE November Sunday mornings to some special themes. On one Sunday preach on "Stewardship." If you haven't any material on that line, address Rev. E. J. Flebun, at Headquarters, and he will send you a haul. The next Sunday morning preach on Home Missions—our responsibility to win as many Americans, Canadians and British to the experience of holiness as we possibly can. Another Sunday morning preach on Foreign Missions. For material consult the Ammunition Sheet mailed you free every quarter by the Missionary Office. If you have none, or have never seen it, send a postcard to the Missionary Office, at Headquarters. On the Sunday morning of the 24th of November, make a ringing, vibrant, stirring, enthusiastic twenty minute talk on "The Golden Rule." "As ye would that men should do to you, do ye even so to them." Be sure and remind your people that "there is that scattereth and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty." In other words, if we give for blessing, God will see that we have more to use in the care of ourselves.

Have Plenty of Advertising

If you can get it through the local papers, do so. If you cannot, then call your young people together and create some homemade posters. Colored crayon and white paper are all you need. Fasten several of these on discarded boards from boxes, and set them up around the town, or near the church. Smart men, who claim to know, tell us that over eighty per cent of all the race learns, it learns through "eye-gate" and only twenty per cent through "ear-gate." So make posters and put out advertising.

Millions of Christless People Depend on You

The only chance that millions of Christless people will ever have of hearing the only saving gospel there is, is what the Church of the Nazarene can do for them. If we fail to do all that we can do, they will have no chance at all and we must give an account to God. This includes untold thousands in the homeland, and many millions *across the seas*. For their sake, plead with your people, preach to your people, call on your people to give us the means of sending the gospel message to them. Make November 24 memorable.

Hurry Offerings to General Treasurer

As soon as you have gathered in your Thanksgiving Offering, please hurry it to the General Treasurer, M. Lupp, 2923 Troost Ave., Kansas City, Mo. If you are willing to donate it over and above your budget credit, be sure and say so, for otherwise it will be credited to your church on its General Budget apportionment.

Thanks and Appreciation

We desire to record the thanks and appreciation of the Board of General Superintendents, the General Treasurer, and the Headquarters staff for the splendid way the District Superintendents, pastors, and people of our beloved church have co-operated with us in the effort to finance the wonderful program that our movement carries for others.

SPECIAL DAY SERMONS WITH WORSHIP OUTLINES

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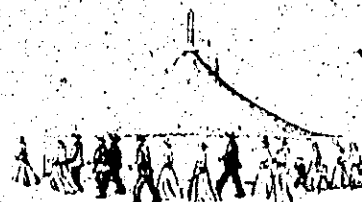
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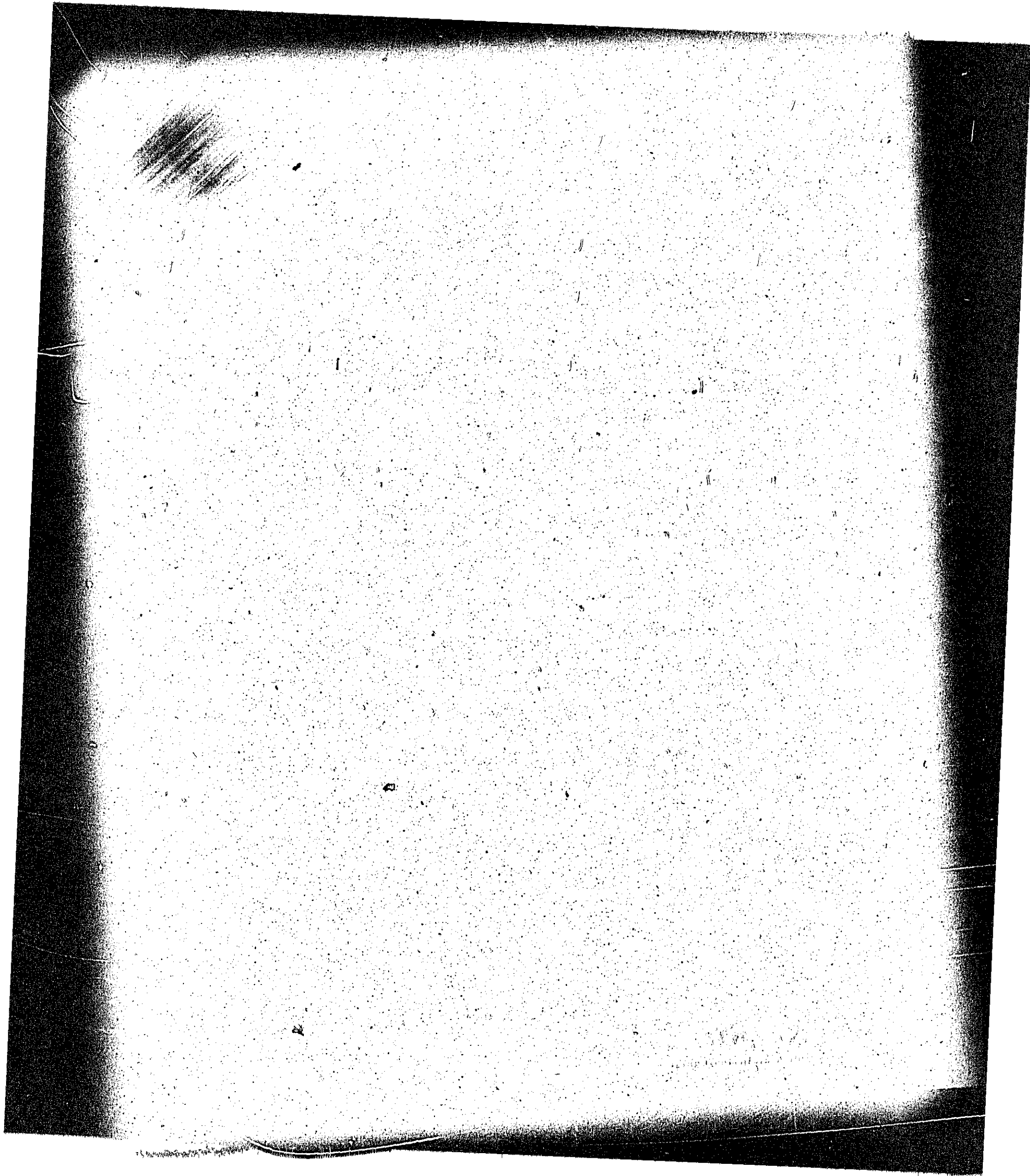
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The collections are largely focused on the denominational rather than the district or local level of the church. However, the archives does maintain what may be the most complete collection of Nazarene district assembly journals (1908-) and a sizeable concentration of records from the American Nazarene schools. The materials related to the religious bodies which formed or later joined the Church of the Nazarene are another significant collection.



Founding General Assembly, Pilot Point, 1908





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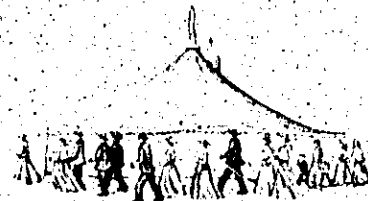
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Founding General Assembly, Pilot Point, 1908

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THE PREACHER'S MAGAZINE

The Preacher's Magazine was initiated by the Church of the Nazarene in 1926 under the editorship of J. B. Chapman. It was a monthly magazine "specializing in theological and sermonic material especially adapted to the requirements of the men and women who are giving their lives to the preaching of the Wesleyan doctrine of holiness." In the beginning it was stated that "the magazine will not be sectarian, and holiness preachers of all churches are invited to subscribe with the assurance that the central purpose . . . will be to help preachers to preach holiness effectively where they are, and not to proselyte them to some other communion."

J. B. Chapman served as editor through 1947. D. Shelby Corlett, managing editor, then took the reins for several months until L. A. Reed became editor. Reed served until his death in 1952, and Corlett resumed the office and was named editor in early 1953. He served until July, 1954.

In August, 1954, Lauriston J. Du Bois took the editorship and served through 1961 when Norman R. Oke became editor for the two years 1961-63.

In 1964 Richard S. Taylor became editor. Richard Taylor changed the magazine's name from Preacher's Magazine to Nazarene Preacher and it remained so until 1972. Taylor also initiated the magazine insert called "Pastor's Supplement" which carried promotion from all the departments of the church's headquarters.

In 1972 James McGraw occupied the editor's chair, and the magazine was reassigned the name Preacher's Magazine. He also renamed the insert, calling it "Nazarene FOCUS." These changes complied with the agreement made with two other denominations of Wesleyan/Arminian doctrine to make the magazine available to their pastors and include their own promotional inserts.

In the fall, 1978, Neil B. Wiseman became editor. He gave the magazine a new look with a colorful cover in the larger 8½" x 11" size (formerly 5½" x 9"). It also went from bimonthly format to quarterly. The insert was renamed "Nazarene Update." The magazine now served pastors in The Wesleyan Church, the Evangelical Friends and the Churches of Christ in Christian Union, as well as the Church of the Nazarene.

Wesley Tracy became the editor in 1980 and serves at this writing (1984). During Tracy's tenure another denomination, Brethren in Christ Church, was added to the recipient list on the masthead.

The magazine's stated purpose is much the same as it was in 1926: "A professional journal for ministers of the Church of the Nazarene and several other Wesleyan/Arminian denominations, designed to help parish pastors carry out their ministries more effectively."

372 AM Hills

—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

VOLUME 10.

DECEMBER, 1935

NUMBER 12

Following the Annual Church Calendar

THE EDITOR

THERE is an appeal in seasons to practically everyone. There is no time when a sermon on the resurrection will fit the mood of men quite so well as at Easter, and there is no time when a sermon on any phase of the life of Jesus will seem quite so fitting as on Christmas Sunday.

And yet there is a tendency to casualness that is weakening. It is as though people were expecting a sermon on the seasonal theme and were more or less prepared to resist its appeal. This is the other side of the proposition, for any preacher is dead as soon as he persists in doing only the usual and expected.

This is the Christmas month, and even before these lines come to the attention of readers of *THE PREACHER'S MAGAZINE* there will be many who are hard at work on the Christmas sermon, and we are inserting a radio Christmas sermon by Basil Miller in this issue of *THE MAGAZINE*. There will be a temptation to be conventional. Doubtless the choir is arranging special music. The Sunday school will have its program of readings and Scripture quotations and songs. The Christmas spirit will be everywhere. Many themes connected with the life of Jesus will press for recognition and reproduction. "His Miraculous Birth"; "His Faultless Youth"; "His Spotless Life"; "His Peerless Teaching"; "His Marvelous Miracles"; and numberless topics of narrower limits will occur to the preacher's heart and mind, and it is quite likely that one such will gain attention and become the choice for the day. And perhaps it is better that the preacher should usually follow the calendar of the church year and capitalize on the atmosphere which the times and seasons produce for him—for it will not do to be freakish or to present even a hint of being contrary and out of harmony with the occasion which means so much to everybody, and especially to the children. Christmas is a children's festival: the day commemorates the birth of a baby, and there are many touches of childhood in every attempt to observe the occasion. Let it be so. Make

it even more so. Make the children feel and know that the church recognizes them and needs them, and that Christ is concerned for them.

But I am just in the way of suggesting that there is a law by which things are seen more clearly in contrast than in any other way. And now and then—perhaps some will try it this year—it is a good thing to draw a picture with Christmas as the background, but with a theme that is in contrast. Think what a good time Christmas Sunday would be for preaching a missionary sermon! A few words about the glorious privileges Christmas represents to the followers of Christ, and then an abrupt turn to the subject of our consequent debt to the world, a picture of the indifference of the Church, of the needy and dying world or of the general selfishness of mankind. Then an appeal and—a Christmas offering for missions. This would be a surprise to the people, but it might be a welcome and useful surprise. Then Jesus himself frequently spoke of His second coming right in the same connection with references to His coming as the Savior of men. So why not a sermon on the "Second Coming of Christ" at Christmas time? There would be, of course, the opening references to the birth in the manger, then there would be set up the hope and prospect of His soon coming in power and glory.

But I think the theme should be either a seasonal one or else one on some opposite phase of Christian truth. A mere ignoring of Christmas is crude and dumb and offensive. Either fall in with the prevailing channels of thought or else strike out boldly to cross them. Do not drift into the casual bearing of one who is not awake. The most stupendous event in

the history of our earth is the visit Jesus Christ made to it, and the principal nations of the world date their letters and their legal documents from the calculation of Christmas. The occasion is worthy of all the emphasis it is possible to give to it.

EDITORIAL NOTES

Preachers, in reporting to the District Assemblies, are often asked to estimate the value of pastoral visiting, and whenever they answer the question at all they invariably place a high estimate; usually they place it next to the pulpit, and I think I have never heard them give it lower than third place. But this all sounds absurd when it is given in connection with a small record for pastoral visiting, no matter what the excuses rendered for the low mark. But the question, What is a reasonable number of pastoral visits for the year? is not so easily answered. If I were making estimates, I would say that 500 pastoral calls for the year is small, and 2,500 is large, and that the average pastor should range between 900 and 1,500. How many did you make last year?

It looks like a great many preachers are woefully afraid their services will not last long enough, so they start deliberately, hang on to the preliminaries, enlarge upon the announcements, and then preach as though they had started early and gone fast. My own observation is that, as a rule, the preacher should have the service well planned, should not suffer a dull moment, and should drive hard right from the first word. There is no limit on altar services, but I believe most meetings

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Usually the preacher should not quit any sooner than he does, but he should start sooner. The time is lost before the effective part of the sermon is reached, and then of course it would detract from the usefulness of the service for the preacher to simply quit without finishing.

As a rule, I think a meeting is better if it is planned as a unit, the singing, praying and conclusion all being parts of one complete whole. But if this is not the plan, then at least there should be "unity of spirit" in the service, so that each one will come along and make his part fit in with what has gone before. To have "a rousing song service," a good special song, and then have the evangelist or pastor get up and lead in the singing of an old hymn, offer another prayer, and begin the meeting all over again—well, the least that can be said is that it savors of dullness on one hand and of egotism on the other. Either the first part of the service was unadapted or the preacher was not "in the Spirit," and had to exercise himself to get warmed up. If the preacher is like that, others taking part in the meeting should be informed and the preacher should be allowed to have his own opening service—what's the use in having two preliminaries for such sermons as the majority of us preach?

