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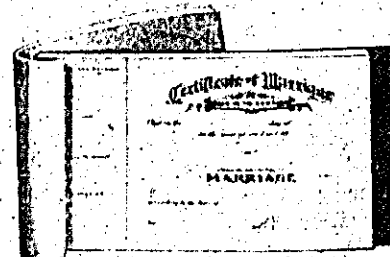
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No. W111B



No. W271



No. 10

The PREACHER'S MAGAZINE

BUT you must cling to the things which you have learnt and have been taught to believe, knowing who your teachers were, and that from infancy you have known the sacred writings which are able to make you wise to obtain salvation through faith in Christ Jesus. Every Scripture inspired by God is useful both for teaching, for convincing, for correction of error, and for instruction in right doing; so that the man of God may himself be complete and may be perfectly equipped for every good work.

I solemnly implore you, in the presence of God and of Christ Jesus who is about to judge the living and the dead, and by His Appearing and His Kingship: proclaim God's message, be zealous in season and out of season; convince, rebuke, encourage, with the utmost patience as a teacher. For a time is coming when they will not tolerate wholesome instruction, but, wanting to have their ears tickled, they will find a multitude of teachers to satisfy their own fancies; and will turn away from listening to the truth and will turn aside to fables.

But as for you, you must exercise habitual self-control, and not live a self-indulgent life, but do the duty of an evangelist and fully discharge the obligations of your office. (2 Timothy 3:14-4:5, Weymouth's Translation).

The Preacher's Magazine

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Following the Preaching Urge

BY THE EDITOR

THE "preacher's itch," whatever that is, is supposed to be a reprehensible and more or less disgraceful affliction. And of course the term is applied with the intention of intimidating and restraining the prophet who is "easy to be intreated" when it comes to the business of preaching. When modesty is on the throne it is expected that a preacher will not answer with too ready assent when someone in authority says, "Preach for us."

But, on the other hand, it scarcely seems necessary that a preacher should pattern after the old-time country girl who always had to be begged to play her piece on the cottage organ, but who, nevertheless, would have been woefully disappointed if the company had been content to give her but one passing invitation to perform.

But I am not thinking especially about these human urges. Rather I am thinking about that inner urge which I think every God-called preacher feels, and which one preacher described in the words, "Woe is me if I preach not the gospel."

The migratory birds were passing through the country going south. A man succeeded in ensnaring one of them and encaging it. In the cage the little feathered fellow flew about wildly and beat upon the bars of the cage with his wings and sought by every means to escape that he might continue his course on south. But the man kept the bird in the cage until the migratory urge died out. Then he released it in the room and even took it out of doors. But the bird was docile and wanting in vitality and energy. His time had passed, his inner urge was gone, the South no longer called him. The bird had become just like other birds—content with his surroundings.

Paul exhorted his protegee to "Be instant in season and out of season," which covers all the time there is. Timothy was to preach when it was expected of him and when it was not expected. He was to be both conventional and unconventional. He was to take such opportunities as came his way, and he was to seek opportunities—even to make opportunities. He was to preach moderately and immoderately. He was to exceed in both quality and quantity.

The content of preaching is important, but, if comparisons in such matters can escape being odious, the spirit or temper of the preacher is more important. What the preacher says is, in verbal address, of less value than the manner in which he says it. Heterodoxy may consist of improper emphasis as well as of false words and sentences. The young preacher who rushes to the pulpit and there remembers that he is short on preaching material is yet more fortunate than the older preacher who enters the stand with leaden tread still seeking to decide which of a number of more or less obtuse themes he may most likely treat.

The very word preach is freighted with suggestions of precipitation and fiery declaim. The indifferent priest may talk in monotonous, but the evangelist will lift up his voice like a trumpet. The lecturer may stick to his notes, but the prophet is almost certain to occasionally go afield in pursuit of people, even though the sermon may suffer in the scramble. The teacher may keep his blood cool, but the pentecostal exhorter can scarcely restrain his tears and his gestures.

An ancient prophet described his situation as having the Word of God shut up in his bones. There was an inward burning that stirred him day and night and made him feel that expression was a privilege and a necessity. "While I mused, the fire burned," said he. While he thought in secret the urge to speak to the masses increased in force. While he meditated on precious truth he felt impelled to pour it out on others. He had the urge to preach.

Going back to the metaphor of the migratory bird: have we not all at times delayed to speak until the urge departed? Sometimes the passing of the season was chargeable to our own reluctance, sometimes it stood against the account of another who had charge of "the preliminaries." By the process of many repetitions both preachers and people have come to expect the preacher to begin at eleven o'clock in the morning, at three in the afternoon, and at eight at night. At these hours prayer and preparation and interest are all at climax. It is usually a mistake to begin the preaching earlier than the hours mentioned, and it most certainly is a mistake to postpone its beginning much beyond. At the right time the preacher is fullest of the preaching urge, and when the time passes, like the migratory bird that passed its season, he becomes spent and restraint takes its toll leaving him with the inward feeling that "it's all over." No preacher can do his best on the ebb of his own urge (not to mention the waning of the draft by which the audience draws the preach from him). Speaking from a rather full experience as an "occasional preacher," I do not mind how early they start the meetings or how many public prayers, testimonies and special songs they have before the accustomed time for me to read the text. But I am always at a disadvantage when they "steal the preacher's time" and put me up after the tide has started to run out—I want to be driven by my inner urge and not try to follow on the tail of the migrates after the season is over.

Of all that we have said this is the sum: God will put an inner urge to preach into the man or woman whom he calls to the work of the ministry—this is the axiom assumed. Therefore the preacher should take care not to curb this urge through the injection of too many mental regulations. Follow the urge. Preach often and with but small outward provocation. Preach when there is opportunity, and do not require too much of opportunity—a small one will do. Follow the urge in preparation by letting your private reading take form for public preaching, and consider secret devotion a spring which requires the channel of the pulpit for its complement. Trust your urges as dependable and scruple not to follow them, cater to them, seek to encourage them, and preach by their phases. In the most of instances, if you are a pastor, you will have general charge

of the whole service. Direct the service so it will be subject to your preaching urge. Do not let some shallow emotionalist run away with the preliminaries and climax the meeting before you have a chance with the message of God. Do not allow some special singer to spoil your atmosphere—you know what your theme is to be—he probably does not know and may not even care. And if your ministry is to be effective, study to close a meeting effectively. Do not allow the effect of the preaching to be habitually nullified by the bringing in of alien elements in the last moments. Learn to "conclude," and insist on doing this yourself with increasing efficiency. In all meetings in which preaching is a part, compel the spirits of the prophets to be subject unto the prophet, and direct every part of the service by the compass of your own preaching urge.

Holiness in Symbol

Olive M. Winchester

The Holy Spirit this signifying, that the way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing; which is a figure for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect (Heb 9:8, 9).

FROM the time the Children of Israel were called forth out of the land of Egypt to worship the God of their fathers, the one dominating thought in their personal preparation was that they should be pure and holy. The emphasis rests here when the first appearance is made unto them at Mount Sinai. The word of exhortation is given that they are to be holy, a holy nation. It is also echoed forth in precept, for more than once the command is given, "Be ye holy for I am holy." Then it stands out pre-eminently in their worship.

Within the tabernacle stood the inner sanctuary. While the people could enter the outer court, and the priests the holy place, yet in this inmost sacred enclosure only the high priest could enter and that only once a year. Thus this place where the shekinah glory of God dwelt was closed to the ordinary worshiper. He could only stand afar off, look and wonder as the high priest went in. There might be a longing in his heart to enter where the God of Israel dwelt, but he could not; should he attempt to do so he would be thrust forth by the priest and the Levites, the ministrants guarding the place of worship.

A FIGURE OF A BETTER DAY

The writer of the Epistle to the Hebrews, although realizing that these rites of worship in the olden days were only types and figures, lingers over them in fond retrospect. It may be that his own heart had been stirred by the offerings made at the altar of burnt offering in the temple. No doubt he had felt the movings of worship in his soul as he had bowed at the hour of prayer.

But whatever may have been the heart yearning over these sacred rites, he knew that they prefigured

a better day. The old might have fond associations, but yet the fullness of time had not been brought in, so he tells us that the Holy Spirit was intimating that the way into the holy place had not been made manifest while the first tabernacle was standing.

The fact that such a statement was made that the way was not yet made manifest implies that there is to come a time when it will be made manifest. There lies out in the future a day when the entrance into the holy place shall be open to all. In that day man worshiped God as a member of the community; his individuality was lost in the group. He was one among many, and the promises of God applied to the people as a whole.

Then also man approached to God through a mediator, a human mediator. The Levites, the priest and the high priest took precedence in worship and he could approach only through their ministrations. His religion, as it would seem, was expressed by proxy. God appeared in His house and to those that drew nigh to Him there instead of the individuals.

But the fact that one was allowed to draw near unto God and that one was representative of the people betokened a better day. He stood as a type of the privilege that awaited all men, that they too might at some time enter into the thick darkness, where the light of the sun and of the moon would not penetrate, but there would shine the brightness of a light, the divine glory, and there he could meet God, not as among a group but alone for his own individual soul without a mediating priest. There he would bow before the mercy seat and claim his heritage through Christ.

Types and shadows that prefigure divine things have their glory, but they stand pointing ever for-

ward to a day to come; they are looking to the future; they announce the coming of better things; so did this the holy of holies in the tabernacle. It bespoke better things. It held forth its challenge for a day to come.

THE CHRISTIAN DISPENSATION THE BETTER DAY

Our text plainly tells us that the first tabernacle is a figure of the present time, that is, the ministration of a greater glory is upon us who now draw nigh. With the death of Christ the veil is rent in twain, and the way into the holy of holies is made plain.

It is to be noted that the Christian dispensation does not merely open the door into the holy place but into the most holy place. If the entrance were granted only into the holy place then while man would come within the sanctuary, yet he could not draw nigh in full assurance of faith. He would still be excluded from the immediate presence of God. But the provision of grace opens the door into the inmost sanctuary.

How great a privilege is this! There comes to us the immediate communion with God. No longer need man stand in the outer court and gaze longingly while another performs the rites of worship for him. Yet we fear that many do thus. They are all around us who would not neglect the things of the spirit altogether, but they prefer that another perform the rites. They have a connection with the church and give their support to its ministrations, but when the question of personal relationship arises, they leave the personal element to the minister and perhaps a chosen few within the portals of the church. They have never sought until they have found the vitalizing element of Christian experience in their heart.

Then many there are who have entered the first sanctuary. They have drawn near enough to feel the life divine imparted in their souls. They rejoice in the hope of immortal life thus springing up within. But they have tarried in this outer sanctum and have never entered into the most holy place. Their fellowship with God is not perfected. They have mingled fears and joys in the divine presence; they are double minded or as expressed in other terminology, a split personality. There is strife within. One element of the nature has a heavenward pull, the other draws toward the world and tends toward the self. The inward man is not united, but is distraught by conflicting desires.

But the fullness of the Christian dispensation leads within the holy of holies where the soul with single purpose and united heart can pour forth all of its worship unalloyed before the Lord our Christ. Here the glory of the divine presence fills the heart and brings forth rejoicing and gladness. There is a peace within that brings rest and trust, that has a deep undercurrent that abides.

A PERFECTED CONSCIENCE THE GOAL

The outstanding mark of differentiation between the old dispensation and the new is that the operative agency under the latter works within the heart

of man. This Jeremiah saw as he looked forward and caught a glimpse of a better day. Priest as he was ministering no doubt at the sanctuary as well as uttering prophetic words, he was familiar with the law written on the table of stone, but he proclaimed the time to come when the law would be written on the hearts of men, and within each there would be a causative principle impelling onward in the ways of righteousness.

The natural man could not organize himself under the control of conscience. Conscience ever bade him to do right, and accused him when he did wrong, but he lacked strength of purpose to do right. Moral judgment co-operating with conscience could set before him good ideals unless his very thought life had been perverted, but the ability to follow those ideals was not present.

The description of the natural man which we have given represents him in one of his highest states, but more often his conscience is perverted as well as his purpose weak. Behind this perverted conscience lies a perverted moral judgment not being able to discern the right from the wrong, and then also the conscience itself loses its sensitiveness of response.

Thus it is that in the Christian experience one of the inward goals is a perfected conscience. This can be perfected in two ways, first the sense of guilt or condemnation is wholly removed. "There is therefore now no condemnation to them in Christ Jesus who walk not after the flesh, but after the Spirit." Then second there is a sensitizing of the conscience which makes it more responsive to sin and evil in pronouncing its judgments against anything that savors of the same. Herein is the conscience made perfect.

The removal of guilt and condemnation takes place in one definite act but the sensitizing is both an act and a process. With the illumination of the heart that ensues when the Holy Spirit comes in in his fullness, there is then a definite sensitizing, but this increases from that time forward. This removal of guilt from the conscience and its increase in discernment brings within a deep sense of satisfaction and leads the heart forth in adoration and worship. The soul then becomes the holy of holies where God deigns to dwell.

To us then is given this better day whereby man can draw nigh to God, enter into His presence and feel the peace of inward righteousness. To us there is the possibility of a perfected conscience with all the guilt of sin removed. No longer need condemnation lurk in some secret recess of the soul, but there can be the sense of purity and integrity within. An entrance into the inner sanctuary is opened unto us. Will we come within its sacred precincts?

*Holy of holies, most sacred place;
God of all grace, its glory reveal.
Cleanse us, we pray, our conscience perfect;
O divine Spirit, do thou enseat.*

Plain Words to Preachers

J. W. Goodwin, General Superintendent

THE PREACHER GAINING ATTENTION

ONE of the most interesting subjects to a preacher is that of gaining and holding attention. Nearly every strategy has been worked more or less by speakers to awaken interest. It is so distracting to a speaker to talk while the crowd is restless and moving around with listless attention, or going to sleep with little or no interest in the message. How to inspire interest and hold attention is the vital point in public speaking.

All too often the congregation is held by mere respect for the place of worship or fear of disturbing others by going out. It might prove a blessing if preachers were compelled to test their ability by street preaching where the crowd is free to retire at will. It surely would suggest that preachers should be awake in the pulpit in order to awaken a greater interest.

This problem of gaining attention has often been a serious question in my own ministry; therefore I do not assume to become a teacher in this art of public speaking, but only make a few suggestions:

First, there must be a deep interest in the welfare of the listeners. The speaker must get beyond mere professionalism. He should know the needs of his hearers and be fully persuaded that he has the help to give. Nothing can take the place of deep love for the people. There may be many rich attainments, but if deep soul interest, moved by devoted love, is lacking, efforts are wasted and much energy lost. On the other hand, many faults will be overlooked if the hearers are convinced that the speaker or worker really loves them. The all-conquering quality in winning attention is a convincing passion of devoted love on the part of the speaker. How often have I heard very ordinary sermons lauded to the skies by listeners who loved the speaker, and who also felt that the speaker loved them. How can a preacher increase his love for his people? Think and remember all the good qualities and refuse to consider their shortcomings. Love covereth a multitude of faults and failings as well as sins.

Second, the appropriate message which fits the needs of the people at that special hour generally holds attention. This is a vital point for the study of the speaker. If I may be allowed to make a personal remark, I have several sermons already worked out in detail, but I have never found a place where it seemed to me a fitting time to deliver them. It may be that they are not worth the effort, and they would not be unless there is an occasion which demanded such a message. Some thirty-two years ago I gave a message to a large gathering which brought the largest response of approval and appreciation of any effort of my life, but I have only twice tried to repeat the message in all these years. I have many times given a more simple message which did last long simply because the message well fitted the needs of the hour. Even marked eloquence and

rhetorical beauty will not hold attention like an appropriate message of truth. "Words fitly spoken are like apples of gold in a picture of silver," the wise man said. The preacher sought to find out acceptable words, and that which was written was upright, even words of truth. It is still truth that the words of the wise are as goads, and as nails fastened by the masters of assemblies.

It will do very little good to preach to those who are not present. If the prepared message does not fit the crowd, it will be much better to choose another subject and stay with the crowd. A plain, simple message that fits the need of the people will do more lasting good than the sparkling sermon which falls short of the mark. But how shall we tell? Ah, that is the question. My only method is to choose the one which burns in my heart as I pray. When my own heart warms and burns in tender melting as I meditate on the theme, I gather that the Lord is leading along that line of thought. I know no other way.

Third, the discourse well-filled with appropriate illustrations generally holds attention. I have already mentioned this before, but of the lack of fitting illustrations, and their usefulness so overwhelming to impress truth, I may be allowed to say another word. Our Savior so well understood this that when He found no story at hand, He spoke a parable to illustrate and force home some important point of truth.

Some preachers enlist the co-operation of their people in gathering stories and illustrations. Some may think such a method would be disinteresting to those who gather material. However, it generally works the other way, and the one who has handed in an illustration is always on the watch to find out how the speaker will use his story or illustration. Some preachers have special workers who assist them in this gathering of helpful matter.

To be a good story teller is a most precious art indeed. It is not wise to relate too many details which have nothing to do with the point to be illustrated. One should avoid wandering away into unimportant details. However enough should be given in order that the hearers may get the vision sufficiently clear so as to force home the intended point of truth.

A little wit or humor is often helpful, but sarcasm must be used very sparingly if at all. Sarcasm is generally a fly in the ointment. A tender heart and soft words is like healing salve to an aching wound. Remember that Moses was shut out from the promised land because he took the judgment throne and spoke unadvisedly with his lips using sarcastic words of condemnation to Israel. Many a preacher since then has lost the promised land of future advancement, the people having lost interest in his messages so full of personal thrusts.

Fourth, a lively introduction is often a help. A

striking statement, an interesting story, or a statement to arouse curiosity or astonishment awaiting explanation may prove helpful. However be sure that in this last effort the explanation follows, or confidence may be destroyed. The speaker may begin in a chosen way if at once he bursts forth with sparkling thought. A lengthy introduction has ruined many a good sermon, and thus attention has been lost to important and helpful truth.

Do not begin too boisterously. If possible it is nice to have a little incident or illustration in opening up a sermon. Try to find some ground of approach so you can get hold of their hearts at once. If you have a strenuous message to give, do not make explanations for it. Find some method of approach and move on to the theme in hand. That is very vital, for a lengthy excuse might frighten some timid soul.

Fifth, the expressions on a man's face have much to do with the delivery of a sermon. Never get into the habit of making up faces. We all look bad enough anyway. It is not necessary for a preacher to scowl or twist his face all out of shape. There are preachers who preach with such a strained face that I have heard my wife say she could not relax, she was so strained in body from watching the strained expression of that preacher. Avoid if possible getting the voice in a strained condition. In other words, be natural. I do not say that you should not be earnest. One ought to be earnest. It is said that George Whitefield, when he was moved with passion, trembled so that the platform shook under his feet. However a man need not keep his voice up to a high pitch all the time. If he has the vision of holiness he will be stirred. If he is not, his congregation will not be stirred. Be natural, but while you are natural, be awakened to the depths of your whole being, but do not preach with a strained voice, and distorted hands or face.

Sixth, the speaker must be a master of himself. He must master his fear of man, and tremble only in the fear of God. In the commission given to Paul, Christ promised deliverance "from the people to whom now I send thee." If we are to "open their eyes" and gain their attention, there must be a confidence which is catching. The speaker must be brave and humbly fearless. In this I do not mean a bombastic, boastful attitude, but speaking the truth in loving fearlessness of results. If it is God's truth, spoken in humility, it cannot fail. Preaching to please men must be bondage indeed. For a preacher to be master of himself, deep conviction of vital truth must master him in truth's all-persuasive power.

Seventh, it is often helpful in gaining attention to create expectancy. If the people are expecting to receive something from you they will look at you like the lame man at the beautiful gate of the temple, who looked at Peter and John expecting to receive a gift. But this suspension must not be extended too long, or the disappointment will react with stones like the men of Lystra who were persuaded to throw stones when they saw Paul was a man and not a god. Some speakers tell stories with so many details that

the climax is lost in the maze of details. Expectancy is good, but must not be overworked.

Eighth, clear articulation is always helpful. How can people pay much attention when they cannot hear who is speaking. Some preachers seem to need an interpreter if the congregation is to find out what he says. Get the mush out of your mouth, brother, and speak words distinctly. Do not speak so loudly that sounds are mixed in so much static interference as to confuse the hearers. A forceful whisper is often helpful, but to speak low and indistinctly is distracting. Change the voice from conversational to earnest utterance, and to frequently return to the conversational tone is most helpful. Monotones and mumbling are all prohibited in the pulpit, and out of the pulpit, for that matter. We are told to lift up our voice like a trumpet, but be sure it is trumpet and not a scream or a screech or a howl. A trumpet is not only for noise, but rather clearness of utterance. Mumbling with an unknown tongue is out of place in a public gathering. People generally get restless unless they can understand what is being said.

Let our young preachers learn to open their mouths, and use their lips in clear articulation of words. Have a style of your own, but speak out clearly. This seems almost like kindergarten talk, and yet when called to listen even to some older preachers, it seems appropriate. How a man speaks is almost as important as what he speaks. It is not a bad practice to take hard and difficult words to pronounce and repeat them over and over again until they can be uttered without difficulty.

There is one closing statement which is most vital, namely the fire of inward passion and unction. This will make up for many faults and failings of physical limitations. While everyone should study to improve the language and style of preaching, yet this last and closing thought should not be forgotten. The blessing of the Lord on the preacher maketh rich both for the preacher and also those who listen. There should be a heavenly glow in the freedom and delivery of a God-given message of truth. Uction comes by the presence and power of the Holy Spirit. He himself is the unction from the Holy One. With the manifestation of His presence the people will listen, and some will be brought to Christ.

A lady once told of a dear old Christian, a florist in St. Kilda, Melbourne, who used to go around working in gentlemen's gardens. He was a joyful old man, an earnest Christian worker, and no one would be in his company long without knowing that he was a follower of Christ. One day he went to work in the garden of a gentleman whom he knew fairly well, and after some time he said to him, "Dear brother, are you a Christian? Are you a lover of the Lord?" The gentleman replied, "Of course I am." "Praise God for that," said the gardener, "I never should have known it if you hadn't told me so."

The Holiness of God As Expressed in the Old Testament

C. B. Strang

ONE of the greatest conceptions that man has ever had of God is that He is holy. This idea of God is noted early in Old Testament history, and begins to be emphasized more and more after Israel is delivered from Egyptian bondage. No doubt the patriarchs believed God to be holy, but they seldom articulated their belief. But when Moses welded the Israelite slaves into a nation this is one of the first lessons he taught them. In their first praise service after crossing the Red Sea they sang, "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders" (Ex. 15:11).

The word "holiness" in the Hebrew is "Qodesh," and the root meaning is "cut off," "separate," "consecrated thing," "dedicated thing." The holy thing was something that was not to be touched, for it was not common and was, therefore, prohibited. But the original application of holiness was related to Deity. It had to do with divine potency. Jehovah was holy, therefore, He was powerful and separate.

However, Israel was not to understand holiness in this limited way only. They were to learn that this holy God demanded holiness of them. They, too, were to have a divine power; they were to be separate in the sense that they belonged to God, and as such they were to separate themselves from sin. "Be ye holy for I am holy," was an early exhortation.

Rabbi Silver says that the word "holy" means "transfigured morality." That is, it comes over from God to man. His nature comes within man enabling him to be holy. Now we know that the ancient Israelite could not, and did not, enjoy the blessing of holiness, to the same extent that we do today, but by symbol and type he was taught the necessity of personal consecration and the need of separation from sin.

But we are now dealing, primarily, with the holiness of God as expressed to a primitive people. Their idea of God and ours is not necessarily the same. When they were told by Moses that God was holy it created in them a feeling of awe for Jehovah. From this feeling of awe and reverence has sprung all our worship. To the Israelite mind, if Jehovah were holy He was worthy of their worship, and worship Him they did. To be told that Jehovah was holy caused them to believe that He was majestic; that He was a great King and Ruler. There was a danger here that they might make Him so majestic that He would be unapproachable, and this was just what happened in their thinking. Of course God is, and always has been majestic, but if we had no other conception of Him than this, we

would be denied the closer relationship which we now enjoy.

God was not satisfied to have His people think of Him only in terms of awesomeness and majesty. The messages He gave to Moses which are recorded in Leviticus, especially Chapters 11 to 26, pictures holiness as purity. God here reveals Himself as being a pure God, and He demands purity of His followers. Awesomeness and majesty are not enough in a divine ruler, but purity must be an essential part of His character. Herein lies one of the greatest revelations of Himself that God has ever made to man. The powerful, majestic, awesome Jehovah is pure; His character is above reproach. Often we have heard said that purity is power, and this is true, but power is not always purity, except that power is under rational and ethical control.

Many of the gods that the nations round about Israel worshiped did not have this attribute of purity. They were considered to be powerful, but at the same time they were considered to be voluptuous, and their followers worshiped them in a sensual, voluptuous manner.

What a wonderful God is Jehovah. No wonder the worship of the living God has continued while the gods of the heathen have been forgotten.

In Isaiah we find the clearest statement of the ethical conception of holiness. Isaiah saw the great manifestations of God in the temple. He saw him in majesty and power, but also in purity. He says, "In the year that king Uzziah died I saw also the Lord" (Isa. 6:1). Most people had only been able to see Uzziah the great and mighty king, but now Isaiah sees also the Lord. And in seeing the Lord he saw also himself. He saw that he was sinful when measured by God's standard of purity; saw the need of cleansing and became a candidate for it, and best of all he received it. Jehovah had labored through the ages to reveal His purity to His followers. Holiness is the essential part of His character to which His followers may become heirs. They are not to desire His awesomeness or His majesty, but they are to desire His purity.

God might have said to the people of Old Testament times: "Now abideth Glory, Majesty and Purity, but the greatest of these is Purity." The two lessons, then, that God has ever tried to teach men are: (1) That God is holy, and (2) That He desires men to be holy.

Said Moody at a meeting in Northfield, "Dr. Bonar, these people would like to know how to live the victorious life about which you are preaching."

Said Bonar, "I do not like to speak about myself, but for fifty years I have had access to the throne of grace."—SELECTED.

Our Unfinished Task*

General Superintendent Chapman

THE missionaries were showing me over the field assigned to the Church of the Nazarene in China, and they continued to ply me with figures. "We have ten counties, three million people, and more than four thousand cities towns and villages," they would say to me ever and anon. Then one day I asked, "In how many of these towns and villages have we done effective evangelistic work?" "In about four hundred of them," was the reply. Then right away I fell to thinking of the "unfinished task." In twenty-five years we have reached about ten per cent of the towns and villages, how long before we shall reach them all?

But China was only the place where these thoughts commenced, for I have gone on since then to apply them to all our fields at home and in foreign lands. Thank God for what has been done. But, oh, the unfinished task!

A few weeks ago an enthusiastic preacher said, "You were there in the days of the beginnings of our church. What did you think then? Did you expect the time to come when our church would be established in every state of the Union, in Canada, the British Isles, and in so many foreign lands?" I had to answer that I could not remember what I thought or what the others said. There was, I remember, a strong conviction that God had brought us out to be a people for His name and that He had given us both a mission and a commission. The mission was to shepherdize the scattered holiness people, and our commission was to spread a holiness revival as widely as possible. I know, further, that in laying the doctrinal and disciplinarian foundation there was the strongest urge by the fathers of the movement that we should not yield to the temptation to make our church a cult. It was surely felt that we should stay on lines so fundamental and so broad as to make ourselves a possible channel through which God could send His blessings to rich and poor, educated and illiterate, and to all without respect to race, language or other incidental badge of provincialism.

Our mission in shepherdizing the existing and scattered holiness people is pretty well accomplished. Henceforth we turn to our commission. We shall not matriculate largely from scattered groups of holiness people in the future. There is not likely to be any major fustings or even any minor unions. Henceforth we shall go to the green timber and fell trees to make lumber for the building of our house. By this we do not mean to forget or ignore the preparatory work done by others or to disregard the victories of contemporaries with their compensating effects upon us. But we mean that we shall have to make our evangelism vital enough to account for every member we receive in the seekers who find God at our altars.

*An address delivered at the Conference of General and District Superintendents, Kansas City, Mo., January, 1937; printed at the request of the Conference.

Perhaps I could not do better than to approach the theme in outline form. If the presence of our church in the world is to be justified, there are three things we must do. (1) We must make a decided contribution toward what Dr. Bresee called "Christianizing Christianity." (2) We must project a wide-spread program of evangelism covering both urban and rural communities in both home and foreign fields. (3) We must develop self-supporting and self-directing churches in all the lands we enter, regardless of the language spoken or the conditions of economic life.

Perhaps a more ambitious scheme has never been announced by any movement since the days of the apostles, and there will be some who will say it is too ambitious. There may be some who will say it is enough to preserve our own purity and give encouragement to scattered saints to keep themselves unspotted from the world—in other words, they would constitute the Church of the Nazarene a museum in which to exhibit "eminent saints." Perhaps there are others who would have us preach the gospel everywhere simply as "a witness," with the understanding from the beginning that no lasting success is to be expected. But I believe the genius of the Church of the Nazarene from the days of our beginnings has been seen to involve the threefold commission which I have named.

The scope of this paper does not require an appraisal of past successes, and a survey of past tendencies in Christian movements would have to be accurate and full to be useful. I therefore pass these enchanting themes or phases of the great theme, and hasten to think of our "unfinished task" in the three instances which we have proposed.

1. "Christianizing Christianity" is bound to be an offensive phrase, but it would do little good to search for verbal euphony so long as the offending thought is in the offing. And I mean all this phrase implies, even though I should change my vocabulary.

In current times we are called upon to bewail the fate of Christianity in Russia and in Germany. But before we drown the noise of the rabble with our loud protests let us stop and ask what type of Christianity was represented by the Greek and Roman Catholic Churches which the godless Communists of Russia suppressed. In Germany Roman Catholicism was and is just what Roman Catholicism is everywhere—a mere shadow of things divine. And it was Germany's Protestantism that released the flood of higher criticism and naturalistic evolution which has inundated every land and left its deposits of intellectual mud and consequent moral slime. And in our own land we have come to that sad day which General Booth foresaw when we attempt to have Christianity without Christ, and when we have robbed our holy religion not only of its world-transforming doctrines, but also of its moral-miracle working power.

I speak by way of approach and illustration, and not with any intent of following the details. We resent the interference and bigotry of the atheist, but we cannot deny that present-day Christianity, using the term Christianity in its broad sense as standing for all formal and informal movements which seek to claim to follow Christ, is in an enervated and discouraging state. Of course the easy way is to condemn it all and leave it to its fate. But shall we do that until we can offer something better? Is atheism better than apostate Christianity? Is nothing better than something? By this I mean to say that with all its faults and weaknesses, Protestant Christianity is still the house in which almost all the salt of the earth is found. I know there are many who boast about ability to worship God better in the woods than in the church, and say there is more fraternity in the lodges than in church membership, and more love for fellowmen and more effort to help them in politics than in religion. But so far as I have been able to examine these proud boastings I have found them quite as hollow and quite as false as they are proud. God has not junked Protestant Christianity yet. I resist the temptation to turn prophet and prognosticate the future. But whatever blesses the world in any large way nowadays must bless Protestant Christianity. First, because a large portion of the influential portion of the world is identified with Protestant Christianity, and second, because there is as yet no channel that is in any way comparable to Protestant Christianity as a medium for the mercies and blessings of God. God has not junked Protestantism, and we must not junk it.

It is not necessary that we should believe that the churches will return to the primitive purity and power. At least it is not necessary that we should cherish an inclusive hope on such a matter. It is enough that we should acknowledge our obligation to help Christianize Christianity, and that we should do our utmost to make good on such a challenge. To do this means that we, first of all, must be truly vital ourselves. We must not become self-centered or content. We must not become worldly or allow the world to enter and swamp us. We must live so with God that we can get our prayers through to Him and get them answered. We must ourselves be born again and we must live transformed lives. We must be radiant with inner grace. We must emanate joy and victory. We must have miracles of spiritual and physical healing among us, and we must do exploits of missionary heroism in living and in giving. We must ourselves be such examples of the miraculous that the vocabulary of Pentecost will not sound alien among us. We must be a spiritual people in this very worldly period of a worldly world.

In the second place, we must not mistake insulation for isolation. We must touch to heal, but we must touch. We must fraternize with other churches and receive of their good and give of our good. The ministers and churches of the land need something that we are able or should be able to give them. Bad as it is, the condition of the Protestant church today

is not any worse than that of the Anglican church when John Wesley and his holy club set out to spread scriptural holiness over the land; and if we do not do as well as they did, perhaps we should charge it up against our want of faith, rather than against the hopelessness of the present situation. There are thousands, perhaps millions of hungry, thirsty people in the churches all about us, and we must do all we can to feed them and give them drink. This does not mean that we are to set out on a fuller program of proselyting to get these needy people to become members of the Church of the Nazarene, but it means that we are obligated to feed and water them, whether they come to our fold at night or not. It is remarkable yet what a difference a revival will make in even a worldly church, and it is sometimes possible that people can get so sick that they will become willing to take the bitter medicine necessary to their cure. There is, without doubt, a much more friendly feeling among ministers and church members generally toward the Church of the Nazarene than formerly existed. We must not resent this approach, and neither must we allow it to become the occasion for compromise. They have moved over toward us because of what we are, rather than of because who we are, and if we give up that distinguishing "whatness" which stirred their first interest, we shall fail them in their greatest need. We must keep our distinction as an "old-time religion church," but we must not suffer an inferiority complex or a superiority complex or any other kind of a complex to cause us to stand off from the problems of the religious world and refuse to make that vital contribution which our solid orthodoxy and vital experience qualify us to make. This part of the task, as you can see at a glance, is unfinished and will be unfinished as long as men continue to be born and to die.

There is a certain odor of unfairness about the conversations of those who glory in the "good old days" of the past. Your children have as good a right to see an old-time revival as ever you had to see one. And one generation cannot be evangelized for another. The fact is that those who say, "The churches have backslidden," speak without much thought, and certainly without much truth. Those who make up the membership of the churches about us today never had anything vital in the way of religious experience. Their fathers had it, but the fathers are dead. Who says that the churches of today are "gospel hardened"? How could the preaching of the gospel to their fathers harden the children? We shall have to do it our way, but we must help to Christianize Christianity. This great work cannot be done by popular "preaching missions" and "streamlined revivals." It will have to be done with something very like the sweat-box of repentance and the concentrated force which is represented by the mourner's bench. We cannot yield to any on the way we are to make our contribution. It may have to be said that the Church of the Nazarene is the only church in town that still has a mourner's bench, but we must help to Christianize Christianity—formal Christianity, dead Christianity—use any adjective

you will, but do not deny your responsibility to help with a revival.