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EXPOSITORY

EXPOSITORY MESSAGES ON CHRISTIAN PURITY

OLIVE M. WINCHESTER

Cleansing from All Sin

(1 John 1:7).

THE Apostle John had a unique method of expressing truth; certain key words characterize both his Gospel and his Epistles, especially the first epistle. Recurrent through these writings are the designations of Christian experience under the captions, life, love and light. But these designations are not only used thus, we find the last two given as the essential nature of God. When the last is used as definitive of the being of God, we wonder just what its significance is. We have some understanding of the statement that God is a spirit, and we can comprehend the declaration that God is love, but when we read that God is light, we stop to consider and wonder. But further thought brings out the truth that here we have expressed the fact that God exists in moral purity, "Absolutely pure and self-communicating from His very nature, like the sun in the heavens," as one has said, "He is ensphered in holiness." When we note this import as contained in this declaration of the Godhead, we find a basic fact stated for the holiness of man.

WALKING IN THE LIGHT

As the condition or prerequisite for the cleansing from all sin, the apostle specifies that we must walk in the light. We have the physical activity of walking used in Scripture of moral and spiritual activity, that is, it symbolizes such, and in this connection indicates "conduct in life, general demeanor and deportment, and denotes deliberation, pleasure, perseverance and progress." We read in the Old Testa-

ment that Enoch walked with God, that Noah also walked with God; further we have the command given to Abraham that he was to walk before God and be perfect. Here we have expressed fellowship, and lying at the basis of that fellowship must of necessity have been a righteous character. This is distinctly stated regarding Noah, for the Scripture reads, "Noah was a righteous man, and perfect in his generations," then it is added that he walked with God. In the case of Abraham it is a requisite commanded.

To walk in the light is to bring the whole of the conduct of life into harmony with God's commandments. The Prophet Isaiah gives the exhortation to the nation of Judah in his day, saying, "O house of Jacob, come ye, and let us walk in the light of Jehovah." The background of this admonition is that the people had forsaken Jehovah and filled the land with customs from the East, moreover they had brought in idols, desecrating their worship; thus had they disobeyed, so when the exhortation came to walk in the light it would give forth the call to return to obedience.

Before there can be this conformity of life to the commandments of God there must be the act of faith or belief. Thus did Jesus speak unto the multitudes at Jerusalem in his last public discourse, "While ye have the light, believe on the light, that ye may become sons of light." But when once this act of faith has been exercised, then comes the transformation as the Apostle Paul says, "Ye were once darkness, but now are ye light in the Lord; walk as children of light (for the fruit of the light is in all goodness and righteousness and truth)."

But the Apostle John adds a further

(4)

specification to walking in the light, he states that this conformity to light must be as God is in the light. Dealing with this phase the commentator Lange states: "It is not a gnostic dogma simply required to be known and understood, but an ethical principle for the governance of our walk. Light, as it is the Being of God (v. 5), so it is also the element of God; and because it is the Being of God, therefore it is also His element, wherein He dwells and lives. Light must become our element in order that it may also become our Being; we must live in Him that He may more fully live in us, for we are destined to become partakers of the nature of God. To strive after resemblance of God is saying too little. 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' Perfection or compassion is not set down as a foreign and distant goal, or held up as an ideal rule, but the experience and enjoyment of the perfect compassion of God is to become an impulse for receiving and appropriating it, in order that we, in our turn, may exhibit it. As children they are in their converse with the Father to inhale and receive what they experience at His hands, in order that they may have within themselves a living fountain, causing in its turn the streaming forth of divine life, and to do as the Father doeth. The reference is not so much to an artificial imitation, but a following of the Father in filial attachment to Him."

While we may not agree with Lange in full in his statements, yet he does give some helpful suggestions. This much we note that it is the trend of his thought that there is an inward transformation of being if we are to walk in the light as God is in the light. Being must always lie in behind doing, if the doing is to be constantly good. Sporadic goodness in conduct may be put on as a cloak for a time, but it cannot persist unless there is the inner nature in keeping. Thus walking in the light as defined must touch not only the

outward, but also enter into the hidden springs.

FELLOWSHIP ONE WITH ANOTHER

The first resultant expressed of walking in the light is that it produces Christian fellowship. There has been some question as to the special reference in this statement, whether it is fellowship with God or the fellowship that Christians have one with another. While there may be some reason for considering that the purport may be fellowship with God, yet as one suggested this would practically be the same as the previous expression as to walking in the light, consequently it is conclusive that the fellowship indicated relates to that between Christians.

The only valid bond of fellowship is the inner experience within the heart of man. While there may be the bond of ecclesiastical polity, and there may be the binding together of similarity of doctrine and creed, yet these are external in a sense; they may create certain sympathetic chords, but they do not unite as harmony in the spirit and heart, and if this inner harmony is not present, then the outer bonds are apt to prove weak and ineffectual.

If there is not the proper Christian fellowship, then there is the indication that a wrong spirit has crept into the heart of one or the other of those breaking their union. We find the writer to the Hebrews, giving an admonition along this line. He exhorts, "Follow peace with all men and holiness without which no man shall see the Lord," then he adds, "Looking diligently lest any fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." A root of bitterness denotes that the heart has given entrance to evil and thereby the inner union with God is broken which constituted the only means of keeping the heart pure and undefiled. This root of bitterness in the heart finds expression in words and actions and many feel its blighting effects.

(5)

The Apostle John in the epistle from which our text is taken brings out in another place the truth that walking in the light produces Christian fellowship when he says, "He that saith he is in the light and hateth his brother, is in darkness until now. He that loveth his brother abideth in the light, and there is no occasion of stumbling in him. But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes."

Referring to this passage Lange says, "To have and to keep this fellowship is not a light matter; it is the fruit of the walking in the light, of the fellowship with God, of a holy life and holy aspirations. For sin separates, impedes and constantly destroys that fellowship."

This emphasis on unity between the people of God caused the psalmist to muse with praise:

Behold how good and pleasant it is
For brethren to dwell together in unity!
It is like the precious oil upon the head,
That ran down upon the beard,
Even Aaron's beard;
That came down upon the skirt of his garments;
Like the dew of Hermon,
That cometh down upon the mountains of Zion:
For there Jehovah commandeth the blessing,
Even life for evermore.

Unity among the people of God has been the ideal from the days of Hebrew religion down through the Christian era. Such a unity cannot be forced, neither can it be artificial; it must come from inner springs of life born of a nature that has felt the transforming power of divine grace. Outward forms and intellectual beliefs may bind, but to keep the true fellowship there must be the inner bond.

THE CLEANSING BLOOD

Another resultant from walking in the light is that there is the continuity of that cleansing which was experienced as the soul accepted fully and completely the light of God as its standard and as the purifying power within. Cleansing is both

(6)

an act and a continuous process, that is, after there has been the instantaneous act of cleansing, then there must be the continual keeping of the heart clean, so the song writer prays:

"Every day, every hour, let me feel thy
cleansing power."

There have been different ways of interpreting this present tense which we have in the Greek here; there has been no difference in the conclusion that it must denote continuity, because that is the integral significance of the present tense, but there has been some difference of opinion as to whom the continuity applied. It has been asserted that it applies to the group rather than to the individual, and therefore the import would be that there is the purifying of one after another. While this is not impossible, yet it does not appear to be inherent in the verse or context; the only argument for it would be the use of the plural pronouns, but these are natural; the writer is addressing a community of people and would thus use the personal pronoun. We are inclined to feel that its main reference is to the continuity of that work wrought in the heart efficiently through the Holy Spirit and efficaciously by means of the atoning death of Christ, that is the cleansing of the heart. There must needs be not only the act of cleansing which occurs at a definite time, but also the projection of that act throughout the whole Christian life that the soul may remain undefiled.

In considering this cleansing we should note the cleansing subject, the blood of Jesus Christ, His atoning death. The forgiveness of our sins comes through this supreme sacrifice of Christ for us, and so likewise the cleansing of our hearts; in fact it was for this inward cleansing and purifying that the work of redemption was wrought primarily. As we stand near the group of people who have come to be baptized by John the Baptist, we hear him say, when he lifts his eyes and sees approaching a person radiant in counten-

ance and serene in majesty, "Behold the Lamb of God that taketh away the sin of the world." In this connection, the word is singular, as in our verse under discussion, and thereby indicates sin within the heart, the fountain head of all acts of sin. There is to be complete cleansing from every ramification of sin in the being of man, "all sin."

Speaking on this subject, Rieger (quoted from Lange) says, "The Bible verse of the blood of Jesus Christ and its cleansing virtue is a verse for the children of God, for the children of the Light, and says to them; your love of the light, your hatred of darkness with its unfruitful works were insufficient to warrant your access to God, your joyous appeal to His love; with these only your approach of the Light would have caused you to melt away as wax exposed to the heat of fire; but it is the blood of Jesus Christ, the Son of God, that is, God's sending His Son into the world to make atonement for your sins, whatever He did and suffered especially His sacrificial blood-shedding in the voluntary surrender of Himself, and His present priestly appearance before the face of God with His blood and the treasure of all His merits contained therein, it is this which must avail to you. The design of this blood-shedding was the cleansing of your sins; and thus we find it declared in the gospel, for our use in penitence and faith; thus was it sprinkled over us in holy baptism; and thus the Holy Ghost applies it in our daily renovation, bestowing upon us the double benefit of the forgiveness of our sins and the cleansing from all unrighteousness. At every motion of sin in our conscience or in our members, we may, under the influence of the Spirit, apply to this blood and its cleansing virtue, and thus prevent the calling into question or the sundering of our fellowship with God, and that in the power of the high-priesthood of Christ we may ever become and remain nearer to God."

In this passage as cited, we feel that in the last part the correct view would be that it is upon every temptation to sin we may apply to the cleansing blood. The writer says upon every motion of sin; this would seem to indicate that he did not feel that all sin might be removed from the heart; with this we do not agree; we believe that the blood cleanseth from all sin. Otherwise the thoughts of the writer are most excellent, and indicate to us the fact that it is the atoning work of Christ that effects our redemption in saving from sin.

Thus do we see the supreme privilege of the Christian; he may walk in the light as God is in the light, that is, he may have a nature pure from sin, and this gives him a true bond of fellowship with his fellowman and the blood of Christ ever avails to keep his heart pure and clean. The words of a hymn may thereupon come to be a blessed reality in our lives.

Walk in the light! so shalt thou know
That fellowship of love
His Spirit only can bestow
Who reigns in light above.

Walk in the light! and thou shalt find
Thy heart made truly His
Who dwells in cloudless light enshrined,
In whom no darkness is.

Walk in the light! and thou shalt own
Thy darkness passed away
Because that light hath on thee shone
In which is perfect day.

Walk in the light! and e'en the tomb
No fearful shade shall wear;
Glory shall chase away its gloom,
For Christ hath conquered there.

Christ's divinity accounts for His exaltation to the right hand of God, justifies the worship of angels and the confidence of mankind. It makes clear His right to the throne of the universe, and enables the mind to understand why He is exalted in providence; in grace, and in judgment. It is the unifying truth that harmonizes all other teachings of Christianity, and renders the entire system symmetrical and complete.—G. C. LORIMER.

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DOCTRINAL

THE WITNESS OF THE SPIRIT

A. M. HILLS.

"The Spirit itself beareth witness with our spirit, that we are the children of God" (Rom. 8:16).

MANY dear children of God, uninstructed in divine things, are not duly confirmed in their faith, and at rest about their sonship. They consequently suffer a great loss. They are ignorant of the abounding comforts of the gospel. They lack the stimulus and spiritual uplift which a firm persuasion of their personal salvation might afford. It is well for us at times to canvass this subject thoroughly, for the comfort and nourishment it may afford for our hearts.

Oftentimes in the Roman empire a very talented slave would be given his liberty, and not infrequently would be adopted as son and heir by his old-time master. Sometimes these adopted slaves outshone their benefactors, and made an enduring name for themselves. It was a wonderful transition from servitude to liberty, from degradation to exaltation, from humiliation to honor, from hopeless poverty to ample wealth, from disgrace to dignity, from the cramped conditions of servitude to the privileges of sonship, from indigence and ignominy to the inheritance of a noble name and an honorable estate. But what if the unfortunate slave did not know it! He would still be bowed down in thought, crushed in feeling, and blighted in hope.

Precisely so do God's adopted children, once Satan's slaves, need the blessing of assurance. Nothing can compensate for a lack of the sacred witness that they are "sons of God," "heirs of God, and joint heirs with Jesus Christ to an eternal inheritance, undefiled, and that fadeth not away." If we are really of the divine family we need to know it, both for our own sakes and also for the sake of our larger and more salutary influence upon others. All the love and joy and peace of a Christian heart spring from a knowledge of salvation.

The Scriptures everywhere assert that such assurance is attainable. They abound with ex-

amples of those who lived in the enjoyment of it. "Abel . . . had witness borne to him that he was righteous, God bearing witness" (Heb. 11:4, R. V.). "Before his translation, Enoch . . . had witness borne to him that . . . he had been well-pleasing unto God" (11:5, R. V.). Amidst fearful trials and the most distressing circumstances Job was enabled to say, "But as for me, I know that my Redeemer liveth" (Job. 19:25). David, from the depths of his sin and shame, was enabled to say, "And thou forgavest the iniquity of my sin" (Psa. 32:5). "Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases" (Psa. 103:2, 3). Somehow he had heard from the skies about it, and was very sure.

Hezekiah was in great trouble, and cried to God and got an answer from heaven. In gratitude he put on record these words: "Thou hast in love to my soul, delivered it from the pit of corruption; for thou has cast all my sins behind thy back" (Isa. 38:17). Isaiah himself got a message from heaven. "Lo, thine iniquity is taken away, and thy sin purged" (6:7). God sent the angel Gabriel all the way from the court of glory to say to Daniel, "I am come to shew thee; for thou art greatly beloved" (9:23).

It was not otherwise in the New Testament dispensation. Sinners were suddenly forgiven, and they immediately received joy for mourning, the garment of praise for the spirit of heaviness. "They took their food with gladness." "There was much joy in the city," after a revival. "They went on their way rejoicing," "And rejoiced greatly." St. Paul could say, "I know whom I have believed, and I am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12). St. John could say, "We know that we know him"; "We know that we are in him"; "We know that we have passed from death unto life"; "Now are we the sons of God"; "We know that we are of the truth"; "We know that he abideth in us"; "We know that we dwell in him"; "We know that he heareth us"; "We know that we are of

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God." "We may know him that is true" (First Epistle).

If the reader of these lines has no such assurance, he should exchange his present experience for a better kind.

The following texts will furnish us material out of which to frame an answer: "For ye received not the spirit of bondage again unto fear; but ye received the spirit of adoption whereby we cry, Abba, Father. The Spirit himself beareth witness with our spirit that we are children of God" (Rom. 8:15, 16, R. V.). "God sent forth his Son, born of a woman, born under the law, that he might redeem them which were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6).

The truth, then, seems to be this: there is a twofold witness. The children of God have the witness of their own hearts that they are right with God; and added to this, they have the inward witness of the Holy Spirit to their adoption and sonship. The Holy Spirit "bears witness with" the human spirit. From this joint testimony there flows a comfortable persuasion or conviction of present acceptance with God, and a sweet hope of future and eternal glory. These fellow witnesses agree; and their united testimony makes an impression that is quite satisfying to the soul.

I. CONSIDER THE WITNESS OF THE HOLY SPIRIT
Various theologians have tried, seemingly, to belittle this great work and explain it away, or rob it of its worth.

1. For example, it has been held "that the testimony which the Holy Spirit bears to our adoption consists alone in the moral effects which He produces within us." "I know that I believe in Christ; therefore I know that I shall obtain everlasting life." This is unsound and unscriptural.

2. Another opinion is that there is but one witness, the Holy Spirit acting concurrently with our own spirit. "The Spirit of God," said Bishop Bull, "produces those graces in us which are the evidences of our adoption. He illuminates our understanding and assists our memory in discovering and recollecting those arguments of comfort and hope within ourselves . . . and from them drawing the comfortable conclusion that 'we are the sons of God.'" With this notion is generally connected that of the entire imperceptibility of

the Spirit's operations as distinguished from the operations of our own mind. It, too, is unscriptural in that it practically denies that the Holy Spirit can speak directly to the soul.

3. Others teach that the Holy Spirit can bear direct testimony to the soul of its acceptance with God but that this is only the privilege of a very few elect souls, the pets of God.

All of these views, and others that might be named, fall short of the manifest teaching of the inspired Word.

4. The Bible teaches that the witness of the Divine Spirit consists in "A communication made by the Holy Ghost to the believer's mind of the fact that his sins are forgiven, that he is reconciled to God, and that the filial relation, which was destroyed by disobedience, is now restored by grace through faith." Some have regarded John Wesley's definition as the best ever written by an uninspired hand: "By the testimony of the Spirit I mean an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child of God, that Jesus Christ hath loved me and given Himself for me, that all my sins are blotted out, and I, even I, am reconciled to God." This is an excellent definition as far as it goes; but it is not complete, as we shall hereafter show.

Quite similar is Dr. Hannah's definition, who writes: "The witness of the Spirit is that which directly ascertains (affirms) to us the blessing of our acceptance with God, and which, impressing on our own hearts a sense of His fraternal love toward us in Christ Jesus, creates within us that great element and principle of the new nature—love to Him in return." The latter part of this definition describes the result of the witness of the Spirit, rather than the witness itself.

Other scriptures than those above quoted describe this Witness: "We received not the spirit of the world but the Spirit which is from God, that we might know the things that were freely given to us of God" (1 Cor. 2:12, R. V.). Isaiah 12:2, "Behold, God is my salvation; I will trust and not be afraid; for Jehovah, even Jehovah, is my strength and song; and he is become my salvation." Both passages imply a Divine witness.

"The Spirit himself beareth WITNESS with our spirits that we are children of God" (Rom. 8:16, R. V.). Now, a witness is not an inferential

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deduction of logic, not a process of conjecture, but an implicit *testimony*, distinctly given.

Moreover, the Spirit witnesses often to what takes place only in the mind of God, not in ourselves. The forgiveness of our sins is something that God does not do in us, but *for us IN HIS OWN HEART*. We need to know it, and it is one of "the deep things of God," that can be known directly only by the supernatural communication of His Spirit. There are things that we cannot find out by the use of our reason or the evidence of our senses; "but unto us God revealed them through the Spirit; for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:9, 10).

We know there are some great theologians who deny this as to their own experience. Dr. Chalmers said that he could not, without making his doctrine outstrip his own experience, vouch for any other intimation of the Spirit of God than that which He gives in the act of making the Word of God and the state of our own hearts clear to us. But, on the other hand, there are multitudes who can say from their own experience with Dr. Watts, "There is an *extraordinary witness of the Spirit* when, in an immediate and powerful manner, He impresses the soul with an assurance of divine love, and gives the heart of the saint a full discovery of his adoption, without the more slow and argumentative method of comparing the dispositions of their souls with some special characters of the children of God in Scripture." Just as Jesus when on earth said to the penitent with His own dear lips, "Thy sins are forgiven thee," so now He gives the same sweet assurance to believing sinners, through His representative, the Holy Spirit. Only thus can we know immediately, by this direct testimony of the Spirit, that God has forgiven us and adopted us. Nothing but this can make our joy of sonship simultaneous with its existence. Otherwise we should be compelled to wait a long time for the evidence of experience in sad uncertainty as to whether Christ had forgiven us, and God had received us or not.

II. LET US NOW CONSIDER THE WITNESS OF OUR OWN SPIRIT

What is that? Wesley defined it as "a consciousness of our having received, in and by the Spirit of adoption, the tempers mentioned in the Word of God as belonging to His adopted children; a consciousness that we are inwardly conformed, by the Spirit of God, to the image of

His Son, and that we walk before Him in justice, mercy, and truth, doing the things that are pleasing in His sight." "It is nearly, if not exactly, the same with the testimony of a good conscience toward God; and is the result of reason and reflection on what we feel in our own souls. Strictly speaking, it is a conclusion drawn partly from the Word of God, and partly from our own experience. The Word of God says everyone who has the fruit of the Spirit is a child of God; experience or inward consciousness tells me that I have the fruit of the Spirit; and hence I rationally conclude that *therefore I am a child of God*."

Dr. Hannah puts it in similar words thus: "The witness of our spirit is that rational inference which, proceeding from a careful examination of the Scriptural marks of the children of God, and a satisfactory persuasion that these marks are produced in us by the presence and agency of the Holy Spirit, confirms us in the grateful conclusion that we are the children of God."

(To be concluded.)

DR. BRESEE ON THE PREACHER AND HIS BOOKS

SOME years ago a friend invited me to go with him to hear an address by Dr. P. F. Bresee. The doctor spoke to a group of preachers on "The Preacher and His Books." I have always been grateful for the man's invitation, and especially for the address. I remembered some points of the address, but a few months ago I found rather complete notes on the same.

The subject was, "The Preacher and His Books," the points were four: I. Passion; II. Preparation; III. Perseverance; IV. Preaching.

I. PASSION
To be filled with a hunger and thirst after God is to be filled with a hunger and thirst after God's Word.

A man wants to be useful. Who wants to amount to nothing more than a "hill of beans"?

God has said, "I will burst through you in glory." The preacher is the medium through whom God must burst.

A passion for the Word of God that gets into it and gets it (the Word of God) into us.

(Continued on page twenty-seven)

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HOMILETICAL

PRAYERMEETING SUGGESTIONS FOR DECEMBER

LEWIS T. CORLETT

The History of Faith

(Acts 27:21-44)

- I. THE FOUNDATION OF FAITH (vs. 23, 24)
 1. The Person of God.
 2. The Presence of God.
- II. THE TESTIMONY OF FAITH (v. 25)
 1. Confidence.
 2. Praise.
- III. THE TEST OF FAITH (v. 26)
- IV. THE ENDURANCE OF FAITH (vs. 27-33)
- V. THE WORD OF FAITH (v. 34)
- VI. THE FRUIT OF FAITH (vs. 43, 44a)
 1. Guidance.
 2. Safety.
- VII. THE TRIUMPH OF FAITH (v. 44b)

Knowing God—Doing Exploits

(Daniel 11:32)

- I. THE IMPORTANCE OF KNOWING GOD
 1. His holiness (Psa. 30:4; 47:8).
 2. His greatness (Psa. 48:1; 147:5).
 3. His love (Jer. 31:3; Eph. 2:4).
 4. His power (Psa. 62:11; Rom. 1:16).
 5. His peace (Psa. 119:65; Phil. 4:6-9).
- II. HOW TO KNOW GOD
 1. By receiving a new life (John 3:3; 17:3).
 2. By receiving the mind of Christ (1 Cor. 2:16; Eph. 4:23).
 3. By going through new experiences (Rom. 5:1-5).
 4. By a new purpose to follow on to know Him (Hos. 6:3; Phil. 3:7-10).
 5. By meditation upon His Word (Psa. 119:130; 2 Tim. 2:15).
 6. By seeking His grace in prayer (Eph. 1:15-19; Col. 1:9).
 7. By reliance on the Holy Spirit (John 6:45; 16:13).
- III. THE RESULTS OF KNOWING GOD
 1. Love for Him (Rom. 5:8; 1 John 4:7, 8, 19).
 2. Joy and peace in Him (Psa. 16:11; Rom. 15:13).
 3. Strength for every task (Dan. 11:32; 2 Cor. 12:9).

4. Ability to do exploits (Dan. 11:32; Eph. 6:10-13).
5. Becoming more than conquerors (Rom. 8:37; 2 Cor. 2:14).

—SELECTED.

The Prayer of Jabez

(1 Chronicles 4:9, 10)

1. The Direction of his prayer—"Called on the God of Israel."
2. His Desire—"Oh, that thou wouldst bless me."
3. His Dissatisfaction—"Enlarge my coasts."
4. His Defense—"Thine hand might be with me."
5. His Deliverance—"Keep me from evil."
6. His Delight—"God granted his request."

—SELECTED.

Chosen, Chastened, Crowned

I. CHOSEN

1. "I have chosen you" (John 15:16).
2. "Out of the world" (John 15:19).
3. Chosen in Christ (Eph. 1:4).
4. "I know whom I have chosen" (John 13:18).
5. Chosen in the furnace of affliction (Isa. 48:10).

II. CHASTENED

1. "Whom the Lord loveth he chasteneth" (Heb. 12:6).
2. "Blessed is the man whom the Lord chasteneth" (Psa. 94:12).
3. "Happy is the man whom the Lord chasteneth" (Job 5:17).
4. A father chastens the son (Heb. 12:7).
5. No chastening—not sons (Heb. 12:8).

III. CROWNED

1. "If we suffer, we shall also reign" (2 Tim. 2:12).
2. "Faithful unto death"—"a crown of life" (Rev. 2:10).

—SELECTED.

Prayer

(James 5)

1. Individual Prayer—"Let him pray" (v. 13).
2. United Prayer—"Let them pray" (v. 14).
3. Believing Prayer—"The prayer of faith" (v. 15).
4. Intercessory Prayer—"Pray one for another" (v. 16).

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5. **Fervent Prayer**—"The effectual fervent prayer" (v. 16).
6. **Definite Prayer**—"That it might not rain" (v. 17).
7. **Effectual Prayer**—"He prayed again and the heavens gave rain" (v. 18).

—SELECTED.

Eternal Life

(1 John)

1. Eternal Life was with the Father (1:2).
2. Eternal Life was promised by the Father (2:25).
3. Eternal Life was manifested by the Son (1:2).
4. Eternal Life is in God's Son (5:11; 4:9; 5:20).
5. Eternal Life is a Free Gift (5:11, 12).
6. Eternal Life is Certain (5:13).
7. Eternal Life is Limited (5:11; 3:15).

—SELECTED.

The Savior's Birth

(Luke 2:8-20)

- I. **THE TIDINGS TO THE SHEPHERDS** (vs. 8-11):
 1. The vigil (v. 8).
 2. The vision (v. 9).
 3. The voice (v. 10).
 4. The victor (v. 11).
- II. **THE TOKEN TO THE SHEPHERDS** (vs. 12-16):
 1. The designation (v. 12).
 2. The demonstration (vs. 13, 14).
 3. The decision (v. 15).
 4. The discovery (v. 16).

III. **THE TESTIMONY OF THE SHEPHERDS** (vs. 17-20).

1. The proclamation (vs. 17, 18).
2. The pondering (v. 19).
3. The praise (v. 20).

—SELECTED.

The Shepherd Psalm

(Psalm 23)

- I. **DIVINE SHEPHERD**—"The Lord is my Shepherd."
- II. **DIVINE REST**—"He maketh me to lie down."
- III. **DIVINE SUSTENANCE**—"He maketh me to lie down in green pastures."
- IV. **DIVINE LEADERSHIP**—"He leadeth me."
 1. In paths of peace.
 2. In paths of joy.
 3. In paths of light.
 4. In paths of righteousness.
- V. **DIVINE RESTORATION**—"He restoreth my soul."
- VI. **DIVINE PRESENCE**—"For thou art with me."
 1. We will fear no evil.
 2. We will be protected.

3. We will be comforted.
 4. We will be sustained.
- VII. **DIVINE ANOINTING**—"Thou anointest my head with oil."
 - VIII. **DIVINE OVERFLOW**—"My cup runneth over."
 - IX. **DIVINE ASSURANCE**—"Surely goodness and mercy shall follow me."
 - X. **DIVINE HABITATIONS**—"I will dwell in the house of the Lord forever."