And now we come to consider that part of the commission that has to do with the promotion of a wide-spread revival in town and country in the effort to reach effectively the unsaved of the land both in and out of the churches. Someone has said we get the money to run the church out of towns and cities, and we get the men to run the church out of the country, and he claims to have figures to support the motto. I am not interested either to establish or to refute the saying, but I am interested in the souls of men and in the serious effort of the Church of the Nazarene to reach them with the saving gospel.

It is difficult to be limited or discriminating on this thing called evangelism. About the only way to keep the light from shining into distant parts is to dim it at its source, and no one recommends this method. Usually men clamor for limitation in order that they may have more near at hand. "Forget the heathen" say they "until we save the people of our own land." The trouble is that a gospel which is powerful enough to save the people of our own land will break over to the heathen also. Likewise pastors plead for centralization "until we get more strength here." But the trouble is when you purposely husband strength it dissipates. Healthy bees are likely to swarm.

It may sound extravagant, even to some of you, but I sincerely believe the times call for a new crusade of holiness preaching and old-time revivals. And I know there is no use for us to sit around until we get able to do more. We never get able that way. We would get more done if we tried more. The challenge is for a new push of pentecostal evangelism. Let us not say, "The days of campmeetings are past." The days of no kind of meetings are

How I Prepare a Sermon

E. E. Wordsworth

WHAT we shall say here we presume will be far from the ideal method as to the preparation of sermons. We are fully aware that others do much better. But perhaps a few will receive help along the way, and if so, this will be our reward.

First a text or a sermon subject seizes me. Sometimes I get the theme first, sometimes the text. If the theme comes to my attention first then I look around at once for a suitable text to go with it. I confess that I get a real thrill from reading the sermon subjects on the religious page of the Saturday newspapers and from Christian periodicals. Frequently I adopt them as my own. Sometimes I try to improve on them. But I always try to be very careful in the selections. It is usually some outstanding, gripping and timely theme that appeals to me. Just commonplace themes I pass by. For instance I read somewhere years ago this theme,

past. If you can found a campmeeting, go out and found one. If you cannot make it a campmeeting, then make it a tent meeting. If there is no tent, get a hall or brush arbor. If these are not available, they try it in the open air. George Whitefield held some of the greatest meetings that were ever held right out of doors and in the winter time. Let us reclaim the street meeting for a sane, saving gospel. If none of these is practical, then make it a cottage prayer-meeting. We have 4,400 preachers and only about 2,600 churches. There must be a good thousand preachers who are available for "extension work." And let us not grumble about our good supply of preachers. A spiritual movement always has an abundance of preachers. A scarcity of preachers is a mark of apostasy. Rather let us select and direct and make our preachers as effective as possible. If this group of men right here should set their heads and hearts to the task, with all the backing they would get from pastors, churches and unemployed preachers, we could open a thousand new preaching points in town and country within the next twelve months. And in these thousand preaching places, a hundred thousand new people would hear the gospel of full salvation, and the harvest of souls would be sufficient to make the angels rejoice. I trust it would be entirely out of place for me to say that we are either half asleep or else half dead. But just as sure as you are here, the challenge is upon us. We must sow this country down with old-fashioned holiness preaching. And this preaching must not be confined to places where we have churches or think we shall have churches, but anywhere, everywhere, men must hear the gospel at our mouths. God has commissioned us, shall we go forth?

(Concluded next month)

"The Greatest Fish Story That Was Ever Told." I knew at once it referred to Jonah and the whale so I adopted it as my very own. And when I preach on Jonah I use this as my subject. I think it is catchy and appealing. Paul caught people with "guile." I try to. However I try to avoid what I consider sensational subjects, but I do think there are some subjects that make better form for the newspaper than others. Instead of announcing in the newspapers that I am about to preach on tithing I use this, "The Trial of the Robbers" which I think is better. Then I use Mal. 3:8-10 as the text.

I very frequently study out my own themes, in fact nearly always, and perhaps we have a little claim to originality. But in any event I always try to get a gripping theme, one that will arrest public attention. I have found that a good theme is a great help to me. It helps me in preparation and pulpit ministry.

I have a fondness for the old texts, the familiar ones. Such texts as John 3:16, Rom. 1:16, 1 Thess. 5:23, 24, Heb. 12:14 I consider well known texts. They carry a message in themselves and they lend themselves to easy divisions. I like them. When I have chosen one such text to preach on my next task is to get a suitable theme if I do not have one. When this is done I now begin my study of the text. I now try to divide it in logical order. Of course I get a suitable introduction of a few well chosen words to arrest attention if possible. The nature of the text determines the character of the introduction. Sometimes I use the context. Sometimes the historical setting. Sometimes a gripping illustration.

After the introduction I proceed to get the first division of my sermon. I want this to be my weakest proposition, and yet sufficiently strong as to be worthy of a place in the sermon. Having selected a division, I now sit back and think of a suitable illustration out of my life and ministry. If I fail to find one I consult books and my files. I never rest until the illustration is found. Having found it I now type a few words of the illustration under my division. I also place a little red window right before it. The window means my illustration. I usually abbreviate and type the place of such finding for further reference. An example: Enc. III. P. 354. (This means Encyclopedic Illustrations, Page 354.) Before I leave the study of this division I usually get a Bible verse and often a Bible character or incident to enforce the truth of the text, or this part of it. Next I amplify the thought. Sometimes I write down some suggestive thoughts or statements of others I have consulted, or I develop my own.

I now proceed to the second division and follow the same method. Likewise the third, fourth, fifth and as many as I use. Usually four or five divisions suit me, but I allow the text and context to govern me in this particular.

Having finished outlining to this point I try to arrange a fitting conclusion. I do not always write it down, and I think perhaps this is a great weakness of mine, but I often think out how to close my message. Sometimes I use my last illustration; which I try to have as my best, to bring the sermon to a close. I have used a poem with good effect at times. Sometimes quoting a number of passages of scripture in keeping with my subject, or the last division. Sometimes a good hymn I have memorized.

After having progressed thus far I now give myself to reading, further study and memorization work. I frequently memorize texts in keeping with my subject matter, text and theme. I consult the commentaries. I have Clarke, Henry, Godbey, Steele, McLaughlin, Whedon and others. I also read Weymouth's and Moffat's translations. I read sermons that I can find on my text. I browse around everywhere in search of additional help; light and truth for my message. Of course I always remember before beginning my sermon to ascertain the correct

meaning of my text. I consult the revised version as a rule too and the Greek text.

If I find I have material that should be discarded, especially irrelevant material and unsuited to my purpose, I scratch it off and rearrange my outline. When re preaching an old familiar sermon I am tempted to neglect revision of materials, but frequently I modify, change, enlarge, strengthen and rebuild the old text. I find by so doing I can get a better arrangement of the subject matter and thus improve my sermon.

Of late years, and especially as a pastor, I find myself much given to series of sermons. And rather than preach lengthy sermons I prefer this method. For instance I have six sermons on Psalm 23. Instead of trying to cover the whole in one message I prefer to use six Sunday mornings and in this way it gives me ample opportunity to thoroughly present this devotional message. Usually I preach for only half an hour by the watch, but sometimes I confess I transgress a little and run beyond that time.

Regarding a sermon series and my method I would say it is this: I try to have a general thought as a rule. I am now preaching a series on the "Second Advent" but my central thought is that of dealing with world conditions. Here are my themes for January: "World Conditions in the Light of Bible Prophecy." "The World Crisis." "Are the Days of Noah Being Repeated?" "The World's Saturday Night." "Why Is Russia Atheistic?" "Communism Today and in Coming Tragedy." I never run a series over a month. I think a calendar month is enough for any series. I think it is always better to change to some other line and then turn back if you think wise. Such sermon themes as the above demand outside reading if they are to be properly presented. So I read and read and read all available periodicals and fill my mind with suitable facts and information. I type off some things that strike me right and take and read the same from my pulpit. I try to read earnestly and with vigor and passion because I know that droll reading is wearisome.

All the while I try to live in constant touch with God. I pray much over my messages. I have found that there is a vast difference between a sermon and a real message. I try to get my texts from God.

After having read, studied, prayed, thought, I come to my pulpit feeling with Baxter, "Preaching as a dying man to dying men" and I abandon myself to the Holy Spirit. Sometimes He upsets my order but usually He permits me to preach what I have prepared.

In closing I humbly beg your indulgence and ask for your prayers that I may be a better preacher of this glorious Word.

"Through assimilation, people become physically what they eat; mentally, they become what they see, hear and read. The mind of the child is as much in need of pure, wholesome food as its growing body."

Taking a trip recently that included parts of three states, I was accompanied by another man. I talked salvation to him, prayed with him and bragged about the privilege of being a Nazarene, and hoped to be able to point out to him a Nazarene church. But, instead of that, all the churches that I saw on the trip, the outward appearance was such that I was forced to draw his attention in another direction.

I believe that we have the finest organization in the world, and we should do our best to attract those outside of our church, but to do this successfully we should be at our best outside of our church as well as inside. The world knows that we preach and teach getting rid of all uncleanness; they also know that it is supposed to be put in the "sea of forgetfulness" but to many of our smaller churches, it looks like they only got as far as the church yard.

Would it be possible to put on a clean-up drive to clean some church yards, straighten up some signs, and add other improvements that would make us look like we believe what we preach.—A Pastor.

WHY DO THEY DO IT?

BY A ROVING CORRESPONDENT

THOSE finger snapping song leaders. Why do they do it? Some folks may not mind it but I do. Just because I am in a pew and a song leader or preacher is on the platform is no reason why he should take advantage of me, be discourteous or bossy.

I have met ministers who, in my estimation, paid too much attention to personal appearance. They looked like dandies. Again I have met some who gave too little heed to clothes, hair, shoes, collar, etc. Soiled collar, dusty shoes, baggy trousers, dandruff and fallen hair on coat—all indicate slovenliness. A man may be a good man and a spiritual man and be careless in appearance, but he is good and spiritual not because of these handicaps but in spite of them. Speaking of personal appearance, why do so many ministers place pencils and fountain pens in coat breast pockets? There is no argument on this; pencils and fountain pens belong in a vest-pocket or the inside coat pocket.

Our ministers seldom use cut-away or frock coats and perhaps it is just as well that they do not. Personally, I like a cut-away especially for the morning service. I do think that a minister should wear dark clothes in the pulpit.

Now, I am actually taking advantage of my authority to express my feelings about that fast disappearing cult of long-haired preachers. I saw one the other day—a well built, pleasant featured minister—but how he did need a haircut. His hair was long in front, long at the sides and long down the back of his neck. Otherwise he looked normal, intelligent and like any respectable man should look.

QUAKEPROOF

Is the old institution, the home, breaking down? There are some things that might lead one to answer affirmatively: the gossip from Hollywood; the penitentiary statistics; the stories from the juvenile courts; the first-page news day after day.

But we have to remember that the ordinary, the expected, the normal is not news. For every night club scandal in New York City there are a thousand decent parties. For every boy sent to the pen there are a thousand in honest employment. For every child locked up in a detention home there are a thousand in school. The one is news; the thousand are not. One clergyman made the first page not long ago. He is well known here on Puget Sound. At one time he was financial agent of a church college and traveled extensively over this conference area. He made the headline page by committing suicide. That does not indicate the breakdown of the ministry. There are a thousand ministers who did not shoot themselves. So it is with the home. A man and wife named Pence live around here. The court took charge of the children because the Pence home broke down. It is not the fault of the institution but of the individual. Both parents are drunken and licentious. There are eleven hundred homes in this town and but a fraction of one per cent approximate that one.

Of course it may be that we are coasting along on momentum. Home has been a charmed word in generations gone by. We know that we are in a transition period. Vast changes are taking place in our social fabric. These changes are sure to have their effect in home life. Some fear it will wreck the home.

But here we must recall that every period is a transition period. The violent changes of today are more than matched by those of bygone days. Can anything today exceed the transition period of one hundred years ago? The railroad and the steamboat, the mail and the telegraph were making transportation and communication swift and easy. The cotton gin and the power loom were transferring the handicraft from home to factory. But the home survived. Why?

Because home is not dependent upon material things but upon spiritual ideals. I have known some excellent homes that did not contain physical equipment that by any commercial standard could be valued at fifty dollars. But the physical equipment is not the essential of a good home. Home is the dwelling place of love. Take love out of the best dwelling and you destroy the home. Put it into a very meager hut and you transform it. Washington Irving's definition is pretty hard to beat: "Home is the gathering place of the affections." Such a place is quakeproof. It never breaks down.—A.W.W. in *Christian Union Herald*.

"Find enclosed \$1.00 for which renew my subscription for THE PREACHER'S MAGAZINE. I wish to say I appreciate the magazine and the material found therein to help a lay preacher who is working as well."—Boyd M. Long, Allentown, Pa.

GENERAL CHURCH PROGRAM

Dividends from Foreign Missions

C. WARREN JONES

MURAMATSU was born in Tokyo in a family of noble rank. At an early age he was sent to school. The family wanted him trained so he could enter the government official life. He was finally sent to a "select boarding school." Here he took to drinking and began to take a part in secret night expeditions. He and several of his boon companions were caught and expelled from school. This meant that his chances for an official career were gone. His relatives refused to have anything more to do with him. Thus at the early age of seventeen he was thrown on his own resources.

A DARK PERIOD OF LIFE

During the next fourteen years he lived in Kobe, Osaka, Kyoto and Tokyo making his living as a professional gambler. When luck seemed against him, he went out as a holdup man, demanding money at the point of the sword. He was caught, convicted and sent to prison for a term. As soon as he had served his time, he took up life as a railway thief for a period of ten years. During the time he was imprisoned nine times. Finally he was arrested on suspicion and placed in a large room with twelve other suspects. The wife of one of the prisoners sent her husband a New Testament. All thirteen of the prisoners agreed that it would bring bad luck to them if they read this book that told how an innocent man had been crucified.

Moved with Curiosity

Maramatsu began to read the book. In the first chapter of Matthew he came to the verse, "He shall save his people from their sins," and this verse gripped his attention. In the Lord's Prayer he was startled with the words, "Our Father." Then he came to these words, "I am not come to call the righteous, but sinners to repentance." He bowed his head and asked God to help him.

Several days later a minister came to the prison for a service. He explained repentance and told the men about the atonement that had been made for sin. During the service Maramatsu was converted. He went to court and made a full confession and was given a sentence of six months.

RELEASED TO LEAD A NEW LIFE

As soon as he had completed the term he walked out of the prison a free man. A new chapter opened in his life. Some of his old companions wanted to help him celebrate his release, but he refused their offers. He rented a room and began to look for an honest job. He could not find work. His past life was a barrier. He decided to go to another city. Here he got in touch with a minister and secured a position in a Christian orphanage in which were

three hundred children. The work was hard, the pay small and the food insufficient. He was sorely tempted to give up, but God had wrought a great work in his soul. A passion was created to reach others who had not heard of Christ. His great burden was for the poor men of the prisons. With three others he began a work among the prisoners. He lacked financial support and the way was beset with tremendous obstacles, but he held his ground feeling that he was in the will of God. Years have come and gone. Today Mr. Maramatsu is recognized by the government as an outstanding social worker and is an honored citizen of the land.

OUR OPPORTUNITY IN JAPAN

God is giving us just such converts as Mr. Maramatsu in our Nazarene missions in Japan. Many of our Japanese Christians have been snatched out of the hands of sin. They are witnessing for Christ on the streets and in the missions and under the tents and thousands are hearing the gospel through their efforts.

The Pastor and Home Missions

C. WARREN JONES

OFTEN our pastors allow themselves to get into a rut. They become localized. They actually lose the vision. They fail to see the open doors and fail to do those things that would bring a blessing to the work, and also to them and the church that they are privileged to serve.

It is so easy to get the idea that the District Superintendent or the evangelist is the one to do home missionary work. They should do this work, but here is a wonderful opportunity for the pastors. It can be done without slighting the local church. What church is there, that carries a burden for souls and is interested in extending our borders, would not be glad for their pastor to get into at least one home missionary campaign each year. Some of our best churches have come as a result of the pastor and the local church getting a burden for a nearby city. They entered the field, put on a good pioneer meeting and the District Superintendent came at the close of the campaign and organized a church. Sometimes two or more pastors can join hands in such an undertaking. Often they can do it without calling on the district for a penny. This has been done many times and there are hundreds of such opportunities between the Atlantic and the Pacific.

This is an opportunity to spread scriptural holiness and at the same time greatly strengthen our work. Of our two thousand and more pastors, how many have, at least, one church to their credit. I know it is hard work, but that is why we are here. God has called us to the work. Let us work before "the night cometh when no man can work."

CHURCH SCHOOLS
 E. P. Ellyson

The Pastor and the Sunday School

3. HIS PREPARATION

IF the Sunday school is so valuable in the work of the church and if it means so much in the building of Christian character; if the responsibility for the building and work of the Sunday school rests so heavily upon the pastor, certainly we will not be considered mistaken when we say that the pastor should be well prepared for this work. It is quite unfortunate that when most of those who are now serving as pastors took their training there was nothing in their course bearing on the Sunday school work; and even now this does not receive the attention it should. Leadership, especially any leadership in the Christian cause, is very serious business. Leadership that is unprepared is the blind leading the blind and both land in the ditch. For one to assume that he knows how when he does not, and in this self-confidence to try to be a leader, means only disaster in the end. The very least the pastor can afford to do is to complete the Standard Leadership Training Course. And then he should continue his studies by reading at least four special Sunday school books each year.

It is easy for one who becomes awakened to a need and to his own personal responsibility to rush into the work without the needed preparation. Some have entered the ministry in this way and have been handicapped all their lives. A few have overcome this by studious habits and careful observance of their own and the methods of others, and the results. Our required courses of study and our colleges have helped here much but not always are the subjects required the most practical.

We have had the Sunday school with us from the first of our church organization. We have said that it was valuable and important, and yet we have not taken it seriously. We have carried on in a rather cheap and careless manner. Just anyone could be superintendent, and he need give little time to it; he was just to preside at the Sunday session. And we could change superintendents frequently, and no one really studied the problem much. And anyone, especially if he professed to be a Christian, could hastily look over the quarterly and be a teacher. He need not understand the pupil, or know much about methods of teaching, nor have any clear vision as to what the results might be. But that day is now rapidly passing. Not that all was then lost, by any means. Much good work was done in spite of the poor conditions, but we must do better. Times have changed and we cannot carry on and hold our pupils after that manner today.

Having had acquaintance with the Sunday school and some experience with it under these conditions

for these years, it is easy for us to think that we know how to carry on. And so when a pastor becomes awakened and somewhat stirred up to his responsibility he rushes into a leadership with no new vision, with small knowledge as to how and what of a present day Sunday school. It may be that he reads no books and takes no time for special study in this field, with the result that he gives a very mediocre leadership which may lead to confusion, and very little, if any, advancement. Leadership is dangerous if one does not understand the field where that leadership is to be exercised.

The preparation for the pastor should mean more than Bible study, the study of doctrines, church history, homiletics and the usual pastoral theology; it should also include a thorough acquaintance with the work and the best methods for each department of the church. He should know the different age groups and how best to deal with them. General psychology is not enough. He should know child psychology, adolescent psychology, and adult psychology. General pedagogy is not enough. He should have some knowledge of how to teach children, how to teach youth, how to teach young people and how to teach adults. In the Sunday school he has, or should have, a departmentized church where there are arrangements to reach and train and help every age group, and he should understand and be just as much at home as possible in each group. And besides the Sunday school, he should know the young people's work, the missionary work, the evangelistic work. So long as the organization of the church stands as it does with the pastor's present relation to the focal church, he must be a well rounded person with careful preparation for all of the departments of the church work. Only as this is the case can he be the successful leader that his position calls for.

Does someone say that no one person can do all of this? But before you go too far just stop and think of the leaders in business, and government, and the other work of the world. If John Wanamaker could successfully conduct a great mercantile business, be postmaster general, and a member of the board of directors of two or three other institutions, and at the same time be the successful superintendent of a great Sunday school, we should be able to successfully carry on this work of the Lord. Is it not probable that we have not yet learned how as well as we should? Instead of trying to do so much work and attending to so many administrative things, there should be more supervision. When the pastor learns how to plan with and work through boards, not simply the church board, but the church school board and other groups, and to work through department directors as other leaders do, he can accomplish very much more. His preparation should include a study of the art of leadership. And this certainly is an art. There is something in native ability but this is never sufficient for a particular field. There must be training.

What shall one do when his formal preparation has not included some of these things he so much needs? The least he can do is to read the best books

he can find, books that will help him with his work. Better still, he should take up some special course of study using a good, strong textbook. It will be well to make this a correspondence course under some special agency. Or he may take up the Leadership Training course along with his people, he being the teacher and prepare a careful teaching outline. In fact whatever the formal preparation may have been, in order to keep fresh and growing any pastor will do well to follow some such plan as this.

To give the leadership he should give to the Sunday school the pastor should be a master at all important parts, the best posted person in the church relative to the Sunday school work. There is no more serious place for him to fail, no place where wrong leadership may bring more damaging results, than in the field of Christian religious education. There is no department of the church that can be of larger assistance to the pastor in promoting his work, not where more lasting results are possible, than the Sunday school if the pastor knows how to work in and through it. The pastor who neglects careful and thorough preparation for his Sunday school leadership is sure to fall short of the success he should have in his church work.

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

What About Adolescents?

A pastor's check sheet to aid in the study of the work of his church with teen-age youth.

1. How many teen-age boys and girls attend at least one service of my church regularly?
2. How many are members of my church?
3. How many of this age group could be called regular attendants of two or more services of the church each Sunday?
4. Is anyone in my church besides myself heartily interested in the "church life" of this age group?
5. How many teen-age youth could my church reach if an intensive, well-planned effort were put forth?
6. Do I have the confidence of the teen-age youth of my church? Do they seek me out when they feel the need of adult counsel and advice?
7. Do I realize this is the age of hero worship and that the pastor can, if he will take the trouble, become a hero to the youth of his church? Am I a hero to the adolescent youth of my church?
8. Are the teen-age youth of my church receiving a Christian religious education through the various activities which enlist their support, or are the Sunday school sessions, and the Young People's Society meetings only programs, stunts, schemes and contests which cannot contribute anything vital, permanent and satisfying to the spiritual cravings of youth?
9. What am I doing to show the youth of my

church that I am their friend and am earnestly interested in them?

10. Is the program of my church designed to grip teen-age boys and girls because it touches the whole of their living and not their life on Sundays only?

AN INDIVIDUAL RECORD CARD

(To be kept by the pastor)

Name

Age

Address

Class in school

Activity in the church

Special Ability

Attitude toward the church? Good, Indifferent, Bad? Cause of attitude?

Personal traits:

School life (Is his school life showing the effect of the teaching he is receiving in church? Special activity in school.)

Hobbies (In what is he especially interested? How could the church use this interest to enlist his support and co-operation?)

Home life (Is his home life what it should be or does he need special, individual help?)

Personal religious experience:

Satisfactory—showing good progress as a Christian.

Unsatisfactory—What might be some of the causes?

BOOK CHATS

P. H. Lunn

"GIVE ATTENTION TO READING"

THE scholarly apostle Paul wrote to Timothy, "Give attention to reading" (1 Tim. 4:13). At another time Paul wrote to his son in the gospel "Bring the books with thee" (2 Tim. 4:13).

Even an apostle must read. From his very birth Paul was set apart to be an apostle, yet he must read. He had been preaching for thirty years and yet he wants books. He had seen the Lord and had been lifted up into the seventh heaven and heard things unlawful to utter but in spite of that he needs to read and study. He was a man of wide experience and thorough scholarship but he sends for his books in order that he might continue his studies. He wrote the major part of the New Testament but his mind needed the stimulation and his soul the glow that books and reading give.

Consider the difficulties that stood in the way of reading in Paul's day—books in the form of scrolls as they were then published, were bulky and cumbersome, not only to carry about, but to handle when reading; also they were expensive due to the manner in which they were manufactured—each one being written by hand, a tedious and painstaking task.

It must be true that the ease with which we get some things prevents us from appreciating them. Just recently I came across an article from the Kansas City paper written by a man who had several children, all of whom had received college education. He said that were he a millionaire, no son or daughter of his would be sent to college with all expenses paid. His children had worked for their education and he considered them better equipped because of it. An extreme case, but the thought underlying this father's attitude has some merit.

Never have books been so easy to secure. While some books remain unreasonably high in price, one may now, since the advent of the Dollar Reprint Edition, obtain books on almost any subject at \$1.00 a copy. Almost every small town and hamlet has its public library where books may be borrowed free of charge.

WHY WE SHOULD READ

Read to warm the soul, to stir the brain, to exercise the emotions, to convince the will. Read to understand life; to know the past, appreciate the present and sense the future. Read to keep your mind from atrophying. It will waste and wither away unless you nourish and exercise it.

Read to acquaint yourself with the great minds of your own day and of days gone by.

Reading gives one an analytical mind, a broad horizon, a sympathetic interest in humanity. It makes life a rich and interesting experience.

Dr. Stidger exhorts us to "Bulge back the horizons of the world with books."

A preacher, Sunday school teacher—in fact any Christian worker—should have a rich, full and interesting experience of life. This can be had through friendly contact with fellow human beings and through reading worthwhile books.

"A man is himself plus the books he reads," says S. Parkes Cadman.

SUPPOSE ONE HAS NO LOVE OR INCLINATION FOR READING

Fortunate the person who starts out with an inclination to read; whose mind is bent in that direction.

*A paper read at a preacher's convention and reprinted from the PREACHER'S MAGAZINE of June, 1933.

But one should be master of his inclinations.

Most good habits are results of self-discipline.

John Wesley wrote to a certain preacher, severely rebuking him for his failure to read, as a result of which, his sermons were tedious and lacking in breadth. John Wesley also wrote to an assistant regarding another young preacher. The assistant was instructed to deal with this young preacher and demand that he cultivate the habit of reading. If he could not succeed in doing so he should be told to go back to his trade.

The inclination to read, to study, to think, be it natural or a developed one, is itself the mark of discipline. The person, no matter what his work, who has that inclination, is moving forward and upward. He is growing in personality and power.

A young preacher in the Northwest whom I know quite well, remarked in my presence, "I do not enjoy reading; it seems that I cannot concentrate on a book or article for any length of time. Even when I was a boy I cared little for books and did scarcely any reading." That young man, I venture to say, will never be in great demand as a preacher.

Some folks may be like the Negro mammy who said she didn't care much for books but she couldn't read and maybe that had something to do with it.

READING SHOULD HAVE DEFINITE GOALS

Reading should be directed into profitable channels. Reading should be linked up with action. Lord Kelvin bought a book on heat by a French scientist, Fournier, and it changed his whole life and led to many of his great discoveries. Faraday bought a book on chemistry and became the founder of the present Electrical Age.

Westinghouse bought an English magazine and found an article on compressed air that gave him the idea of his air-brake which is now used on all the railways of the world. Henry Ford bought a magazine and saw an article on "Horseless Carriages" that started him on his way to become the most successful of all manufacturers.

WHAT SHALL WE READ?

We sometimes hear the expression, "I am a man of one book—the Bible." That position will not stand the test of sound reasoning—nor is it scriptural.

John Wesley was an omnivorous reader. I am afraid that some pious people would be shocked at the scope he allowed himself. No doubt the versatility of his preaching resulted largely from his almost indiscriminate reading of everything that came into his hands.

Many good people will read only that with which they agree. However, reading that with which you disagree stimulates thinking and fortifies you in your defense of the truth.

EXCUSES FOR NOT READING

This age is not conducive to habits of systematic reading, either for a minister or layman. Radio, automobiles, newspapers all tend to take up time that should be spent in more intellectual pursuits.

This is a day of feverish activity, of hustle and bustle, of hurry and scurry—all, quite often, for no purpose whatever. If a pastor were to suggest to his people that they spend more time in reading the Bible, good books, the church paper, he would arouse cries of protest: "We have no time; we're too busy." Pastors themselves give this excuse for not spending more time with books. One District Superintendent quite recently admitted either as a confession or as a boast, that he had been so busy during the past year that he had not read one book through.

With pastors especially, the difficulty is not so much a lack of time as a lack of organization and lack of putting first things first.

There are not any of us who cannot find time to read books. The boy David Livingstone found time to read. You

remember that he went to work before he was nine years old in a cotton factory at Glasgow. He would begin work before six o'clock in the morning and did not get home until six at night. He went to school from eight to ten at night, and then from ten to twelve he would read and study. Then they would have to force him to go to bed. The only other chance he had to read was at his work in the cotton factory. He put a book at a certain place which he had to pass every time he followed his machine to and fro. Each time it took him a few seconds to pass that point and every time he passed it he used his seconds to catch a word or two; then on and back until he got to the place again and could snatch a few words more. That is the way he began his education. After a while he had a chance to go off to school and then he studied medicine. But he made his beginning just by snatching those few seconds at a time as he worked away at the loom in the cotton factory.

John Wesley improved every spare moment in reading. His saddle bags were stuffed with books and he would ride horse-back from appointment to appointment with a book in his hand—a practice that was doubtless hard on his eyes, but good for his mind.

Theodore Roosevelt is said to have read a book every day. If he could not finish it during spare moments between his appointments he would complete it in bed before going off to sleep. And incidentally the person who hasn't acquired the habit of reading in bed is missing a delightful method of relaxation. Certain books seem to have been written expressly for the person who indulges in this pleasurable habit.

To those who excuse themselves as being too busy to read I would recommend Arnold Bennett's "How to Live on 24 Hours a Day" to learn how much time he really has, and that it is pretty much within his own power to order his use of it. He simply has to choose between certain things and utilize his time in accord with the relative importance of the matters claiming his attention. It really comes to this: We don't read because we haven't found a sufficiently adequate and compelling reason for reading.

WHAT CONTRIBUTION DOES READING MAKE TO THE SPIRITUAL LIFE OF A CHRISTIAN?

This question can be applied to ministers and laymen. A preacher must have his devotional life nourished and stimulated. Dr. Jowett's books are excellent for this. I think every preacher should read one of Jowett's books every month.

Do we need such stimulation of devotional life for the laity of our church? There are an amazing number of people in our church who do not comprehend the great truths of Christian doctrine and experience. There is a tragic lack in the devotional life of our people. How can we accomplish this stimulation to more reading? In the matter of private devotion, Bible study and the reading of good books, people need guidance and goading.

HOW CAN WE INDUCE OUR PEOPLE TO READ MORE?

Frankly, I would not have the temerity to attempt to tell a group of pastors how their people may be induced to form habits of reading. I will, however, venture a few suggestions.

1. By continual suggestion and allusion from the pulpit, let a little there, a little—get into their consciousness the fact that proper reading develops culture, independent thinking, self-assurance and deeper devotion.

2. Supplement these suggestions by frequent reference to good books. Quote sentences and paragraphs from books and periodicals.

3. Form reading circles, the books for which may be contributed by members of the circle or purchased by an appointed committee. Many of our churches have Sunday school or N.Y.P.S. libraries, but these seldom constitute a serious factor in the reading of the group for which they are

intended. The vital thing is to get some plan in operation which will keep such books in circulation.

4. It seems to me that a pastor in his personal contacts, especially with his young people, should suggest and urge the reading of good books, not in a general way, but specifically naming the particular book or books that would be helpful.

5. A number of our pastors have used a Wednesday night book review with good results. Instead of the accustomed devotional message, a brief summary of some good book has been given. Twenty to thirty minutes, usually, is sufficient for such a review or book message. At the close of the meeting copies of the book reviewed may be placed on sale. In this way interest has been stirred and desire aroused and many have bought books who otherwise would not have done so. I believe such a "Book Night" once a month or every six weeks, is one of the most effective methods of bringing good books to the attention of our people and stimulating in them a desire for more and better reading.

HOW TO READ

It is almost with apologies that I suggest a few simple rules for reading with less effort and great rapidity. Perhaps some thought in these suggestions will help our pastors in realizing greater results from the limited time they have at their disposal for reading. Also, it might not be amiss to pass on some of these suggestions to your membership. The young people, especially, may benefit from one or more of them.

1. Learn to utilize small snatches of time. Carry books with you. Turn otherwise waste moments into profit.

2. When you do have time at your disposal try to get into a good physical environment for reading—comfortable chair, good light and place of quiet. Relax as much as possible.

3. Endeavor to read as rapidly as you can. Eliminate all lip and throat movements. Learn to read so fast that your lips could not keep up. Read as rapidly as you can. Get the habit of reading at a pace so fast that you feel crowded. In reading this way you retain as much as when you read slowly.

4. One who reads at an ordinary pace does not move the eyes smoothly across the page, but makes several jumps. Learn to take in a long span of words at a glance. Do not let the eyes start at the beginning of a line but about half an inch to three-quarters of an inch to the right (as in reading music). Learn to read newspaper lines with not more than three eye-jumps to the line. Do not pause. Move eyes back and forth in rhythmic movement.

5. Learn to read larger and larger chunks of material at a time. Anyone who will conscientiously practice this method of reading can learn to take in three or four lines at a time with one glance.

6. Check mind wandering at once. If you find yourself thinking of something else, stop and make a mental note of your digression. Read, however, only as long as you can read efficiently; then stop and rest a moment or two.

THREE INSCRIPTIONS

Over the triple doorway of the Cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses, and underneath is the legend, "All that pleases is but for a moment."

Over the other is sculptured a cross, and these are the words beneath: "All that troubles is but for a moment." But underneath the great central entrance in the main aisle is the inscription, "That only is important which is eternal."—SELECTED

Problems Peculiar to Preachers

Chas. A. Gibson

Q. Who should be elected as treasurers of the different departments of our churches?

A. I take it that this question has to do with general qualifications. First, we should not elect those who are too technical, for the church runs not as a bank on hard and fast rules, but on free gifts of the people. Therefore, the banker type of person who thinks in terms of notices and statements will likely bring grief to the church. Second, the person elected should not be in too straitened circumstances for the temptation to use the money put in his or her hands may easily become a snare. Third, the person must be one that will use the money as directed by the donor. Fourth, the person must be one who will keep correct records and get the money to its appointed place with all possible speed.