—SELECTED.

Our Salvation

(Titus 2:11)

- I. **THE PLIGHT OF MAN**
 1. Blinded by Satan (2 Cor. 4:4).
 2. Ensnared by Satan (2 Tim. 2:26).
 3. Turned aside by Satan (1 Tim. 5:15).
- II. **THE PROMPTNESS OF CHRIST**
 1. In due time—God's time (Rom. 5:6).
 2. In fullness of time (Gal. 4:4).
 3. In fulfillment of prophecy (Matt. 1:22, 23).
- III. **THE PASSION OF CHRIST**
 1. Bruised by Jehovah—not man (Isa. 53:10).
 2. Delivered for our offenses (Rom. 4:24).
 3. Died for our sins (1 Cor. 15:3).
- IV. **THE POWER OF CHRIST**
 1. Highly exalted by God (Phil. 2:9).
 2. Given all authority (Matt. 28:18).
 3. Able to save to the uttermost (Heb. 7:25).

—SELECTED.

Paul's Gospel

(Romans 2:16)

- I. **A SUPERNATURAL GOSPEL** (Gal. 1:11, 12; 2 Tim. 1:10).
- II. **A UNIVERSAL MESSAGE** (Acts 17:30; 31; Rom. 2:16).
- III. **PRODUCES SUPERNATURAL RESULTS**
 1. Salvation (Rom. 1:16; Heb. 7:25).
 2. Satisfaction (Rom. 5:1-5; Phil. 4:6, 7).
 3. Steadfastness (Rom. 16:25; Eph. 3:16, 17).
 4. Victory (2 Cor. 2:14; 2 Tim. 4:7, 8).
- IV. **GIVES SUPERNATURAL HOPE** (Rom. 15:13; Titus 2:13).

—SELECTED.

You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs—they pass into laws—they pass into doctrines—they pass into consolations; but they never pass away, and, after all the use that is made of them they are still not exhausted.—DEAN STANLEY.

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A CHRISTMAS SERMON

P. S. HILL

Let us now go even unto Bethlehem, and see this thing which is come to pass (Luke 2:15).

The shepherds were among the first to step from the Old to the New Testament. This text expresses the step taken by the Jews, and by the world, in advancing to the New Testament order. They moved from Moses to Christ.

There is an expectancy all through the Old Testament. It points with the fingers of type, religious rite and prophecy to Christ and the New Testament. This expectancy the shepherds found fulfilled in Christ of Bethlehem. How necessary that they take the step, and go to Bethlehem. They "found him of whom Moses in the law, and the prophets did write."

They found the Son of God incarnate. The birth of Jesus accomplished the incarnation. The incarnation is complete. It is not a little of God coming to a little of man, but all of God coming to all of man. God joined to the human race, the seed of Abraham. In Him dwelt all the fullness of the Godhead bodily.

They found a sinless one. Holy and harmless He has merit to redeem all the guilty.

They found the Savior of the world. One whose blood could save and sanctify wholly.

They found One whose power to save has been proved a thousand times.

Christ must not be hidden nor covered over with program and holiday spirit. The world needs Christ and New Testament Christianity. "Let us now go even unto Bethlehem, and see this thing which is come to pass."

PRAYER MEDITATIONS FOR PREACHERS*Prayer—Meditation—Temptation*

A. H. EGGLESTON

Martin Luther said it takes three things to make a divine: Prayer, Meditation and Temptation.

Therefore while on the subject of prayer, we will take time to consider meditation and temptation as related to prayer.

We cannot meditate aright until we have prayed. Neither can we properly pray unless we have first meditated.

"Meditate upon these things" (1 Tim. 4:15).

We will consider:

I. The Benefits of Meditation; II. The Benefits of Temptation.

I. THE BENEFITS OF MEDITATION

1. *Meditation quiets the spirit.*

"Be still, and know that I am God" (Psa. 46:10).

2. *Meditation corrects our perspective.*

The vision is clarified and renewed.

"Don't lose the vision."

3. *Meditation is conducive of patience.*

We think better of people and conditions after we have quietly meditated.

4. *Meditation stimulates love to God and man.*

While in quiet meditation, fresh realizations of God's goodness to us, burst in upon us, and our love to God is rekindled, and our hearts are enlarged to love with more Christ-likeness the men for whom Christ died.

5. *Meditation broadens our sympathies.*

Our hearts are enlarged to take in the unfortunate, the down-trodden, the outcast, yea to take in at once the entire world for His dear sake.

6. *Meditation will increase our compassion.*

We will learn not to look upon men and women and children with unconcern and indifference. Rather, as we meet them and see them passing to and fro, we will feel as Christ felt, Who, "when he saw the multitudes, he was moved with compassion on them, because they fainted, were tired and lay down"—margin], and were scattered abroad, as sheep having no shepherd" (Matt. 9:36). We will "weep o'er the erring one."

7. *Meditation will purify.*

The base, the low, the unimportant will slip away into the outer darkness as we meditate, leaving the worth while, the pure, the holy with us.

8. *Meditation opens the heart to God.*

The things of earth lose their charm, while the heart opens to hold communion and fellowship with God.

Conclusion—"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

II. THE BENEFITS OF TEMPTATION

Prov. 17:3; 2 Chron. 32:31; 1 Peter 1:6, 7; 4:12, 13; Psa. 139:23, 24; Job 23:10.

1. *Temptation crucifies pride.*

We do not think so well of ourselves as the

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fires of temptation begin to burn about us. Nay, we hate thoughts of self-glory.

2. *Temptation begets humility.*
We get low at Jesus' feet in dust and ashes.
3. *Temptation evokes tenderness of spirit.*
Our hearts are tendered and softened and broken as we wait upon Him.
4. *Temptation disrobes the soul of the cheap, the shallow, the tawdry, the false.*
These things are dropped without ado.
5. *Temptation reveals afresh to us, our utter dependence upon God.*
We are not sufficient in ourselves.
6. *Temptation begets intense searchings of heart, after all the will of God, known and unknown.*
Deepest hungerings and thirstings after Him are created. Anything, anyway to gain His fullest approval.
7. *Any controversies with God or questionable practices become settled.*
They are gladly and willingly settled.
8. *Temptation purifies and deepens our devotion to God.*
The roots of our spiritual nature strike more deeply into the Rock Christ Jesus.

THE HOLY SPIRIT

WILLIAM GODSEY

The Holy Spirit is the third person of the blessed Trinity. Christ speaks of him as "another Comforter" (John 14:16). Personal pronouns are used of the Holy Spirit which reveals His personality (John 14:16, 17; John 15:26; Romans 8:26, 27; 1 Cor. 12:11).

I. HE HAS A HUMAN VOICE

"The Holy Spirit said" (Acts 13:2).

"Maketh intercession" (Rom. 8:26).

The Attributes of the Holy Spirit.

The Bible is the Word of the living God, being God-breathed, reveals the fact that the Author is omniscient—all seeing (Eph. 1:4). "Chosen us in him before the foundation of the world" (Heb. 4:12, 13). "But all things are naked and opened unto the eyes of him with whom we have to do" (Isa. 46:9, 10; Psa. 139; Eph. 1:10, 11; Prov. 3:19; Rom. 2:33-36; Rom. 16:27). The Word of God reveals the fact that the Author reveals His will, and who works all things after the counsel of his own will has a purpose and

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plan for the life of every believer, which He fulfills by His Word and Spirit as we yield to Him: He is omnipotent and omnipresent, all powerful and everywhere present (Psalm 139:7-13; Heb. 9:14).

II. HE IS CALLED GOD

Compare Isa. 6: 8, 9 with Acts 28:25, 26; Jer. 31:33-36, "Saiith the Lord" with Heb. 10:15, 16, "the Holy Ghost is a witness unto me." Also compare 2 Cor. 3:18 with Acts 5:3, 4, "lie to the Holy Ghost . . . thou hast lied unto God."

He is the author of the new birth (John 3:3, 5, 6). "Born of God" (1 John 5:4): "Born of God" (1 John 5:1). "Born of God" (1 John 4:7; 1:13).

III. HE INSPIRED THE WRITERS OF THE SCRIPTURES

"Given by inspiration" (2 Tim. 3:16).

"Were moved [carried along] by the Holy Ghost" (2 Peter 1:21).

IV. HE IS THE SOURCE OF DIVINE WISDOM

"Wisdom given by the Holy Spirit" (1 Cor. 12:8-11).

"Teach you all things" (John 14:26).

"He will guide you" (John 16:13).

"Spirit of wisdom" (Isa. 11:2). See also Acts 11:15, 16).

V. HE IS THE SOURCE OF MIRACULOUS POWER

"Cast out devils by the spirit" (Matt. 12:28).

"Cast out devils by the finger of God" (Acts 11:15, 16; Rom. 15:19).

VI. HE APPOINTS AND SENDS MINISTERS

"Separate me Barnabas" (Acts 13:2-4).

"Send forth labourers" (Matt. 9:38).

"Holy Ghost hath made you overseers" (Acts 20:28).

"Send I you" (Acts 20:23; John 20:21).

True ministers are God-called and God-sent, and not man-made. All of our educational institutions, as great as they are, cannot furnish the qualifications of a minister. The ministry rests upon a divine call.

VII. HE DIRECTS THE GOSPEL MINISTRY

"Forbidden by the Holy Ghost" (Acts 16:6).

"Spirit suffered them not" (Acts 16:7).

"Had called us" (Acts 16:10).

"Shall guide you" (John 16:13).

VIII. HE DWELLS WITH BELIEVERS

"Shall be with you" (John 14:17).

"Shall be in you" (John 14:17).

1 Cor. 3:16; 6:19; 14:25.

IX. HE IS THE SANCTIFIER OF THE CHURCH—THE BODY OF CHRIST

"Sanctify and cleanse it . . . not having spot or wrinkle" (Eph. 5:26, 27).

There are four things to be considered in these verses (Matt. 13:45, 46).

1. The merchant man—Christ.
2. Seeking goodly pearls—Christ seeking the Church.
3. Sells all he has—Christ's sacrificial death on the cross.
4. He buys the Pearl—Our Lord Jesus Christ is the buyer at the awful cost of His precious blood (see 1 Peter 1:18).
And is now preparing it for presentation (Eph. 5:25-27).

The Pearl of great price is not the Christ, but the Church.

X. HE REVEALS THE SCRIPTURES

"Shall show it unto you." That is, reveal them to you (John 16:14).

"But God hath revealed them unto us by his Spirit" (1 Cor. 2:10).

The unseen things of God are undiscoverable by the natural man—man in his sinful state and frame of mind.

XI. THE EMBLEMS OF THE HOLY SPIRIT

1. Water
 - "Living water" (John 4:10).
 - "The water that I shall give . . . never thirst" (John 4:14).
 - "And did all drink the same spiritual drink" (1 Cor. 10:2-4).
 - Water Sets Forth:
 - a. Cleansing (Eph. 5:26, 27).
 - b. Refreshing (Psalm 46:4; Isa. 41:17, 18).
 - c. Free (Isa. 55:1; John 4:14; Rev. 22:17).
2. Fire
 - "With fire" (Matt. 3:11).
 - "Lamps of fire." The sevenfold power of the Spirit (Rev. 4:5).
 - "As of fire" (Acts 2:3).
 - "Is not my word like as a fire?" (Jer. 23:29).
 - "They are spirit and they are life" (John 6:63).
 - 1. Character of Fire.
 - a. Illuminating (Exod. 13:21; Psalm 78:14).
 - b. Purifying (Isa. 4:4; Mal. 3:2, 3).

c. Searching (Zeph. 1:12; 1 Cor. 2:10).

d. Powerful and destructive.

2. Wind.
 - a. Powerful (1 Kings 19:11).
 - b. Reviving (Ezek. 37:9).
 - c. Independent (John 3:8; 1 Cor. 12:11).
3. Oil.

"Oil of gladness" (Psalm 45:7). Let us remember that in the Old Testament, those who were called to the ministerial office, and publicly set apart, were anointed with oil. As we have said before, "the qualifications of a minister rest upon a divine call."

XII. THE HOLY SPIRIT CREATES AND GIVES LIFE

"The Spirit of God hath made me . . . given me life" (Job 33:4).

"The Spirit of God" the Holy Spirit (Gen. 1:2).

"Let us make man" (Gen. 1:26).

"Breathed into his nostrils the breath of life" (Gen. 2:7).

"By his spirit he hath garnished the heavens" (Job 26:13).

The personality and deity of the Holy Spirit appears from the attributes ascribed to Him.

XIII. HE STRIVES WITH SINNERS

"My spirit shall not always strive with man" (Gen. 6:3).

"He will reprove the world of sin"—convict. (John 16:8).

XIV. HE CAN BE VEXED

"And vexed his Holy Spirit" (Isa. 63:10).

"And grieve not the Holy Spirit of God" (Eph. 4:30).

XV. HE CAN BE TEMPTED

"To tempt the Spirit of the Lord" (Acts 5:9).

"Why tempt ye God"—God forbids that we should tempt the Spirit (Acts 15:10).

KINGSTON, NEW YORK

Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach.
Think truly, and thy thoughts
Shall the world's famine feed,
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed.

—SELECTED.

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PRACTICAL

EVIDENCES OF CHRISTIANITY

BASIL MILLER

CHAPTER 3

Links with the Past—from the Present to the Early Fathers

CHRISTIANITY is one of the many religions of the world, and well-known facts exist to prove that it has existed since, as the Bible says, the birth of Christ. All the New Testament has existed since the end of the first century after Jesus was born. The books of the Old Testament were made a part of the Jewish Canon of Scripture from the time of Ezra to Ben Sirach (B.C. 444-c. 200). History and archaeology, the science which deals with the unearthing of the past records of cities and nations, faithfully corroborate the records of the Bible from the days of Paul back to the flood and to the creation. Modern science also substantiates the first chapter of Genesis in that it agrees with the process of creation in the appearing of the different animals and forms of life culminating in man.