Q. Football, basket ball, etc., have found such a place in the school today that it presents a problem to all. What should be the attitude of Nazarenes with reference to these?

A. Under proper safeguards we should allow our children to live normal lives and play in such games. Games have always been a part of the life of youth, and if we can guide our children they will be in no special danger because of games such as are here mentioned.

Q. How often should a small church expect the District Superintendent to visit them and preach?

A. Our church sets no standard for times a Superintendent should visit the church except that he should visit it once a year. This seems to be a fine plan for these churches that will need more attention than others. Then, fixed times of visiting delay the program of the local church and tend to develop a dependency on outside help that is not helpful. The Superintendent will desire to come when he can be of the greatest service to the pastor and to the church.

Q. I am getting on in the pastorate and the people seem to want me to remain, but I have been undecided for I feel I would enjoy the evangelistic field for a while. Do you think I should remain in the pastorate or take the field?

A. I do not know you or the work you are doing. I can therefore only set forth a few suggestions that may help you. In the first place you are in the pastorate, and according to your statement you are having a fair degree of success. One of the ways to find the will of God is to observe how God by providential leading works out His will. The pastorate is the normal life of a minister. It affords a field for the development of every characteristic of the preacher. Pastors can be evangelists in their own field and have great success week by week. You do not state that you are being continually requested to hold meetings, and even if you are, it does not necessarily follow that were you to enter the evangelistic field, revivals would be the result. Again, the field you speak of entering is already well-filled, at least so far as numbers are concerned. I feel you should have a better motive for entering the evangelistic field than enjoyment. The Bible speaks of the gift of God in giving "some evangelists" (Eph. 4:11). I believe you should get this matter settled on the basis of the will of God rather than on the matter of which of the two works you would enjoy most. Finally, in fairness to your church, to your own soul, and to the work of God, you should get it settled so that you can do a better work in whatever field you choose because you are working with an undivided heart.

QUESTION— I have a Sunday school teacher who is interested in independent work and has been presenting the missionary claims of his movement to the class. What shall I do?

ANSWER— I am not sure what should be your first step, but I know that you as head of the church as pastor will be forced to act sooner or later. If you allow this to continue you will raise a new crop of members who have lost interest in the very movement they are pledged to support. We have no fight with any of these movements, but we have a definite task to perform and we should not permit anyone to do something, the doing of which by all of us would defeat the very thing we stand for.

Q. I have a serious problem in regard to the music of our church. Some want a choir, others are opposed. Some call for a fast, light type of songs, while others call for more of the older deeper songs. What can I do to remedy this situation?

A. Someone has said the music department is the war department of the church. There may be a general line of truth in this. If so, it is largely because there has not been a better understanding of this part of our devotion and the type of people who handle it. In the first place, I doubt if it can successfully be denied that musical folks are the most sentimental of any type of people. Their keen ear, and fine sense of discernment develops in them a certain sensitiveness that calls for proper understanding of their viewpoint in order to produce harmony. The lighter type of singing is seldom if ever called for by the better musicians. A church that is evangelistic will always have a large demand for the faster, and perchance in many cases, songs without much music. In your case, as in nearly every one of our churches, we must find a place for both types and a happy balance for the general musical program of the church. A wise leader in that department, one that will take all of the different types of people into consideration and then arrange the program so as both to suit the occasion and to satisfy all the folks, will go a long way in settling your problem. While we are dealing with this subject let me suggest that you keep a hand on this department of the work and let the leader understand the importance of working in cooperation with the preacher in this vital part of our devotion.

Q. As an evangelist, I am approached by people in many churches who desire to tell me their troubles and in many cases they speak against the pastor. This is embarrassing to me. How can I prevent it?

A. I can understand both the motive of the people and the situation in which you find yourself. I can further understand that if the pastor learns that you are listening to these things he may suspect you and be unable to enter into all your program like he would desire to do. I suggest that you close any possible door for such approaches by stating from the very first that your one motive in being in the church is to have a revival and to co-operate with the pastor and his program. By a clear statement let the people know that you are not interested in any governmental program of their church and that you shall expect everyone to co-operate to have a revival. If anyone attempts to break through this plan, warn them on their very first word that you are not interested and refuse to hear their criticism unless the pastor is present. I see by your question that you are aware of the fact that you cannot change the situation in your short stay, and that you are also awake to the fact that this procedure hinders rather than helps your meetings. I know the Lord will guide you, and with the care you seem to manifest I think you will put yourself in such a position that those who would desire to discuss these matters will see they are not welcome to do so with you.

Q. I have been in my present pastorate for two years and feel that I should move. I spoke to my District Superintendent about this, but he seems to feel I should remain here another year. I feel that I should have a place with a greater opportunity and where the support is better. Am I right in taking this attitude?

A. I do not know your field nor your superintendent, but from your viewpoint I should think you are wrong. There are none of us but have greater opportunities than we are availing ourselves of, and in most cases we are better paid than many men around us and from the standpoint of service, than we deserve. Your leader probably sees that you are succeeding to a certain point, but feels that your leaving now would defeat you in the accomplishing of the real goal of your ministry on your present field. Do not allow yourself to feel you should change fields until you have done something very definite in your present field. I mean until you have established a regular congregation of size and strength enough to support your successor; perhaps until you have housed the congregation in a suitable building. This last should be done if you are anywhere near it before you leave. Should you leave before this is done you will do an injustice to yourself, the congregation, and the denomination, for it will take your successor two or three years to get the confidence of the community in such a way as to get over a proper building program. You have had that very time and have gained that confidence. Superintendents do not as a rule hold preachers down or back from the best support possible and I would judge your superintendent has your best interest at heart in his request that you remain in your present pastorate.

Q. I have so much trouble finding time for study. I am beset with the problems of a busy pastor, and with calling, teaching and advertising. I seem to have nearly all my time taken. Then when I get into my study, duties press in so fast that real study is indeed hard. What can I do?

A. Remember your commission, "Preach the Word." All these other things must be done, but if in doing them, the climax of a preacher's effort is lost, to what avail are they? I would have to know more of your habits to give you a personal answer. You may be a taxi-driving pastor. This you may be forced to do, but if so, find a way to get out of the business as soon as possible. I mean by taxi-driving, that you may be a pastor who lends himself to the membership and goes at their call to any part of the city on any trifling errand they may think important. You may be one-sided in your advertising, for while you contact the business men, you are by your own admission, failing to get the deep things from the Word. If the people you meet were to attend your service, you would disappoint them in the spiritual table you would put before them. Your main problem is that you have wrongly estimated the value of preaching. You have placed it in a second or third place when you should put it first. If we were talking, you would argue that I am wrong, but your question proves that I am right. Your second problem is one of organization of your work. I suggest that you arrange your work so that you will have from two to four hours a day for study and that you study in those hours. Read Charles E. Jefferson's book, "The Minister a Prophet." Write me in three months and let me know if I have rightly diagnosed your case.

"When we think of the tithe as being God's plan for taking us into partnership, we are not dealing with the vague idea of being a better Christian. It is something definite, like joining the church. Either I am a church member or I am not. Either I pay the tithe or I do not."—ROBERT QUINLEN.

ILLUSTRATIONS

Illustrations are the windows of the sermon. This department may serve as an exchange to which all preachers may send illustrations, incidents and anecdotes suitable for other preachers to use. Give proper credit to source from which the illustration is obtained. Do not copy copyrighted books or magazines without first securing permission from the copyright owner. An allowance of 50c in trade will be given to the sender for each illustration printed. Address all communications for this department to Illustration Department, THE PREACHER'S MAGAZINE, Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo.

WHAT SHALL IT PROFIT?

I HAD preached one night from the text, "What shall it profit a man, if he shall gain the whole world and lose his own soul?" when the service was over a well-dressed gentleman came to the platform, took me aside and told me this story.

There were five of us boys in the home, all Christians except the middle boy, who never seemed interested in church or Christianity but was always talking of making money. When approached about his soul he would say, "Don't worry about me. All I want is just fifteen minutes before I die to fix that up." As a boy he would often boast, "When I am fifty years of age I am going to retire with fifty thousand dollars cash in the bank." When he finished high school he began to work as a clerk in a drug store, he saved his money and later purchased the store. When it was his own he threw it open seven days a week from early morning until late at night. In time he married a beautiful girl and a number of children were born to them, but he was so busy making money that he had little time for his wife and family and the home was broken and they were divorced. The years went by and one Sunday afternoon as I walked down the street my brother called to me from his drug store across the way, "George, come over; I want to talk to you." I walked across and entered the store. He led the way to his desk and said, "George, you have often heard me say, I was going to retire at fifty with fifty thousand dollars in the bank, and I just called you over to tell you that I am fifty years of age today and have my fifty thousand in the bank, and George, I am not going to live to enjoy a dime of it." I replied, "Oh, Jim, don't talk like that; you have years to live." But he answered, "No, George, I haven't, I'm a sick man now, and I will not live to enjoy a dime of it, I have neglected everything else and spent my life trying to accumulate money and my children will be fighting over it before my body is hardly cold." In ten days my brother was dead, and during his last hours they had to hold him on the bed, as he raved about money, he thought the flowers on the wallpaper and the medicine bottle and spoons on the table near him were money and he died cursing those about him for leaving his money lying around." He sold out for money, and what did it profit him?—JARRETTE E. AYCOCK.

DEATH COMES UNEXPECTED

It was in a Texas city and I had preached that night on death and a number of people had responded for prayer. There was a large man in the audience staying at the same hotel where I stayed. He had been coming regularly to the services and I felt very much drawn to him, and that night my heart was heavily burdened for his soul. Twice I went to him and begged him to come, but though deeply convicted he refused. I said to him, "Friend, this may be the

last service you are ever in. You seem strong and healthy now, but you have no lease on life," but he did not yield. He returned to his hotel, was taken deathly sick, and at one o'clock in the morning he was taken to the hospital in a dying condition. He had put it off just once too often.—JARRETTE E. AYCOCK.

DEFINITELY BREAKING WITH GOD

One night in an eastern city, as Mrs. Aycock was leading the congregation in song, a tall, handsomely dressed lady entered the church and took a seat about two-thirds the way back. Something happened in the preliminary service that indicated to me she was not a Christian.

During the invitation I was doing personal work and approached this lady, but before I had time to say much to her she said to me, "When I was a young girl God used to talk to me a lot, and sometimes it seemed I would die if I did not give him my heart, but I loved the world and there were things I did not want to give up, which I knew I must break with if I became a Christian. God kept striving with me and one night, as I came to church (I was just sixteen then) God was speaking to me about yielding to Him. I stopped on the walk outside the church and thought about it for quite a while and finally I said, 'God, if you will let me alone, I will let you alone,' then placing her hand upon my arm she said, 'Son, that was sixty long years ago, and I have never heard His voice from that day to this, though I have been to church many times.'

I do not know whether the lady had ever read it or not, but there is a scripture which says, "Because I have called and ye have refused, . . . they shall eat the fruit of their own way and be filled with their own devices."—JARRETTE E. AYCOCK.

SIN IS DANGEROUS

His father was a good man, and his mother a wonderful Christian woman, the entire family was attending our meeting and kept begging us to go home with them for the night. Finally we promised and as we walked to the home that night, I dropped back beside one of the boys, he was about twenty, and said to him, "You ought to be a Christian." He replied, "I know it, Mr. Aycock." "Let us settle it now," I said. "We do not have to be at church or at an altar, we can just stop here on the walk and bow our heads and pray and God will save you now." But he answered, "No, I won't settle it tonight, but you pray for me." I persisted, "Old boy if you don't settle it tonight, you don't know what may await you down the road, for sin is dangerous." "I know it," he said, "and I'm going to settle it, but not tonight."

Perhaps a year went by, and he was arrested for some minor offense and placed in jail and before his trial he broke jail but was soon apprehended and brought back. He escaped again and when caught was placed in the penitentiary for safe keeping, but he escaped from there. Several times he was arrested and locked up, but each time he broke out and one time in making his escape he killed the jailer. Now he was in trouble sure enough. He was soon caught and sentenced to be electrocuted, but on Monday before he was to go to the chair on Friday he escaped again. He was soon surrounded by a posse in a small woodland, and while one group surrounded him another started through the woods. Presently they were fired upon from a large pile of brush. Instantly every officer sprang behind something for protection and began firing into this brush pile. Presently they heard him cry, "You've got me." They waited a long while, then one more bold than the others, walked over to the place and saw a foot protruding from under the brush, he took hold of it and pulled out my boy friend, and there were one hundred bullet holes in his body. It had

been only a little while since I warned him of the dangers of sin, and begged him to yield and he would not.

You may say, "I had a good mother," but so did he. "I was raised right," he was too. "But I would not do a thing like that." Friend, if you have sin in your life you do not know what you may do. Sin is dangerous.—JARRETTE E. AYCOCK.

THE BACKSLIDER

F F was at one time a lone missionary to the Eskimos. He ate their food and lived in their igloos to win their souls. Like Brainerd, he was frequently sickened with the food and shelter, but forgot that in his hunger for souls. He was a power in prayer, having prayed the prayer of faith several times over individuals given up by the doctor, and they were healed. He was an unusual artist on canvas. Adversity came to his home in his old age. Discouragement. He turned to beer and the saloon. Several times at our altar he found a forgiving God. Frequently, while backslidden, he literally shook with conviction. He gradually became more and more hardened, and forgot the house of God. One evening I was called to the home; the night before he had died. Every indication pointed to foul play. A backslider went out to meet a God whom he once served.—NEAL C. DIRKSE.

THE PRAYER OF FAITH

Mrs. C— was the saintly mother of a large family. Her life was a daily sermon on holiness. Her prayer was a constant cry for the salvation of every member of the family. A revival in which we did the preaching brought such a burden on her soul that she cried out again and again, "Lord, if it takes my life, save my children." The revival closed, the children were not saved. Three days after the revival, Mother C— took sick. Within an hour she was with Jesus. Her last words were the ones recorded above. The evening before the funeral we gathered with the children about the casket. God helped us to show them how her life was spent for them. Now, with her prayers no longer to be uttered for them, could they longer resist the God she loved? One after another fell to his knees, and about the casket, some thirteen or fourteen were saved—and they, for the most part stayed true long after the funeral. The rejoicing angels certainly must have borne the answer to her prayers to Mother C— that night.—NEAL C. DIRKSE.

GOD'S CALLS ARE WITHOUT REPENTANCE

H— D—, was a school-days acquaintance and chum with myself, and we frequently spoke of the call to the ministry we each felt. As we grew up our paths took separate courses. About four years ago H— was in the senior year of his course in a university law school. He had forgotten and pushed aside his call. His ambitions were to be a successful lawyer. He finished the course with good grades and bright prospects. The years of training and preparation had been hard. God had been left behind some years ago. His bright, keen mind placed him close to the head of his class. In February of the term he was to graduate and enter his chosen field he was stricken with illness. An appendectomy followed. He died. That following June was to have ushered him into a work other than that to which God had called him. Does it pay to run from God and His calling?—NEAL C. DIRKSE.

LOST OPPORTUNITY

It was our first meeting in the town and was held under a tent I had just finished the Sunday morning service when a man came to the platform, and said, "There is a family moved next door to me, who have heard you somewhere. I don't think they are Christians and the man is sick. As I passed this morning he said to tell you to come and sing

for him and have prayer." I told him I would do that, and I fully intended to, but kept putting it off, Monday came and I did not go, Tuesday came and I did not go, on Wednesday I was down in the town with the pastor when a hearse rolled by. I remarked about it and he said, "It is the man they spoke to you about Sunday; he died this morning." Imagine my feelings. I would gladly have gone to his casket and prayed and sang if it would have done any good, but it would not. God knows my heart, I fully intended to go, and could have gone, but did not. Why? I suppose there was something I wanted to do for myself; that is usually the case. I do know I had told Mrs. Aycock that we would go see him Thursday but he passed away on Wednesday and my chance to deal with him was gone forever. Had I gone on Monday or Tuesday, and I could have, he might have been saved. Any way I would have felt better about it, but I put it off, and now my opportunity is forever gone.—JARRETTE E. AYCOCK.

The Pastor's Scrapbook

I. L. Flynn

YEA AND AMEN

FOR years I did not understand that verse of scripture found in 2 Corinthians 1:20, "For all the promises of God in him [Christ] are yea, and in him amen, unto the glory of God by us." But one day it was cleared up. The promises of God in Christ, what are they? They are yea, "yes," and amen, "it shall be so." How wonderful! Every promise of God in Christ—and are they not all in Him?—are for us if we embrace them. Just put your feet on His promises and look up and say, "Lord, I stand on these, Thy promises, are they not for me?" Ah, the answer quickly comes back, yea, "yes,"—amen, "be it so"—and it shall be so!

How long shall we wait for the promises of God to be fulfilled toward us? Caleb waited forty-five years. The day Caleb returned from spying out the land and gave a true and faithful report God promised him all the land he had trod upon during that journey. Forty-five years later Caleb went to Joshua and reminded him of the promise of God, and said, "Give me this mountain, . . . and Joshua gave unto Caleb . . . Hebron." Caleb waited and believed all those years and then received the promise fulfilled. It pays to believe and wait.

YOUR ASSOCIATES MAKE YOU

If you would be great, you must companion with the great. Men make their fellowmen. Keep the masterpieces of the masters before you; they will act as a tonic. Alexander the Great always carried with him a copy of Homer's "Iliad." It was his Bible. He so treasured it that he had a jeweled case made for it. Why did he carry the "Iliad" with him? That he might keep in touch with its heroes and especially with Achilles, the self-willed, the stern and the masterful. Here is the secret of Alexander the Great. He was made by Achilles.—SEL.

If we live with the Bible characters we will imitate their lives, and do some of the exploits they performed.

WEEDS AND DEEDS

A naughty little weed one day
Poked up its tiny head.
"Tomorrow I will pull you up,
Old Mr. Weed," I said.
But I put off the doing till
When next I passed that way,

The hateful thing had spread abroad
And laughed at my dismay.

A naughty little thought one day
Popped right into my mind.
"Oho!" I cried, "I'll put you out
Tomorrow, you will find."
But once again I put it off
Till, like the little weed,
The ugly thing sprang up apace
And grew into a deed.

So, boys and girls, heed what I say
And learn it with your sums.
Don't put off till tomorrow, for
Tomorrow never comes.
Today pull up the little weeds.
The naughty thoughts subdue,
Or they may take the reins themselves
And some day master you.—Tract.

St. Martin of Tours, so runs the legend, was seated in his cell when a knock came at the door, and a lordly presence entered. "Who are you?" said the saint, and the figure answered, "I am the Savior." But the saint was suspicious, as saints must be in this wicked world, and said, "Where, then are the prints of the nails?" and the devil vanished.

This much truth lies on the surface of the legend: Saviorhood which is the highest form of character, is always, so associated with being above the average that it never yet has been able to avoid sacrifice.—SEL.

THE POWER OF PRAYER

Prayer has divided seas, rolled up flowing river, made rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, burst open iron gates, conquered devils, commanded legions of angels down from heaven. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven. What has not prayer done?—SEL.

LIGHT AND SHADE

There is never a cloud
So deep and dark
That hides from the earth all sun;
There is always a song
Sung by some lark,
And a dawn for each night done.

There is never a turn
In fortune's wheel
That brings not some joy or pain;
And we pay for the play
With hurts we feel,
Then turn to the game again.

There is never a road
That leads afar
Which is free from hill or grade;
There is never a stretch
Of sand or scar,
But somewhere we find some shade.

There is never a trust
Without some fear,
Save the faith we have in Him;
There is never a day
So dark or drear,
But a ray of hope comes in.

—FRANK A. SMITH.

THE PREACHER'S WORKSHOP

An exchange of methods, plans and seasonal suggestions. If you have discovered an idea that has proved successful in your church, send it in.

Roy E. Swim

THOUGHTS FOR JULY

This month has given birth to Independence. It is the nation's cradle and its creed. Too militant, you say, and much too noisy? And yet it is the answer to a need. The crackers that we hear are but a symbol, as are the rockets and the colored fire—they are reflected in the flags we carry, and in the depth of national desire.

This is a period when resolutions should fairly flow from conscientious souls, for we require fresh ideals and longings in this decade of uninspired goals. We should resolve to strive for peace and goodness—and to defend the land so dearly won. And to continue in the dream of freedom—to finish splendidly what we have begun.

The flag! Its red speaks loudly of the pulsing blood that flows through patriotic veins. The blue is for a heaven blessed by sunshine—by sunshine that survives despite chill rains. The white is for a purity unchallenged, for constant reaching upward to a sky where stars, supreme and changeless in their glory, watch as the changing centuries file by.—MARGARET E. SANGSTER in *The Christian Herald*.

Americans to Prayer—Said Senator Arthur Capper of Kansas in an interview: "We Americans should not forget that in every crisis in the history of our nation it has been necessary for the people to rediscover the value of prayer—and how necessary at this moment! Prayer and daily reading of the Bible in every home in this land would mean a revived and dynamic America fit for her place of service in the world."—*The Expositor*.

Prayer Patriot—Perhaps the whole of the thrilling story of the deliverance of China's strong man, Marshal Chiang Kai-Shek, by his brave wife will never be known. Madame Kai-Shek makes no apologies for confessing that prayer played a large part in the drama. Mrs. Kai-Shek explains why she is a Christian. "I knew that my mother lived very close to God. And I believe that my childhood training influenced me greatly even though I was more or less rebellious at the time.

"One of my strongest childhood impressions is of Mother going to her third floor closet to pray. She spent hours in prayer, often beginning before dawn.

When we asked her advice about anything, she would say, 'I must ask God first.' And asking God was not a matter of five minutes to ask Him to bless her child and grant the request. She waited upon God until she felt His leading. And I must say that whenever Mother trusted God for her decision, the undertaking invariably turned out well."

An American Mother—After reading a life of Roosevelt, Dr. J. H. Jowett wrote, "I think that the outstanding sentence in the book is the one spoken by Mrs. Roosevelt when the last of her four boys had enlisted in the service of his country. Mr. Roosevelt was just a little daunted when the last, and youngest, left for the front; but Mrs. Roosevelt said to him, 'You must not bring them up like eagles, and expect them to act like sparrows.' It is a royal word; and it links itself with some of the great sayings of the Roman mothers, which are still ringing through the years."—SELECTED

Liberty Bell—Not long ago Liberty Bell tolled thirteen gentle strokes in commemoration of its historic ringing. Here are some facts you would like to preserve.

July 8, 1776, the bell was rung for the proclamation of the Declaration of Independence.

On October 24, 1781, the bell rang out for the surrender of Cornwallis.

April 16, 1783, it rang for the proclamation of peace.

September 29, 1824, it rang to welcome Lafayette to the Hall of Independence.

July 4, 1826, it ushered in the year of jubilee, the fiftieth anniversary of the republic.

July 24, 1826, it tolled for the death of Thomas Jefferson.

July 4, 1831, is the last recorded ringing of this famous bell to commemorate the Day of Independence.

February 22, 1832, it rang to commemorate the birthday of Washington.

In the same year it tolled the death of the last survivor of the Declaration of Independence, Charles Carroll of Carrollton.

July 2, 1834, it tolled once more. Lafayette was dead.

July 8, 1835, while being tolled for the death of Chief Justice John Marshall, a

crack was developed, starting from the rim and inclining in a right-hand direction toward the crown.

Its voice is silent, but its deeds will ring in the hearts of all patriotic people so long as the name of liberty shall last.—SELECTED

SERMON SEEDS

Liberty's Proclamation—Leviticus 25: 10, "And proclaim liberty throughout all the land unto all the inhabitants thereof."

The Spirit of Freedom—Romans 8:2, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

The Foundations of a Nation—Psalm 11:3, "If the foundations be destroyed, what can the righteous do?"

A Nation's Greatness—Deuteronomy 4:7, "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all that we call upon him for?"

A Better Rule Than the Golden Rule—The counterpart of the first and great commandment, "Thou shalt love thy neighbour as thyself." "As ye would that he should do" might in some instances fall short and become a defense for doing nothing. But positive love will go the other mile without grumbling (Matthew 22:39).

The Power of the Commonplace—Luke 22:27, "I am among you as he that serveth."

YOUR WEEKLY BULLETIN

Six Good Maxims—Humility was the main theme indicated by the mottoes of the late King George V. Displayed on the walls of the study at Buckingham Palace, which was used by the late King George V, are these six maxims:

"Teach me to be obedient to the rules of the game."

"Teach me to distinguish between sentiment and sentimentality, admiring the one and despising the other."

"Teach me to neither proffer nor receive cheap praise."

"If I am called upon to suffer, let me be like a well-bred beast that goes away to suffer in silence."

"Teach me to win, if I may. If I may not win, then, above all teach me to be a good loser."

"Teach me not to cry for the moon, nor over spilt milk."

—SELECTED

A Patriot's Bequest—Patrick Henry at the close of his will wrote these words: "There is one thing more I wish I could leave you all—the religion of Jesus Christ. With this, though you had nothing else, you could be happy; without this, though you had all things else, you could not be happy."—*Expositor*.

Every Day Traffic—Traffic signals are guides that one may well use to avoid life's traffic jams. It will be wise to remember: *No trespassing* in other people's business. Observe the *speed limit* of living. Why inflict on yourself much wear and tear, and risk even life, through traveling at too fast a clip? Will you not arrive at your destination in much better condition at half the speed? *Go ahead* wherever you may help your fellowman. *Slow down* before making important decisions. *Stop* at dangerous intersections where duty and desire conflict, and *keep to the right* in your resolution. *No parking* on past victories. And above all, do not overstep the boundaries of temperance and good sense. *Keep between the lines!*—D. C. in *E.N.C. Campus Camera*.

YOUR WAYSIDE PULPIT

Country, God and truth need you. The strength of state and church lies in the spiritual life of the people.

How can there be public virtue without private virtue?

The world's hope of progress lies in the Bible.

We must be at peace with ourselves to be at peace with others.

The government we most need is self-government.

Doubt your doubts but believe your beliefs.

Straighten up for the next fray. The sick sheep avoids the flock.

If you cannot pay the debt be glad to owe it.

The measure of a man's real character is what he would do if he knew he would never be found out.—MACAULAY

Life is a Marathon, not a hundred yard dash.

If dissatisfied with your lot in life build a service station on it.

Good Slogan for a Small Church—"The little church doing a big business."—*Church of the Nazarene, Lowell, Mass.*

The Great Remover—It is stated that alcohol will remove stains from summer clothes. This is correct. It will also remove:

The summer clothes.

The winter clothes.

The spring clothes.

The fall clothes, not only from the back of the man who drinks it, but from his wife and children as well.

Alcohol will also remove:

A good reputation.

A man's business.

A man's friends.

A happy look on children's faces.

A prosperous man to a pauper's grave.

A man from respectable society to the penitentiary.

A man from the highway of heaven to the road to hell.—*The Gideon*.

SUGGESTIONS FOR SERMONS

Life's Center of Gravity (Text, Matt. 6:21)

Playing at Life (Matt. 11:16-19)

Life's Perspective (Matt 6:33)

The Barter of Life (Mark 8:37)

The Angel of Repose (Psalm 138:8)

WATERS NEVER OVERWHELM HIM (Isaiah 43:2)

It is told that a father took his seven-year-old son on a first fishing trip with him. The lad was nervous as the little boat pushed out from shore.

"Daddy, is the water over my head?"

"Yes, son."

"Is it over your head?"

"Yes, son."

"Is it over God's head?"

"No, my boy."

Be assured that no matter what may be the deep waters, they are not too deep for God.—W. T. ELLIS in *The Expositor*.

FATHER'S HOUSE (John 14:2)

The day after the inauguration of President F. D. Roosevelt a somewhat dilapidated touring car, such as college boys frequently drive, drew up at the front door of the White House and stopped.

"Drive on, drive on!" exclaimed the vigilant police sergeant. "But I'm stopping here," answered the surprised young man.

"Who are you?" questioned the policeman.

"John Roosevelt," was the reply.

"Member of the family?" asked the officer. He was just becoming acquainted with the many members of the family, and with the remotely related Roosevelts who had been attending the inauguration exercises on the previous day.

"Son," was the simple reply of the young man who was a student at Groton.

"When satisfied that it was so, the policeman permitted the youth to enter his father's residence, for sonship carries with it certain privileges.—SELECTED.

FOR THOSE SUNDAY AFTERNOONS AT HOME

A Sunday scrap book for children. The book should never be brought out except on Sundays, though the materials may be gathered during the week.

Materials: a fair-sized scrap book, a brush and paste, illustrated papers or magazines from which pictures may be cut, a pair of scissors, a Bible and a concordance.

Select a picture and cut it carefully from the paper; paste it neatly in the scrap book, somewhat above the center of the page. Then by the aid of the concordance, select a verse which the picture suggests, and write it neatly below the picture, adding the chapter and verse from which it is taken. Comic pictures should of course be excluded as well as others that are manifestly unsuitable.

Another was a scene in a hospital ward. A poor boy in a bed, several poor people standing by, and the physician and nurse in attendance. Under the picture was written: "The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." (Psalm 41:3).

A party of children wearing snowshoes were given the verse, "He giveth snow like wool. He scattereth the hoar frost like ashes." (Psalm 147:16). Again, a picture of a fair English mansion with pleasure grounds. This was called "The Mansion House." Instantly the boy exclaimed "I know the verse for that: 'In my Father's house are many mansions; if it were not so I would have told you' (John 14:2)."

This employment cultivates the imagination; the hand gains skill. Great facility is obtained in finding scripture references, while the verses are unconsciously committed to memory.—*The Expositor*.

The Cause of War—A youngster asked his father how wars began.

"Well," said pater, "suppose America quarreled with England and—"

"But," interrupted the mother, "America mustn't quarrel with England."

"I know," he answered, "but I am taking a hypothetical instance."

"You are misleading the child," said the mother.

"No I am not," he answered.

"Yes, you are."

"I tell you I am not! It's outrageous—"

"All right, Dad," said the boy. "Don't get excited. I think I know how wars begin."—*Boston Transcript*.

It is surprising to see how large a number a young person would select are capable of scripture illustrations. A boy of twelve lately chose one of Frederick Remington's, representing a scout upon a rearing horse. After pasting it in his book, and with the aid of his concordance, he wrote beneath the picture the following: "A horse is a vain thing for safety; neither shall he deliver any by his great strength." (Psalm 33:17)

Another was a scene in a hospital ward. A poor boy in a bed, several poor people standing by, and the physician and nurse in attendance. Under the picture was written: "The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness." (Psalm 41:3).

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YOUR AFTERSSELF—A MESSAGE FOR ALL YOUTH

Your first duty in life is toward your afterself. So live that the man you ought to be may, in his time, be possible, be actual. Far away in the years he is awaiting his turn. His body, brain and soul are in your boyish hands. What will you leave for him? Will it be a brain unspoiled by lust or dissipation; a mind trained to think and act; a nervous system true as a dial in its response to the truth about you? Will you, boy, let him come as a man among men in his

time? Or will you throw away his inheritance before he has the chance to touch it? Will you turn over to him a brain distorted, a mind diseased, a will untrained to action, a spinal cord grown through and through with the devil grass, "wild oats"? Will you let him come and take your place, gaining through your experience, happy in your friendships, hal- lowed through your joys, building on them his own? Or will you fling it all away, decreeing, wantonlike, that the man you might have been shall never be? This is your problem in life—the problem which is vastly more to you than any or all others. How will you meet it, as a man, or as a fool? It comes before you today and every day, and the hour of your choice is the crisis in your destiny.—DAVID STARR JORDAN.

A CALL TO SERVICE (Exodus 4:2). God's miracles have never been wrought by the use of great equipment. God is asking for what you have. Consecrate that to Him, then translate your consecration into action.

"A minister is old only when he allows his mind to become a mausoleum for the storage of dead ideas."—Expositor.

WAYSIDE SERMONETTES

If your life is content it must be full of content.

Religion is neither a winter resort nor a last resort.

Your production of happiness is as essential as your consumption of it.

The more sluggish a stream the more crooked it flows.

The line of least resistance is a crooked line.

Pray more and worry less.

The willing horse gets the heavy load and the big muscles.

Losing confidence in yourself makes the vote unanimous.

Do you realize your mistakes or realize on them?

Better have your umbrella before it begins to rain.

Be ruled by the rudder or wrecked by the rocks.

It costs you no part of your flame when you light another's candle by it.—The Expositor.

b. Freedom from a guilty conscience.

c. Victory over the temptation to sin.

3. It is freedom from the pollution of sin.

a. The inward foe removed.

b. The nature cleansed.

4. It is freedom from the presence of sin.

a. This will be fulfilled eventually in the translation of the freed man.

b. Eventually by the removal of sin from the earth.

CONCLUSION—Let us celebrate our spiritual declaration of independence.

Evening Message—July 4

Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon (Isaiah 55:6, 7).

INTRODUCTION

1. The text specifies the duty of men who have lost God.

2. Promises a definite encouragement to all who will heed the warning.

I. WHO SHOULD SEEK THE LORD

1. Men who are lost.

a. Lost men scripturally defined.

(1) "Wicked."

(2) "Unrighteous."

b. Men are not only lost from God but God is lost from them.

2. Men who fail to recognize their lostness.

a. They are certain they are on the right path.

b. Or certain they can find their way without help.

c. Or certain they will escape the tragedy of lostness.

II. WHEN SHALL MEN SEEK THE LORD?

1. "While he is near."

a. The evidences of God's nearness.

b. The value of His nearness.

c. The danger that He may not always be near.

(1) The scriptural evidences of this.

(2) The evidences from experience.

2. While He may be found.

a. Men cannot always find God.

(1) Intervening distance too great.

(2) Sense of direction lost.

(3) Strength with which to find Him dissipated.

b. God will not always be found of men.

(1) "I will laugh at your calamity and mock when your fear cometh."

(2) "It is impossible to renew them to repentance."

III. HOW SHALL MEN SEEK THE LORD?

1. In earnestness (v. 6).

a. "Seek"—diligently.

b. "Call"—aware of lostness.

2. In repentance (v. 7).

a. "Forsake his way" and "his thoughts."

(1) A way of wilfulness.

"A way that seemeth right."

"A way" "the end whereof is death."

(2) A thought life of unholiness.

b. "Return."

(1) A retracing of steps.

(2) A forsaking of the things of rebellion.

(3) Back to God.

IV. WHY SHOULD MEN SEEK THE LORD?

1. Because God will receive them.

a. "He will have mercy."

b. Will abundantly pardon.

2. That the end of a wrong way and wrong thoughts may be escaped.

Morning Message—July 11

WORLD INDEBTEDNESS

I am debtor, . . . I am ready, . . . I am not ashamed (Rom. 1:14-16).

SCRIPTURE READING—Rom. 1:1-17.

INTRODUCTION

1. Paul's salutation a testimony.

a. Of his apostleship.

b. Of the faith of the Roman church.

2. Paul's salutation voices his world passion.

a. To impart spiritual gifts (v. 11).

b. To bring the gospel to every man (vs. 14-17).

I. DEBTOR TO THE GOSPEL.

"I am debtor" (v. 14).

1. Irresponsible religionists.

a. Pharisaical separatism.

Those who hold themselves aloof from the folks they should help.

b. The false assumption that personal responsibility ceases with personal salvation.

"Jesus paid it all," often over-worked.

c. The smug complacency of carnal security.

Christian indebtedness.

a. The debt to God.

b. The debt to the gospel.

c. The debt to the world.

"We are our brother's keeper."

The possession of grace makes me debtor to all who have it not.

a. Society recognizes the claim of the poor upon the rich, the unlearned upon the learned, the slave upon the freeman.

b. "We are debtors to every man to give him the gospel in the same measure as we have received it."

II. READY TO PROCLAIM THE GOSPEL

"I am ready" (v. 15).

1. The gospel needs proclamation.

a. Proclamation, not defense.

b. Faith dependent upon hearing (Rom. 10:14-17).

c. The command of Jesus is proclamation (Mark 16:15; Acts 1:8).

2. Preparation for proclamation.

a. The knowledge of the gospel.

b. The transformation by the gospel.

c. The depository of the gospel, "As much as in me is" (v. 15):

3. Heralds of the gospel.

a. The announcement—"I am ready."

b. The consecration—"I am ready."

c. The assurance—"I am ready."

d. The challenge—"I am ready."

III. UNASHAMED OF THE GOSPEL

"I am not ashamed" (v. 16).

1. It is authority—"power of God."

2. It is deliverance—"salvation."

3. It is simplicity—"by faith."

4. It is universal—"to everyone."

5. It is revelation—"righteousness of God revealed."

CONCLUSION

Such a gospel needs only proclamation by a world-envisioned church.

Evening Message—July 11

THE PERIL OF EXTERNALISM

Beware ye of the leaven of the Pharisees (Luke 12:1).

INTRODUCTION

1. The meaning of the figure of leaven.

a. The characteristic made of leaven's action.

(1) Contagion by contact.

(2) Thoroughness of penetration.

(3) Silent in its operation.

b. Used by Jesus to illustrate the progress of the kingdom (Matt. 13:33).

c. Used by Jesus to illustrate the progress of evil and false doctrine.

2. The warning of Jesus against doctrine of the Pharisees.

I. THE PHARISAICAL BROTHERHOOD

1. The history of the order.

a. Origin: Whenever the insistence upon strict obedience to the Mosaic law began there Pharisaism began. There was a zealous insistence that the ceremonial law be obeyed without admixture.

b. Time: After the captivity in Ezra's time. They supported Judas Maccabaeus in struggle for religious freedom.

c. Personnel: Mainly scribes versed in the law of Moses, thus their legal emphasis.

d. Name: Aramaic *perushim*, meaning separated. Can be compared to Puritans of 17th century.

2. Teaching

a. Believed in a personal God whose will was providence.

b. Immortality: That the soul survived death and was subject to rewards and punishments.

c. Angels and spirits had real existence.

d. Political: Everything interpreted from a religious point of view.

e. Traditions added to the law as though given by Moses and transmitted orally.

3. Character.

a. High ideals: Reverence for learning and character.

b. Scrupulous and exacting obedience to the law.

c. Attitude of aloofness, criticism, arrogance, uncharitableness.

d. Hypocrites: play-actors, peculiar expression and manner.

II. THE PHARISAICAL LEAVEN

1. Separatism.

a. Commendable within limits.

b. Condemnable because it held them aloof from those they should help.

Illustration—The Pharisee passed by the Samaritan.

Pharisees accused Jesus of "receiving sinners."

2. Legalism.

a. Greater regard for the law of God than for the God of law.

b. Law versus grace.

c. Law-obedience substituted for Christ merits.

3. Negativism.

a. The religion of don't.

b. Measuring religion in terms of negatives.

c. Asceticism.

4. Self-righteousness.

a. Righteousness dependent upon own goodness.

b. Law obedience substituted for love of Creator.

5. Externalism.

a. Conduct without motive.

b. Form without power.

c. Letter without spirit.

III. THE WARNING OF CHRIST

1. Matured Pharisaism.

a. Morality without conscience (Mark 12). Uncharitable and unmerciful.

Illustration—Whited sepulchers.

b. Sign seekers (Matt. 12:38; 16:1).

c. Place seekers (Mark 12).

d. Worship regulators (Luke 19:39, 40).

e. Praise lovers (Mark 12:35-40).

2. Modern Pharisaism.

a. Every group subject to this danger.

(1) Modernistic circles.

(2) Legalistic churches.

(3) Holiness groups.

b. Christ calls "beware."

(1) It is hypocrisy, "play-acting."

HOMILETICAL

A Preaching Program

Orval J. Nease

Morning Message—July 4

If the Son therefore shall make you free, ye shall be free indeed (John 8:36).

INTRODUCTION

1. The question of liberty. The ever present quest for "life, liberty and the pursuit of happiness."

2. The nature of true liberty.

Free men civilly and politically may, at the same time, be bondmen morally and intellectually.

I. THE BONDAGE OF SIN

1. It is the bondage of spiritual enslavement.

a. The bondage of the affections.

b. The bondage of the will.

c. The bondage of fear.

d. The bondage of desire.

2. Sold under Sin (Romans 7:14).

a. Servants of Sin (Romans 6:16).

b. Serving the law of sin (Romans 7:23-25).

3. The taskmasters of sin.

a. Satan.

b. The habits and desires of my own forming.

Illustrations—The slaves of the Southland.

The slaves and taskmasters of Egypt.

II. THE LIBERATOR

1. Slaves do not liberate themselves.

a. Escape is not liberty.

b. Slaves have neither power nor authority.

c. Human-devised liberations are uneffective.

2. The liberator himself must be free.

3. Christ is the divine liberator. "The Son."

a. "The Lion of the tribe of Judah."

b. "His name shall be called Jesus, for he shall save his people from their sins" (Matt. 1:21).

c. He has the "keys of hell and of death" (Rev. 1:18).

III. THE FREEDOM

1. It is not the freedom of license.

a. Religious freedom is too often abused.

b. Religious freedom respects the freedom of others.

c. Religious freedom maintains the spirit of God.

2. It is freedom from the power of sin.

a. Habits and desires,

- (2) It dishonors Him, makes Him unnecessary.
 (3) Its beginning is small but ends in death.

CONCLUSION—The danger more alarming for all Pharisaism contains some alluring truth.

Morning Message—July 18 THE GOD OF PEACE

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (1 Thess. 5:23).

SCRIPTURE READING—1 Thess. 1.

INTRODUCTION

1. Doctrine is derived from experience rather than experience from doctrine.
2. I believe in the doctrine of sanctification because:
 - a. God is holy.
 - b. Man is unholy.
 - c. Man is incapacitated to associate with God.
 - d. The Bible teaches sanctification.
 - e. The best men I have known have evidenced the experience.

I. PERSONS INVOLVED IN SANCTIFICATION

1. Sanctification is based upon the fact of personality.
 - a. Things cannot in essence be holy or unholy.
 - (1) Things are agents, never self-determining causes.
 - (2) Things are not blamable or chargeable.
 - b. Persons alone are capable of sin and holiness.
 - (1) Persons are active agents.
 - (2) Persons are determining creatures of choice.
2. The persons involved.
 - a. God—the Supreme Person.
 - b. Man—the finite person.
 - c. Personality is the realm of possible fellowship between God and man.
3. The character of the persons involved.
 - a. Character of God, "God of Peace."
 - (1) Emphasizes the nature of peace which is the nature of holiness.
 - (2) Other characteristics of God emphasized when other manifestations are involved. "Lion of the Tribe of Judah,"—strength. "King of kings,"—authority and majesty.
 - b. Character of man.
 - (1) Distinction between "at peace with God," and "the peace of God."
 - External relation vs. internal state or condition.

- (2) Man's heart a center of conflict.

II. THE EXPERIENCE INVOLVED IN SANCTIFICATION

1. A second experience.
 - a. The "you" of our text refers to church at Thessalonica—believers.
 - b. Paul's testimony concerning this church (See chapter 1). "In God the Father and in the Lord Jesus Christ" (v. 1). "Word of faith; labour of love; and patience of hope" (v. 3). "Elect of God" (v. 4). "Followers of the Lord in much affliction with joy" (v. 6). "Examples to all that believe" (v. 7). "Their testimony and faith spread abroad" (v. 8). "Turned to God from idols" (v. 9). "Waiting for Son from heaven" (v. 10).
2. A cleansing experience.
 - a. The word sanctification defined. Primary meaning, is "to cleanse," and to "set apart for holy purpose."
 - b. If sanctification means only "setting apart," and if God accepts that which is set apart without cleansing, God condones the unclean and becomes a party to the uncleanness.
 - c. The verb "to sanctify," in the Greek, is in the aorist tense and suggests an act definitely completed; or finality.
3. Preserving experience.
 - a. Preserved because disturbing element removed.
 - b. Preserved because a keeping, grace is imparted.
 - c. Preserved because the "God of Peace" is its guaranty.

III. THE EXTENT INVOLVED IN SANCTIFICATION

1. Its extent as to the individual. "All there is of a man."
 - a. "Body." Does not guarantee a perfect body—still subject to physical laws.
 - b. "Soul," (mind) Does not promise a perfect intellect—still subject to limitations of finiteness.
 - c. "Spirit" Does guarantee a perfection of motive, purpose and will. Sin had its seat in the throne of will and affections. Sanctification puts Divine Love on the throne. When the throneroom is cleansed the body and mind through which the spirit expressed itself will also be cleansed. (See James 3:11, 12).

2. Its extent as to sin—"blameless."
 - a. Does not say faultless. Mistakes due to imperfect knowledge and ability.
 - b. Does indicate the will and motives are pure and therefore "blameless."
 3. Its extent as to duration. "Unto the coming of our Lord Jesus Christ."
 - a. Makes no exceptions of place or people.
 - b. Guarantees preservation from sin until the King returns.
 - c. This will be the end of the power and presence of sin.
- CONCLUSION—"Faithful is he that calleth you who also will do it" (v. 24).

Evening Message—July 18

"THE HOUSE THAT GOD BUILT"

Except the Lord build the house, they labour in vain that build it" (Psalm 127).

INTRODUCTION

1. Old Testament expression often must await New Testament fulfillment.
2. Psalmist here anticipates the God indwelt life.

I. THE HOUSE THAT GOD WOULD BUILD

1. The primary interest of God.
 - a. Not the creation of worlds.
 - b. But the creation of man.
 - (1) Man is more than physical.
 - (2) Man is soul and spirit.
2. Man from the hand of God has infinite capacities.
 - a. Created in the moral image of God.
 - b. Capable of infinite development.
 - c. Godlikeness the soul's insatiable longing.
3. This man to be the dwelling of Deity.
 - a. God would make man Godlike.
 - b. God would indwell man as a habitation.
 - c. This is the teaching of Scripture (1 Cor. 3:16; 6:19; 2 Cor. 6:16).

II. THE BUILDING OF GOD'S HOUSE

1. The blue print.
 - a. Every man would plan his own dwelling.
 - b. A man's dwelling is an expression of himself.
 - c. God has a right to design this dwelling.
2. The laborers.
 - a. Man is laborer as well as habitation.
 - (1) We must build God's house.
 - (2) Scriptures indicate this. "Cleanse your hands" (2 Cor. 7:1; James 4:8). "Sanctify yourselves" (Josh. 3:5; 1 Sam. 16:5; 1 Peter 3:15). "Building yourselves" (Jude 20).
 - b. God is the Chief Builder.

- The materials.
 - a. Unworthy materials—"Wood, hay, stubble."
 - (1) The choice of materials rests with the individual.
 - (2) When choosing one must remember the occupant.
 - b. Imperishable materials—"Gold, silver, precious stones."
 - (1) Nothing too luxurious for God's dwelling.
 - (2) Materials of character as imperishable as God.

III. THE BUILDING SUBJECT TO APPROVAL

- The examination.
 - a. The testing of time—the experiences of life.
 - b. The testing of judgment—to be tested by the plan.
 - The approval.
 - a. Meeting the divine plan for life.
 - b. The approval of the Master Builder.
- Illustration—As the designer of the Brooklyn bridge gave it final inspection he said, "It is just as I had planned it."

The rejection of the building.

- God will not accept a building unworthy.
 - (1) Subject to destruction.
 - (2) Mock the builders (Luke 14:28-30). "This man began to build and was unable to finish" (Luke 14:28).
 - a. This is vain building.
 - (1) A life's work wasted.
 - (2) A life lost (Luke 6:47-49).
 - b. This is a desolate house. "Behold your house is left unto you desolate" (Matt. 23:38).

CONCLUSION—Counting the Cost (Luke 14:28, 29).

Morning Message—July 25

SUPPLY AND DEMAND

But my God shall supply all your need according to his riches in glory by Christ Jesus (Phil. 4:19).

SCRIPTURE READING—2 Cor. 6:1-10.

INTRODUCTION

- This is an epistle of contrasts.
 - a. Paul is Nero's prisoner.
 - b. Paul triumphs over circumstances. He rejoices in suffering (ch. 1). He rejoices in lowly service (ch. 2). He rejoices despite imperfections. (ch. 3).
- The apostle testified that victory is dependent upon "God which worketh in you" (ch. 2:13).
 - a. Paul is no blind optimist.
 - b. Paul "knows whom he has believed."
 - c. Paul rests in the assured abundance of divine provision.

I. THE SOURCE

- The source must be greater than the need.
 - a. Otherwise supply will be exhausted by need. Illustration—A dead man; a neutralized salt.
 - b. Springs have their source in the highland. "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord which made heaven and earth" (Psa. 121: 1, 2). See Joshua 15:16-19.
 - God is the source of the believer's grace.
 - a. This indicates the quality of grace.
 - b. This guarantees the continuance of grace.
 - The personalness and individualness of God's grace.
 - a. A sense of intimacy with God. "My."
- Paul often employs the possessive in referring to the believer's relation to God.
- b. A sense of individualness. The individual is not lost in the vastness of God's world.

Illustration—Life is a changing kaleidoscope.

II. THE ASSURANCE

- The failure of things human.
 - a. The instability of systems of thought.
 - b. The insecurity of institutions and social orders.
 - c. The undependability of nations and individuals. Illustration—Life is a changing kaleidoscope.
- The dependability of God.
 - a. A God who is able both in resources and power.
 - b. A God who knows.
 - c. A God who cares.
- The nature of God must change before He can fail.
 - a. No being too small to gain His attention (Matt. 6:25-34).
 - b. No situation too great to be met by His power.

III. THE MEASURE

- The measure of human need.
 - a. God does not promise to supply all our wants. Human selfishness and limitations enter too much into our wants.
 - b. God promises grace according to human need.
 - (1) The patch is bigger than the rent. "My grace is sufficient for thee."
 - (2) The remedy more potent than the disease.
 - (3) You have not found the measure of grace until you have found the end of human need.

"As thy day so shall thy strength be."
 "All your need."

- The measure of divine resources.
 - a. As all things human have their end, so does human need.
 - b. The supply of grace is as limitless as God.
 - c. God's wealth of grace.
 - (1) Is banked "in glory."
 - (2) And is administered "by Christ Jesus," the Banker.
- CONCLUSION—"Now unto God our Father be glory for ever and ever, Amen" (v. 20).

Evening Message—July 25

THE SUPREME ANSWER IN PRAYER

If ye then being evil know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him? (Luke 11:13).

SCRIPTURE LESSON—Luke 11:1-13.

INTRODUCTION

- The context presents Jesus' doctrine of prayer.
 - a. Disciples ask Jesus, "Lord, teach us to pray (v. 1).
 - b. The following verses climaxing in our text is Jesus' answer.
 - (1) The form of prayer (vs. 2-4).
 - (2) The attitude of prayer (Importunateness) (vs. 5-10).
 - (3) The Holy Spirit the supreme answer to prayer (vs. 1-13).
- The context presents Jesus' conception of the man who prays.
 - a. The disciple's prayer (vs. 1-4).
 - b. The friend who prays (vs. 5-10).
 - c. The son who prays. (vs. 11-13).

I. THE HEAVENLY GIVER

- "Your Heavenly Father."
- The family relation in prayer.
 - a. Not disciple, not friend merely.
 - b. But son and Father relation.
 - c. The intimacy expressed by—"your." The true "Fatherhood of God."
 - The human and divine contrasted.
 - a. "Ye then, being evil." Not sinful. But human and imperfect.
 - b. "Know how to give." With discrimination.
 - c. "How much more your heavenly Father."
 - The son-Father relationship.
 - a. A son has a right to ask.
 - b. The Father knows how to give.
 - (1) Knows the child.
 - (2) Knows the gift.
 - c. The Father yearns to bestow.

II. THE GIFT SUPREME

- "The Holy Spirit."
- The Gift of God.
 - a. Gift often suggests luxury or the unnecessary.

- (1) The Holy Spirit is not a gift of luxury.
 - (2) Although He is a luxurious gift.
 - b. Gift of God is the supply of need.
 - (1) As in the disciple's prayer (v. 3).
 - Bread is a necessary gift.
 - (2) So the Holy Spirit is the vital and supreme need of the son.
 - 2. The Holy Spirit.
 - a. The gift of the Holy Spirit is not something God does, primarily.
 - b. The gift of the Holy Spirit is something God is, fundamentally.
 - c. He is the bestowment of God Himself.
 - 3. The Holy Spirit possessed.
 - a. A possession of the soul. All value must be personal. The God-capacity of man.
 - b. The possession of God, and to be possessed of God, the passion of the soul.
 - c. God is the final answer to all prayer.
 - III. THE REQUEST OF THE RECIPIENT. "To them that ask him."
 - 1. The significance of asking.
 - a. Is based upon a recognition of need.
 - b. Is an expression of faith.
 - 2. The value of asking.
 - a. Purifies desire.
 - b. Intensifies desire.
 - c. Aligns the will of the petitioner with the will of the One petitioned.
 - 3. The request that gets an answer.!
- CONCLUSION
"How much more."

SERMON OUTLINES

- The Mission of the Holy Spirit**
H. C. HATHCOAT
SERMON ONE
- I. THE DISPENSATION OF THE HOLY SPIRIT
 - 1. Each person in the Trinity has had a work.
 - 2. The prophecy of his coming (Joel 2:28-29).
 - 3. He was promised by Christ (Luke 24:49 with John 14:15-17; 16:7, and Acts 1:4).
 - 4. His mission began on Pentecost (Acts 2:16-18).
 - 5. He is to abide forever (John 14:16; Matt. 28:20).
 - II. POINTS OF COMPARING HIS WORK WITH CHRIST'S
 - 1. His coming was announced by a forerunner.
 - 2. He was named before he came (John 15:26).

- 3. Pentecost was his advent.
- 4. Jerusalem was the nativity and the Upper Room was the cradle room.
- 5. The church became his fleshly abode (John 14:2, 3).
- III. THE MEANING OF "IT IS EXPEDIENT THAT I GO AWAY" (John 16:7).
- 1. The Spirit could not come until Christ was glorified (John 7:38, 39).
- a. Christ laid aside his enthroned glory in taking on flesh (Phil. 2:5-8).
- b. He prayed to have this restored shortly before his decease (John 17:5).
- c. Christ now has that glory (Heb. 2:9).
- 2. It took this to complete the plan of redemption (Eph. 1:6).
- IV. THE MEANING OF "BECAUSE I GO TO THE FATHER"
- 1. The glorified Christ has more to give than the incarnated Christ (John 14:28).
- 2. That is why we can do "greater works" (John 14:12).
- 3. The Spirit reveals the glorified Christ (See John 16:14-16).
- 4. He reveals heavenly riches to us now (1 Cor. 2:9, 10).
- V. THE UNITY OF THE WORK OF THE TRINITY (John 5:7, 8).
- 1. God from heaven endorsed the Son (Matt. 17:5).
- 2. Christ in heaven endorses the Spirit (Rev. 2:1).
- 3. Christ on earth was spokesman for the Father in heaven (John 14:10).
- 4. The Spirit in the church is spokesman for Christ in glory (John 16:12-15).
- 5. The Spirit teaches more than Christ (John 16:13).

- The Mission of the Holy Spirit**
H. C. HATHCOAT
SERMON TWO
- I. THE TABERNACLE OR DWELLING PLACE OF THE HOLY SPIRIT (John 14:23).
 - 1. Because of sin in the heart, God could only dwell "among" His people of the Old Testament Church (Ex. 25:8).
 - 2. Christ warned the Jews that their house would be left desolate (Luke 13:34, 35).
 - 3. This was fulfilled on Calvary (Luke 23:43, 44).
 - 4. God through the Spirit moved into his New Testament Church on Pentecost (Acts 2:1-4).
 - 5. The Church is the habitation of the Spirit. (1 Cor. 3:16; 6:19 with Eph 2:19-22).
 - 6. The body (Church) without the Spirit is dead (James 2:26).

- II. BEING FILLED WITH THE SPIRIT
 - 1. Christ was our example in this (Luke 4:1).
 - 2. The "mother" church at Jerusalem received this (Acts 2:4).
 - 3. Her children followed her example (Acts 4:31).
 - 4. Her ministers received it (Acts 4:8; 6:5; 9:17; 11:24).
 - 5. Paul wanted his converts to receive it (Eph. 3:19; 5:18).
 - 6. We can all have it today (Acts 2:38, 39).
 - III. THE ENDUEMENT OF THE SPIRIT (Luke 24:49).
 - 1. How Christ was our example in this.
 - a. He prayed for and received it (Luke 3:21, 22).
 - b. It gave Him power to defeat the devil in the wilderness (Matt. 4:1).
 - c. It helped Him in His work (Luke 4:18).
 - d. It gave Him power over devils (Matt. 12:28).
 - e. It indited the commission (Acts 1:2).
 - 2. All His workers are to receive this (Acts 1:8).
 - IV. THE SEAL OF THE SPIRIT (2 Cor. 1:21, 22 mark).
 - 1. Christ our example in having this (John 6:27).
 - 2. This is only for believers (Eph. 1:13 with John 14:16, 17).
 - 3. It has two insignias on it—Ownership and Holiness (Eph. 1:13).
 - 4. It will be our Credentials for heaven (Eph. 4:30).
 - 5. All heaven is back of one who has this seal (Matt. 16:19).
- NOTE.—The author of the five outlines on "The Mission of the Holy Spirit" which we are publishing in this and succeeding numbers desires us to say that some of his headings and framework were taken from Dr. Gordon's book, "The Ministry of the Holy Spirit"—EDITOR.

- Two Essentials for Continuous Victory**
MELZA H. BROWN
- I. A SETTLED MIND. Dan. 3:18. Be it known unto thee—
 - 1. I'll go through alone if need be.
 - a. Companion, children, neighbors, relatives, friends may go or not, but be it known unto thee, I am going.
 - 2. I will obey God.
 - a. Preach the truth.
 - (1) People may appreciate it or they may not.
 - (2) I may see great results or I may not.
 - 3. Tithe my income according to the Scriptures.
 - a. May help me financially or it may not.

- b. I may be prospered materially or I may not.
- 4. Dress as becometh godliness.
 - a. This may be in style or it may not.
 - b. I may be called narrow but God will approve.
 - c. Be honest in business.
 - d. I may be able to live well and I may be boycotted.
 - e. I may be promoted or I may lose my job but, "Be it known unto thee O world, I will obey God."
 - f. I will refuse to compromise with sin.
 - 5. General Howard refused to miss prayermeeting for a political reception prepared for him.
 - a. Daniel prayed three times a day regardless of the decree.
 - b. King Nebuchadnezzar found three young men with backbones.
 - 6. I will be holy by God's grace.
 - a. It may not be popular here.
 - b. The world may ridicule and the church oppose.
 - 7. I will keep spiritual.
 - a. This may be considered fanaticism.
 - b. Too many are afraid of fire.
 - 8. I will keep my face set heavenward.
 - a. I know not of tomorrow.
 - b. But I do know whom I have believed.
 - II. A WILLING SPIRIT
 - 1. Take advantage of every opportunity.
 - a. Grow in grace.
 - b. Draw nearer to God.
 - c. Do not sit on the seat of the scorner.
 - d. Pray and testify and trust the blood.
 - e. Help others pray through.
 - 1. Do not leave the altar services.
 - 2. Step into every open door possible.
 - a. Do not refuse to take responsibility.
 - b. Do the best you can.
 - c. To him that hath shall be given, and he shall have abundance."
 - Character Study—Daniel
MELZA H. BROWN
 - 1. His purpose (1:8).
 - a. This is the key to his life.
 - b. Characteristics portrayed here.
 - (1) Self-denial, self-control, will-power, determination, courage, good judgment.
 - 2. The reward of righteousness (6:3).
 - a. Did it pay?
 - b. "Promotion cometh neither from thee east nor the west, but the Lord putteth down one and setteth up another."
 - c. This is a good lesson for every preacher to learn.
 - 3. His enemies (6:4-9).
 - a. They that live godly shall suffer persecution.

- b. Beware when all men speak well of you.
- c. We need not endeavor for this persecution, enough will come.
- 4. Daniel's test (6:10).
 - a. When he knew the decree was signed.
 - b. The devil's trap was set.
 - 5. His faithfulness (6:10).
 - a. This is an example of a life of prayer.
 - 6. The end of the wicked (6:13-16, 24).
 - a. The prosperity of the wicked is short.
 - 7. Daniel's influence (6:16).
 - a. The king had watched Daniel live.
 - 8. The triumph of faith (6:21-23).
 - a. "Because he believeth in his God."
 - b. "Who through faith stopped the mouths of lions" (Heb. 11:33).

Jesus Taught Two Works of Grace by Precept, Practice, Parable, Prayer and Promise
C. W. RUTH

 - By Precept—Matt. 11:28, 29; John 15:1, 2 (Matt. 19:16-21)
 - By Practice—Mark 8:22-25; John 11:43, 44.
 - By Parable—Luke 8:14; Matt. 25:2-4; (Matt. 13:22).

Prayermeeting Suggestions for July

Lewis T. Corlett

What God Can Do

- 1. He can forgive sins (Mark 2:27).
- 2. He can sanctify (1 Thess. 5:23, 24).
- 3. He can keep His sheep (John 10:29).
- 4. He can succor the tempted (Heb. 2:18).
- 5. He can save to the uttermost (Heb. 7:25).
- 6. He can keep from stumbling (Jude 24).
- 7. He can subdue all things unto Himself (Phil. 3:21).
- 8. He can do exceeding abundantly above all that we ask or think (Eph. 3:20).
- 9. He can keep that which I have committed unto Him against that day (2 Tim. 1:12; Rom. 8:38, 39).

God and the Bible

God is Spirit; the Word of God deals with spiritual truths.
God is Infinite; the Word of God transcends all bounds of time and space.
God is Eternal; the Word of God illumines the past, present and future.
God is unchangeable; the Word of God teaches unchanging laws and principles.
God is a divine Person; the Word of God is the mirror of divine personality.

- By Prayer—Luke 23:24; John 17:17
- By Promise—John 10:10; John 14:15-17.
- The difference Between—
 - A Well (John 4:5-14).
 - A River (John 7:37-39).
- Two Miraculous Drafts of Fishes—
 - Luke 5:4-8—"The net brake."
 - John 21:1-11—"The net was broken" (v. 11).
- Two Miraculous Feedings of Loaves and Fishes—
 - Matt. 14:15-20
 - Matt. 15:34-37
- Two Cleansings of the Temple—
 - John 2:14-16—A.D. 30
 - Mark 11:15-17—A.D. 33

Some Easy Texts for Preaching Two Works of Grace

- Psalms 51:1, 2
- John 15:1, 2
- Matt. 11:28-29
- Isa. 35:8-10
- Matt. 3:11
- Jer. 33:8
- Ezek. 36:25-27
- Titus 2:14
- 1 John 3:1-3
- Jas. 4:8
- 1 Thess. 5:23, 24
- 1 Cor. 3:1-3

—C. W. RUTH

- God is Wisdom; the Word of God reflects His omniscience and foresight.
 - God is power; the Word of God tells of His omnipotence and miracle working.
 - God is Holy; the Word of God reveals His perfection of moral character.
 - God is Just; the Word of God reveals His absolute rectitude in administration.
 - God is Good; the Word of God reveals His benevolence.
 - God is Truth; the Word of God reveals His infinite veracity and fidelity.
- SELECTED

The Full Measure of Christ

- (Eph. 4:11-16)
 - I. The Full Measure of Understanding (Eph. 1:3-22).
 - II. The Full Measure of Grace (Eph. 2:1-10).
 - III. The Full Measure of Love (Eph. 3:14-21).
 - IV. The Full Measure of Humility (Eph. 4:1-16).
 - V. The Full Measure of Protection (Eph. 6:10-20).
 - VI. The Full Measure of Forgiveness (Eph. 4:25-32).
 - VII. The Full Measure of Fellowship (Eph. 5:1-20).
- SELECTED

The Challenge of Life

(Luke 4:16-21)

1. The Challenge to Give (John 15:12-15).
2. The Challenge of Fellowship (John 15:9-11).
3. The Challenge to Earn Reward (Rom. 8:14-17).
4. The Challenge to have Christ Reign within our hearts. (Eph. 3:14-19).
5. The Challenge to Try (2 Tim. 4:7, 8).
6. The Challenge to Live Abundantly (John 1:9, 10).
7. The Challenge of Jesus' Purpose (Luke 4:16-21).

—SELECTED—

Wayside Opportunities

(Acts 8:29)

- I. In answer to Obedience of Philip.
 1. He left Samaria at the Spirit's bidding.
 2. He talked to the eunuch at the command of the Spirit.
- III. Philip was ready for the opportunity because he knew his Bible.
- III. He was rewarded bountifully for his obedience by winning the eunuch to the Lord.

Seven Points About the Scriptures

1. Given by revelation (Heb. 1:1, 2; Gal. 1:11).
2. Written by inspiration (2 Tim. 3:16).
3. Claimed by the Holy Spirit (Heb. 3:7; Acts 28:25; Acts 1:16).
4. Confirmed by Christ (John 17:17; 5:39; 10:35; Luke 24:27, 45).
5. Opposed to Satan (Gen. 3:4).
6. Received by the Saints (John 17:8; 1 Cor. 11:19).
7. Rejected by the world (2 Cor. 3:14; Isa. 8:20).

—SELECTED—

What Jesus Means to Me

1. The Savior
2. The Good Shepherd.
3. My Master.
4. The Light of the Soul.
5. My Hope of Future Life.
6. My Coming King.

The Rock of Rest

1. Comfort in the Heart of God (v. 2).
2. Covering by the Power of God (v. 3).
3. Communion in the Presence of God (v. 3).
4. Continuity in the Purpose of God (v. 7).

—SELECTED—

"Borne of Four"

(Mark 2:5, 11)

1. A purposeful desire.
2. A perfect co-operation.
3. A persistent effort.
4. A prevailing faith.
5. A plenteous reward.

—SELECTED—

The Courage of Jesus

1. Faces His Townsfolk (Luke 4:16-31).
2. Cleanses the Temple (John 2:13-17).
3. Plain Truth (Luke 11:37-54).
4. Starts Toward Jerusalem (Luke 9:51-53).
5. When Silence Meant Conviction (Isa. 53:7; Matt. 27:12-14).
6. Faces Ignominious Death (John 12:23, 27-33).

—SELECTED—

"I Must"

1. Witness (John 9:4, 5).
2. Be Friendly (Luke 19:1-6).
3. Be Interested in Others Whom I Cannot Know Personally (Luke 4:42, 43).
4. Accept My Responsibilities for World Evangelism (John 10:14-16).
5. Be Ready to Suffer (Luke 24:6-8).
6. Worship (John 4:23, 24).
7. Do the Father's Will (Luke 2:40-52).

—SELECTED—

Learning How to Pray

Luke 11:1-13

1. Places Which Encourage Prayer (Mark 6:46; Matt. 26:36).
2. Attitudes in Prayer (Luke 22:39-42).
3. A Prayer Psalm (Psalm 28).
4. Prayer on the Cross (Luke 23:34, 46).
5. A Prayer of the First Christians (Acts 4:23-31).
6. Undesirable Prayers (Matt. 6:5-8).
7. The Lord's Prayer (Matt. 6:9-13).

—SELECTED—

Essential Values of Life

(Luke 12:15-31)

1. Faith (Hebrews 11).
2. Loyalty (Matt. 6:24-33).
3. Purity (1 Tim. 1:5).
4. Honesty (Luke 19:1-10).
5. Humility (James 5:5, 6).
6. Obedience (Matt. 7:21-29).
7. Love (1 Cor. 13).

(Psalm 119:129-136)

Epistle to the Hebrews

Paul S. Hill

LESSON FIVE

It is well for us at this part of our study to review briefly some of the things that the writer of this epistle says in reference to Jesus Christ, for beginning with the 5th chapter is a detailed discussion of the High Priesthood of Jesus, and a brief review will bring our minds up to the point where the discussion of the High Priesthood of Jesus will be impressed in a bigger way on our minds because of the things already stated in the epistle that enter into this phase of the atonement.

Remember that in chapter 1: the writer discussed the divinity of Jesus, and in chapter two His humanity, thus blending the personality of God and the nature of

How to Read the Bible

1. Reading with Intelligence. (Psa. 119:129-136).
2. Reading Regularly (Psa. 1:1-3).
3. Studying Systematically (Acts 17:10-12).
4. Reading for improvement (Psa. 119:1-8).
5. Reading Prayerfully (Psa. 119:33-40).
6. Christ—the Keyword (John 1:1-18).
7. Reading Reverently (2 Peter 1:16-21).

—SELECTED—

Every Christian a Missionary

1. Christ's Last Command requires it (Acts 1:6-8).
2. The Nature of the Gospel Requires it (Mark 16:15-20).
3. The Christian Spirit requires Missions for expressing Christian virtues (Phil. 2:5-11).
4. Missionary activity provides the greatest Joy for the Christian (1 Thess. 2:17-20).
5. The Natural Impulse of the Christian is to tell the Story to others (Rom. 1:8-15).
6. The Greatest Obligation of the Children of God (Ezek. 33:1-9).
7. An Expression of Gratitude to Christ and His Church (Eph. 2:1-10).