I. GREAT PREACHERS LINK US WITH THE PAST

From the present to the time of the early fathers of the fourth and fifth centuries after the founding of Christianity there is a mighty succession of masterful preachers of the Word of the Lord. Great denominations with their doctrines, politics, bishops, and organizations also form an unbreakable chain with the past. Creeds, doctrines and dogmas afford a sure foundation for our belief in the continuity of Christianity from the present to the early days of the Church. The sermons of ministers are now filling libraries, and can be purchased from any publisher that form an endless chain from the twentieth century back to the first and second centuries. We are certain that Christianity is not the result of any form of priestly actions during any age or period. The records are authentic and genuine. History corroborates the truth of the existence of the Christian religion and of the Bible from the days of the apostles to the present time.

1. *American ministers*—D. L. Moody was one of the mightiest preachers of righteousness of any age. Thousands have been led to the Master through his preaching. From one nation to another he proclaimed the power of the saving gospel of God. T. Dewitt Talmage by his spoken messages and printed sermons in tracts, papers and books has reached millions, and by faith many came to the cross to accept salvation by faith. For years Phillips Brooks declared the saving grace of God. No man of his age was a greater force for righteousness than he. How the hearts of thousands thrill at the mention of the name of Henry Ward Beecher, the eloquent Congregational divine. The fire of personal purity burned through his soul and stirred many to a realization of the power of the gospel. This mighty orator lighted the hearts of downcast and disconsolate ones. Charles G. Finney, the masterful president of Oberlin College—whose biography has been left us by our own divine, that mighty trainer of missionaries, that prophet of the cross and wielder of the pen, Dr. A. M. Hills—that flaming evangelist of the world, the leader of one of America's most far-reaching revivals of personal religion, gave his soul and life for the proclamation of this gospel for which thousands would die, and for which two hundred million have sealed their testimony with their blood.

What a host of ministers have labored for the salvation of America in the past centuries! In review passes before us a cloud of divinely inspired and unctionized witnesses for Christ. Lyman Beecher (1775-1853), a master of pulpit style; Timothy Dwight (1752-1817), a great preacher and president of Yale; Jonathan Edwards (1703-1758), who could preach on the last judgment and sinners would hold onto their seats for fear of falling into hell, whose sermon on "Sinners in the Hands of an Angry God" is the supreme one that has yet been preached on hell and the judgment; Cotton and Increase Mather (1663-1728 and 1639-1723); Roger Williams (1607-1683); and John Elliot,

the apostle to the Indians, are all master preachers who form links in the endless chain of time connecting us with the apostolic age.

2. *English divines*—God has not been without prophets in other lands. Across the ocean were Dr. Maclaren, the king of Bible expositors; Charles H. Spurgeon (1834-1892), whose sermons have had a greater sale than those of any other preacher; Joseph Parker of London Temple, the defender of orthodoxy; Canon Liddon (1829-1890); Dr. Newman (1801-1890); Thomas Chalmers (1780-1847); Robert Hall (1764-1831), one of England's leading masters of pulpit discourse; John Wesley (1703-1791), the founder of Methodism, a prophet crying in the wilderness of the world, "Make straight the paths of the Lord," greater than whom no minister has ever been; George Whitefield (1714-1770), the eloquent orator of the Wesleyan revival, who spoke to as high as eighteen thousand auditors, who by speaking the word Mesopotamia could bring tears to the eyes of his hearers, whose power and ability were such that often as many as five hundred would fall to the ground as the slain of the Lord, a fighter of sin, and a soul full of the Holy Spirit and power; Isaac Watts (1674-1748), the song writer of the early Methodist Church; Bishop Butler (1692-1752), the author of *Analogy of Natural and Revealed Religion*, an authority at the present on Christian Evidences; Matthew Henry (1662-1714), whose Commentary on the Bible is still the accepted Commentary of many denominations.

3. *French divines*—France has contributed to the work of the Master many defenders of "the faith once delivered to the saints." Massillon (1663-1742), an eloquent minister; Fenelon (1651-1715), whose writings at the present furnish thought and encouragement to ministers; Bousuet (1627-1704), the court preacher, fiery in emotions, deep in experience and a master of pulpit style; and a galaxy of other leaders have given their souls—the very fibre of their beings—that the "faith of the fathers" might stand the test of the ages. Beyond doubt there is a reality to the experience of Christianity. It is supernatural, or else how could such princes of the pulpit have developed? Where are the equal defenders of atheism and infidelity? Infidelity has produced no such a host of leaders of thought.

4. *Early modern and reformation preachers*—

Space fails us to mention scores of other evangelists of salvation who connect us with the age of the fathers, who devoted their ability as a sacrifice to God that the glory of the Bible and the power of Christ might be handed down to successive generations untainted and unadulterated. There are South (1635-1699); Jeremy Taylor (1613-1679), whose "Holy Living and Dying" is at present a classic of devotional literature; John Bunyan (1628-1688), who has immortalized Bedford Jail by writing while there a prisoner on scraps of crumpled paper *Pilgrim's Progress*, which has had a larger circulation and has been translated into more languages than any other book except the Bible; Joseph Hall (1574-1655), along with hundreds of others of their age who help form the golden chain of apostolic succession.

God's princes of men have stirred the world with their pens and their lives. There are Hugh Latimer (1490-1555), who was burnt at the stake, but indeed "he lighted a light that has shone around the world"; John Knox (1505-1572), the prophet of Scotland, who prayed for the death of Queen Mary and soon received the news that she was dead, whose prayers the queen said she feared more than all the armies of Europe; John Calvin (1509-1554), the leader of Calvinism, possibly who has swayed the religious world as much as any man since the days of Paul, whose *Institutes* are studied now by young theologians—great men of the pulpit and of God, defenders of righteousness, the guardians of the Church and apostles of God to sinful men. Then comes the priest of the Reformation, Martin Luther (1484-1546), a monk, who as he crawled up the steps of Pilate's imaginary staircase in Rome heard the voice of God saying, "The just shall live by faith." Then came the division between the Catholic Church and the forces of the Reformation, from which arose Protestantism.

5. *Pre-reformation period*—Preceding the Reformation came the daybreak with its host of God's messengers: Savonarola (1452-1498), the moral light of Florence, who had such a hold on the city that the Monday following his sermons preached in the cathedral the officials would enact the message of the sermon into the laws of the city, who afterward was burned at the stake in the same city; John Huss (1369-1415), burned at the stake for his Redeemer and for the doctrines of Christianity; John Wycliffe

(1324-1384), the first translator of the Bible into the vernacular of the common English folks; Thomas a Kempis (1381-1471), the author of *The Imitation of Christ*, a masterly book with a soul stirring message for even our distant age; Bonaventura (1201-1274); Francis of Assisi (1182-1226), a voice of God, crying in the wilderness of Rome; Peter the Hermit (1050-1115), the preacher to France of the first Crusade, who sent thousands to Jerusalem to destroy the power of the infidels who held the holy city. Through the centuries the Christian religion has had its noble line of defenders; the Bible has not lacked those who were willing to die for it and for its principles.

6. *The Dark Ages*—Though the world was covered with moral and intellectual darkness for five centuries, still the Light of heaven shone out into the density of the darkness. God was not without messengers, and Christianity and the Bible were not without their defenders. Adelbert (b. 997), declaring the saving power of God to Poland and Prussia until on the shores of the Baltic the lance of a heathen transfixed him; Anshar (b. 801), carrying Christianity into Denmark, Sweden and Northern Germany; Winifred, or Boniface (b. 689), who traveled with the "good news" to the heathen tribes of Thuringia, Bavaria, Friesland, Hesse and Saxony, hewing down sacred oaks and shattering ancient idols until he was murdered by an infuriated pagan mob; Bede (637-735), the apostle of England; Patrick of Ireland (b. 372); and Ulfilas (311-381), who dared to brave the dangers of the wild and fierce Goths, teaching them the Word of God, and Christianizing them—these and others no less faithful though less renowned in the darkness of their ages fought and labored for that precious faith delivered from God.

2. *No change in Christianity since the time of Jesus*. With this continuity of preachers there is also a continuity of doctrines that can be traced from the present to the days of the apostles. Principles that are held today can be followed backward to the period in which they gained prominence. Churches have the same succession of history. The Catholic Church as we have it today existed in one form or another from the time of the fathers. The Episcopal Church is an offspring of the Catholic Church; Protestantism had its source from the same organization. None can reasonably doubt

the continuity of the Christian religion, not only back to the early fathers but also to the apostles. This linked with the history of the apostles, as written in the Acts, the historicity of which is well assured, and of the life of Jesus appearing in the Gospels, forms a complete chain of history from the present time to that of Jesus.

Christianity of the twentieth century is the same as the Christianity of the past nineteen centuries—though the form may be diverse in the several ages, still the principles, doctrines and the essential nature are identical. The Creed of Athanasius, and the Apostles' Creed we believe today. Luther's great *Commentary on Galatians* is still classical. The writings of the Post- and Anti-Nicene Fathers at the present are printed in sets of several volumes. Calvin's *Commentary* in forty volumes is extant. No accepted doctrine is held at the present time by the Church that was not held by the Church during the first five centuries after the ascension of Christ. The Christianity of our day is the faith of Wesley, of Whitefield, of Calvin, of Luther, of Huss, of Augustine, of Origen, of Polycarp, who was taught by John, of John the Revelator, of Paul and finally of Jesus, the founder of the Christian religion.

PENTECOSTAL ACTUALITIES

I. L. FLYNN

VIII. *Pentecostal Recklessness*

(Acts 3rd and 4th chapters)

WE WONDER many times at the accomplishments of the disciples and the early Church. It is true they had received the Holy Ghost, but thousands and thousands have received Him since then. But what made the disciples accomplish so much in such a short time? For remember they evangelized almost the whole of the then-known world in their generation. There is only one explanation to be made, they became absolutely "reckless." Their daring recklessness was not confined to the apostles alone, but all the early Christians threw themselves into the task before them with a mighty vim. They were red-hot evangelists. They did not wait for a crowd to gather to begin a service. If they found one man they told him the story and soon had another believer—and a crowd. Jesus Christ and what He could do was their theme. Such religious recklessness, and fervency, and accomplish-

ments the world had never seen before—and has it been seen since? They were reckless in their consecration. There are many amazing exploits among the worldlings who have given their lives a sacrifice for their country, or personal aggrandizement that should make us Christians really ashamed of ourselves.

During the Spanish-American War when Col. Theodore Roosevelt was leading the march up San Juan Hill in Cuba, a man by the name of Roll, from somewhere in Missouri, was shot through the body and fell to the ground. He was ordered taken to the rear for treatment. In a short time Mr. Roosevelt felt someone pulling at his sleeve. As he turned, the man saluted and said, "I report for duty, Colonel." The Colonel replied, "I thought I ordered you to the rear, Roll." The man answered, "You did, sir, but there was nothing doing here." When I read that story I said, "Why can't we be as zealous for our Lord as that man was for his country, and his colonel?" A man with a bullet hole through him, yet wanting to get into the thickest of the fight! Recklessness!

When Russia and Japan were fighting each other, the Japanese generals called a council to plan the way they would take a certain hill. They did not say they would try to take that hill, but planned to take it. Between them and that hilltop was a barb wire fence that could not be gotten through until it was cut. Beyond that wire fence was a deep ditch camouflaged with brush, unknown to the Japanese army. They cut their way through the wire fence and rushed on to the ditch into which they fell. They kept rushing up the hill until the advance guard filled that ditch and the rest just rushed over them toward the top of the hill under a terrible gunfire from the enemy. They did not stop for the wire fence nor the deep ditch, for their orders were to take that hill. They rushed on and when one flag bearer was shot down, another grabbed up the flag and made for the top of the hill. The Russians, seeing such recklessness, surrendered. They saw there was nothing else to do. Just such religious recklessness is what captured the pagan and heathen world by the early Christians.

An English officer in the World War said to an American, "The trouble with you Americans, you don't seem to know danger when you see it." The audaciousness of the American soldiers, we are told, is what won them such renown

in the great war. They didn't seem to know when to quit. They rushed into danger with a shout of victory before the battle hardly started. Why not the Church of Jesus Christ do the same today! There are too many "nice" Christians. They love ease too much. At the first sign of opposition they give up and quit the fight. They lack that bulldog tenacity that characterized the early Christians.

When Dr. E. Stanley Jones was at Asbury College, one night he was praying about half asleep, when suddenly such power of the Spirit fell on him there was no more sleep for him that night. A voice came to him, "I want you across the seas as my missionary, will you go?" At once there came from his heart a glad yes. There was no drawing back, no struggling for self—but Mother! His call to the ministry had been a hard blow to his mother, for she had had ambitions for him in other lines of work. Now a call to dark Africa, China, India! What would the result be when he apprised her of his call. He wrote it to her the best he could. One day a telegram came from his doctor brother saying, "Mother is dying, come at once." He hastened homeward. The tempter whispered, "You are killing your mother, what are you going to do about it?" His brother met him at the train and said, "Stanley, your letter to Mother about your plans to go as a missionary is killing her. What are you going to do about it? Change your mind or kill your mother."

A great struggle was taking place in his bosom. What should he do? what could he do? He found his mother had been given up twice for dead. He went to her bedside; with all eyes upon him. He saw his mother struggling, his own sweet mother, and they told him he was her murderer. A fierce struggle was taking place within his breast. A voice was saying, "Which is it: the mission field and Mother's death, or America and Mother's life?" He won the struggle. He said, "Lord, I will go." Like Caesar when he came to the Rubicon, his die was cast. In a few hours his mother took a turn for the better. She recovered, was sanctified wholly, while her son has become the greatest living missionary. There is a price to be paid for God's best.

They were "reckless" in their preaching. Read again that sermon of Peter's delivered on that day of Pentecost, and you will have a sample of their preaching. They did not compromise or

mince words, they struck straight at the mark, and bit. They looked the people and priests straight in the two eyes and told them they had crucified the Son of God, the Lord of glory. They held that crime up before them until many cried out, "What shall we do?" Others became mad and went away to plan their destruction. That first sermon ruined the disciples forever with the old church folks. There was no way to heal the breach. Such preaching the world had never heard before. It created a sensation. Their preaching burned, scorched, blistered.