Important Ideas in John 3:16

1. The World's Need of God—"Should not perish."
2. God's love for the world—"God so loved the world."
3. Christ the Son of God—"His only begotten Son."
4. The Divine Sacrifice for Sin—"That he gave."
5. Christ the World's Savior—"In order that."
6. The Way of Salvation—"Whosoever believeth on him."
7. The Assurance of Immortality—"Should have everlasting life."

—SELECTED—

A high priest must be ordained for men in things pertaining to God. Did Jesus qualify here? He did. God ordained and sanctified Him and sent Him into the world for men, and He dealt with things pertaining to God. Please notice that Jesus never led an army nor wrote a book, but He did deal with things that pertain to God. His was the mission of redemption and atonement.

A high priest must have gifts and sacrifices. Did Jesus qualify here? He did. His gift was Infinite Deity joined to finite humanity. His sacrifice was that infinite purity and holiness taking the guilt of the world on Himself, and placing it in His own body to the cross, and paying the price for sin, He became obedient even unto the death on the cross.

A high priest must be able to have compassion on the ignorant. Did Jesus qualify here? He did. His humanity knew the depths of humanity. He wept over the world in its weak and ignorant sinfulness.

A high priest must have compassion on them that are out of the way. Did Jesus qualify here? He did. The woman at Jacob's well, little Zaccheus, Matthew the publican, and others who were out of the way, had the compassion of Jesus.

A high priest must be called of God. Did Jesus qualify here? He did. He did not take this honor unto Himself, but God said to Him; "Thou art a priest forever."

The high priests of Israel were from the tribe of Levi. Did Jesus qualify here? He did not, and yet He did for the priesthood of Jesus was a greater priesthood than that of Levi, so great as to include that priesthood. Jesus was of the tribe of Judah, of which Moses spoke nothing concerning the priesthood, but His priesthood was after the order of Melchisedec, which priesthood was a greater priesthood than that of Levi.

From verse 6 in chapter 5 to the close of chapter 7 is a description of the priesthood of Jesus as compared with that of the Levites. Just as in the previous comparison between Moses and Jesus there was no belittling of Moses so now in the comparison of the priesthood of Jesus with that of Levi there is no slur or stigma cast on Levi, but rather the Levitical priesthood is held up as having accomplished a great purpose in serving as a servant preparing the way for the great High Priest; Jesus the Son of God, who came to fulfill all the sacrifices and offerings taught in the Old Testament. There are two things taught in this section, one is that the Priesthood of Jesus is not after the Levitical order, and this is explained; the other thing taught is the fuller and more glorious priesthood of the Melchisedec order over the Levitical. These two things are taught together and run

parallel through this portion of our study. Six times in the discussion the writer quotes the Old Testament (Psalm 110:4), to prove and explain the Priesthood of Jesus as belonging to the order of Melchisedec rather than Levi. These quotations are in verses 6, and 10, of chapter 5, verse 20, in chapter 6, and verses 11, 17, and 21, in chapter 7. Melchisedec is also mentioned in the process of reasoning for another Priesthood than Levi.

Perhaps the reader will find someone some day who will tell them who Melchisedec was, but personally I do not know. From what is written of him here some things can be learned. He was a Priest of the most High God. He was a greater person than Abraham, for Abraham paid him tithes and received a blessing from him, the lesser being blessed by the greater. He was a greater priest than Levi, for Levi, being yet in the loins of Abraham, paid tithes to him through Abraham, and like Abraham received a blessing, the lesser being blessed by the greater. The order of his priesthood was identical with that of Jesus, they both were of the same order. This points strongly to Melchisedec and Christ being the same person, for there is no other priesthood that joined God and Man as did the Priesthood of Jesus. The matter to be settled, however, is not who was Melchisedec? But the other difficulty which the writer to the Hebrews is facing that is getting the Priesthood of Jesus established independent of the Levitical priesthood, and on a higher order. There seems to be no effort made to establish the identity of Melchisedec. Perhaps the Hebrews knew who he was, and he needed no identification. What they needed was a High Priest of a higher order than that of Levi, and they needed to have this High Priesthood explained to them in harmony with the Old Testament, so that they might believe the Old Testament and embrace Jesus Christ the Son of God, and thus come to the fulfillment of their religious types and ceremonies. That this explanation might be made the writer used the material found in chapters 5, 6 and 7.

In dealing with the Priesthood of Jesus and that of Melchisedec the writer of Hebrews seems to recognize three divisions of history, first, the days before Abraham, second the days between Abraham and Jesus, and third, the New Testament period. It was in the period before Abraham, or perhaps better to say at the early stages of the Abrahamic promise, that Melchisedec appeared. There is some evidence that could be presented to show that Melchisedec was well known as a pre-Abrahamic person. The argument based on the priesthood of Melchisedec infers that this person was well recognized as a priest of the Most

High God, and that another priest was to arise after him (See Heb. 7:14-17). This second priesthood is distinguished from the Levitical priesthood by its endless duration. Jesus was made a Priest forever after the order of Melchisedec, instead of a priest of passing time after the order of Levi.

It was during the period between Abraham and Jesus that the law was given. This was one of the distinguishing purposes of the call of Abraham and the formation of his descendants into a nation. Other purposes were also included, such as the birth of Jesus, and through Him the incarnation, etc., but just now we are considering the giving of the law to Abraham's descendants in order that revealed religion might become a permanent thing in the world, and that the Hebrew people might become the custodians of that revelation. In the call of Abraham, and the subsequent giving of the law to his descendants, we move away from the pre-Abrahamic period, in which, if at all, the priesthood of Melchisedec was recognized. It is evident that the priesthood of Melchisedec was of faith rather than law, and it is also very clear that the call of Abraham was a call of faith in harmony with the priesthood of faith of Melchisedec and the faith of the New Testament in Jesus Christ. Both the priesthood of Melchisedec and Jesus was of faith. The law was given in the period between Abraham and Jesus. It was given to Abraham's descendants, and is part of the program which began with his call, but the law "was added because of transgression, till the seed should come to whom the promise was made" (Gal. 3:19), and the whole program, which includes the law, is of faith, even the faith of an eternal priesthood that should be of the order of Melchisedec.

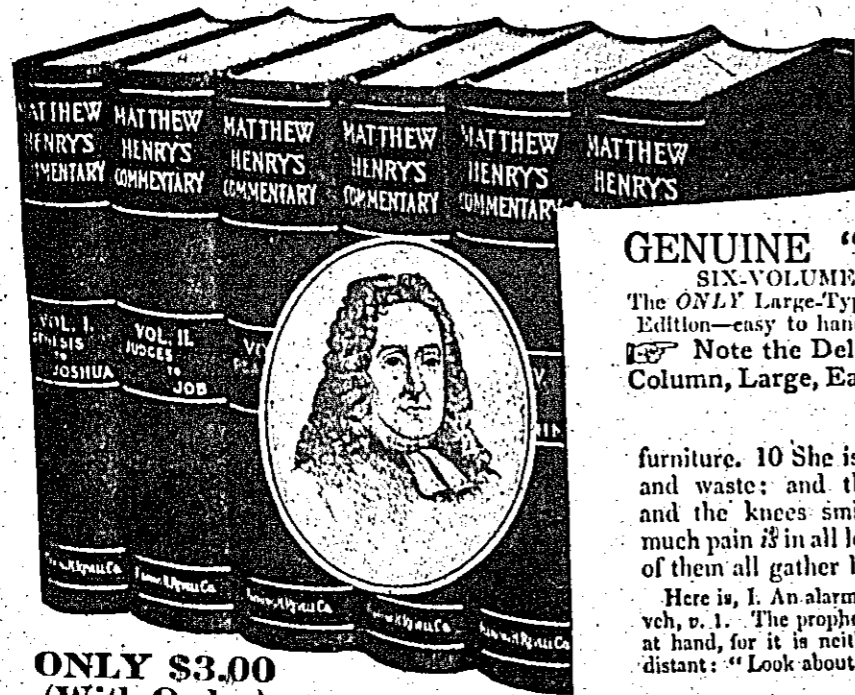
It was on this basis of faith that St. Paul turned to the Gentiles. He saw that the priesthood of faith antedated the giving of the law, and that inasmuch as the priesthood of faith was instituted before the call of Abraham and that Abraham was called in that faith, and that the faith looked forward to another priesthood after the order of Melchisedec, that salvation was not limited to the Jews only, but was as world-wide as it had been before the call of Abraham. Therefore it included the Gentiles. Surely it included the Jews, but it also included the Gentiles as well. Israel missed out on finding righteousness, because they sought it through the works of the law, and not through the order of faith that antedated the call of Abraham. The Gentiles found righteousness because they were not blinded by the law, but could see the truth of salvation by faith in Jesus Christ.

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furniture. 10 She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness.

Here is, I. An alarm of war sent to Nineveh, v. 1. The prophet speaks of it as just at hand, for it is neither doubtful nor far distant: "Look about thee, and see, he that

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"The Christian proclaimed a war on pagan religion in which there shall be no compromise and no peace, till Christ is Lord of all; the thing shall be fought out to the bitter end. He was resolved that the old gods should go; and they have gone. How was it done? If I may invest or adapt three words, the Christian 'outlived' the pagan, 'outdied' him, and 'out-thought' him.

"The old world had morals, plenty of morals—the Stoics overflowed with morals. But the Christian came into the world, not with a system of morality—he had rules, indeed—but it was not rules so much that he brought into the world as a great passion. 'The Son of God,' he said, 'loved me and gave himself or me.' That man—Jesus Christ loved him, gave Himself for him. He is the friend of my best Friend.' How it alters all the relations of life! Who can kill or rob another man, when he remembers whose hands were nailed to the cross for that man! . . . Men came into the world full of this passion for Jesus Christ. . . . There was a new gladness and happiness about these people. . . . And it was Jesus who was the secret of it. . . . The pagan noticed the new fortitude in the face of death. . . . The old religion crumbled and fell, beaten in thought, in morals, in life, and in death."—T. R. GLOVER, writing on "The Christian in the Roman Empire" in *The Jesus of History*.

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The Preacher and the Sermon

THE EDITOR

HERE is a distinction between the sermon and the message. The sermon has reference to the material, and the form, the message has to do with truth and its effect. A preacher preaches a sermon—he delivers a message. It is poor English to say a preacher preached a message. There may be a good sermon with but a minor message and there may be a message of great usefulness in connection with a poor sermon. The subject of the message is very delicate as between the preacher and his God. That is why we are properly hesitant to suggest to the preacher what he shall preach at a given time. But the sermon is so largely a human creature that there need be no great sense of inappropriateness when we come to examine it and make suggestions for its improvement.

First of all, the material of a sermon should be predominantly positive. The trouble with negative preaching is that it tends to produce a cynical, fault-finding people. It is well to remember that censorious, hypercritical church members are just as unchristian as worldly, tolerant church members, and it is impossible to avoid the reproduction of the temper of the preacher in those who admire and follow him. Preaching material should be both general and specific, and its sources are myriad and inexhaustible. But let it always be remembered that construction is more difficult than destruction, and that even a preacher should be slow to remove unless he is prepared to replace. Even worldly pleasure is in advance of sullen void. It is only when fun is replaced with the joy of the Lord that its removal is in reality an accomplishment that is commendable.

In the second place, the form of the sermon is a product of logic. Homiletical arrangement is natural, not artificial. Order is as much better than chaos in a public address as it is in the business of making worlds. Every preacher, young and old, should read sermons and examine sermon outlines and seek to keep alive his own "homiletical instinct." Once in a while you will find something in your reading that is correct in form for your purpose. But more often you get only a lead or a suggestion. Now and then you may hear a preacher whose style appeals to you so forcefully that you feel compelled to quote from him. But more often what you hear makes

just a general impression and you are left to determine the form and position which a borrowed thought must take to fulfill the place you have in mind to use it.

In the third place, the force of a sermon has to do with its delivery. The preacher must study the art of using words and phrases and sentences. An ordinary thought couched in forceful language may prove an arrow that drives home. The preacher must take care of his voice as a blacksmith would take care of his right arm. This does not mean that he should pamper his voice, this is often just what he should not do. But he must avoid drafts and colds. He must avoid dyspepsia and articles of drink and diet that affect his throat. Forceful language and a good voice are tremendous vehicles for bringing the preacher to where he wants to go.

There is a time for collecting and arranging material. There is a time for perfecting the form. There is a time to study words and phrases and sentences. There is a time to think of voice and gesture. But when the time for preaching actually arrives, the preacher must let go of everything and put himself fully into the present effort. When his accomplishments have become so much a part of him that he utilizes them without being aware of it, they have really become a help to him. The place to practice English is in the home and in private conversation. In the pulpit just use the language that has become a part of you.

Most of the disparagement of good preaching that one hears, is aimed at caricature rather than at reality. The average layman is never better pleased with his church than when he can say to a friend or stranger, "Any time you come to our church you will hear a good sermon." You cannot build a preaching reputation with just an occasional good sermon. You must make a habit of preaching well. It is better to preach ten moderately good sermons than one extra good one and nine poor ones. Let us strive to bring our general average up to a higher mark. There is still a place in the church and in the world for good, sound, effective preaching, and when preachers preach well they preach good sermons—do not forget that.

"Evangelism is the passion to share Christ with the last, the least and the lost."

"When a minister has lost that passion he has crossed the dead line of his ministry."

"Many ministers have given up evangelism because it is a sweaty business."

"When Christian education is evangelistic, it is successful, and when evangelism is educational, it is permanent."

"If my preaching does not make someone say, 'I wish I knew Christ,' then I am a colossal failure as a Jesus preacher."

"The preacher is an impertinence who comes before his people with a question mark."—BISHOP ARTHUR MOORE.

Calling All Preachers!!!

Help us make your PREACHER'S MAGAZINE more helpful to you

IT IS our desire to make this magazine serve the ministers of the Church of the Nazarene and assist them with every phase of their work. To do this we must have the co-operation of our readers. To date the co-operation received has been somewhat disappointing.

What about the Preacher Problem Department?

There seemed to be a call for a department in which to discuss problems peculiar to preachers and to answer questions arising in the minister's work. We have invited all subscribers to send problems or questions to be discussed in this department, but so far the response has not been encouraging. We do not know just what to think or how to interpret this lack of response. Our first impression is that the preachers may not desire such a department. But so many have expressed themselves as being pleased with this feature, that we are led to the conclusion that most of the preachers are waiting for someone else to ask the questions or present the problems. Frankly, if this department is to be continued more than a few months, we must have a larger response from our preachers. You express your desire for its continuance by the way you send in your questions.

Illustration Department to Be Discontinued Unless—

Another feature which we believed would be helpful to ministers is the Illustration Department. A number of ministers have at times expressed a desire to have a department of this kind. We have offered to print suitable and acceptable illustrations submitted by our readers and to pay a small sum in trade for all illustrations printed. To date just four preachers have submitted illustrations. Our conclusion, naturally, is that we have endeavored to foster a department which is of no benefit to our readers. This department will be discontinued unless we receive a prompt response requesting its continuance and unless we receive a larger number of suitable illustrations.

How Can We Increase Church Attendance?

Send us short articles or suggestions for increasing church attendance, especially at the Sunday evening service. What methods or plans have you used with success? Have you had success with announcing special themes? By featuring special musical numbers? Or does just an old-fashioned evangelistic service without extra features increase your attendance?

Suggestions for Sunday School Work

There is a great need for suggestions to help pastors to promote successfully their Sunday school work. We do not particularly need articles on the importance of this work, but tell us what methods you have used that have proved successful in increas-

ing Sunday school attendance, in creating interest in the different departments of the work, and especially along the lines of Sunday school evangelism.

What Are You Doing for Children?

Several ministers have intimated that one of their outstanding problems is to know what to do with the children, especially during the Sunday morning preaching service. Have you used any plans that have helped you solve this problem? Who has worked the Junior church plan with success? What about the unified service—uniting Sunday school and the morning service—does it work satisfactorily and how do you do it? Who takes time to give a five-minute sermon to children during the morning service? Is that satisfactory? Do you have anything in the morning service which especially appeals to the children?

What Other Features Are Needed?

Tell us how we can improve your PREACHER'S MAGAZINE to better assist you in your work. Are there special subjects on which you would like to have articles written? Are there any features which you believe we can add with profit and interest to our readers? We are open for your suggestions. This is not our paper, it is yours. We can always use sermon outlines. Help us to make this magazine more helpful to you.—MANAGING EDITOR.

PASTORAL CALLING

No preacher can adequately interpret the spiritual needs of a congregation from the pulpit alone. As the pastor meets his people in their homes he comes to know their problems, he shares in their joys and understands their heart needs. There are but few homes where a pastor is not welcome. His visit elevates the moral tone of the home, it breaks down reserves, it blesses the children of the home and gives them understanding and respect for the church, and it ties the family life into the church life. People appreciate and value the presence of a man of God in their homes.

After having prayerfully, seriously and faithfully ministered to people in their homes, no Spirit-filled pastor can enter his pulpit without having his heart drawn out to his people in understanding and sympathy. His being becomes permeated with the shepherd-love for his flock. Then, indeed, he breaks and dispenses the Bread of Life, for he is preaching out of his full heart into the hearts and lives of his people. Most pastors will find they actually preach in proportion as they call.

Let the pastor ever bear in mind that in every home, Christian or non-Christian, sooner or later there come emergencies in the form of sorrow or death when the services of a man of God are needed. Then he who has freely mingled with the people and met them intimately in their homes will naturally and gracefully find an open door to their hearts. Only through faithful pastoral calling can a pastor make himself indispensable to his people.—SELECTED.

Purity Symbolized

Olive M. Winchester

(Ex. 19:10; 30:19; Lev. 11:1-47)

*Of purity and holiness
The law did teach
In symbol and in type,
Foreshadowing the righteousness
Imparted to each,
When the fulness of time was ripe.*

THE reality of New Testament experiences was depicted in the Old Testament in many ways. We see the worthies of that day walking with God enjoying His fellowship and proving true in trials. There was not the religion of the new covenant, the law written in the heart, but this they saw afar off. We have seen the personal experiences of the work of salvation set forth by the tabernacle which symbolized the fact that God dwelt among them. We find in other parts of the early books of our Scripture the thought of cleansing or purity symbolized.

Viewing some of the symbols used, they may seem to us to be elementary and crude, but to our adult minds some of the symbols by which we teach children truths would be very elementary if we considered them apart from the fact that they were intended to convey the truth to children. In the days of primitive man their minds were those of children just like the mind of the untutored man in the lands still in the state and condition of primitive living.

PERSONAL PURITY

While in the Old Testament individuality was not a general concept (for it was only in the days of later prophets that such a view began to dawn) and their thought of personality was corporate, yet we have the demand of personal purity when man was to approach God. This is commanded in symbol when, as the Israelites were gathered at Mt. Sinai waiting for the revelation of God which was to be vouchsafed unto them, in preparation for this appearance they were bidden to wash their clothes, an outward sign of an inward grace that was to be. If to us this may seem lacking in significance, we might turn in our thought to the ordinance of baptism. If it were not for the associations of this ordinance in our minds with sacred experiences and thereby there seems to have been an indissoluble connection, we might ask where is the relativity.

But we may approach this symbol from another point of view. We may join the Apostle John as he views the redeemed in the courts of heaven and we hear the elder say to him, "These are they which came out of great tribulation and have washed their robes and have made them white in the blood of the Lamb." Here is the identical symbolism. These saints in Revelation are before the throne of God because they have washed their robes; and, in this passage of early history, they are to wash their clothes because God is to reveal Himself unto them. In the one case the figure is familiar to us and is an accepted fact as indicative of experience; in the other

case we have not made the association so consistently and therefore we have not comprehended its significance.

Thus it is that at the very beginning, the first time that God was to reveal Himself to the nation as a whole comprehending each individual, the truth is set forth that to come into the presence of God, to see God, purity is necessary. It took time and much patient teaching that it might be understood that the purity requisite is ethical rather than ceremonial, that it pertains to the inner nature rather than outward form, but this ultimate truth was finally reached in the outpouring of the Spirit under the new dispensation. The essential being of man is spirit, and accordingly the essential purity must needs be that of the spirit.

PURITY IN WORSHIP

More prominent than the requirement for purity in the case of individuals such as we have mentioned was that demand for purity in worship. First this may be the more frequent because the worship was regular. The instance related in the nineteenth chapter of Exodus was one particular occasion. Not only on particular occasions when some special manifestation of divine power or unusual revelation is to be given is purity essential but in all acts of worship. We are not simply to be pure when we are allowed for the time being to ascend some Mount of Transfiguration, but in the minor periods of worship, when there is not the same afflatus as in the special seasons.

Then purity may be the more specifically emphasized in this phase because it was the more characteristic of the thought of the day. The group was the unit and not the individual. The worship at the tabernacle was representative of the people as a whole and thus demands upon them stood for the fundamentals. The requisitions of the group stand for the requisitions of the individual in the new dispensation.

In connection with the tabernacle between the altar of burnt offering and the tabernacle itself stood the laver. It was here that the priests were to wash hands and feet before entering upon official duties. It was here that portions of the sacrifice were to be washed before they could be offered upon the altar. When we consider that in the sacrifices there were those offered daily beside the multiplicity of special offerings, then this would entail very frequent washings. The thought of purity as requisite for worship would be symbolized each day and no doubt on certain occasions many times during the day. While it may be true, as it is in other similar routines in worship, that the truth symbolized was not always so distinctly present in the mind, yet the recurrence of such an act would leave some impression.

In the days of Solomon, to have sufficient provision for the washing of the sacrifices, ten lavers

were constructed for his temple and a molten sea. The sea was for the priests to bathe in, so we are told, and the lavers for the sacrifice. These lavers were very large, containing three hundred twenty gallons of water. That they constituted an important part of the temple equipment is indicated not only by their number but also by the work expended upon them. They were adorned with various figures such as replicas of lions, oxen and cherubim; they were supported by wheels, four in number, patterned after chariot wheels, and in between the laver proper and the wheels were bases. In these lavers we see the background of Ezekiel's vision, this also indicates that they formed no mean part of the requisites for worship in the tabernacle.

From the frequent washings in connection with this ceremonial worship of the Hebrews come certain passages in the New Testament treating of experiences of grace. One is found in Titus wherein he speaks of the method of our salvation, "through the washing of regeneration and the renewing of the Holy Spirit." The other is in Ephesians; the apostle calls to our attention Christ's giving of Himself for the Church and then continues, "that he might sanctify it, and cleanse it with the washing of water by the word." This gives a very clear interpretation of the symbolism of the rites of washing.

PURITY IN APPROPRIATION

Not only is there to be purity on special occasions and purity in worship, but purity is to be the dominating characteristic of the life. The division of the animals, birds and creeping things into clean and unclean has occasioned considerable study, especially the basis for such a classification. Some have thought that the basis was a hygienic one, but that does not seem to hold true in a detailed inspection. While the nonhygienic animals are includ-

ed in the unclean, yet others are in that class that do not necessarily come under this head.

One thing, however, does seem to be apparent when we examine the list and that is that the very best are given for food. With this in view we may pass over to the symbolical import. It is not simply the things that defile, that are without question unclean, that should be rejected, but there are those things that may not be of the highest grade, these are included. Only that which represents the best and purest is to constitute the food for the people of God. Therefore in drawing the symbolical import we would conclude that our spirit life should be fed with only the very best.

Connecting with this command given to the Israelites respecting the food for the physical beings is a passage in the New Testament in the Epistle to the Philippians which reads, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, 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." The spirit life is to be nourished by the very best.

If we fail in the constant sustenance of the spirit life, the initial purification will lose its power, but if we seek to maintain by constant care that all that enters into our thought life be pure, then the state of purity will continue. This would seem to be the lesson.

Purity therefore is to characterize us in all phases of our living, in approach unto God; if we are to see him in the sense of knowing him, in our worship and in all that enters into the spirit life of man. Nought that defiles should be allowed to cross the threshold of our mind that our spirits be not contaminated with wrong thoughts or wrong emotions. We who bear the vessels of the Lord, that give Him worship and adoration on the altar of our hearts, should always be clean.

Plain Words to Preachers

General Superintendent Goodwin

THE PASTOR AMONG HIS PEOPLE

THE pastoral office is full of interest and charm. It is rich in fellowship and full of helpfulness to both pastor and people. Some strong preachers in the pulpit have lost out in the art of calling among the people. On the other hand a few pastors who have made much of calling among the people have likewise failed to attract or impress the church. Therefore we are safe in concluding that the art of pastoral visitation holds a very important place in pastoral service. Not so much the number of calls, as the spirit in which the calls are made. Hence a few plain words we trust will be helpful.

I

First, this is a great work because the pastor needs this blessing on his own soul. He needs the sympathy of the people. It will give him freshness

in his own experience and will afford new themes for study. It will broaden his vision in meeting the needs of the people. It will give him a finer nature. And then he must know his people if he is going to serve them.

In the second place, the people need the pastor. Nothing can take the place of personal touch. If they like the preacher they will like his preaching. They will appreciate his attention, and especially his attention to their children. The people need real friendship. The preacher ought to supply that need. It will help also in keeping their confidence.

In the third place, the city or town needs the personal touch of the preacher. The preacher who remains in his study—shuts himself up—will never reach the possibilities of a pastor. We may remember Jesus lingered among the people. He was at the

marriage service. He was very much in the home of Lazarus, Mary and Martha. The city and town need the pastor's influence for good. They need the example of righteousness. They need the encouragement coming from the presence of a good man among them.

There are some important rules for calling. Every pastor should have a good list of his own church people, and keep a careful record of his visits. He should know the social conditions and business relationships of his people, the children in the homes, and the possibilities of their salvation. He should also add to the list prospective or hopeful ones—people who can be reached.

II

When should the pastor call? Generally in the afternoon or evening. Please do not call before breakfast, and do not call in the forenoon only on special occasions. Do not call just before meals unless specially invited. Do not make long calls. Twenty minutes is the general rule. I would also say, do not call too often on particular families. Make a general plan of calling throughout the entire church and not on just a few particular friends. Show no partiality.

Endeavor to make a call interesting and full of sparkling interest. Adapt the conversation to present conditions, circumstances in the church. Be sure to give attention when others talk. Then they will listen to you when you talk. Do not insist on doing all of the talking. Do not forget to close every call with reading of the Bible or prayer. Let us not fall into the modern method of calling practiced by some preachers, who have eliminated prayer. Pray! Really pray. Be sure not to pray "at" the people.

Avoid all criticism. Have good things to say of all in the church. Patiently listen to the criticism of others, and forget. Never repeat criticisms. Be natural at all times. Avoid affectation in speech and mannerisms. Be fully sincere. Never become careless. Study to be courteous. Now that the call has been made and you must retire, politely ask for your coat and hat, and retire to the door facing the people. Do not turn around and bolt for the door. Back yourself out of the door with a happy goodbye. When you are leaving, never linger and talk too long. Leave gently and carefully, but retire. Mr. and Mrs. should be used politely, but not conspicuously. The term, "brother or sister" is to be used in the church work. The pastor should never tell secrets to the people. Be glad to bear the burdens and sorrows of your people, but keep your own burdens for private prayer.

Always be an optimist. Take the secrets of the people, bury them in your heart, and hold them there. Remember that the people are not always ideal. It is barely possible that we are not. Never talk about your members and belittle their experience. Be hopeful. If they do not reach your ideal in their experience, do not tell others. It is unwise to tell some that certain members are not saved and sanctified. Keep what you think to yourself. Never speak of getting rid of members as back door revivals. Go after the folks. Win them to Christ. That

is our job. What should be done with an unruly church member? Give him something to do and pray for him. Never create an issue on your own initiative.

III

Every pastor will of course have a church board which he should appreciate. It is a good plan to have regular meetings of the church board, and do business according to rules of order. I suggest Neely's Parliamentary Practice as helpful. Learn to wait. Let others talk. What shall I do with a contentious member of the board? Get on his side of the question and reason with him from his side to other issues. Do not try to promote your own issues and reason from your side trying to get the brother on your side. He will not do it. But if you will get on his side and agree with him where he has good points, and then reason with him, you will show him the weakness in his own argument.

The pastor must never become a dictator. He is a shepherd and as a leader of men he must go before his people and thus lead them. The whole secret of a successful pastor, as Dr. Bresee used to say, is to get other people to do what you want done so all will feel that it was of their own choice. It is wise to give the church board a brief monthly report of your work and service. They will appreciate it without doubt. The faithful pastor will always be anxious to find the best way, and try to see good in other men's ideas. To many pastors the young people seem a problem. But if the pastor will find something for his young people to do and keep them busy, he will have less problems to solve. Young people generally get weary with too many "don'ts." What they want to know is what they can do. Young people are active and want activity. They want to go or do something. Have plans which will call out the best in young life. They will work hard to help the pastor put over a good proposition. They love the church and all its interests. Give them a chance to visit hospitals, calling on the sick. Let them usher, have a committee to look after strangers and those who may be absent from service.

Push your men to the front, especially the young men. Do not allow long board meetings. Have a list of matters of interest for every meeting, well-prepared. Never go unprepared to a board meeting. Always open with singing and prayer and close with prayer. That is, make a board meeting religious; give it a religious tone. It will help you keep out of the pitfalls, and avoid difficult questions which might lead to separation. Many questions can be settled by prayer. Please give careful and due notice of all board meetings. Never turn a laugh back on anyone. Avoid on your part all seeming sensitiveness. Do not have pets. Make every one your pet. Do not try to work your church board, for they will see your trick and your efforts will prove to be a failure. Be honest, sincere and frank.

IV

Just a word on the relation of the pastor to the Sunday school and young people. The pastor should always attend the Sunday school service. If he expects the young people to attend and be interested

in the Sunday school he must be interested himself. Never try to run the Sunday school. The superintendent has this responsibility. Co-operate with the superintendent and give your support as well as suggestions. A good pastor knows every one of the Sunday school teachers and is interested in them and attends the Sunday school board meetings. They will be glad to assist the pastor in locating strangers and newcomers in the service, and thus give the pastor an opportunity to meet the new visitors to the church.

The pastor is a servant of all and should study to reach as many people as possible. His influence in the parish will have much to do with the increase of his congregation. A pastor who mingles among his people will never fail in having a congregation to whom he may minister the Word of Life. Henry Ward Beecher was not only a great preacher but he was a great pastor as well. It is said that he usually made about two thousand calls a year on his people, and felt that any pastor who conserved

his time should make at least a thousand calls. It will not be necessary for me to speak of the preacher's dress, and yet I may be forgiven if I call attention to a few facts. It is true that a few great preachers have gotten by with a slovenly method of dress, but the most of us as preachers with some limitations will do well to dress modestly and yet neatly. It will not require much time or service to keep the shoes well polished and the clothes neatly pressed. Even old clothes, if clean and pressed, will look much better. As preachers of holiness we ought to be a good example of purity in our habits of life and personal appearance.

Too much cannot be said in regard to personal sincerity and influence on the part of the preachers to shun all appearance of evil! It will be well for us all to study very carefully Paul's admonition to Timothy and Titus. We shall here discover even the little things of life have great importance in the extending of our influence for the glory of God and the advancement of His cause.

Our Unfinished Task

General Superintendent Chapman

PART TWO

AND now I come to the last, and in many ways the most distinctive phase of our theme. I wonder if we might not think of our whole movement as an army. Then we can think of evangelism as the center, "Christianizing Christianity" as one wing, and organizing self-supporting and self-directing churches as the other. But the whole army must move forward as one. From its very incipency Christianity has been self-supporting. It began without money or influence, but its Founder wrought miracles to get money for the temple tax and bread and fish for the campmeeting crowds. He gave His earliest preachers such favor with the people that they were able to go forth without money and still want for nothing. Later, when ability was found, Christians were all taught to give to needy saints in Jerusalem and to missionary projects in countries near and far. Christianity has also been self-directing from the beginning. Other religions have depended upon the authority of the state or have waited for the patronage of the rich. But in its most dependent day Christianity asked no alms of others and cried to the weak, "In the name of Jesus stand and walk." But what is true of Christianity in its wide reach must trend to become the case in its smaller scope. The Church of the Nazarene must walk alone, so far as dependence upon those not affiliated with it is concerned. Its Assembly Districts must hasten to the position of self-support and self-direction, and its local units must pass swiftly from being helped to helping others.

Just for convenience we have divided the field into home and foreign. But this distinction is arti-

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ficial and temporary. The whole field is God's field, and He wants it all to be plowed and sown. But what we really mean, I think, is that a field in which we may reasonably expect the church to become self-supporting and self-directing in a very short time is a home mission field, and one in which we may reasonably expect that the church will become self-supporting and self-directing in a somewhat longer time is a foreign field. But self-support and self-direction are the goal everywhere, and we must seek to hasten, rather than to retard the process.

But my object is not to speak today of methods. You brethren have these in considerable number, although I do not think we have claimed all the versatility that is due even yet. Old Brother Carson in the backwoods of Peru said, "There are a hundred good ways of doing anything." And that must apply to the founding and developing of self-supporting and self-directing churches.

I have gathered considerable consolation from the idea that we have 2,600 or more churches scattered about over the United States, Canada, the British Isles, and in the twelve countries in which we are carrying on foreign missionary enterprises; and from the further consideration that every Sunday we may thank God for the two new churches that we did not have the Sunday before. But lately I have been thinking of the places where we do not have churches and ought to have them. I have been thinking of the folly of supposing that because we have two or three churches in some sparsely settled state or province that we are "established there," and of the consummate folly of thinking that one or two small churches in a city of a hundred thousand means that we are "evangelizing the field."

Perhaps some would even yet like to go back to

those days when Dr. Bresee had a church in Los Angeles in which revival fires burned the year around—the days when Dr. Bresee could conscientiously say that there was no thought of extending the movement farther. But it is too late to go back there. Dr. Bresee could not stay there. His members insisted that a church like the one in Los Angeles was needed in Berkeley, in Spokane and in Chicago. At last, driven to it by sheer necessity, Dr. Bresee and the others gave the church denominational status and challenged themselves to "go out under the stars and hew out a kingdom." Los Angeles First Church could not be true to its destiny without lending succor to these other organizations. It was grow or decay. And it is that way with us today. We have established about a hundred churches a year since our beginning as a denomination, and that was about fast enough for the period. But we are pressed right now for a doubling of the number. There are a few, a very few places in which we have enough churches to reasonably take care of the opportunities which are ours. But a survey of the field indicates that efficiency requires that we should have 5,000 churches in our "home" fields, and that we need them right away. Surely we shall not need to wait twenty-five years to get them. Can we not have them in twenty? Is it not possible to give some effect to the annual motto of Chicago Central District, "Every church get a church," and shorten the time to fifteen or ten, or following our quadrennial divisions, to eight years?

I know there is the question of saturation, and I know we must grow from within like trees, and not from without, like stones. But I am religiously nervous to get on with this task. It is not the building of a denomination that enthralled me, it is the salvation of souls, and an effective instrument for carrying on such work.

It may be that some of our districts are too large for effective growth in the further number of churches. If this is true, let us have the courage to divide and make more districts. I believe the wisdom of the General Assembly in creating a district of Wisconsin and Upper Michigan and another of Ontario has already been proved and will be proved more and more as we go along. The southeastern districts are making the grade, and some of them will soon be to the place where they can carry out their task with a becoming degree of success. Our plan for district organization for harmony, efficiency and progress is well established. Whatever we do in home fields we shall do through the district organization and not by working around it.

The superintendency is innate in the polity of our church, and that superintendency contemplates a very limited General Superintendency coupled with a sufficient District Superintendency. Speaking from the angle of effectiveness in expansion, we may liken the church to a fleet in which every district is a ship. The instances in which fleet movements are required are such that we may get along with but a few commodores, but every ship must have a captain, and ships must not become so heavy

that their movements are retarded. The District Superintendents must form the effective branch of the superintendency in the Church of the Nazarene, and in order that they may do this, we must not allow districts to reach proportions where they will think and act in norms of a denomination. That would endanger our church wide unity and our individual liberty. If a denomination like ours is to fulfill its mission it must always be mobile. This means that local churches must "swarm" to avoid harboring unwilling drones and districts must divide to avoid the danger of preponderance of power and the clogs of self-sufficiency. Perhaps now, and at least by the time of the next General Assembly, we should have some more new districts in the Church of the Nazarene.

I know we cannot absorb missionaries in our foreign fields except by sending the new ones at a reasonable rate. Too many raw missionaries would swamp any field. But having visited all our fields except three or four, I am convinced that God gave us the territories we have and that we have the men and the money to work them. It is working at the wrong end of the proposition to speak of the number of applicants we have on our waiting list. This phase is easily exaggerated. Many of these people are too old or are physically unsuited to the missionary life. Some of them do not have the necessary intellectual preparation. But we are glad they are interested and are ready and willing to go. Out of their number we shall select the most likely. But the right end for beginning is on the foreign field itself. Here, too, I know there can be folly. Once we asked the missionaries to state the needs of their fields as they saw them. I read some of these reports, and I know something of the fields, and I believe we would have ruined practically all these fields if we had done all these missionaries asked. Perhaps they followed the theory that "the wheel that does the squeaking is the one that gets the grease." Some of these things I do not know. But one thing I do know, and that is that most of our fields are understaffed. I was so distressed when I was in Peru that I prayed and pleaded frantically that reinforcements be sent out. I very nearly wore out pleading, and then all of a sudden ways were found and the field was pretty well taken care of. In China last year I thought I never saw so many and such fine opportunities going to waste as there. But God has helped us and more missionaries have been sent out.

But even now we are working as though we expected pretty soon to get the job done. Even where we are fairly well staffed, we are not giving proper attention to furloughs. We must do better. I am convinced that it is almost as important to bring a missionary home at the right time as it is to send him out in the first place. Time passes slowly in the foreign field. First generations of Christians do not produce many leaders, and it takes twenty-five years for the second generation to grow. Thus our task there—everywhere in the foreign fields—remains an unfinished task much longer than we could

wish. But God gave us the fields and the means to work them. Therefore there is nothing but for us to back up the project with increasing gifts of money and men, and "carry on" by the generation. I know it is easy to get stirred over missions enough to go to the altar and propose to go to the field if God calls, but the most of the good work is done by plodders who just take the task by the job, and who go right on after the glamor of the missionary service has passed—on until most of their old friends at home have died or have forgotten them. And I know also that spasmodic giving helps, but that it is the patient regulars who budge the budgets again each year that will be there when the rewards are handed out. Of all places, the foreign field is the place where the long, strong pull counts.

I cannot speak on every phase of the work even in the detail that I have followed thus far. What shall we say of our schools and colleges? What of our Sunday schools and our Publishing House? What of our periodical and occasional literature? What of church buildings? What of our homes and family altars?

I must not fail of all emphasis through attempting to emphasize too much. We must go on with our schools. It is too late now to hide behind the alibi that we have too many. We have them and we shall need them all in the future more than we have ever needed them in the past. If we could have consolidated or eliminated in the past we might have found it convenient. But now that is past. We must arise and build. We must develop the best prepared Sunday school workers in the world. And I do not mean simply book trained workers, but spiritual workers who along with their efficiency are burdened for souls. And whatever it takes to prepare and publish the Sunday school helps the work requires we must pay the price in time and money and provide those helps. We must enlarge the Publishing House and go in for the best literature our hearts and brains can produce, and scatter it in increasing volume around the world. We must provide church buildings suitable to our work, but we must avoid back-breaking debts and useless competition. We must not only gather saved souls out of the world, but we must build Christian homes and do the hard, slow work involved in developing rounded character. A soul may be saved or sanctified in the twinkling of an eye, but it takes time to build a saint that is well rounded and not lopsided.

The most difficult work in the world is looking for work, and we of the Church of the Nazarene will not need to do any of that for a long time to come. If Jesus carries a new generation will be born, and to that generation, as well as to our own contemporaries, we owe the task of Christianizing Christianity, promoting a world-wide revival, and establishing self-supporting and self-directing churches around the world.

But there are difficulties enough in the way which we take—no one knows that better than the members of this group. You District Superintendents have often told your pastors that they are the leaders and that the work must build through them and not

around them. I bring the same thought home to you. It has often been remarked that General and District Superintendents do not have very much authority. But authority is the hiding place of little men. When leaders cannot be found, rulers must be substituted. Crowns and paraphernalia are smoke screens for mediocrity. The times call for leaders. Men who are so sound and so true and so well balanced that people have to go along with them to go the straight way and the best way. There is no defense against failure in a Nazarene Superintendent. We just must succeed. Barriers and hurdles and hindrances of every kind must be broken down or surmounted and we must move on. Timid men console themselves by adjusting the dispensations and excuse their failures by announcing that "the days of revivals have passed." Those who believe and practice that are out of place in the Church of the Nazarene. We originated in a revival and we grow and expand in an atmosphere of that kind. One of our pastors is wont to say, "We were born in the fire and we cannot live in the smoke." We shall have all eternity in which to rejoice over victories won, but we have but a few short years at most in which to win those victories.

In conclusion I would recall the words which Jehovah spoke to Joshua in commanding him to be strong and of a good courage. And as an interpretation of these words, and as perhaps an application of them to ourselves, I would quote the words of Maltbie Davenport Babcock:

BE STRONG

Be strong!
We are not here to play, to dream, to drift;
We have hard work to do, and loads to lift;
Shun not the struggle—face it; 'tis God's gift.

Be strong!
Say not, "The days are evil. Who's to blame?"
And fold the hands and acquiesce—oh, shame!
Stand up, speak out, and bravely, in God's name.

Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song.
Let us stand and sing the battle hymn of the
Church of the Nazarene, "We'll girdle the globe."

Does It Pay?

Paul said in one place, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place." The plain truth is that tithing is the low watermark of Christian stewardship and is miles beneath that high watermark of St. Paul's when he said, "I have suffered the loss of all things, . . . that I may win Christ." Whether we prosper or go penniless the chief thing is to have the happy consciousness that we have been faithful to God as stewards of our time and our talents and our money.—*Messenger of Peace.*

Just Common, Ordinary, Desperate Hard Work

General Superintendent Morrison

IN order to succeed in the ministry, of course we give great emphasis to correct, orthodox, true doctrine. Indeed without it we feel sure that one cannot satisfactorily build the kingdom of God in the hearts of men, and it is also quite possible that without it one cannot himself find salvation and heaven.

We also desire, in our quest for success, to be understood that we would set great store by a proper and correctly systematized church organization. The local, district and general church organizations are tools with which to work. And any task is very greatly simplified, and made possible with suitable tools.

We are sure, too, that a personal Christian experience is absolutely needful in order to register any degree of success in the ministry of the Church of the Nazarene. Unless one's heart is on fire with the Holy Ghost, who gives freedom from all sin, and unless one's vision is ablaze with a passion to win men to God, one's success in the ministry is bound to be worse than nothing.

Consequently we are allowing now in our thinking that one possesses the truth as it is held by the second blessing holiness people; that he has an organized church and that he is, himself, saved and sanctified wholly. This is a great vantage ground, and really necessary to success. But with all these, success will not come, unless one adds another ingredient—just common, ordinary, desperate, hard work!

A lazy preacher is doomed—unless he ceases to be lazy. And here is a truism, that every human being is naturally as lazy as he dares to be. If he is lazy in his private devotions, he will soon cease to possess the above mentioned personal experience that is so necessary to success. If he is lazy in his studies, he will lose his grasp of essential doctrines, fail to bring fresh facts, new illustrations and attractively interesting treasures from the Word of God, and this will spell defeat. If he is lazy in his pastoral work, he will soon preach to empty pews, or quickly be granted "a ninety-nine year leave of absence." Just ordinary, common, unvarnished laziness is one of the greatest enemies that any pastor can know. And many is the minister who has met this foe.

Among the first purchases that a young minister should make is an alarm clock. Set it faithfully each night, and heed its admonitions each morning. Systematize your time, so that no part of the day shall be without its allotted task. Attack the work of the ministry just as ardently and as faithfully as you would the work of some employer who was paying daily wages for your time. The privilege of being one's own "boss" has been a deadly snare to many a bright and promising young preacher. He has degenerated for sheer lack of the necessary goad to urge him on. In the ministry, a person must furnish that goad himself. Without it he will dimly fail.

Preacher: of course you desire to win, you long and hope to succeed, then, I beg of you, work! Work faithfully at the task of being up and at the great requirements of the ministry early in the day. Do not let many of your parishioners beat you in the matter of early rising. Work at the job of prayer and intercession; pray as though the entire success of your pastorate was centered there. Work at the tasks required in your study; beat some fresh oil for your next Sunday hearers; read some new books, selecting them with care not to allow any poison to find its way into your mentality; sprinkle the pollen of other minds on your own, or otherwise yours will not bear fruit. Work as though the needs of your study were the paramount task.

Work at the pastoral problems of your parish. Do not let anyone or anything induce you to neglect calling frequently at the home of every member; call on a goodly group of outsiders each week; learn the names and residences of all the professional men and women in your town, or city (or if in a big city, in your part of it). Wear out shoe leather and the knees of your trousers praying from house to house, as St. Paul said, "with tears." Of course it is work to tramp streets and ring doorbells, but if you would succeed it must be done.

Work at sermon building; make copious notes; then boil them down, skim off the trivialities, eliminate the inconsequential and hammer and beat the remainder into a pungent, rich, passionate address on the matter of salvation. Remember that in the last analysis the man who preaches it is the bigger part of the sermon. It must contain bits and chunks of your own personality mixed all through it; it must also have much of the Holy Ghost in it. All this takes work; if one would make two such creations in a week. Naturally it is work; the lazy preacher can never make it in this world or the next.

Work at the gathering of illustrations. These are windows through which people can see into your discourse. Oh, how many sermons need them. Otherwise they are so dark and opaque. Learn to illustrate. Work at it. If at first you do not succeed, tackle it again. It is vital and needful. Learn to sweat your brain as a laboring man sweats his body. Work, for the night is coming!

Work when you are in the pulpit. Study keenly how not to waste time with announcements, special singing, odds and ends; these are the little condiments of the pulpit feast, and often crowd the substantials clear off the board. Work hard to see that you have time to preach a worth while sermon. We presume that you have worked hard to see that you have a worth while sermon to preach. Work at the selection of the hymns, the items of the service, and the features of this weekly feast. It takes work to make a religious program for each week that retains its perennial freshness and interest.

Work on your budgets. Begin early, keep at it till all is done and ready for the annual assembly.

Do not let up, do not let down, do not cool off, keep your people benevolent minded. In order to do so, you must yourself be sold—doubly sold—on the budgets. Take them to pieces and show your folks the red blood that courses through their veins. Talk them up. Preach upon them now and again, but better than that, inject them into the sermons on

other subjects frequently. Certainly it is work to do this, but did you not say that you wanted to succeed? Were you looking for an easy job? Do you pine for a task that requires neither brains nor toil? If that is what you want, do not look for it in the ministry. The grave is the only place that offers perpetual rest, without effort.

Our Changing Conditions of Evangelism

W. C. Bennett

THE watchword of the Church of the Nazarene from its inception has been evangelism. Organization, pastoral oversight, church building, Sunday school, and young people's work have been given respectful attention but our battle cry has been "evangelism" and, personally, I believe whenever we lose the spirit of aggressive evangelism we are doomed to failure. Either this will be the case or "history repeats itself" is no longer a truism.

I have observed and have been told by men constantly traveling among us whose evangelistic tours take them from coast to coast that many evangelists who have given full proof of their ministry are retiring from that field and where possible are taking pastorates because they can no longer maintain their families in the evangelistic field, while some pastors are saying that our people will no longer support and maintain evangelistic movements.

Personally I gave more than twenty years of my ministry to a denomination which was just beginning to slump on evangelism at the time I began my ministry and during my ministerial career I have seen them drift first into worldliness and formality and then into destructive higher criticism until at the present time, with exceptions here and there, there is scarcely a semblance of their former piety or passion for souls among them.

Whenever a church begins to fail, it usually begins to multiply conventions, movements, organizations, plans, new methods, etc. This is always a danger signal, an evidence of defeat. Jesus said for every idle word men should give an account and our talk is a give away. There is no talk about how to reach the children and young people when our altars are aflame with holy fire, young people and children are convicted, converted, give themselves to prayer and effort to win their companions to Christ. There is no talk about how to win the masses, when rich and poor, high and low, are crowding our churches and altars eager to find relief from the burden of sin and wrath of God which they see continually hanging over them. When a church fails in this, which is our supreme calling, it begins casting about here and there, talking about child conversion as if it were different from the conversion of hardened sinners; multiply organizations, like a ship at sea—fuel exhausted, no fire in the firebox or steam in the boiler, trying to make their way over the briny deep by adding another drive shaft and screw. Increased machinery is no advantage when there is no driving

power behind it. "But," you say, "we must have the machinery in order to utilize the power." No, in spiritual dynamics, power comes first. Jesus said nothing about machinery, much about power, and told them to love one another. True the disciples tried to adjust the machinery but when the Holy Spirit came, He disregarded their plans and chose Paul to the apostleship. "As they ministered to the Lord and fasted the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." I would not decry organization nor plead for wild, erratic disregard of authority but our great need is for a pentecostal outpouring of the Spirit and nothing else will solve our problems.

I will now attempt a few suggestions as to the reason for the decline of interest in evangelistic work among us and as to how this situation may be met and averted. Of course it goes without saying that God never changes, fundamental human needs never change, and true religion never changes fundamentally. Outward human conditions are constantly changing and sometimes changes in methods and plans are necessary to meet these changing conditions. Forty years ago when many in the orthodox churches were really converted, they were hungry for an experience that would make them victorious in their living and pure in their hearts. Flaming evangelists could go from coast to coast preaching entire sanctification. Many entered into that experience during a ten-day meeting. There was a real outpouring of the Spirit, conviction fell on the unsaved and great and lasting revivals followed. Later many of those sanctified in these revivals constituted the first membership in the Church of the Nazarene. Conditions are now somewhat changed and we are, for the most part, continuing the old methods of evangelism. We have a notion that if we bring a man across the continent, incurring heavy expense, he must be very remarkable and can put the thing over, hence our people go down in their pockets to foot the bill, come to the meeting and enjoy seeing him do it.

We are now up against the proposition of getting raw material, working it over, getting men converted, getting them sanctified, and making them Nazarenes. And all this in the face of stolid opposition and prejudice—no small job for a lone, tired evangelist. Then, too, when a church ceases to have a passion for souls it does not take them long to backslide and before any real, soul-saving revival can come they, or

at least a part of them, must be restored and this usually takes a large part of the time and a good share of the strength of the evangelist, herculean though he may be. Results—a hundred people at the altar, seventy-five to eighty-five per cent of them worked over from year to year. That we make any advance from year to year in face of this condition is a marvel, but we do, and if it is the best we can do let us keep at it, but I think there is a better way.

First, I think that in at least many cases, evangelists should stay longer. Then I think our people should be disillusioned relative to the notion that the evangelist can bring the revival. Jesus did not say the gates of hell should not prevail against his ministers: He did say, the gates of hell should not prevail against His Church. Then I would suggest, if you will allow me to do so, that there should be less effort to attract and entertain and a stronger putting of those truths that produce conviction for sin, actual and inherited sin. We certainly do not need less emphasis on entire sanctification—we need more; but we also need a greater emphasis on conversion, what it means and the evidences of it as a preparation for the second work of grace. In the great Shantung revival among the Baptists in North China, the inquiry was raised, "Are you born again?" Many missionaries who had labored as such for years, also many natives who had accepted Christianity and gone out as teachers and evangelists discovered that they had never been converted, confessed, sought God in earnest, and the whole territory in which they labored was aflame with revival fire and glory. I fear many of our Nazarenes who are worked over again and again never get beyond conversion and doubtless many of them never reach it. We need more thorough and searching preaching.

There are a few unique characters like Bud Robinson or Lon Woodrum who by their natural wit and humor are very entertaining and anyone who would try to make them over or imitate them would be undertaking a fool's task; but we have a number among us who are working at one or the other of these tasks. The field of evangelism above all others demands deathlike earnestness—these men have it but imitators or critics never do. We do not need entertainers, sky scrapers, or star dust flingers; we need serious men who spend time in prayer, know their Bibles, know human sin, and are capable of diagnosing the disease and prescribing the cure.

When Charles G. Finney began the mighty revival that swept over the northern part of the United States, he found the ministry strongly entrenched in Calvinism and this was blocking the way of all successful evangelistic effort. The preaching of the second coming of Christ suddenly, visibly, gloriously is always effective in producing conviction for sin but there has been much teaching of prophecy connected with this that is purely Calvinistic and ironclad relative to the preordination of the race that has robbed our people of faith to pray for a real outpouring of the Holy Ghost.

The teaching that the great falling away that is supposed to immediately precede the coming of Jesus would render men so incorrigible that they

could not be saved is as fatal to faith for a revival, and more so, than that doctrine that consigns some men from all eternity to eternal damnation for the glory of God. No one can exercise faith for anything that he does not believe is possible. Jesus said, "According to your faith be it unto you." This is a fundamental law of the kingdom. Those who think they find in prophetic teaching a condition that makes it impossible to successfully evangelize, need to think some more for Jesus said the gates of hell should not prevail against His Church. Prophecy for great scholars who have time and ability for thorough investigation may be wholesome and instructive but it is a dangerous field for novices. Men who are successful soul winners have the greatest field possible. We need to stick close to the simple truths that uncover sin; truths that have to do with judgment, death, hell, and eternity; truths that exalt Jesus as a complete Savior from all sin and enable fallen humanity to stand upright and walk the highway of holiness. Let others speculate, we do not need to, and speculative preaching may produce a sensation—it never produces conviction. We need to encourage our people to become prevailers and we can never do that with jocularly, carelessness, and prayerlessness ourselves.

On with the revival. Personally I believe the greatest revival of all history is yet to come if Jesus tarries. If He does not tarry, then I want to be found at the job when He comes.

Tautology

C. HAROLD RIPPER

OH-h-h beloved, in this day and age, each and everyone should ask God to lead, guide and direct him as he puts his heart and life into the task of preaching the gospel to the people of this day and generation.

If it were not for the purpose of illustration, the above paragraph, filled with trite expressions and meaningless repetitions, would be unworthy of a place in any magazine. Forceful expression and good literary taste demand that such expressions be eliminated not only from the written article, but, also, from the spoken message.

The five examples of unnecessary repetition of ideas, in the above paragraph all come under the same classification and are all subject to the same condemnation. The fault is known by the term "tautology." The term is defined: A useless repeating of an idea in different words. The examples of tautology in the introductory paragraph are:

heart and life
day and age
each and every one
lead, guide, and direct
day and generation

The repeated use of one or more of the above expressions is a fault common among preachers. Who has not been bored by some speaker using the expression "heart and life," or "day and age" over and over, *ad nauseam*? In the interest of effective speaking, tautology should be avoided.

Another common fault illustrated in the above paragraph, but hardly coming under tautology, is the use of the word *ah*. The word, an interjection, is forceful and effective when used occasionally with purposeful intent; but it loses its force and beauty when made a common vehicle for expressing sentimental or passionate appeal. The vain repetition of such expressions as "Ah, friends," "Ah, let me urge you," or "Ah, I tell you," lowers the appeal of the preacher's message to the level of cheap sentimentality. "Let me urge you," is more forceful than "Ah, let me urge you," even though the "ah" be shouted, whined, tremoloed, sobbed, or screamed. Vocal play upon an "ah" or "oh" is a cheap substitute for forceful expression. The English language is rich in words of strong meaning content. The preacher can well choose strong, meaningful words to carry the appeal of his message to the hearts of his hearers. It cheapens the gospel message to resort to sentimental play upon a nonsensical syllable.

Cigarette Smoking Mothers

MARY ETHEL WEISS

THE following is a recent interview with a Christian physician, an active member of the Church of the Nazarene. This young doctor has been a general practitioner for ten years, and is specializing to a certain extent in obstetrics.

Question—In your obstetrical work, have you had many cases where the mother was a user of tobacco cigarettes, for instance?

Answer—A good many.

Q. Does the use of these cigarettes have a detrimental effect on the child before it is born?

A. Definitely so.

Q. How does the use of cigarettes by the mother affect the unborn child?

A. It weakens the child, increases the tendency to miscarry.

Q. What proportion of cigarette smoking mothers bring their babies to birth alive?

A. I cannot give any figures on that, but the proportion is much reduced.

Q. What chance has the living baby of the cigarette-smoking mother to survive after it is born?

A. Much less than ordinary. When Dr. M. (an old physician well-known in holiness circles) spoke in our church, if I heard him right, he stated that 62% of the children of tobacco-using parents died before they reached the age of two years.

Q. Does the surviving baby carry any serious handicap?

A. Yes, several. Most of them are weak. I delivered a child some time ago—a case where the parents both smoked. It was a limp, thin little thing, but living and breathing. I handed it to the grandmother with the instructions to lay it on its right side, while I gave attention to the mother. In a few minutes I looked at the child—found that the grandmother had laid it upon the left side, and that the weakened heart had not been able to go on—the baby was dead. Then, too, the children of tobacco users are apt to lack the hunger reflex. One case in

R—Hospital had miscarried at five months the first time. Her second child was born at 7 months, weighed four pounds, and had no nursing reflex whatever. We had to feed it with a catheter in its stomach for weeks—the mother's milk was practically poisoned with the tobacco.

Q. Having once learned to eat normally, is the child apt to be predisposed to difficulties of the digestion, or the heart, or the respiratory system?

A. Not necessarily, except as a weak child is more inclined to disorders than a strong one. In a recent article a physician of national reputation is quoted as saying 90% of all young children addicted to the cigarette habit die before the age of seven or eight.

Q. We have seen young children compelled to live in rooms filled with tobacco smoke continually. What would be the effect of that?

A. Almost as bad as though the child were a moderate smoker.

Q. Is there any marked difference in mental development between children exposed to tobacco poisoning and those who are not?

A. Investigations have shown that children who smoke are duller in school. In one investigation among 500 boys, the grades of the smokers were found to be the lowest. Another group of 250 boys contained 46% smokers; among these 68½% of the non-smokers won honors, and only 18.3% of the smokers won honors.

Q. What do the authorities say on this subject?

A. Here is a book by Stevens which is a textbook in our Medical Course—and he says:

"The evidence is incontrovertible that nicotine is capable of inducing various cardiac irregularities, similar to those of stimulating the cardiac nerves.

These disturbances appear to be merely functional and soon subside upon the discontinuance of the tobacco. . . . Smokers, especially cigarette smokers, have frequently been found to show less mental efficiency than others free from the tobacco habit; but whether this deficiency is dependent upon the smoking itself or is a result of a weak intellectual capacity that led to an excessive use of tobacco is not clear."

Q. Then he is not quite sure whether people are dumb because they smoke or smoke because they are dumb. What else do they say?

A. Here Bastedo in his "Materia Medica" says: "Nicotine stimulates the cerebrum only slightly. . . . The drug is a true narcotic. . . . It is not an intellectual stimulant, but just the reverse."

Again he says: "In fact, a cigar may contain enough nicotine to kill two unhabituated adults. Fortunately it is changed to a certain degree in burning, and much of it is exhaled and lost."

Q. Is there any move among the medical profession to teach the public these things?

A. No. Physicians as a rule seem to ignore these facts, though a few minor investigations are being carried on. But little can be done without a thorough research, and so far this has not been undertaken.

GENERAL CHURCH PROGRAM

Foreign Missions

C. WARREN JONES

In our work, we are anxious for results. We want to see something for our efforts put forth and money expended. We are not satisfied unless we see some fruit.

As pastors, if you can go to your people and show them that we are actually securing results on the foreign fields, it will be much easier to get them to support the work. Below, I am giving you a concrete example of God's power in Africa. This is from the pen of Fairy Chism. When the proper time comes use this illustration. Use it when you are trying to create an atmosphere for a missionary offering. This is the only publication in which it will appear, so you need not be afraid of their having read it.

FROM DEPTHS TO HEIGHTS

For years the missionaries had prayed for souls from a large kraal near the mission station. The man had several wives and many children; his married sons had families. One day four of their number came bringing a sick boy. They put him down and said:

"Here he is. He is dead; we give him to you. If you can make him live, he is yours—we do not want him back, for he is dead."

What they meant was that as far as they were concerned he was hopeless and would soon be literally dead. A cow had tramped him underfoot several days before and his face looked scarcely human.

Day by day he was cared for until he became well. Magodi was then about twelve. He lived at the mission station, since he belonged there. Had he not been given to the missionaries? He gave his heart to God and became a fine little Christian. After several years he began to seek desperately the Holy Spirit and was definitely sanctified wholly. Magodi was baptized and took the name of Norman.

He proved to be a very bright boy in school. Each year he made a grade and each year he grew deeper in his religious experience. At one time it was noticed that early and late he was heard in the prayer hut praying earnestly. In chapel he arose one Friday and told how God was calling him to preach and how he had given the matter much careful and prayerful attention lest he be mistaken; now he was perfectly sure.

A year and a half ago he finished the eighth grade with honors and is now taking advanced work which will qualify him to become one of our spiritual preacher-teachers and he will fill a responsible place in training young Africans for God and service.

Norman was but the entering wedge in that dark heathen kraal. Several have since been saved from there.

STEWARDSHIP

C. Warren Jones

The Less Popular Grace

YOU will notice that I do not say that it is an unpopular grace, but one that is not as popular as the other graces. Paul in the eighth chapter of 2 Corinthians speaks of four Christian graces. It is not a triangle but a perfect square. The first three are quite acceptable. You will find them beautifully pictured in the New Testament. They are faith, hope and love. As pastors you should preach on these graces. There is a field here for a series of sermons. We need more faith. We should have a hope that is sure and steadfast. Our love should be such as to see the need of a sin-sick, sin-cursed world.

ABOUND IN THIS GRACE ALSO

What grace does he refer to? None other than the grace of liberality. This is the grace that is less popular than those previously mentioned. However this is the grace that our people must possess if we are to win a lost world to Christ.

Our business is to save others. Our job is to help evangelize the world. To do that we must have consecrated liberality on the part of our people. We must realize more and more the great principles of stewardship. "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." We are not the owners. God possesses a title to it. We are but stewards. He has a right to ask for the tithe. It is our privilege to bring it in, and to bring it in regularly. The tithe with offerings is God's financial plan for carrying forward His work. Do you think that God in His program, would omit giving us a plan to govern the finances connected with His work. The Bible has much to say about money and possessions. One verse in every four deals with our possessions in one way or another. Nineteen of thirty-seven parables have to do with money or possessions.

The religion of Jesus Christ is largely one of giving. We are not discounting what one receives, but it is not how much we receive, but rather how much we can give. The question is, are you a tither? Do you preach tithing? Are you able to get your people to tithe? With all that can be said for or against Mr. Rockefeller, who recently passed away, this can be said. "He was a good giver." He believed in tithing his income. He not only believed in it but practiced what he believed. He tithed when he was a newsboy and when he was janitor of the Euclid Avenue Baptist Church in Cleveland, Ohio. He gave away more than five hundred millions, but the thing

is, that he was a tither. At least, he set a good example. It is an equitable plan. It is good for the rich and just as good for the poor.

It is our only hope to carry on the work committed to us. We have no apologies to make. It is ours to practice tithing and preach tithing and organize our people to carry forward God's work. Let us not give up, but give ourselves to the task and urge it upon our people that they "abound in this grace also."

CHURCH SCHOOLS

E. P. Ellyson

The Pastor and the Sunday School

A TEACHER OF TEACHERS

THE pastor is to be not only a worker but a leader. We have our General Superintendents, and our District Superintendents, and the pastor is the local superintendent. Paul speaks of the elder as the overseer of the flock. The pastor is supposed to lead the membership in doing the work rather than do all the work himself. A weakness with many pastors is their inability to be a leader and use others. Some do not even try and excuse themselves by saying it is easier to do it yourself than to get others to do it. But this never bids for the best work and the larger and more permanent results. A harmoniously working church under the efficient leadership of a good pastor will mean much more than a working pastor. This seems to be the Bible method for the work of the church.

For this method to be as successful as it should be lay members should be trained for certain phases of the church work. There is much inefficiency in the work of the church today as a result of untrained lay workers, persons holding positions and trying to do work that they know but little how to do. And sometimes they do not know that they do not know or that there is anything particular to learn about the work they are supposed to do. A trained minister is not enough, we must have trained lay workers also. This is certainly true of the Sunday school. There is no more serious teaching than that in Sunday school teaching. Poor methods and inefficient service here yields more detrimental results than in any other teaching place. He who teaches successfully must first be taught; taught what to teach and how to teach. And does not the pastor have the large responsibility in this teaching?

Now listen to Paul's instruction to the young pastor, Timothy, "And the things that thou hast heard of me among witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:2). Timothy, the pastor, was to be the teacher of teachers. And those whom he was to teach to be teachers were to be faithful persons, and to have teaching ability. If such persons become well trained teachers good work is sure to follow.

The cry comes to us from almost every quarter that one of our greatest needs is better trained teach-

ers. But what good is there in this cry if nothing is to be done about it? If anything is to be done, who shall do it? The Department of Church Schools has arranged a course of study. This, however, is useless just as an outlined course. Somebody in the local church must get behind it and see that it is used and the teachers are trained. Who is in the place to do this as effectively as the pastor? And if the pastor does not get behind it others cannot put it over as it should be put over.

The pastor should be the best trained Sunday school worker in the church and be active in the training of others. Let us not grieve over the lack of trained teachers but rally to the need and undertake this training work. It is the pastor that carries the heaviest responsibility for the Sunday school.

THE HEATHEN WORLD

"Paint a starless sky; hang your picture with night; drape the mountings with long, far-reaching vistas of darkness; hang the curtains deep along every shore and landscape; darken all the past; let the future be draped in deeper and yet deeper night; fill the awful gloom with hungry, sad-faced men and sorrow-driven women and children. It is the heathen world—the people seen in vision by the prophet—who sit in the region and shadow of death, to whom no light has come; sitting there still through the long, long night, waiting and watching for the morning."—BISHOP FOSTER.

Why Do They Do It?

BY A ROVING CORRESPONDENT

WHY are so many ministers poor readers? Many of them are too poor in this important branch of their work to get a passing grade in grammar school. So many of them are poor readers on several different counts. They lack smoothness; they start and stop and back up and start again, somewhat like an asthmatic motor on a cold morning. They mumble; they fail to articulate properly; they run their words together; they—well they make a botch of an important part of the service, a part that should be done expertly and in a manner that contributes to the dignity and worshipfulness of the service.

To read a Scripture lesson well is an art. An art that can be cultivated by practice. An art that will be appreciated by every discriminating listener in the audience. A sloppy, careless reading of the Word certainly does not glorify God nor edify the hearers. If a minister does not have the native ability or the acquired art of Scripture reading let him labor diligently in the secret place to perfect himself.

* * * * *

And now tell me why do some ministers who should and could know better, say "except" when they mean "accept"?

Problems Peculiar to Preachers

Chas. A. Gibson

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions (no theological questions) to Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

Q. Is it well for a pastor to give the key to the church to outsiders to conduct prayer meetings, such as those that are not in harmony with Nazarene standards.

A. It is not well for a pastor to do as suggested. The pastor is the head of the church and responsibility for every department rests upon him. If the membership went elsewhere to attend meetings out of harmony with the standards of the church he would feel it his duty to admonish them. He should therefore set a right example before them in protecting the church from those who hold to standards that are out of harmony with the church.

Q. Is the employment of a deaconess, or an assistant pastor, generally speaking, a wise course for a church?

A. In the sense that this question is asked it is not the wise course. Few of our churches have need of the above. They are not of sufficient size to demand the services of more than the pastor as a regular employee. While it is not generally wise, there are cases where it works well and to the advancement of the whole church program. The local conditions should be the determining factor and not a general policy.

Q. Is there any cure for a lazy pastor, or must he march straight on to his doom?

A. I have never heard of a cure for laziness.

Q. What would suggest for a pastor who has a wife who fails to co-operate? Must he confess failure and quit?

A. This is a sad situation and certainly a definite handicap and one that is much harder to deal with than it may seem to those who are in this plight. I would not say that such a person should confess failure and quit. I think history records the fact that many men have made great success under circumstances like this. If the pastor can carry on without reference to his difficulty and with poise and grace he may succeed in spite of this. It calls for a special adjustment and a recognition of the need of extra work and willingness to do it.

Q. Can a pastor hope to make a place for his ministry in the Church of the Nazarene if he deliberately omits district gatherings such as the camp meetings, preachers' meetings and the assemblies?