Their preaching brought conviction, as well as stirred up the ungodly. Stephen, the first martyr of the Christian religion, preached such a stirring message before the Jewish council, that no doubt, brought heart conviction to the persecuting Saul, and his ultimate conversion. Such preaching!

The preaching of the Wesleys in their day brought upon them much persecution. Read how the mobs attacked John Wesley at Wednesbury, Walsall, Darlaston, and elsewhere. Their preaching stirred the clergy, and the people until the mobs became frenzied. They thirsted for the blood of the preachers. But the preachers preached on and told them of their sins, and then of the love of Jesus for their lost souls. Sometimes the mobs were quieted before the preacher finished his sermon, and frequently the leaders of the mobs were converted and became genuine Christians. There was no place too hard for them to go. The early holiness preachers in this country went without being invited or wanted, and stayed until the people thought they couldn't get along without them. God will mightily use such "reckless" preaching today.

Their "boldness," almost took the fight out of the mobs. Those early Christians did not quail nor flinch at the frowns of the priests or threats of the officers. When brought before councils or priests, they boldly stood their ground. When forbidden to preach in the name of Jesus, they buckled the armor a little tighter and said, they would rather obey God than man. They showed such boldness that the rulers took notice of it and accused them of "turning the world upside down." They were hounded from town to town, but they kept going and telling the story of the cross.

There are too many "parlor" preachers today. They are afraid to preach a too rugged gospel

for fear some will become offended. They give it out in small doses—twenty minutes long. Their platitudes are rose water and sweet milk variety. If it becomes necessary to use the word hell, they make apology. So many of the preachers today are cringing to the "powers that be," are afraid of their jobs—their pay check. They forget that there is a stern and a severe side to the gospel. Ungodliness must be uncovered and sins condemned. Lord, give us some holy boldness!

They were "reckless" in their praying. They dared to pray and ask for things others would not think of troubling God for. They prayed over everything, all the time and everywhere. Their job was to pray and to preach the Word. From this they would not be diverted. No waiting "tables" for them when they could be out preaching and praying. They prayed in the houses, on the housetops, in cellars, in the woods, caves, streets and wherever they were. They prayed the glory down upon their own souls and others. When one of their number got put into jail to be put to death, they called a cottage prayermeeting and prayed the heavens open and an angel down, and the king off his throne, and Peter out. They prayed revivals down until their bitterest persecutors were converted. The jailer at Philippi was converted at the midnight hour. There was no letup to their praying. When threatened they prayed the power down until the whole place was shaken as by an earthquake. Jesus said in His day, the kingdom of heaven suffered violence, that is, heaven was stormed by those who prayed. They became heaven "stormers." They stormed the very gates of heaven as if they would tear them off their hinges, or have what they wanted. They rushed, or as the word means, "snatched" at the gates of heaven, and like John Knox cried, "Give us souls." God is looking for folks today who are so reckless in their praying that the glory will fall and souls be born into the kingdom.

They were "reckless" in their giving. No age ever saw such giving. They did not stop with their tithes; one-fourth, one-half, but they gave their all. They literally gave their all! Sold all they had and put it into the cause they loved more dearly than their own lives, and said, "We will make it go in spite of the devil and his crowd." And they did.

We of today are afraid we will starve if we give our meager tithes. We withhold from giv-

FIVE-MINUTE RADIO SERMONS *

BASIL MILLER

Chimes of Christmas Bells

THE chimes are ringing—the bells are vibrant with melody—carols float from a thousand churches. Arias sweet with praise mingle with anthems and canticles. Oratorios magnify the glory of the Savior's birth. Swelling in mighty tides of the grand organs Christmas melodies re-echo the beautiful strains of the angelic choir singing, "Glory to God in the highest, and on earth peace and good will."

It is Christmas time and the heart of the world is attuned to the melody of the skies—the spires of churches glisten—lighted candles dimly reflect the grandeur of that night when shepherds sat around their campfires watching the diamond studded heavens—stars and wreaths bedeck our homes and meeting houses—gifts and mementos, tokens of the treasures which the Wise Men offered to the Babe of Bethlehem, remind us again of "the sweetest story ever told."

The chimes herald it, "Christ, the Savior, is born"—and all our hearts reverberate to the strains of music.

DIRGES AND DOXOLOGIES

The sacred scenes which these chiming bells commemorate—the angel choir, the waiting shepherds, the scintillant star, the cradle and manger, the Christ child—are meaningful because they transmute the dirges of man into doxologies. There could be no melody in a world without eternal hope, and before Jesus brought redemption, before He relinquished the throne of the universe and was born as a babe, the pathway out of this world was one of darkness and despair. There was no light at the grave. The tomb marked a dark exit into a darker region of hopelessness. But now it is an entrance into a brighter world on high.

The coming of the Christ child changed minor keyed songs into melodies of beauty and glory. Angels sang as His birth, and ever since all the world has been set asinging. When He comes into the heart, as He came into the world, joy springs up, and the wells from which one draws contentment and peace are always accessible.

Ere He came it was a bemoaning world—since His advent upon the turbulent scenes it is one of rejoicing. Melodies, and not moans, mark the drama of that life into which His birth is

ing and are starving—spiritually. Too many are like the rich young ruler. He wanted to get what Jesus and the disciples had, but didn't want to pay the "Sell all, and give to the poor," and follow Jesus! He looked at the Teacher and His few followers and thought, "Shall I sell everything I have and give it away, and follow that little, despised, talked-about crowd? Too much for me,"—and went away. It seemed to him like throwing his money away to do what Jesus asked him to do—seemed like reckless waste. But it will take this very thing to prove to this proud, vain world that Jesus wants to save them.

They were "reckless" in their faith. One of the very best evidences of the Holy Ghost in the early church was their spirit of recklessness, a holy audacity that put the job over. Faith deals with a Supernatural Being, and takes that Being at His word; takes from Him things humanly impossible. In genuine faith it is easier to take much than little. How much easier to stand in a place of audacious trust in a place of cautious, timid clinging to the fringes of the shore!

The early Christians put no limit to the possibilities of God's grace, and His answering their prayers. Their faith was an absolute trust—dependence upon their heavenly Father. They had no doubt that He would give them what their faith called for. Thus they went out "conquering and to conquer." No wonder one of them wrote years later, "This is the victory that overcometh the world, even our faith." It was easy to overcome believing that. Their faith claimed mighty things. They healed the crippled, raised the dead, preached the gospel with all boldness, believed God, died at the stake shouting the victory, went home to heaven to wear the crowns the righteous Judge had prepared for them.

Our trouble is we haven't become "reckless" enough to get us anywhere. Let us scale the heights in our faith, ascend beyond the clouds, and storm the gates of heaven until things are brought to pass. Will we do it? They may call us fanatics, wild, crazy and mad. They said Jesus was beside Himself. Paul was so "reckless" and full of fire they said he was "mad."

Joseph Parker, that great London preacher, once said, "Until the Church of Jesus Christ goes after souls until the world will think we have gone stark mad, we'll never accomplish much in this formal age." So be it in our day!

made anew through His coming into the heart. The song of the angels has been a symbol by which Christ followers have been marked through the passing ages.

Glory has been the Church's watchword, for the chant of the heavenly choir taught us to sing it. From catacombs and cathedral stately anthems and carols have been but a variant of the first Christmas song, "Glory to God." Across the centuries the march of the Church militant has been marked by the singing of those songs inspired by this glory anthem. As Cromwell led his soldiers into battle singing strains of the Psalms so the angels inspired the Christians to win their victories with the choral strains of glory.

The soul whose spirit is attuned to the anthem of the heavenly choir points back to the cradle and the child.

THE STARLIGHT PATH

The chimes are ringing at this Yuletide for the path of the world is gilded with starlight.

The coming of the Redeemer was made glorious by the birth of a new star shedding its silvery light upon the desert road which the Wise Men traveled. Even centuries before that notable event prophets scanned the horizon and saw the coming of "the bright and morning star." The light of that Star has cast its rays upon the world through the ages.

Starlight for night—starlight for the lost pilgrim—starlight when not another ray of hope is seen—this and far more has the Morning Star become to the world.

The light of His star upon our dusty highway of the commonplace leads to no uncertain destination. The sacred record assures us that "the path of the just is as a shining light, that shineth more and more unto the perfect day." That light—starlight—first dawned upon the righteous man's path the night when Wise Men caught the glow of the blazing star which brought them to the Savior's manger. A silvery stream it was, however dim, yet it brought them to the One for whom all the ages had been seeking. Since that day the light of His star has been casting its burning glow upon the pathway of the saint, and as it nears the perfect day the reflection from the setting sun of life, as thrown back from the towers of heaven, makes the highway one brilliantly lighted where no flicker of doubt appears.

Starlight, how wonderful for the night of the soul. High in the moral heavens resides Christ's star, and no darkness can settle like a pall but through it this bright stream shines upon the soul like the rays from a lighthouse.

It was night for the world—when angelic choirs sang—but the star, the brilliant star, the Morning Star heralded the daydawn. Daydawn for the heart of man and angel voices and Christmas anthems go together. Let the Christ of the manger come into the life and the glory anthem will ring in your soul. The rays of that star of hope can shoot through the night of your life with angel visions and the birth of the Redeemer will be re-experienced in you.

The light of this heavenly star and the voice of the heavenly choir, friend, can set gospel bells aringing in your soul.

HEAVEN BENDING LOW

Ring out, ye loud bells, Christmas carols—for heaven has bent low. Prophets became the mouthpiece of God in sending His revelation to the world; but since angel voices sang the glory anthem, and heavenly starlight guided to the cradle of the Babe of Bethlehem, the greatest gift of heaven came to dwell with us.

How cold the heavens were to man before the birth of Christ. Every storm brought danger. Each chilly wind was the breath of an enemy. The night was terror filled and the days were touched with malignant spirits. With the coming of the Master, the winds that blow, the tempests that rage are controlled by Him. Wheels of fate may grind inexorably, but their turning is the hand of providence. Adversity when it chisels from the rock of that character which is Christ-inspired is but the gentle hand shaping one's destiny according to the artist-vision.

The heavens are low, and not far distant since those angels sang. God and man are linked together in one grand anthem. Glory belongs to God, so they luted, and peace is for men. No carol can be lifted without its echoes striking two shores, the golden strand of eternity and the sand girded shores of time. Between man and God—lost man and redeeming grace—stands the cradle. The union of the two is brought about through the melody struck up by the angelic singers. Man and God are counterparts, and neither attains his highest ideals without the other. God without man is an impossible

concept, and man without God is a wayward son. Neither finds the other without Christ.

The cathedral of soul worship and attunement wherein God and man meet was all completed save for the Stone which was to become the head of the corner, the Keystone that gave this tabernacle perfection. When angels sang and heavenly stars glowed and Christ was born the final arch in this vast temple of worship was completed—the last stone was laid—the finishing touch was given—and time and eternity, man and God, lost souls and divine grace were united.

Earth became the vestibule of heaven—the dark and chilly waters which were the River of Death became the gilded River of Life—the dim exit of the grave became a bright portal—good night to earth became good morning to heaven—the way of the unrighteous was changed into the path of the just—the circle of the heavenly which had shut out the earthly was widened until all was included in its gracious circumference—the songs of the redeemed which were struck up amid the scenes of this life are to be completed without the loss of a note, a change of the tempo surrounded by the gorgeous visions of that eternal Paradise.

The first angel choir sang that the chant of the heavenly choir and the chimes of the temple bells might unite in a grand oratorio singing, "Glory . . . and . . . peace."

THE RINGING BELLS

Hear them as they ring through the ages. As the stars o'erhang the night those silver bells foretell a world of merriment and glee. Ringing out in their delight through the balmy air of two thousand Christmas nights, the harmony of the golden bells give voice to happiness and peace. When the centuries are carried out to burial amid the groanings and moanings of the tolling bells, the melody of the Christmas chimes is ringing in the Christ that is to be.

May we sing it with gratitude, "Christ, the Savior, is born." Let the anthem swell everywhere to the cadence of that first chant which filled the air of the little town of Bethlehem. Everywhere, everywhere, join in the strains of the carols, for the Christ child who came is the Master of all. No cottage is too small, no palace is too great, but there tonight rings the Christmas chimes.

* Christmas sermon delivered over KABC, San Antonio.

GETTING THINGS FROM GOD

GOD has a good deal more to give than most Christians are getting. Not many have learned the secret of *demanding* and *getting* from God just what they need. The Christian Church is lean and in many places cold and corpse-like, because the Church is not versed in "kneecology." The pressure brought to bear upon the modern ministry by the church itself takes the time he ought to spend pulling fire out of the sky until his own soul would set a thousand other souls ablaze. An icicle in the pulpit means icicles in the pews; a prayerless pulpit means a prayerless pew; a prayerless church means a powerless church; no vital spiritual force to grapple with the gigantic problems of life; no burning desire for the salvation of the lost, hence, no revivals. All because of lack of prayer.

What do we mean? Just this, the social life of the church, the financial side, the numerous societies, pastoral visiting, weddings, funerals, demands for up-to-date, intellectual sermons, lectures, calls at the door, the telephone, all require the time of the preacher, some of which, at least, he ought to spend upon his knees. Often the study and prayer hour occupied with some visitor or perhaps a half-dozen interruptions by the ringing of the telephone, or, an important call to meet some committee. The fathers were not so interrupted and had time for prayer and meditation, and many of them brought things to pass. Now it is rush, rush, rush, from morning until night, most of the time engaged in *church work* or activities closely allied to the church.

If we could have a *praying* ministry, we would have a *prevailing* ministry. Sermons would come flashing out of the skies, rather than wholly off a book-shelf. What a glorious transformation would occur in many a church! Prayer that "gets through" is a sure cure for ministerial unfruitfulness, raising doubt about the deity of Jesus, or a desire for popularity. And then if this desire for prayer should become contagious among those who sit in the pew, how the pure love of God would enkindle in a multitude of hearts, how a passion for the lost would spring up, how the weekly prayermeeting would flourish!