A. In the first place this is not a problem peculiar to preachers for few of our men could be found in this class. To those that are, doom and heartache are in store for their own attitude toward the work of the whole church will be reflected in revolt or apathy on the part of the church they try to serve. Our work goes because we are united and believe in co-operation. To co-operate we must be instructed not only in the letter of the work but in the spirit also. A preacher such as is here mentioned could receive his information regarding the program of the church from the minutes of the assembly, the Herald of Holiness and letters from General and District officials. However this information is cold and he has not in reality got it in a true sense for he should have the spirit of it as well as the letter and he cannot get this unless he attends the gatherings of our people. Again if he continues long he will gather around him a con-

gregation that will be alienated from our work from lack of contact. And finally when it is too late the crowd he has thus gathered will turn on him and both he and the Church of the Nazarene will lose them. Therefore I conclude that he cannot make a place for his ministry if he persists in ignoring the gatherings of the church.

Q. Our Sunday school is hindered by certain teachers who insist on going outside the lesson assigned to give their views on a variety of subjects many of them of a very controversial nature. What can be done to correct this?

A. This is a type of question that applies to many places and is indeed a serious one. I think that a well organized teacher's training class would do much to correct this. A cabinet meeting at which matters pertaining to the Sunday school are freely discussed might be a help, and finally a fixed purpose to correct this matter by a careful but persistent plan will eventually bring results.

Q. Several members of my church have accused me of clubbing them in my preaching. I do not believe I have, and I do not know what to do. Please advise me.

A. To start with it is the people, after all, to whom you preach. They will be the judge of your preaching. In the second place, I never knew a preacher that was given to clubbing his people that thought he did it. So from that starting point I would suggest two things. First, that you take the word of your people at face value and assume that you have been guilty. You will be tempted to believe this to be compromise but it is not. I am sure you have no right to preach in a way that will make folks feel thus about you. Second, since your preaching has produced this result I think you should change your line of presenting truth. I venture a third suggestion, preach to them and not at them.

Q. I desire to build a church building, my people are not opposed to doing so but I have been unable to get them to agree on a plan. Some are opposed to a church with a basement under same and some want the basement. They also disagree on whether we shall build a frame structure or a brick or block building. What can I do to get this matter over and get going?

A. Get settled in your own mind what is the best that can be done. In doing this weigh up all the arguments presented and the conditions of your town and community. When you are settled then you can talk with them freely on what you think would be best. Be sure, however, not to come to the position where you feel it is your idea or none for in such a case it may prove to be none. Second, send to the Publishing House for a book of plans (these will be gladly provided) and let your folks have a look at them. They can then see what the finished building will look like. Third, take your building committee to see several church buildings, be sure to show them different types of buildings and not alone the type you feel to be best. Finally, have your District Superintendent meet with the building committee, and then the church board and you will likely arrive at some fixed opinion and can proceed.

Q. A layman asks what to do about his church since the pastor is away so much and seems to make no provision for the services in his absence.

A. This presents a number of angles. First, the absence of the pastor; second, the matter of supplying the pulpit. To answer wisely one would have to know the reason for the absence. If it is by choice of the pastor, then he should realize that no work can progress in those circumstances, and he should resign so that the District Superintendent and the church could get another pastor. It may be the financial conditions have forced the pastor to be away and in the going

he would be justified, but even in this case anyone wise enough to be a pastor ought to be wise enough to know that the church has no chance to go ahead. Therefore he should resign so that someone else might be put over the work. Again, it may be because of sickness that this condition came about, and in that case charity should be shown, but even here there seems to be no way to explain why the church should be closed up. It would seem that a committee should be appointed, in a time like this, and they should be instructed to get someone to supply the pulpit. There is a fourth possibility as to cause, that of a careless, free-going spirit that goes under the guise of co-operation with all the churches. If a pastor will close up the church every time something is going on somewhere else and for every revival that comes even to a small town, he will have the church closed up permanently after a little while. The whole thing sums up in this. We have a work to do, and we should be careful not to allow anything to delay us in doing it. There are occasions in every place where a service should be given up and where we should go in with others in a service, but there is no occasion for us to lock up our place of worship for the purpose of going away for a revival. The work will suffer if we even try to satisfy the people with a class meeting after morning service and dismiss them for the evening service. Our people are peculiar. They want to go to church and they know the road to their own place of worship.

BOOK CHATS

P. H. Lunn

A MOST excellent book, *THE FUNERAL MESSAGE*, by Earl Daniels has just been published by Cokesbury (\$1.90). It is not a funeral manual, neither is it a book of funeral sermons. The seven chapters, delivered first as lectures at the Butler School of Religion, deal with the preparing and significance of the funeral sermon and service. After devoting a chapter to a brief presentation of the setting and background of the particular type of service under discussion, the author comes directly to cases with Chapter III, "Choosing the Subject," which closes with mention of the various types of funeral messages. These three types of sermons are dealt with in as many chapters: "The Biographical Sermon," "The Occasional Sermon," and "The Doctrinal Sermon." Then come some very concrete suggestions concerning the content of the service, the program, all of which, of course, form the setting for the sermon. This is done very briefly in nine pages. The closing chapter with its "Ten Commandments for Funeral Messages" is epigrammatic with "shalls" and "shall nots" that any open-minded minister will appreciate.

This book is worthy of a place on every pastor's reference shelf.

ABOUT THE OLD FAITH is the appealing title of a new book by Henry W. Frost (Revell—\$1.25). The subtitle is "Meditations Upon Important Christian Truths." It is in reality a series of amplified Bible readings on the major tenets of the Christian religion. We take issue with Dr. Frost on just three or four of his interpretations. Were it not for these differences—and they are at vital points—we would strongly recommend this book as a text for classes in Christian doctrine, for home study, for elective courses in Sunday schools. It is concise yet thorough. In the main it is acceptable; in fact outside of holiness circles it would be stamped one hundred per cent orthodox and true to the fundamentals of the faith. In spite of the objections which we shall presently point out, the book is valuable to our ministers. As previously stated most of the contents is in agreement with

Nazarene teaching. That which is not can easily be replaced with material from excellent books of our own publications such as Corlett's "A B C's of Holiness," Miller's "Bible Readings on Holiness" and several others.

There are fourteen major divisions in this new book: The Godhead, Christ, Man, Sin, the Scriptures, Fundamental Doctrines, The Church, Christian Experiences, Christian Privilege, Christian Service, Vital Topics, The Unseen World, Prophecy, The Final State.

Under the subheading of "Assurance" in the classification of "Christian Experiences," by implication rather than direct statement the theory of eternal security is upheld. John 10:28, 29 is quoted in support. And, in all fairness, we must add that Scripture is given and commented upon, exhorting to constancy in the Christian life.

We register a more serious objection to explanatory remarks and interpretations under the head of "The Baptism and Filling of the Spirit," again under "Sanctification." Dr. Frost asserts, "The baptism of the Spirit was an act which was judicial in character, which is not to be repeated and which was for the purpose of introducing individual Christians and the whole church into the one body of Christ (1 Cor. 12:13)." Has the doctor ever read Acts 2:39?

Under "Sanctification" he dismisses the "sin" aspect by quoting 1 John 1:8, 10 and Hebrews 4:15, going on to explain that "sanctification for Christ's followers is separation in two respects; from the world and unto God (John 17:15). All that is needed to refute such specious argument is to consult a fairly good word dictionary and the Concordance found in any Concordance Bible. The book is good even with these "bad spots." Without them it would be par excellent.

Erdmans has recently brought out in its 50c Rainbow Series of paper-bound books, one by John T. Faris, *AGAINST HEAD WINDS*. This is a series of biographical sketches of outstanding men and women, emphasizing traits of Christian character which contributed to their success. This is most excellent reading matter for young people. On the principle that "Lives of great men all remind us—" young and old alike need to keep themselves saturated with the spiritual inspiration which is afforded by the life sketches of those who lived with "eternity's values in view." There is a happy variation in the characters. As a source of illustrative material for preachers to use in talks to young people, this book is entitled to a high rating.

THEN AND NOW IN KENYA COLONY is the rather ambiguous title given to a new volume by W. R. Hotchkiss and published by Revell (\$1.50). The writer has labored for forty years as a missionary in this Kenya Country of East Africa. During these years he has had the privilege of witnessing the advancement of a group of natives from primitive savagery to a high degree of civilization. In support of the statement that this missionary places this development in its proper relative position we quote from the Preface, "One conviction alone has remained not only unaltered, but confirmed with culminative force through the years, and that is that the cross of Christ is the all-sufficient answer to the problems of Africa, as to the rest of the world." This interestingly written book gives the reader a word picture of the locality, the people, the struggles, physically speaking, incident to settling in such territory to say nothing of establishing a missionary headquarters. The spiritual aspect, the battle with the powers of darkness is very graphically told. The following quotation is significant to anyone interested in missionary activities: "My earlier experiences had convinced me of two things; first of all, the imperative necessity of teaching the native Christian from the very beginning to assume responsibility for the propagation of the faith amongst their own people; and second, the possibility of making the mission itself largely self-supporting."

ILLUSTRATIONS

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"Why Will Ye Die?"

While pastor of a church in the Ohio Valley I lived near the railroad and three miles below a large railroad yard. About ten o'clock one night a long freight came up the river and stopped on the main line for a few minutes before it was properly switched into the yards. During the day a man employed by the railroad company went down the river several miles on a motorcar to do some work and did not return until late that night. He was traveling rapidly on the same track as this now parked train. Three miles down the road from the train a station agent switched on the red signal light as a warning to him that there was danger ahead. The motorcar did not even slow down and flashed past the danger signal at forty-five miles an hour. When within one mile of the caboose the flagman, who had walked down the track a short distance, heard the spluttering sound of the approaching motor. He walked farther down the track and when the car came within view he waved his red lantern across the track as a warning. The flagman was surprised when the car did not slack its speed and states that he ran frantically down the track waving his lantern. As the motor passed the flagman called loudly to the man on the car but he ignored all warnings and plunged into the rear of the train and to his death.

Why did he do it? No one knew. All thought it so strange and indeed it was strange. But when I think of this I cannot help thinking of the hundreds on the broad way to destruction who are disregarding the danger signals waved before them in the proclamation of the gospel. Everywhere preachers are trying to get the attention of the unsaved travelers by warning them of danger and death just ahead but few heed the warning and speed on to eternal death. Why will ye die? J. FRANK SIMPSON.

The Time to Seek God

When a young convert I was very much impressed by hearing a man state, "I am glad I got right with God while I was in good health and in my right mind." Several years later I was foreverly impressed along this line by two experiences.

I was called to visit a sick woman. She was a stranger to me and about thirty-five years old. Her voice was strong and she did not appear to me at first to be very sick. I talked to her about salvation but without she never seemed to grasp the meaning of anything. Finally I asked if she would like for me to pray. She did not answer and a relative said, "Go ahead and pray." It all seemed rather strange to me but I prayed to the best of my ability. It was when I had finished my prayer that I understood. The woman had lost her mind and had the bed covering pulled up to her eyes staring wildly at me. She died a few days later without recovering.

Just a short time after this I was called to pray for an-

other young woman who was dying with T.B. I explained briefly to her the way of salvation and instructed her how to pray but while she understood, was so weak she could barely whisper. She passed away two days later and I am afraid unchanged. This incident made me think of the one above which was still fresh on my mind. As I drove toward home after making this last call I could not help thanking God that I sought and found Him while I was in good health and in my right mind.—J. FRANK SIMPSON.

Substitution

At Ragenbach, Germany, one afternoon a great number of people were assembled in the large room of the inn. The room door stood open and the village blacksmith, a pious, brave-hearted man, sat near the door. All at once a mad dog rushed in, but was seized by the smith with an iron grasp and dashed on the floor. "Stand back, my friends," cried he. "Now hurry out while I hold him. Better for one to perish than for all." The dog bit furiously on every side. His teeth tore the arms and thighs of the heroic smith, but he would not let go his hold. When all the people had escaped he flung the half-strangled beast from him against the wall and left the room and locked the door. The dog was shot; but what was to become of the man? The friends whose lives he saved stood around, weeping. "Be quiet, my friends," he said, "don't weep for me; I've only done my duty. When I am dead think of me with love; and now pray for me that God will not let me suffer long or too much. I know I shall become mad, but I will take care that no harm comes to you through me." Then he went to his shop. He took a strong chain. One end of it he riveted with his own hands around his body, the other end he fastened around the anvil so strongly that it could not work loose. Then he turned to his friends and said, "Now it's done! You are all safe. I can't hurt you. Bring me food while I am well, and keep out of my reach when I am mad. The rest I leave with God." Soon madness seized him and in nine days he died—died gloriously for his friends. But Jesus Christ died for his enemies. (R. Newton).—W. W. GLENN.

Lost Opportunity

A Christian doctor was attending a dying man and spoke to him about his soul. The man said, "Sir, last week I was in Mr. Mood's revival and God spoke to my soul. I told God that I could not afford to get saved then. Something said, 'Don't risk it,' but I put it off. Now my heart is hard. My day of salvation is past." The doctor said, "My friend, remember the dying thief." "Yes, but remember that the dying thief had never rejected the Holy Spirit as I have," was the reply. "But remember those who have been saved in the eleventh hour," was the doctor's suggestion. "Doctor, that opportunity was my eleventh hour and I spurned its opportunity," the dying man said. A few hours later he died leaving testimony that his soul was going to hell. (D. L. Moody).—W. W. GLENN.

"I'll Risk It"

Rev. John Church, holiness preacher in the Southern Methodist Church, while holding a pastorate in the Carolinas, was conducting his own revival. One night while the power of God was upon the services and many were praying through to victory, a fine looking young man, about six feet two inches tall, healthy and strong stood in the congregation nightly convicted by the Spirit of God. Brother Church went to the young man and pleaded with him to give his soul to God. But he was not inclined to do so. Brother Church was so impressed of God that the young man was receiving his last call, that he went to him the second time and informed him he felt it was his last call. Although the young man was courteous he refused to give in and replied, "I'll risk it." The next evening as Brother

Church was on his way to the service, he noticed a great crowd gathered around a flatcar on the railroad track. He went over to see what was the trouble and there on the flatcar he saw the body of this young man. His head and feet had been severed from his body, having fallen under a train up in the logging camp where he worked in the mountains. No doubt the night before was the last call the young man had and he chose to risk it, and lost. (Rev. John Church Author).—W. W. GLENN.

Personal Evangelism

WHO CAN AND OUGHT TO DO PERSONAL WORK?

J. A. ALLEN

I. PREACHERS

- 1. Helps him to see the needs of the people so he can more intelligently preach to them. The story is told that a certain doctor had a jug. He took a little of each kind of medicine in his possession and put in that jug. When he met a patient who was ill and he did not know just what was wrong with him, he gave him a swallow out of the jug thinking there would be something in it to meet his trouble. Much preaching is like that. A little comfort, a little conviction, and a little of what-have-you. We may not know their ills so we give them a little of everything.
2. Will compensate for poor preaching.
3. Gives the preacher new material he cannot get from books.
4. Gives him an ease of spirit knowing he is doing God's will.
5. Because he understands he is to be a doer as well as a student.
6. Sets the example before laymen in the work.
7. Qualifies him to know his field and constituency.
8. Puts into action the social side of the gospel.
9. Gives him contacts never to be had in the pulpit.
10. Causes him to pray more for others which in turn causes others to pray more for him; hence, all have a better experience.
11. Bodily exercise "profiteth [a] little."
12. Gives him an intimacy and friendship through which people will confess their need.
13. Because he is hired for this and people are disappointed when he fails.
14. People appreciate his personal interest as pastor.
15. Is a preventive of false isms and doctrines among the flock.
16. Adds to the minister's courage to face church problems. Takes away the fear of "clay."
17. Teaches one how to deal with men.
18. Because you can say, "Thou art the man."
19. Because the minister can get many useful gifts for the church and himself he would not get otherwise.
20. Because there are certain affinities prevailing between the pastor and his converts that cannot exist between them and someone else. Such pastors have a strong influence over their converts and can help mold their lives.

II. EVERYONE

- 1. A young man friend of mine talked to a man who later came to church. I preached to him. Someone asked him to the altar and he came with his wife and was saved. In two weeks he was furnishing his car and going with me from house to house to invite people to church.
2. Some workers of mine went to a house and invited a woman to church. She got her husband to come in a night or two. They were both saved and sanctified. In a very short time he was down to the church in a personal worker's meeting offering his services for personal work.

3. I called on some people who many said were Spiritualists and did not want them in the church. They were won, became members of our church and, though they were foreigners and could hardly speak English plainly, they went from place to place and won several. Besides that, they brought in at least two hundred dollars to the church.

4. The physically handicapped can—I read of a man by the name of Tommy the Stutterer. His preacher asked him how he could win so many souls for Christ when he stuttered so much. Tommy replied, "Doc-doctor I give 'em the Bi-ble. That don't stutter."

5. The old can—The church at Hutchinson, Kansas, know as the Peniel Church, was started by an old woman, Grandma Young. Today she is the chiefest among them. She started out several years ago to gather children into her home. The crowd grew until they had to dig a hole in the ground and make a basement church. Today they are arranging to build a top on the basement and go on up with a substantial building.

6. The young can—A crippled boy of Lansing, Michigan, used to stand on the street corner, even in zero weather, and hand out tracts. An old man took one and saw the address of the church on the tract. He came to the church and during the sermon Brother Bona Fleming was preaching, the old man sat and made fun. All at once Bona jumped over the altar rail, went down and kissed the old fellow. After the service the old man invited Bona to come to his office. Bona went and found the man saved and happy; discovered that he had been an infidel, a wealthy infidel, but now was won to Christ. It took a crippled boy, a tract, and a kiss to win him.

Little Emily won her father by asking him, "Papa, do you love Jesus?" Her father who did not care for anything religious answered, "Jesus is dead, my dear, long, long ago. He was crucified and that was the end of Him." "But, Jesus arose and is alive today or we could not do what we are doing. He gives us life and everything." "But how can I I love whom I have never seen, Emily? Tell me that, my dear." Emily did not know what to reply and her father looked pleased that he had puzzled her. At length she said, "Papa, how old was I when Mama died?" "Only six months, my child." "Then I can't say I ever saw her, for I don't remember her at all. But you have tried always to make me love her by telling me how kind she was; and I do love her, although I never saw her that I can remember." By this time the tears were running down the father's cheeks and kissing Emily he said, "God has spoken to me through you, my dear, and now you must pray for me and ask God to give me a new heart." The prayer was soon answered.

7. A mother with a large family can—A lady with five children, after reading the life of Francis Willard, went to her pastor and asked to do personal work. She got her family saved, her groceryman, and many clerks downtown. At the time of the death of one of the little ones she spoke to the undertaker. He told her pastor that nothing in the world had touched him like the words of that mother. To think she had time to talk about his soul and show an interest in him in the midst of her sorrow, was too much for him. He broke down and was converted.

Mrs. Joe Franklin, a member of my church, had a family of four. She felt she should do something for the cause. She took three other ladies with her and started out. Among the first she visited was a young couple in the neighborhood whose children were cripples. They were hungry for friendship in their distress. They came to the church, were converted, became workers in the church; he was elected as Sunday school superintendent. Today they are some of the best people in the church.

Just a word or two for Christ in a letter will sometimes win. Henry Clay Trumbull, great preacher and writer, at the age of twenty-one, was employed in the Chief Engi-

ner's office of the Hartford, Providence and Fishkill Railroad Company. This was in the year of 1851-52. One day at noon he stepped up to the post-office and received a letter from a friend in Stonington, Conn. In the letter there was an earnest appeal to Henry to become a Christian. Mr. Trumbull went on to his office and there in the maproom he prayed through. From that moment on he became a great personal worker.

I read of a telegraph operator over in Zanesville, Ohio, who wired his friend that he was saved. Then he again wired, "Believe on the Lord Jesus Christ and thou shalt be saved." His friend wired back, "Pray for me." This he did. Later wires came back, "I am saved too."

Jack Miner, a Canadian naturalist of Ontario, catches wild fowl that fly to his home and ties aluminum bands to their legs. On one side is his name and address while on the other side is a verse of Scripture. The Scripture Gift Mission sends him portions of the Bible to so attach. The birds fly away north to the Eskimos of the Arctic region and south to The Everglades. He gets replies from all over the continent. In this manner, through his correspondence, he does a great work for the gospel.

8. Every class can—A poor workman took a motto to the factory with him and tacked it up in plain sight. Men came along and spit tobacco juice on it. But one day was escaped over one of the furnaces. It would soon have asphyxiated the workers. A worker passing by smelled the fumes, tore the motto from the wall, lighted a match to it and threw it out over the furnaces. The escaping gas was ignited and the men were saved. It soon came to the man's mind that it was the motto he had used to ignite the gas. Some of the wording of that motto came to his mind and the incident made such a profound impression on him that he gave his heart to God.

A very common circuit rider stopped his horse for a drink at a public watering trough. While the horse was drinking he stepped over to another man by the trough and said, "Is Jesus Christ your friend? If He is not, permit Him to be. He is a friend who sticketh closer than a brother." He mounted his horse and rode off. Years later the one spoken to had been converted and was a missionary to Africa. He often wished he knew who the man was who had spoken to him at the watering trough. Later, seeing a picture of Brainerd Taylor, he recognized him as the man.

Some Rambling Thoughts

L. L. FLYNN

PARDON this personal reference, for I want to say some things about myself. I have been "preaching" about thirty years. I find it about as hard for me to be satisfied with the sermon I am to give my people as when I preached my first time, really harder. Then I was a young fellow full of enthusiasm, and thought I had a sermon, and would beat the air and get blessed (oh, I still get blessed), and the folks thought they were hearing a good sermon, and some got to God. Blessed days indeed!

I do not blame folks very much for not wanting to hear me preach. I do not like to hear myself very often. I feel they are doing me a charitable deed to hear me at all.

My friends tell me I am a "didactic" preacher. When I first heard them say that I did not like it. I thought they were "talking" about me. But when I understood its meaning I felt complimented. I feel at least I have an analytical mind, or a lot of curiosity! I love to tear a verse or passage of scripture to pieces and find out its meaning. I can take a text apart much easier than I can put it together.

I always like to use the local newspapers as far as they permit me. I make it a rule to get my announcements in on time. If the advertising rates are not prohibitive, I use some space.

At my present pastorate we must have our copy in by Thursday, 2:00 p.m., sharp! If we include with our announcements a subject for Sunday morning or evening, or both, they give us a special paragraph notice. Recently out of 40 white churches in this city, there were only three paragraphs, ours was one of them. I find it pays.

The people are demanding better preaching, especially our own people. We must be fairly good, if not "real good" preachers. A lady said of her husband not long since, "Husband wants to hear a good sermon when he goes to church, and he knows what a good sermon is." He doesn't hear me regularly.

A preacher cannot always judge by the apparent coldness of his members whether they like the sermon or not. Once a member left my church hurriedly with a "cold" handshake, and an indifferent look. Later a member told me that that party said, "I don't know when ever I got so much out of a sermon as I did last Sunday." Courage, brother, you cannot always tell when a person is enjoying your ministry by his actions.

Preachers are human, very human. They make mistakes, like other folks (they should not make as many as they do, and never the same ones over). Admitted! They deal with human beings, very human indeed.

The congregation endures one eccentric person, the preacher (perhaps his wife and family), but the preacher, maybe, puts up with a congregation of abnormalities of scores or hundreds! What a job!

"At that time also." This was said of Moses praying for deflecting Israel. Again and again we read where that great law giver became a great intercessor and prayed "at that time also." Whenever Israel strayed from the right Moses went to prayer for them, and thereby saved a nation. One man prayed, millions were saved from death! Oh, the power of prayer! Let us pray!

"I can't go to church," said a lady recently. "I want to go so bad, but I can't." And why? Sickness. Disease had made an inroad on the body until the doctor advised her to go to bed for an extended rest. As bad as that was that was not the worst, the family would not go because the mother could not go. The mother and family had stayed away from church for years, so the children had no "church going habit." What a tragedy! Want to go to church, but could not. Wanted the children to go, but they would not. We had better warn the people against failing to go to church when they can go, for a time may come when they desire to attend the house of worship, but cannot.

How do you read? Reading is an art—an important part of an individual's education. Many read books and papers and get little or nothing out of them that will benefit themselves. Preachers above all people should be judicious readers. They should read with a discriminating and an analytical mind. They should read to get only the good out of their perusal. That's the art of reading. The butterfly and the bee extract honey from the flower. The spider gets poison; but that is what the spider lives on which makes him poisonous.

How do we read? The newspapers for instance. It is almost necessary for preachers to read the newspapers, but how much should we read? A careful reader may get all the information from a newspaper that he desires by simply reading the headlines and the subheadlines. Of course some articles will warrant reading several paragraphs, or probably the whole article. But we should be careful what we read, for what we read that we think about, and what we think about we will probably preach about next Sunday from the pulpit. Selah!

THE PREACHER'S WORKSHOP

An exchange of methods, plans and seasonal suggestions. If you have discovered an idea that has proved successful in your church, send it in.

Roy E. Swim

THE PROBLEM OF ATTENDANCE

A Strange Family—The father has never missed church or Sunday school in twenty-three years. The mother has a perfect record for eleven years. A son has not missed for twelve years. A daughter has been at the evening service every Sunday for eight years.

What is the matter with this family, anyway? Do they never have company on Sunday to keep them away from church?

Do they never get up tired on Sunday morning?

Do they never have headaches, or colds, or nervous spells, or tired feelings, or sudden calls out of the city, or weak-end parties, or business trips, or picnics, or any other trouble?

Do they not have a radio, so that they can get some good sermons from out-of-town preachers?

Do they never get a lot more good out of reading a sermon out of a book?

Do they never get disgusted with the preacher's favorite theme; they have heard it so often?

What is the matter with this family, anyway, and why are they so happy and cheerful? You surely know.—Church Management.

Prize Excuses for Staying at Home—First, six weeks had passed since Grandpa died, but she still could not attend services. "It would not be becoming to his sacred memory," she explained. Yet it developed that within a week after his death she had felt no scruples against attending several social functions.

Second, his wife was an invalid, though he was a big, husky fellow. He explained that there had been so many attacks on defenseless women in Chicago that he did not feel he should leave his wife on Sunday nights. He lived six hundred miles from Chicago and his chivalrous concern had not prevented his leaving his wife alone on any other night of the week.

Third, she was very loyal to the church at times, then swung as rapidly in the other direction. She had been absent for several Sundays and the minister called on her. "It has been six weeks since you have been at worship," he explained. "Yes, I know," she said. "When I miss two Sundays in succession I feel so bad about it that when the third comes I don't feel able to go!"—Adapted, Church Management.

The Stranger Within Thy Gates—A man and his wife came to First Church one Sunday morning with sick and heavy hearts. They were strangers in the city. They had come to us because they had heard First Church well spoken of and they were truly heart-sore and in need of friends.

They sat beside another man and his wife—both members of First Church. The service opened, continued and closed, but there was no word of welcome to the strangers. They went away with a heavy heart for they were as much in need of friendliness as a sermon.

When the First Church man and his wife reached their home the good woman inquired of her husband, "Who were those people, who sat next to us at church this morning?" To this the husband replied, "I do not know. There are so many strange faces in the membership that I can't keep track of them. Maybe they were members who have been in the church longer than we have." All of which might have been so. But a kindly word of greeting would have revealed the truth.

Just a bit of friendliness that morning would doubtless have won a splendid family to the church. It would have cost such little effort to extend a glad hand and a cordial smile. And a troubled couple would have been grateful and Christ would have added His blessing on the dinners at two homes.

Both couples were good folks. Both wanted to do the right thing. Both were timid and uncertain. Both missed a blessing because the evangelism of hospitality was not exercised.—M. E. Bulletin, Los Angeles.

YOUR WAYSIDE PULPIT.

A religion easy to hide is easy to lose. If you would have less daily care, have more daily prayer.

Doubt and worry dig more graves than disease.

Be content with what you have rather than what you are.

It is easier to succeed than explain why you failed.

Being good only on Sunday is bad. Life makes some men bitter and others better.

To really weather life's storms—stay calm.

After a man swallows his pride his appetite improves.

Lights that Shine—The Expositor suggests a unique plan for making the matter of every-Sunday attendance vivid. In the front of the church is a receptacle holding as many candles as there are members in the church. The ushers count carefully the number in attendance at any particular service and during the opening part of the service light that number of candles. The shame of being a "dead" light brought many who had been careless to the church in which the plan was tried. Small electric bulbs could serve as candles.

A similar plan was used to stimulate class and church attendance in a Sunday school. Instead of candles an evergreen was the motif. On as many sheets of a loose-leaf book as there were members was drawn a tree without leaves. Small green and brown leaves were secured from a Denison paper store; also some small red stickers. Attendees were given green leaves to paste on their tree. Attendance at church earned a red sticker. Absentees on returning were given brown leaves for the Sundays missed. The trees were displayed in Sunday school at the end of the year.

Concerning Your Soul—This oriental parable is to the point. "A certain man, busy and concerned about a thousand things, was hurrying through his courtyard one day when he heard a sigh behind him. Turning around quickly, he saw his own spirit breathing its last. The little thing, dry and white, was opening its mouth for all the world like an oyster trying to breathe. 'What is it? You don't seem well,' he said; and the spirit answered, 'It's all right, don't distress yourself; I have been crowded out; that is all, and with a wheeze the little thing went flat.'—J. L. GEHMAN in The Ceaseless Circle; Fleming H. Revell Company.

NAPOLÉON'S TRIBUTE TO JESUS CHRIST

Napoleon, standing on the brow of St. Helena, said to Montholon, "Can you tell me who Jesus Christ was?"

Then without waiting for an answer he continued, "There is something about Him which I cannot understand. Alexander, Caesar, Charlemagne and myself have founded great empires. But on what did these creations of our genius rest? Upon force. But Jesus founded His kingdom upon love. And this very day millions would die for Him. I have inspired multitudes with an enthusiastic devotion such that they would have died for me; but, to do this, it was necessary that I should be present, with the electric influence of my looks, my words and my voice. When I saw men and spoke to them, I lighted up the flame of devotion in their hearts. But Jesus, by some mysterious influence reaching down, even through the lapse of eighteen

hundred years, so draws the hearts of men toward Him that thousands, at a word, would rush through fire and flood for Him, counting not their lives dear unto them.—Exchange.

TEN POINTS FOR PREACHERS

When you find yourself in a difficulty, and do not know what to do do nothing.

If an action of yours has been misconstrued, you need not unduly worry. Pray for a good night's rest.

When you receive an anonymous letter that gives you pain, answer it. No paper, pen or ink will be required.

If an engagement should be canceled, thank God and go preach somewhere else.

If no one meets you at the railway depot, and you have four miles to walk in pouring rain, sing a hymn, and march boldly on.

If a wicked lie about you is going its rounds, keep quiet. No lie of this kind can become true without your permission.

If you receive two invitations by the same mail, one to a richer church and the other to a poorer, choose the latter. You will be the richer by the time you get home. Never mind which letter was opened first.

When you have had a season of success be temperate. This does not apply to what you drink, but to what you think.

If all your friends forsake you, and everything goes wrong, including yourself, think of what it will look like in fifty years' time.

Remember that only a crucified man can preach the crucified Christ.—WILLIAM WILKMAN in Gospel Herald.

HOW TO DO PERSONAL WORK

(John 4:1-30)

Study Christ, the model soul winner. See Him at work in John, fourth chapter. You will learn that you must:

- 1. Go where the sinner is (John 4:4).
2. You must speak to the sinner first (John 4:7; Matt. 5:47).
3. Remember the unsaved are often ignorant (John 4:10; 1 Cor. 2:14).
4. Tell him of God's gift (John 4:10; Rom. 6:23).
5. Draw spiritual lessons from common things (John 4:10-12).
6. Tell of something that satisfies (John 4:13; Psa. 107:9).
7. Bring him face to face with his sin (John 4:16; Num. 32:23).
8. Do not be sidetracked; the sinner may try to change the conversation (John 4:19-21).
9. He will seek to put you off (John 4:25; 2 Cor. 6:2).
10. Trust God to reveal Christ through the Word (John 4:26; Matt. 16:16, 17).

11. Expect immediate conversion (John 4:28, 29; Matt. 9:29).

12. Expect converts to go to work for others (John 4:28-30).

13. Make working for God your meat and drink.—LAFIELD.

FOR THE SERMON

What to Preach—Rev. Ross E. Price, of Billings, Montana, set about to discover the needs and desires of his people from the sermonic standpoint. He says, "I recently passed out ballots to the members of my congregation and asked them to write on the ballot a subject upon which they would like to hear their minister preach. The following are among those suggested:
-By the Young People:
Tithing.
Sanctification.
Daily Blessings.
The Second Coming.
How to Keep Saved in an Unsaved Crowd.
The Gifts of the Spirit.
What Is Sin in Regard to Thoughts and Words?
Baptism.
Private Devotions.
By the Adults:
Prayer.
Our Daily Testimony.
Signs of the Times.
Hell.
Immortality.
Second Coming.
Walking with God.
"I believe," Brother Price writes, "that this plan helped me to help some of my people."

Selecting a Theme—"So often as ministers we take a subject for sermonizing from the drift of our own thinking or reading without giving proper consideration to the actual needs of those to whom we preach.
"Before the Sermon on the Mount we read, 'And Jesus, seeing the multitude, I have felt that these words and truth were related not only to people in general but were adapted to those before Him.
"Is it not what can I preach, but what do those who are to listen need? That is a vital condition of successful and effective presentation of truth."—JOHN TIMOTHY STONE.
"Some preach so well, it is a pity they should ever come out of the pulpit, but out of the pulpit reveal so little of Christ in their actions that it is a pity they should ever preach."

YOUR SCRAP BOOK

GOLDEN WINDOWS

Do you remember the story of the boy who, looking off into the west each morning, saw a house on a far-off hill with windows that gleamed like gold?

What a beautiful house! He resolved to go to the house with the golden windows and one morning he started out. It was afternoon when in joyous anticipation he reached the hilltop. But the house with the golden windows was not there—just an ordinary looking house, not much different from his own. To a little girl playing in the yard he asked, "Could you tell me where to find the house with the golden windows?"

"There it is," answered the little girl, pointing down the valley. "I see it every afternoon!" The boy looked, and lo! he saw the windows of his own home shining like gold in the sunlight.—SELECTED.