And then if the whole church would get the idea of prevailing with God, like Jacob, or Moses who prayed and saved a nation, or Elijah who prayed and shut up the heavens for six months so that it did not rain, or Paul and Silas who prayed until an earthquake shook the old Philippian jail, or Baxter who stained the walls of his study with praying breath, or Finney who prevailed with God on the high seas, and then gave his revival lectures and sent a thrill of revival around the world, or Hooper Crews who prayed all night for his church at Springfield, Ill., and God gave him seven hundred converts, or David Brainerd who crawled into a hollow log to keep from freezing, and prayed, and prayed for the Delaware, Susquehanna and Stockbridge Indians (he was a missionary to the Indians) until when he preached through a drunken interpreter hundreds of these needy Indians were powerfully converted. William Carey read the prayer life of David Brainerd, and was influenced to go to India. Payson, Murray, and McCheyne, and also Jonathan Edwards were greatly influenced by reading how Brainerd prevailed with God. Each of these men shook the world.

Oh, for a *praying ministry* and a *praying church*. There are no limits to the vast possibilities of such a ministry or such a church. What can be accomplished through the ministry of importunate or prevailing prayer is inexpressible.

A few years ago at Tuscaloosa, Ala., the boiler of an electric light plant exploded, completely destroying the building and spreading several tons of iron the distance of two blocks over trees and housetops. The two negro firemen were instantly killed. The superintendent and the engineer were in the engine room, and miraculously escaped without the slightest injury, though the floor of the room in which they stood was covered with heavy debris. These young men are utterly unable to account for their escape from the room before the wall fell and covered the floor, unless it was due to Providence. The young superintendent attributes his escape to his mother's prayers. The explosion took place just about the twilight hour, and it was his mother's rule to retire every day to her closet just at that hour to pray for her children.

Through prayer one can surmount all difficulties. George Mueller in 1895 said, "Prayer

and faith, the universal remedies against every want and every difficulty; and the nourishment of prayer and faith, God's holy Word, have helped me over all difficulties. I never remember, in all my Christian course, that I ever sincerely and patiently sought to know the will of God by the teaching of the Holy Ghost, through the instrumentality of the Word of God, but I have been always directed rightly. But if honesty of heart and uprightness before God were lacking, or if I did not patiently wait upon God for instruction, or if I preferred the counsels of my fellowmen to the declarations of the living God, I made great mistakes."

We can get things from God if we will but pay the price. Too many are too lazy to wait, and others are in too much of a hurry. God has a good deal more to give than most of us are getting. Oh, for men and women who will test the efficacy of prayer!—C. E. CORNELL, in *Herald of Holiness*.

WANTED—A MAN

B. H. POCOCK

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment; that seeketh the truth; and I will pardon it (Jeremiah 5:1).

Men and money, they say, are the need of the church. They use to say that it takes three things to run a church: grace, grit and greenbacks; but the church cannot go without men. We must have men who are tried men, men who are not afraid to tackle the job and, by the grace of God, do the job.

Jeremiah was given a hard job. He was to seek for a man. Not ten men, nor five, but God was calling for a man, and He laid down the requirements expected of such a man. He was to go to the busiest corners of Jerusalem. He was to go down on the market streets of the city, where the people were buying and selling. God must have placed a lot of confidence in this prophet of the Old Testament; but God had told him just the kind of a man He wanted.

God is still seeking men. He needs men and men need God. God is depending upon men to carry out His program. Those who do not qualify need not apply for the job.

First, God is calling for a man. Not a machine. Not a thing, but a man with a soul. A man with a brain. A man with a heart. Oh, there are so many who merely call themselves men. They seem to think that if they are dressed up, and ride in fine automobiles, and live in fine homes they are men. But some men are never at home. They have lost their natural affection for their families and love is gone from their hearts. God wants men that are human and sympathetic. The trouble with this age is it is so mechanical. *Everything revolves about like the wheels of a car.* Our sermons are mechanical, our handshakes mechanical, our hearts are cold, our friendship so distant. Oh, God, give us men! Men with manly hearts who will make brave soldiers in the army of the Lord.

God wants men who are holy. God says, "Be ye holy, for I the Lord your God am holy." That's a good reason for being holy, because God is holy. Men must be like their Creator. Jesus came to this earth to show the heavenly Father. Preacher, this is the best kind of preaching, living the Christlike life. "Sirs, we would see Jesus," is the cry of the world. The disciples said, "Show us the Father and it sufficeth us." That's sufficient, let this world see the divine. They want to see the supernatural in us.

God wants men who have courage. Weak-kneed man will not do. God wants men who have a daring spirit. Men who have hearts of steel. I do not mean from this that the heart is to be hard and indifferent, no, but rather hearts that ring true. A dependable man. A conqueror. A man with a lionlike heart. Listen to David on his death bed. The words were spoken to Solomon, "Shew thyself a man." Just four words, but what better exhortation could one give on his dying day? Preacher, you'll need courage in the pastorate, in the evangelistic field, or missionary across the waters. There are so many things to frighten us, so many things to scare us. Let's tune in on David, "But David encouraged himself in the Lord."

God wants men who have vision. "Where there is no vision, the people perish." Look at our nation and others that are going down. What's the matter with us? There is no vision. We have thrown away the trumpet, and the clarion call to "beware" is not heard any more. We are fast asleep not only as a nation, but the Church has gone to sleep. We must have a vision

of the world's needs, the needs of the Church, and our own needs. Oh, for a vision that will grip us, a vision that will arouse us, a vision that will move us. "God give us the eye of the eagle, so that we can see the approaching storm."

God wants men who know the worth of time. So many folks do not value time. Their name is Legion who say they have no time for this and no time for that. How do the great men of this day do so much? They value time. If you want to converse with them, you must get in your request days ahead, and you must have something important to say to them, or they will not hear you. Had you ever thought that the same amount of time allotted to Henry Ford, the President of the United States, the man in the factory or on the streets is allotted to me also? There are twenty-four hours in the day, and they are all mine. Let us work while it is called day, for the night cometh when no man can work.

Finally, God is seeking for a man who is willing to make sacrifices. Some men are always seeking the easy jobs. If they cannot get a strong church and a big salary, then they complain and say that their services are not appreciated. Brethren, we are working for God. We are to be rewarded according as we have been faithful to God. Let us sacrifice for His cause. "Inasmuch as ye did it unto the least of these, my brethren, ye did it unto me."

Pay a visit to the old prison in which Paul was placed. Hear him, "The time of my departure is at hand. I have fought a good fight, I have kept the faith." Not a murmur nor a complaint ever fell from his lips. What a saint he was. He lost his head, but saved his soul.

God help us to be fishers of men. Help us to be men after thine own heart. Men who are willing to sacrifice and to do and dare. Men who love the truth, and will seek to execute His judgment.

Wanted a man. Will you answer the call?

Rejoice in Christ Jesus; for in Him you are complete. His righteousness is over you, His strong arm is around you; and he who puts his soul in Christ's keeping shall never perish nor come into condemnation. This is a safe place to rest in. "Who shall separate us from the love of Christ?"—JAMES HAMILTON.

A MONDAY MORNING TALK TO PREACHERS

(Given before the Nazarene Ministerial Association of Portland, Oregon)

FLETCHER GALLOWAY

THIS is Monday morning and I suppose a preacher is excused in rambling a bit. The mental and emotional pendulum has swung to the opposite end of the arc. At least that is my experience. Perhaps you fellows are keen and alert. I have a faint suspicion, however, that I will come nearer taking you along with me this morning if our intellectual stroll is not too strenuous. Jumbled metaphors already you see but you fellows were too hazy to catch it until I called it to your attention.

RECREATION

What about your Mondays anyway? Don't you find it a good plan to get away and relax? They say that an athlete will "go stale" if he trains too constantly and too hard. I believe a preacher can do the same thing. His very zeal to do all he can in a short life time may break him down until he is doing only about half what he should be doing. J. T. Little told me years ago when I was just starting out as a young preacher, "There are three things every young preacher must guard against, not to get sluggish physically or mentally or spiritually." That did me a world of good. In order to guard against physical sluggishness I started going to the Y.M.C.A. to play volley ball and I have kept it up through the years conscientiously. It has saved doctor bills and it has helped to keep alive my zest in the work of a pastor. Another good nerve tonic is to get a speckled trout on the end of a line. That will cure your dyspepsia and insomnia and lumbago and make you forget all your troubles.

BUILDING STRAW HOUSES

What kind of a house are you building? Some churches are built on truth and character; and others are built on error and prejudice and some even on malice and hatred. I find it a good thing to check up on myself occasionally. Am I constructing a building that will stand or is it a straw house. It is so easy to get so close to your task that you get a wrong perspective. What does my work look like in God's eyes? Some churches are built around a man. When he moves on the church falls to pieces. Others are

built on a negative basis, that is they are "agin" something, hating the Catholics, or hating the modernists, or hating some other church. Perhaps it is hating "the machine" or an attitude of "Bless God, no bishop or presiding elder can tell me what to do." I am afraid a lot of these churches are like the old fellow who built his house one wall at a time and leaned it up against the wind. The wind changed and his house fell. It is a dangerous policy to try to tear something else down to build yourself up and especially dangerous to tear somebody else down to build yourself up. I remember how shocked I was as a boy when I looked up the scripture reference inscribed on the cornerstone of a certain church which had split off from another church and moved right across the street. The reference was this, "The glory of this latter house shall be greater than that of the former." How ridiculous that must have looked to God. Another tendency that I think we ought to guard against is a spirit that would minimize the good in those with whom we do not agree. I do not think we lose by giving them full credit. I remember one time a good Nazarene brother and a Pentecostal preacher were associated together in a funeral service. After it was over my friend said, speaking of the sermon, that the Pentecostal man had given, "That was mighty thin, I thought." I didn't say much but down in my heart I really felt that the Pentecostal man had outpreached my champion. I am not sure but that he thought so too, and was just trying to build up his stock a little by discrediting the other fellow.

PREACHING AT TOO SHORT A RANGE

I started preaching in a town where we had no Nazarene church and only three Nazarenes so I had to make a living by other means until we got started. I had preached only six times before in my life and I had no "barrel" to fall back on in an emergency and it kept me humping to get up two "sermons" (?) a week. The experience was good for me and I think every young preacher ought to dig out a church to earn his spurs. However this got me into a bad habit of preaching at too short a range. I do not always practice it but I have found that when I know pretty well for weeks or even months ahead the preaching course that I plan to follow the Lord blesses my ministry more and the people seem to get more out of it. When I get my leading only a week at a time I find

that I get into a rut and preach along one certain line to the neglect of other important truths. Some might feel that this precludes the leading of the Holy Spirit. Of course it is always well to leave a loophole for a change of subject if the Spirit seems to lead that way but I am persuaded that God doesn't change His mind as often as some preachers would make out that He does. If God is Omniscient doesn't He know the trend of a service months ahead of time just as well as a few minutes ahead of time? I like to preach series of sermons and I find in this way there is the advantage of sustained interest on the part of the people and also the advantage of a more complete presentation of the truth. I read a very interesting statement a while ago by Dr. Covert in his book, "Facing Our Day." He said that every heresy that has arisen in the history of the Church and every false cult that is thriving today has found its field and has gained its adherents because the Church has left a loophole in the emphasis of the truth. He said "Spiritualism" with its claim to direct communication with the dead would have no following if the church had clearly and logically and continuously preached the immortality of the soul; and the clear, scriptural teaching about heaven and the life beyond. Likewise he said Christian Science has its strength in the longing in the hearts of men for something that will give poise and triumph and peace in the face of adversity. The failure to emphasize victorious Christian living through the provisions of God's glorious grace has left a loophole and Christian Science has taken advantage of it. Let's not leave any loopholes, what do you say? In order to avoid it I think it is wise to lay out a sort of preaching program for at least a number of weeks in advance.

DR. BRESEE ON THE PREACHER AND HIS BOOKS

(Continued from page ten)

Added to this we must have a devout passion for men.

II. PREPARATION

1. *College*—Had I but ten years to live I would use five of those years in preparation. If I were young again I would get the best training possible.

2. *Great Library*—Every preacher should have a great library.

The Word of God first. I would commit, said he, the Book of Isaiah, Gospel of John, the Letter to the Hebrews, then if I got into the brush I would begin to quote from one of these books and quote my way out. The rarest eloquence in the world is in the Bible. He said that when he went out to preach he did not know the Bible. I believe he said that he preached his first sermon from Genesis to Revelation and he thought all was preached out; then toward the close of life he could preach a thousand years from texts in Isaiah. That is a fine commentary on his own growth.

3. *Hymns*—"I would soak myself," said the doctor, "in the old hymnology of the church." The old hymns enrich your style. Commit a hymn a week, such as the following, "Rock of Ages," "Jesus Lover of My Soul," "There Is a Wideness in God's Mercy," "All Hail the Power of Jesus' Name," "Hail to the Lord's Anointed," "Come Ye Sinners Poor and Needy," "O for a Heart to Praise My God," "Wrestling Jacob," "Jerusalem the Golden," "O Could I Speak the Matchless Worth."

4. *History*—Any preacher should be a historian. History of men is God's revelation. Study history until you can put your feet down in any century, look around and be at home. Study the history of our own country, "Bancroft's History of the United States," "Irving's Life of Washington," "The History of the English People," by Macauley and Knight, "The History of Natural Struggles for Liberty," Matley's "Netherland's and Dutch Republic," "Church History," "History of the Reformation," by d'Aubigne, Schaft's "History of the Church," Medieval and Church History, especially, and Rollins, "Ancient History," again and again.

5. *Literature*—Read the masterpieces of our own language, the essayists of our own tongue. I would commit "The Lady of the Lake," and though some might call it heresy, he said he would read some of the great novels.

6. *General*—Mark the book notices and pick out some new books. Take good church papers and some one besides your own denominational paper to get the point of view of someone else and especially he mentioned *The Continent*, the Presbyterian paper.

He also mentioned some other books and studies, "The History of Mysticism in the Church," "Inspiration," "Paul in Modern Theology," and "The Holy Spirit," by Kipper.

III. PERSEVERANCE

Make specific preparation. Do not wait for the moment. *Soak it in.*

At this point my notes came to rather an abrupt close. I am glad for the above, though anyone can see they are but fragments of a mighty address.

Let me add a personal word: Dr. Bresee was, I think, the greatest ecclesiastic I ever knew intimately. He built a church across the continent and that requires peculiar ability. He was a seer, a prophet. He was a poet, he had imagination—see his sermon topics and they are likely to move with majestic rhythm. Here is a subject: "The Sign of Unwritten Possibilities." The occasion is our Lord's sorrow over Jerusalem, the text, "Oh, Jerusalem, Jerusalem," etc. Who can but see the poetic in this subject? He was a preacher indeed. His method, I understand, was to write out his message and then think it through. He had rather a full manuscript in the pulpit, he would read until his mind kindled, his emotions were aroused, and at times he would soar into unctuous, eloquent altitudes. At times he could be commonplace and at other times he must have preached with the power of Beecher or Simpson. Best of all he was a man of God. The last public act I heard from him was a prayer. I opened my eyes and watched the prince of God at the throne of grace. I think that prayer was altogether as eloquent as anything I ever heard and nearly as glorious. In this day when the world needs preachers, when the holiness work needs preachers, when the Church of the Nazarene needs preachers, we could do well, in some small way, to pattern after Dr. Bresee.—FRED ROSS, in *Herald of Holiness*.

SOMEONE HAS SAID

Compiled by HAROLD C. JOHNSON

Pluck is fighting with the scabbard after the sword is broken.

Essential truths are within the grasp of the human mind.

Stay with God until He melts you, then stay on and make known your desire.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead.

The Chinese put food upon the graves of their dead, for the same reason, they say, that we put flowers upon the graves of our dead.

Spurgeon said, "I looked at Jesus and the dove of peace flew into my heart, I looked at the dove of peace and she flew away."

Seek first the "Blessor" rather than the blessing.

If you expect to be saved you must turn from the crucifix to the cross, from the following of the ethics of Christ to the Lamb of God that taketh away the sin of the world.

Jesus did not spend much time discussing the value of the human soul, but He gave His life for it.

*Said the sparrow to the robin,
"I should really like to know
Why these anxious human beings
Rush about and worry so."*

*Said the robin to the sparrow,
"Friend, I think, that it must be
That they have no heavenly Father
Such as cares for you and me."*

If we cannot share Christianity, we cannot keep it. 10-13-60

There is no such thing as a Christian nation. We are Christians only as we are individually so.

Higher civilization will never produce Christianity, but Christianity will produce higher civilization.

If we are right with God, His power will continually flow out of our lives, though we may not be conscious of it.

Prayer knows no limits to space.

The truth is always midway between two errors. 5-22-60

All are perfectly happy in heaven, but all are not equally happy.

All are miserable in hell, but all are not equally miserable.

Satan in all his history has been exceedingly religious—in the days of Job he was a punctual church goer.

Of all the apostolical epistles not one is written to sinners, but all to Christians in order to get them sanctified.

The problem that confronts a sincere preacher today is twofold; he must first convince the people that they are sinners; second, he must get them to seek and find the Lord.

The health certificate of heaven is sanctification.

(28)

Where it says (John 6:71) "One of you is a devil," the correct reading is, "One of you is devilish."

One class of infidels would put us above the angels, another with monkeys.

People do not recognize sin as sin, hence repentance is as scarce as sinfulness is plentiful. They regard their misconduct as misfortune and for penitence they substitute self-pity.

Bible confession is more of an attitude than an act. Our hope of heaven is not based upon the accuracy of our memory, but upon the realization of the fact that our hearts are black in God's sight, and only through the merits of the blood of Christ can they be made white.

Take Him for everything and you get everything.

Sin, ignorance and superstition are in contradistinction to God's trinity of grace, faith, hope and charity.

It is not so much in the sights on the gun but the man who looks down the sights.

If we do not seek God in the springtime of life it is probable we will not seek him at all.

Sin offers freedom but gives slavery.

The best part of the service to some people is the benediction.

Oh, for a church the world cannot treat with indifference.

Outward adornment is a poor substitute for the loss of inner loveliness.

Jezebel is not the last woman who painted her face and then went to the dogs.

It is not the law that turns your spiritual garden into a desert but disobedience of the law.

The law of moral retribution acts as ruthlessly with a prince as with a pauper.

The man who refuses to hear the truth will ultimately lose his capacity to know the truth.

It is easier to survive the flood of failure than the flood of success.

True confession is void of excuse.

Many are seeking a sign and forgetting that Jesus consigns to hell all sign-seekers, pronouncing them a wicked and adulterous generation.

Prohibition began to fail the day she began to put her hopes in the power of politics instead of the power of God.

Today we live and know the joys of living, Tomorrow we die and feel the pain of death, Then while we live and have the means for doing, Let us live and do from day to day our best.

One may be exceedingly religious and exceedingly unchristian at the same time.

Success is made up of 2% inspiration and 98% perspiration.

Many have found that their well is poisonous and they have tried to remedy it by painting the well curb.

It is the earnest man who captures life's real prizes.

If you have a tendency to self-conceit, ask yourself how much would be left if God took from you everything except what is due to yourself alone.

A smothered emotion soon ceases to need smothering.

The sense of gratitude ceases to function if unexpressed.

The greatest calamity that can come to any man is the calamity of suspecting of mistrusting.

To be so afraid that you will fail that you refuse to try, is the supreme failure.

Some people are no bigger at the hour of their death than they were at the hour of their birth.

To the Christian the grave is not a "blind alley"; it is a thoroughfare.

Some people are like a restaurant with much in the window but little in the kitchen.

The rich fool had a tremendous amount of things, but no joy.

A firm grip of Jesus Christ will save us from the bondage of the lust of things that we cannot afford.

"Home, Sweet Home" was not born of the memory of a club.

THE PASTOR'S SCRAPBOOK

I. L. FLYNN

OPPORTUNITY

How dreadful the thought that opportunity may come to us and we not be prepared for it! Opportunity—"a conjunction of favorable circumstances"—comes to us and must be grasped when it is here.

When Joshua was fighting the battles for the Lord, there came a time when the average day was not long enough to win the victory, to put off the battle until another day would mean to lose. There was only one thing to do—lengthen

(29)

the day. So Joshua prayed, "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon." Some things must be done on the day of opportunity—now or never.

GOD'S WILL IS BEST

On the day in 1874 when David Livingstone was buried in Westminster Abbey the streets of London were lined with thousands seeking to pay respect to the memory of the pioneer missionary. In the crowd was noticed an old man, poorly clad, ragged, and weeping bitterly. Someone went to him and asked why he was weeping when all were seeking to honor the illustrious dead. "I'll tell you why," the old man replied. "David (Livingstone) and I were born in the same village, brought up in the same day school and Sunday school and worked at the same loom. But David went that way, and I went this; now he is honored by the nation, and I am neglected, unknown and dishonored. I have nothing to look forward to but a drunkard's grave."—SEL.

GLORIFYING CRIME?

It would be hard to accuse good people of encouraging crime. Yet not long since a very prominent lady, speaking in a university city, lectured on "Buccaners of the Spanish Main," telling, from press reports, "thrilling and exciting adventures," of the pirates—high sea robbers—of the seventeenth century.

In the glorifying of crime by holding up to the youth of our country the criminals, making them heroes and heroines, doubtless is one cause of such orgies as we are witnessing these days.

7-24-60
*Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way.
He has no tongue but our tongues
To tell men how He died,
He has no help but our help
To bring men to His side.*

—ANNIE JOHNSON FLINT.

A CHRISTIAN'S PRIVILEGE

"To use the world, and not abuse it, to enjoy the world without being a slave to it, is the Christian's privilege. An excessive value is to

be attached to no form of earthly happiness; but, on the other hand, asceticism, together with a cynical contempt for human relations and pleasure, is equally precluded."—*Christian Evidence.*

WHERE JESUS MET THE LOST

"Tempted in every point like as ourselves was He tempted, yet without sin. It was through temptation, thought I, that the Lord, the mediator between God and man, reached down the sympathetic hand of love to meet the grasp of lost humanity."—J. G. HOLLAND.

CHRISTIANITY CHALLENGED

"Communism stands as the one supreme challenge to Christianity. This giant stalks the valley hurling defiance at Israel's God and God's Israel. And make no mistake about it, as Stanley Jones says, 'We Christians must prove a substitute for Communism or succumb to it.' To personify the situation: there are two Jews who challenge the world's attention and ask the world to follow them. One of them is Karl Marx, Communist; the other is Jesus Christ."—DR. M. E. DONN.

"To win repeal, the wets promised that the saloon would never return, liquor would be taken out of politics, bootlegging would end, drinking decrease, and temperance be promoted. Facts and figures show that none of these results have been attained."—*Arkansas Methodist.*

*In daily reading of Thy Word,
Dear Lord, we seek Thy will to learn;
Then may our waiting hearts be stirr'd,
As wondrous truths we there discern.*

*O may Thy gracious Spirit's light
Upon the open page be pour'd;
And so before our quicken'd sight
Shall be made clear Thy message, Lord.*

*The wonders of Creation's week,
Thy righteous law, Thy guiding hand,
As psalmists sing and prophets speak,
Alike the list'ning ear command.*

*While we in knowledge daily grow,
As Thy pure Word we thus explore,
Teach us Thy guiding voice to know,
And love Thee, Father, more and more.*

STEWARDSHIP CULTIVATION

No denomination should be more enthusiastic in the cultivation of Christian stewardship than the Church of the Nazarene. The doctrines that we hold, the standards that we raise, and the aggressive program that we assume makes it necessary that we cultivate the deepest devotion and the practice of the stewardship principles of all the activities of the Christian life.

The General Stewardship Committee has prepared a series of booklets for free distribution, some of which may be used to advantage to promote the Every Member Canvass and all to promote Christian stewardship in its broadest implications. Thousands of copies of this literature have been distributed, but thousands more ought to be distributed in places where such distribution has not been made. We will furnish a package of samples to all pastors who

write for the same, or to local stewardship committees who desire to order such literature.

It has been found very helpful to distribute one of the leaflets on Sunday morning and on the following Sunday morning have the pastor give a brief review of the same, emphasizing such points as might be needful for the local congregation. Follow this distribution and review week by week until the series have been distributed. District N.Y.P.S. organizations have used the literature to good advantage by having the number required for each local society sent one each month to be distributed on the first Sunday of the month, then the same to be discussed in the regular society meetings during the month. Follow this up for a period of months sufficient to cover all the series.

We invite correspondence. Address General Stewardship Committee, 2923 Troost Avenue, Kansas City, Missouri.

DORAN'S MINISTERS MANUAL FOR 1936

Eleventh Annual Issue

Compiled and Edited by G. B. F. HALLOCK

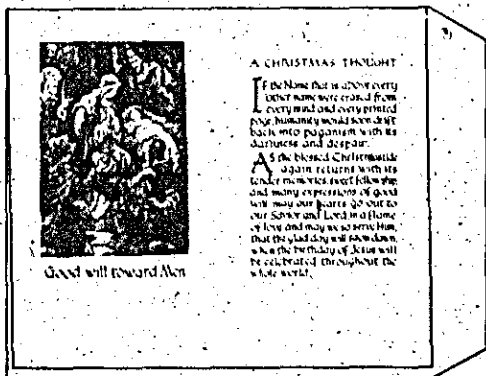
For the busy preacher it is an inexhaustible source book of homiletical material, distinct from any former issue. "... sermon suggestions for the different church days and for almost every conceivable occasions. . . illustrations and select poems and elaborate quotations from noted preachers and leading periodicals."—*Christian Advocate.* "... the best volume of its kind. . ."—*Review and Expositor.* Among the new features are The Junior Pulpit, Lenten Services, Lenten Evangelism and Plan Your Preaching.

In this book you will find: Sermon outlines, prayers, quotable poems, seed thoughts for sermons, hymn selections, approximately 80 suggestive texts, sermons for children, suggested sermon subjects, bulletin board slogans, prayermeeting talks for each week of the year, and other features including three new departments: The Junior Pulpit, Lenten Services and Lenten Evangelism. Between seven and eight hundred pages.

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A NEW IDEA IN CHRISTMAS GREETINGS FOR PASTORS

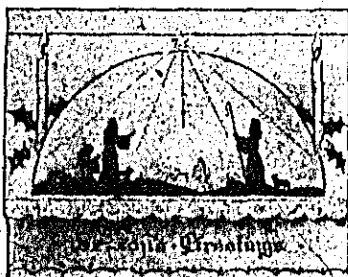


This is a new type of Christmas greeting folder that should appeal to our pastors. It is dignified and attractive and yet enough of a novelty to attract attention and to stand out from among a number of conventional cards and folders.

Each folder may be uniquely folded together and sealed along the gummed flap and mailed under 1 1/2c postage to any address. Personal signature or printed three-line church address may be added at the end of the message in the convenient space provided.

These new folders are being advertised to our pastors only. Price in small quantities, 35c a dozen; 100 or more at 2 3/4c each, postpaid.

FOUR ATTRACTIVE CHRISTMAS FOLDERS FOR PASTORS



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No. 2455

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No. 2454. May the Christmas joy of the shepherds fill also your life with its light of beauty (Matt. 2: 10).

No. 2455. May the star that guided the Wise Men to the Infant Jesus bring light and joy (Matt. 2: 9).

No. 2456. The peace that came with the new born Christ child fill your heart and home, and remain throughout the new year.

No. 2457. Good Will from the heavenly Father and the joy of the Christ child attend you this yuletide and in the coming year.



No. 2457



No. 2456

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