POST-REVIVAL THEMES

- Christian Security—John 15. Abide.
How to Keep the Blessing—Psalm 118:27, "Bind the sacrifice with cords, even unto the horns of the altar." Two cords: Faith, Obedience.
Spiritual Diet and Health—Third John, verse 2.
The Stabilizing Power of a High Spiritual Purpose—Luke 9:51.
Home Religion—Genesis 18:19; Joshua 24:15c.

BITS FOR YOUR WEEKLY BULLETIN

"Your soul and your money will move in the same direction. When you are a child of God your money as well as your life must reveal to whom you belong."—J. G. MORRISON.

"We live to give And give to live."

"There are three ways of supporting the church—the Way of Gratitude, the Way of Obligation, the Way of Affection."

"The only Christianity that can do anything for us is a Christianity that makes us want to do something for others."—JOHN McDOWELL.

FORGET ABOUT IT

Blessed would we be if we would adopt the Boy Scout idea of doing one—yes, at least one—kind deed every day, and then forget about it.

Why bother to forget? So that we will remember to thank the Lord for the blessings He sends, rather than say, "I'm the one it's meant for, Lord. I deserve that because of the blessing I've been to my friends."

The writer of Ecclesiastes tells us to "Cast thy bread upon the waters: for thou shalt find it after many days." But when it does return to us, and we greet it with, "Well, it's about time!" it is evident we did not throw it out far enough.

"Therefore all things whatsoever ye would that men should do to you do ye even so to them"—and then forget about it.—Breslee Broadcaster.

HOMILETICAL

A Preaching Program

Orval J. Nease

Morning Message—August 1 THE FIRST CHRISTIAN MISSIONARY

TEXT—Then Philip went down to the city of Samaria and preached Christ unto them and there was great joy in that city (Acts 8:5, 8).

- INTRODUCTION
1. Philip, an early Christian (Acts 6:1-7).
2. A man of meager history (Acts 8:5-8).
3. A man known for his evangelistic passion. Philip the evangelist (Acts 21:8).

I. THE FIRST MISSIONARY, PHILIP

- 1. The disciples were to begin at Jerusalem (Acts 1:8).
a. In Jerusalem came the divine endowment (Acts 1:4; Luke 24:49).
b. In Jerusalem was given the great commission (Mark 16:15).
c. Jerusalem was the first center of holy enthusiasm.
2. The Jerusalem church a missionary church.

- a. A Christian is by very nature evangelistic.
b. A Christian church is a company of evangelists.
c. The world is the Christian's parish.
3. Philip, the choice man of the Jerusalem church.
a. Philip, after the death of Stephen, was the first deacon.
b. Jerusalem sent its best men for world evangelism.
c. The church today should send its "first men" in education, in ability, in spiritual power.

II. THE FIRST MISSIONARY APPOINTMENT, SAMARIA

- 1. "The City of Samaria."
a. Shechem was the most influential town in the province of Samaria.
b. It was the nearest to Jerusalem (4 miles).
c. It was to a center of population, the first missionary went.
2. The Samaritans were foreigners.
a. They were despised foreigners. The Jews had no dealings with the Samaritans (John 4:9).
b. Race prejudice must not hinder the gospel.
c. Every land has a claim upon Christ.

III. THE FIRST MISSIONARY MESSAGE—"And preached Christ unto them."

- 1. The central theme of the gospel is Christ.
a. The message of Christ must precede education and civilization.
b. What the world needs is Christ.
(1) All the Old Testament ceremonies, laws and worship pointed to Christ.
(2) All the gospel centers in and emanates from Christ.
2. It is the power of Christ that transforms men.

IV. THE FIRST EFFECT OF MISSIONARY PROCLAMATION—"And there was great joy in that city."

- 1. There was joy in the hearts of those who proclaimed the gospel.
a. The gospel is glad tidings.
b. Glad messengers bring glad tidings.
2. There was joy in the hearts of those who received.
a. It is the gospel of hope.
b. It is the gospel of fulfilled desire.
c. There is always joy in obedience.

CONCLUSION—Philip's revival was the fulfillment of Christ's vision for Samaria (John 4:1-45). "Lift up your eyes, and look on the fields; for they are white already to harvest."

Evening Message—August 1.

THE BLIND MAN WHO SAW

TEXT—What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight (Luke 18:41).

INTRODUCTION

- 1. Miracles are parables in action.
2. Miracles picture fundamental truths of the gospel.
3. The blind man who saw.
I. A BLIND MAN NEAR JERICHO
1. A blind man "by the wayside" (v. 35).
a. Sightless eyes by the roadside.
(1) Beauty, but no eyes to see. Jericho, the city of roses and palms.
(2) Thoroughfare, but no eyes to guide.
(3) Companions, but no eyes to appeal.
b. Suffering always seems incongruous.

(1) A world to enjoy, but suffering.

(2) A world to conquer, but inability.

c. Why blind men at all?

- (1) God made the earth of beauty and service.
(2) God is all love and power.
(3) Why human suffering?

2. Suffering awakens the finest qualities in personality.

a. Watch the passers-by for the answer:

- (1) A hard-faced business man feels an awakening of tenderness as he drops a coin into the blind man's palm.
(2) A lad eager to spend his coin feels a flush of pity as he drops his coin.
(3) A lass without a coin wipes a tear and wishes to help all suffering.

b. The joy of unselfishness makes all the world debtor to the blind man.

c. An appreciation of the values we have.

3. Suffering points the way to God.

- a. Miracles of purpose.
(1) Suffering appeals to God.
(2) Men note the willingness of God to heal, to forgive.
(3) Sufferers help men to see God.
b. Suffering awakens a sense of dependency and realization of need of God.
c. We are debtors to blind men. Pity the poor blind! Thank God for the blind man!

II. THE ROAD JESUS TRAVELS ALWAYS LEADS BY BLIND MEN

1. Jesus knows where blind men sit.

- a. The heart of God touched by needy men.
(1) Thus John 3:16.
(2) Thus Jesus contacts every needy man.
b. Wishing for Jesus.
(1) No doubt he often wished.
(2) Wishing did not restore sight.
(3) Only Jesus could do that.

2. The blind man knew Jesus.

- a. He had often heard of Him.
b. His heart recognized Him. "Thou son of David." Like the confession of Peter.
3. The prayer that Jesus answered.
a. His whole heart was in it.
(1) His helplessness helped him to be earnest.
(2) He let no hindrance prevent.
b. It stopped the Son of God.
(1) The Son of God looks at a blind man.

- (2) The Son of God commands the blind man to make request. "What wilt thou that I should do unto thee?"

CONCLUSION

1. Jesus answered immediately. "Receive thy sight."
2. The first person he saw was Jesus.
3. The blind man followed Jesus (v. 43).

Morning Message—August 8
THINGS THAT CANNOT BE SHAKEN

TEXT—*This word, yet once more, signifieth the removing of those things that are shaken, as of things that are made; that those things which cannot be shaken may remain.* (Heb. 12:27).

INTRODUCTION

1. These words first found in Haggai 2:6, 7.
 - a. Uttered to encourage Jewish exiles.
 - b. Temple and city in ruins.
 - c. The Desire of all nations shall appear.
 2. These words addressed to Hebrew Christians.
 - a. A time of universal trial.
 - (1) Jewish tenure of Palestine was being shaken by the Romans.
 - (2) The rabbinical interpretation of the Word of God was being shaken by teachings, life and death of Jesus.
 - (3) The supremacy of the temple was being shaken by the Christian Church.
 - (4) The observance of the Sabbath was being shaken by those who substituted the "first" day" Sabbath (John 20:1).
 - b. Evidences of this shaking.
 - (1) People flocked to Jesus.
 - (2) Jewish leaders sought to silence the apostles.
 - (3) Acts of the Apostles and Epistles filled with evidence of spiritual revolution.
 - (4) Siege and fall of Jerusalem.
 3. Amid these shakings the Epistle to Hebrews was written.
 - a. These shakings from God—"I shake."
 - b. They shall not always endure—"yet this once."
 - c. Not all things can be shaken.
- I. THINGS THAT CAN BE SHAKEN**
1. Theological systems are being shaken.
 - a. Theological upheavals.
 - (1) The air filled with questionings.
 - (2) Creeds and doctrinal statements discredited.
 - (3) Unbelief assails long established doctrines. Nature of the Atonement, Neces-

sity of Regeneration, The Deity of Jesus Christ, Personality of the Holy Spirit, Salvation from Sin, Reality of Future Punishment.

- b. Some fear for the truth of the gospel or some fear for the gospel.

- (1) Remember eternal issues are at stake.
 - (2) Remember God sits in the shadows.
 - (3) The temporal may pass, but the eternal abides.
2. Ecclesiastical systems are being shaken.
 - a. Churches must give reason for continued existence.
 - (1) This is a utilitarian age, a pragmatic age.
 - (2) Methods are being weighed.
 - (3) Missionary plans criticized.
 - (4) Forms of worship changed.
 - b. The true Church of Jesus Christ need have no fear.
 - (1) Founded upon the Rock (Christ).
 - (2) The days of persecution were the days of power for the Church.
 3. Characters of men are being shaken.
 - a. Forces at work.
 - (1) Financial reverses and disappointment.
 - (2) Insidious doctrines and deceptions.
 - (3) Strong temptations to sin and to compromise.
 - b. Character abides.
 - (1) Trials are but the polishing process.
 - (2) Temptations lend strength to the soul.
 - (3) To the overcomer comes reward.

II. THE ETERNAL UNSHAKABLES OF GOD

1. God's Word.

"Heaven and earth shall pass away but my words shall not pass away" (Matt. 24:35).

 - (1) The promises of God are immutable.
 - (2) The judgments of God are inescapable.
 - (3) Unbelief and modernism only make God's Word more assuring.
2. God's love.
 - a. The changing love of men.
 - b. God's love is like Himself—unchangeable.
3. God's kingdom.
 - a. The shifting kingdoms of men.
 - b. The kingdom of God is impregnable.

"We receive a kingdom which cannot be shaken."

CONCLUSION

1. This world of change is not our resting place.

2. The City of God "that hath foundations" is our home.

"He that endureth to the end shall be saved."

"Fear not each sudden sound and shock, 'tis but the wave and not the rock."

Evening Message—August 8
THE GOD WHO FORGETS

TEXT—*I will forget their iniquity, and I will remember their sin no more.* (Jer. 31:34).

INTRODUCTION

1. We do not associate forgetfulness with God.
 - a. Seems irreverent, contradictory.
 - b. Like a clash of colors or sound.
2. It is human to forget.
 - a. Science says we do not forget.
 - b. For all practical purposes men forget.

I. MEN DO NOT FORGET

1. Men forget names and faces.
2. Men forget their promises and vows.
 - a. Agreements made for social and business purposes.
 - b. Nations forget international agreements.
 - c. Men forget marriage vows.
 - d. Men forget vows made to the church.
 - e. Men forget vows made to God.
3. Men forget those they love.
 - a. Children their parents.
 - b. Parents their children.
 - c. Husbands and wives forget each other.
 - d. Friends forget friends.
4. Men forget God.

II. WHAT DOES GOD FORGET?

1. Does God Forget?
 - a. From human viewpoint this thought chills our blood.
 - b. The Bible says, *God does not forget.*
2. God does not forget His universe.
 - a. Every star and planet maintained in its orbit.
 - b. Seedtime and harvest shall not fail.
3. God does not forget a child of His.
 - a. Your friends may forget you.
 - b. The world may forget you.
 - c. You may forget God.
 - d. He will not forget you.

"God will not forget, never has one child been forgotten yet. Mothers have been known to forget their own. His is love unfailing, He will not forget."
4. God forgets sin.

"Their sin will I remember no more."

III. WHAT SIN DOES GOD FORGET?

1. He does not forget all sin.
 - a. The dark records of wilful transgression.
 - b. "Unconfessed sins never go under the blood."

2. He forgets the sin for which men repent.

a. It is easier for God to forget my sin than it is for me to forget my sin.

b. God will not bring up the forgotten past.

NOTE—Tribunals of justice forever hold the records of a man's past against him.

It is love that forgets repentant sin.

a. Love forgives sin as though it had never been.

Illustration—A mother's love forgets a wayward boy's sin.

b. God forgets the sin but remembers the sinner.

"God forgot all my sin but remembered me."

Illustration—The repentant thief, "Lord, remember me."

CONCLUSION

1. Christ does not ignore sin. He forgets it.
2. He forgets it because He forgives it.

Illustration—"Neither do I condemn thee, go and sin no more."

Morning Message—August 15
WITHOUT THE CAMP

TEXT—*Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come.* (Heb. 13:13, 14).

INTRODUCTION

1. Calvary was outside Jerusalem.
2. Christ became the world's scapegoat.
3. Christ beckons His disciples to Him.

I. THE CHRIST OUTSIDE THE CAMP

1. Jewish significance of the Christ outside the camp.
 - a. The Jewish nation had utterly rejected Him.

"Cast him out of the vineyard" (Mark 12:8).
 - b. The complete break between Judaism and Christianity.
 - (1) Early period some combined faith in Christ with temple adherence.
 - (2) Christian Church stands clear of Jewish synagogue. A worship by types and shadows.

"That which was in part was done away."
2. Significance for Christ, "outside the camp."
 - a. A fulfillment of the Old Testament types and ceremonies.
 - b. A fulfillment of the Messianic prophecies.
 - c. A bearing of the world's sin load.
 - (1) A redemptive experience.
 - (2) "The world's scapegoat."

3. Significance for the follower of Christ.
 - a. Christ did what "blood of bulls and goats and the ashes of an heifer" could not do.
 - b. "That he might sanctify the people" (v. 12).
 - c. True disciples must follow their Lord "without the camp."

a. Christ did what "blood of bulls and goats and the ashes of an heifer" could not do.

b. "That he might sanctify the people" (v. 12).

c. True disciples must follow their Lord "without the camp."

II. THE DISCIPLES OUTSIDE THE CAMP

1. Faithful discipleship involves detachment from the world.

a. This detachment often misunderstood.

(1) Not the abandonment of our relations with society.

Note: The leaven of grace must be closely associated.

(2) Not departure from humanity.

Note: Sick must be contacted if healed.

Jesus was a "friend of publicans and sinners."

b. This detachment involves nourishment of inner life.

c. Fellowship with Jesus Christ involves living with the Christian motive.

(1) Doing what others do but with a different motive.

(2) Love for Christ.

2. "Go forth unto him."

a. "Without the camp," is result not cause.

b. "Unto Christ," is primal and causal.

c. Union with Him is life, separation is death.

d. This is Christ's "sovereign command."

3. "Bearing his reproach."

a. Identification with Christ.

b. The reproach of the cross.

III. WHY OUTSIDE THE CAMP?

1. "No continuing city" (v. 14).

Note: Abraham dwelt in tents for he "looked for a city."

2. "We seek one to come."

a. Better translated, "one which is coming."

(1) The Christian seeking is definite.

(2) It is in the process of being realized now.

b. "Your conversion [citizenship in Greek] is in heaven" (Phil. 3:20).

Note—Philippi was a colony, that is, a bit of Rome put down in a foreign land; with Roman laws; citizens enrolled upon the registers of Rome; under the jurisdiction of Roman governor.

CONCLUSION

The more we realize that we belong to "the city of foundations" the more we're willing to "go forth without the camp."

Evening Message—August 15

"THE SON OF MAN SHALL COME"

TEXT—*When the Son of man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations.* (Matt. 25:31-33).

Read carefully Matt. 25:31-46.

INTRODUCTION

This is a portion of what is known as Jesus' Olivet discourse, which is recorded in Matt. 24, 25. The disciples had asked concerning the sign of Christ's coming and the end of the world (Matt. 24:3). Jesus discusses fully the character of men, the signs of the time and the results of the coming of the King.

I. THE MAN OF CONTRASTS

1. The Man and His message.
 - a. Jesus, the lowly peasant from Galilee.
 - (1) Of lowly origin—"The carpenter's son."
 - (2) Of unpretentious appearance—"A man of sorrows."
 - b. His message of kingly dignity.
 - (1) He speaks with authority. Authority over nature—"Winds and waves obey." Authority over sin and demons—"Thy sins are forgiven thee." Authority over nations—"Speaks as one having authority."
 - (2) He deals with destiny—of men and nations.
2. The cross and the scepter.
 - a. Jesus ever faced the cross.
 - (1) His birth to human limitations.
 - (2) The buffeting cruelties of men's sin and suffering.
 - (3) The consummation of such a character and such a life must be the redemptive cross.
 - b. The Christ of the scepter.
 - (1) The Hand that yielded to the cross shall wield the scepter.
 - (2) "The Son of man in his glory."

c. All life progress and events point toward the day of His power.

II. THE DAY OF DESTINY

1. The manifestation of the King.
 - a. "Before all nations."
 - b. "The throne of his glory."
2. The judgment of nations.
 - a. "Before him shall be gathered all nations."
 - b. "And he shall separate them one from another."
 - c. The grounds of this separation—Our attitude toward the Christ of humility, "I was an hungred and ye gave me meat."

- d. The pronouncements eternal:
"Come ye blessed."
"Depart from me."

CONCLUSION

Words of moment: "Separate," "Inherit," "Depart."

Morning Message—August 22

SHADOW SAINTS

TEXT—*Salute Tryphena and Tryphosa, who labor in the Lord* (Rom. 16:12).

INTRODUCTION

1. Paul makes immortal these shadow saints of the church at Rome.

2. Paul sends salutations to good Christian women.

I. CHRIST, "THE WORLD'S COMMON DENOMINATOR"

1. World divisions of men.

a. Inequality in ability and opportunity.

"Bond or free, rich and poor, learned and unlearned, labor and capital."

b. Inequality in race and birth.
"Jew or Gentile."
Racial prejudices.

c. Inequality in sex.
"Male or female."

2. Inequalities wiped out in Christ.

a. All are sinners—bond or free, etc.

b. Christ is for all.

(1) He is the great want of every nature.

(2) He may be the common possession of every life.

3. Christ puts Himself into the gulf.

a. "In Christ Jesus you are all one."

b. Christ is the world's common denominator.

II. LABOR EXCHANGED FOR LUXURY

1. Sisters of luxury.

a. A family name.

(1) Tryphena and Tryphosa are but varied forms of one Greek word.

(2) Evidently a blood kinship.

(3) Family love made glorious by divine love.

b. These names indicate nobility:

(1) These names mean "delicate living," "luxuriousness."

(2) They were evidently born to soft, easy living.

(3) Fond parents named them "the luxurious ones."

2. Sisters of toil.

a. Love's transformation.

(1) Sisters born to luxury choose toil.

(2) Love for Christ incites labor for Christ.

b. Labor of love.

(1) Greek word for labor a strenuous word.
"Hard tugging," "pulling at an oar," "Hard man-

ual toil," "muscle straining."

(2) Self-denial and self-crucifixion.

c. Vigorous Christianity is never antiquated.

3. Self-denial a mark of discipleship.

a. Not a foolish asceticism, a mere act of self-denial.

b. This is self-denial which means "ready for service."

c. A self-denial that sets one free for the Master's service (2 Tim. 2:9).

III. LOVE'S LABOR NEVER LOST

1. The true motive for service—"Labor in the Lord."

a. We must keep up the union between ourselves and Christ.

b. The Lord is the atmosphere about the Christian in which he labors.

(1) In Christ is to have faith and hope and love all turned toward Christ.

(2) In union with Christ is to have His strength poured into our weakness.

c. Labor in the Lord has a right motive.

2. Labor for Christ cannot perish.

a. Tryphena and Tryphosa made their services, however lowly, immortal because it was for Christ.

b. The weakest of Christians may also make their deeds immortal.

CONCLUSION

"Wherefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, inasmuch as ye know that your labour is not in vain in the Lord."

Evening Message—August 22

WILDERNESS WANDERINGS

TEXT—*Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God* (Heb. 3:12).

INTRODUCTION

1. The third and fourth chapters of Hebrews.

a. Both chapters represent an experience of the inner Christian life.

b. The third represents wilderness unrest.

c. The fourth pictures "rest for the people of God."

2. The sojourn in wilderness.

a. Not due to any desire upon the part of God.

b. Rather due to grave heart failures upon the part of the believer.

I. WILDERNESS EXPERIENCES

1. The proud position of Israel delivered from Egyptians.

a. Behind—"Egypt left forever."

b. Above—"the fleecy cloud of God's presence."

c. Before—"the land of Promise."

2. Death in the wilderness.

a. Of 600,000 men that left Egypt only two saw Canaan.

b. Forty years of perpetual death.

(1) Incessant funerals.

(2) Continual sounds of oriental mourning.

(3) Desert wastes their mausoleum.

3. Scourges of the desert.

a. Inwardly.

(1) Unrest—camp constantly on the move.

(2) Aimless—no sure destiny.

(3) Unsatisfied longing—their soul fainted within them.

(4) Perpetual weariness—could not enter into God's rest.

b. Outwardly.

(1) Serpents of jealousy and passion.

(2) Same food until the soul loathes it.

(3) Hot sandstorm of petty irritations, etc.

(4) Mirage of vain hopes.

II. THE CAUSE OF WILDERNESS WANDERINGS

1. An evil heart.

a. A disease of the heart.

b. Unbelief is the disease.

2. The evidences of this heart disease.

a. "They murmured."

(1) They murmured in the wilderness of sin—no bread (Ex. 16).

(2) They murmured at Rephidim—no water (Ex. 17).

(3) They murmured with Palestine in view—the land of walled cities and giants (Num. 13).

b. "They departed from the living God."

(1) Unbelief is heart departure.

(2) Declension in heart religion.

3. Unbelief fails to learn the lessons of the past.

a. They did not deny the past deliverance from Egypt—the manna, water from the rock, etc.

b. The memory of God's goodness should produce assurance for future.

III. THE REMEDY FOR AN EVIL HEART

1. The remedy must reach the heart.

a. If unbelief were of the head argument would cure it.

b. "Reason always follows the heart."

2. Cleansing is the only remedy for an evil heart.

a. You cannot forgive an evil heart.

b. An evil heart must be cleansed.

CONCLUSION

1. Addressed to believers—"Brethren."
2. Caution admonished—"take heed."
3. Urgency demanded—"today."

Morning Message—August 29

EMMANUEL

TEXT—*They shall call his name Emmanuel, which being interpreted is, God with us* (Matt. 1:23).

INTRODUCTION

1. The hearts of men have ever cried after God.

a. Religion does not create God.

b. God created man with a capacity for God.

2. A distant, unapproachable God does not satisfy man.

a. God made known is the answer to human need.

b. Christ is the answer to human need and the promise of Deity.

I. A STATEMENT OF FACT, "GOD IS"

1. Is there a God?

a. The heart cries, "God is."

b. The physical world declares, "God is."

(1) The heavens above.

"The heavens declare the glory of God, and the firmament showeth his handywork" (Psa. 19:1).

(2) The earth beneath.

This is a world of law.

c. The heart and intellect are not mistaken.

"The fool hath said, No God."

2. Who is God?

a. Philosophically He is, Uncaused cause.

b. Theologically He is, Supreme Person.

c. Scripturally He is, "The Great I am."

d. Practically He is love, He is good, He is friend, etc.

3. Where is God?

a. Deism says, "He is absent." Upon a throne unreached by human affairs.

b. Pantheism says, "He is in every rock and stone."

c. The Bible says, He is—"Immanuel, God with us."

II. A STATEMENT OF ASSURANCE—"WITH US"

1. God is present with us.

a. One in the company.

b. Thus He is with the stars and the trees.

c. Too general to satisfy.

2. God is with us.

a. A statement of prophecy fulfilled.

(1) Bethlehem, Calvary, Olivet, etc.

(2) God manifest in flesh. Message and miracle.

b. A statement of unfulfilled prophecy.

(1) The Christ who will come again.

(2) The Christ who will reign supreme.

III. A STATEMENT OF PRACTICAL VALUE

1. Of value to the seeking heart.

a. Grasp it seeking heart. "God with us."

b. Disciples en route to Emmaus—blind to the present Christ.

2. Of value to the sorrowing soul.

3. Of value to the laboring servant.

"Go ye, . . . lo I am with you always even unto the end of the world."

a. An exacting thought.

b. A strengthening assurance.

CONCLUSION

Wesley—"Best of all, God is with us."

Evening Message—August 29

THE CONVERSION OF A LITTLE MAN

TEXT—*And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully* (Luke 19:5, 6).

INTRODUCTION

"Jesus entered and passed through Jericho" (v. 1).

1. Jesus en route to Passover.

2. A blind beggar healed as he enters Jericho.

3. A despised tax gatherer converted as he departed.

4. Jericho permits Jesus to pass unnoticed.

I. "A MAN NAMED ZACCHAEUS" (v. 2).

1. His description.

a. A little man (v. 3).

b. A determined man.

"He ran before" (v. 4).

2. His position.

a. A rich man (v. 2).

b. A chief man.

c. A much despised man (v. 7).

3. His desire.

a. To see Jesus.

(1) Not idle curiosity.

(2) But "who he was."

b. Companionship.

(1) A sinner heart is a lonely heart.

(2) Companionship is basic in religion.

"I must abide at thy house" (v. 5).

4. His hindrances.

a. He could have invented hindrances.

(1) Lands and gold did not hinder.

(2) Business did not hinder.

(3) Dignity did not hinder.

b. Only one thing hindered, "the crowd."

"He could not for the press" (v. 3).

II. "AND JESUS CAME TO THE PLACE" (v. 5).

1. Jesus knew men:

a. Jesus knew Zacchaeus.

Jesus knew Nathanael (John 1:48).

b. Jesus is attracted to men of the hungry heart.

c. The Son of God stopping before a man!

2. Jesus loved men.

a. He loved Lazarus.

"Then said the Jews, behold how he loved him" (John 11:36).

b. He loved the Rich Young Ruler.

"Then Jesus beholding him loved him" (Mark 10:21).

c. He loved Zacchaeus.

3. Jesus would abide with men.

"Today I must abide at thy house" (v. 5).

III. "AND ZACCHAEUS RECEIVED HIM JOYFULLY"

1. Zacchaeus—the host of Jesus.

a. Jesus in the home of Zacchaeus.

(1) Incited the murmuring of some (v. 7).

(2) Awakened the joy of Zacchaeus (v. 6).

b. Jesus in the heart of Zacchaeus.

(1) Awakens the consciousness of sin.

(2) Evokes a pledge for restoration.

"I will restore fourfold" (v. 8).

(3) Evokes a vow to benevolence.

"Half my goods I give to the poor."

(4) Zacchaeus had discovered Jesus.

"Who he was" (v. 3).

2. Jesus' testimony of Zacchaeus.

a. "This day is salvation come to this house" (v. 9).

b. "He also is a son of Abraham" (v. 9).

A true son of Abraham. See Luke 3:8.

CONCLUSION

"For the Son of man is come to seek and to save that which was lost" (v. 10).

"I have received my May and June numbers of THE PREACHER'S MAGAZINE. It appears to me that if a man fails in the ministry of the Church of the Nazarene he should blame no one but himself. Our leaders certainly are doing about everything possible to help us do the work that we ought to do. The improvements are wonderful. I'm delighted."—E. G. L., Pennsylvania.

SERMON OUTLINES

The Mission of the Holy Spirit

H. C. HATHCOAT

SERMON THREE

I. THE ANOINTING OF THE SPIRIT (2 Cor. 1:21)

1. The prophet (1 Kings 19:16), priest (Lev. 8:12), and king (1 Sam. 16:15) all were anointed before exercising their office work.
2. We are all prophets, priests, and kings of the New Testament (Mal. 3:3; 1 Peter 2:5; Rev. 1:5, 6).
3. This changed Saul into a new man (1 Sam. 10:6, 7, 10, 11).
4. Christ received this anointing (Acts 10:38).
5. The church had it (1 John 2:27).
6. We are warned against substitutes (Ex. 30:30-33).

II. THE COMMUNION OR TRUST OF THE SPIRIT (2 Cor. 13:14)

1. It implies fellowship (Rev. 3:20).
2. It implies comfort (John 14:16, 18; Acts 9:31).
3. It implies love (John 14:23; Rom. 15:30; Rev. 2:4).
4. It implies illumination (2 Cor. 4:6); Moses and Stephen.
5. It implies instruction (1 John 2:20; John 14:26).

III. THE THREEFOLD CONVINCING OF THE SPIRIT (John's Gospel)

1. This was to be done through the Spirit (Chapter 16:8, 9):
 - a. Christ's coming made it possible (John 15:22).
 - b. Their rejection made it actual (John 1:11).
 - c. Peter's preaching convicted them of it on Pentecost (Acts 2:22, 37).
2. Of righteousness "because I go to the Father,"
 - a. The church is to convince the world by living Christ's righteousness (Matt. 5:14, 15; Acts 4:13; 5:13; Phil. 2:15).
 - b. Unity is the best way (John 17:17; 20:23).
3. Of judgment because "the prince of this world is judged."
 - a. Christ's death overthrew the prince of this world (John 12:31).
 - b. This in turn overthrew death (Heb. 2:14, 15).
4. The church is to convince the world of this:
 - a. By living triumphant over the devil.
 - b. By being willing to die for Christ (Luke 1:73-75; Rev. 12:11).

The Mission of the Holy Spirit

H. C. HATHCOAT

SERMON FOUR

I. THE ADMINISTRATION OF THE SPIRIT (1 Cor. 12:4-11)

1. The Spirit is the true Vicar, Holy See and Chief Executive in the Church today.
2. A failure to recognize this led to the apostasy with creeds and man-made rules.
3. The voice of the Spirit is made known to the heart (2 Cor. 3:3, 6, 7, 17).
4. This only can bring divine organization (1 Cor. 2:10-13).
5. The reason Christ warned the seven churches of Asia to "hear what the Spirit saith" was because they had drifted from His rule.
6. A program committee or a vote by hands can be as dangerous as the voice of the pope.

II. THE PERSONALITY OF THE SPIRIT CONSIDERED

1. He speaks (Acts 1:16).
2. He works (Acts 2:4; 8:39).
3. He places ministers (Acts 20:28).
4. He commands and forbids (Acts 8:29; 11:12; 13:2; 19:6, 7).
5. He intercedes (Rom. 8:26).
6. He witnesses (Rom. 8:16).
7. He can be grieved (Eph. 4:30).
8. He can be blasphemed (Mark 3:29).
9. He can be resisted (Acts 7:51).
10. The Acts of the Apostles would have been more properly named "The Acts of The Holy Spirit."

III. THE PLACE OF THE SPIRIT IN WORSHIP (John 5:24)

1. In preaching (1 Cor. 2:4; 1 Thess. 1:5; 1 Peter 1:12).
2. In praying (Rom. 8:26, 27; Eph. 2:18; 6:18; Jude 20).
3. In singing (Eph. 5:19; Col. 3:16).
4. The early church knew nothing about "worship programs." The "joy of the Lord" is strength.
5. John and Christ taught their disciples to pray before the Holy Ghost was given. He cries "Abba Father" in the heart of the possessor.

The Mission of the Holy Spirit

H. C. HATHCOAT

SERMON FIVE

I. THE SPIRIT'S WORK IN THE MINISTRY

1. He places overseers (Acts 20:28).
2. He places other ministers (Eph. 4:8-12 with Rom. 12:4-8).
3. The Lord sends forth the laborers (Luke 10:2).
4. Voting preachers in is unscriptural (Gal. 1:1).
5. The Spirit distributes the gifts in the body (1 Heb. 2:4).

- a. In a sense all who possess Him have a place to fill (1 Peter 4:10, 11).
- b. In a special sense He gives special gifts after we receive Him (1 Cor. 12:7-11, and 1 Cor. 12:28-30).
- c. The church should covet and seek these gifts (1 Cor. 12:31; 14:1, 39).

II. THE SPIRIT'S PLACE IN THE MISSIONARY WORK OF THE CHURCH (Luke 24:47-49)

1. In choosing missionaries (Acts 13:2).
2. In sending forth missionaries (Acts 13:4).
3. In empowering missionaries (Acts 13:9).
4. In confirming their preaching (Acts 15:28).
5. In settling missionary problems (Acts 15:28).
6. In telling them where to preach (Acts 16:6, 7).
7. In sustaining them (Acts 13:52).

CONCLUSION—All the mission of the Holy Spirit is summed up in Acts 15:14.

One reason why He is leaving the churches in America today is because He is being grieved and crowded out by man rule and programs.

Christ's Glorious Coming

H. B. GARVIN

Scripture Reading: 1 Thess. 4:13-18.

TEXT—The Lord himself shall descend from heaven with a shout (1 Thess. 4:16).

I. REMARKS

1. This will doubtless be the most spectacular event that this world will ever witness: no coronation like it; the pomp and splendor of this world will fade away like flickering shadows when He comes.
2. The Christ who was seen by His disciples to ascend, will "in-like manner" descend on the "throne of his glory" with the host of angels and departed saints.
3. Christ will come with a "shout"; and, "who shall abide his coming." The sound of His "shout" and the "voice" of the archangel will be more terrible than the awful blast from old Mount Sinai when God spoke to Moses.

II. THE ORDER OF THIS TERRIBLE AND GLORIOUS DAY

1. Our conquering Christ, with all the glory and dignity of His eternal majesty shall descend to some point in the earth's atmosphere ("The Lord in the air").
2. Then comes the "shout," or Christ's call to the sleeping dead, a call to "Come forth" in resurrection. The archangel's "voice" will also be heard repeating the call.

3. The "dead in Christ shall rise first" in the glory of their immortal bodies—"like unto his glorious body."
4. Then "those who are alive and ready" shall instantly be changed and given the heavenly body.
5. The "living" and the resurrected saints will be caught up together to "meet the Lord in the air."
6. The final bar of God's judgment will follow and the "books will be opened."

III. THE THOUGHT OF CHRIST'S COMING WILL BRING COMFORT TO SOME

"Comfort one another with these words."

But what sort of men will find comfort in the thought that they must appear before the judgment bar of God?

1. His coming will "comfort" only those who have the witness of His Spirit that their "sins are blotted out." "Except ye repent ye shall all likewise perish."
2. Only those whose hearts are purified and made perfect in "love" will rejoice at His coming. "Without holiness no man shall see the Lord."
3. Friends, travelers to the judgment, you are not safe without this preparation; for Christ is coming soon.

IV. ILLUSTRATIONS

How to Precipitate a Revival

H. B. GARVIN

SCRIPTURE READING—Isa. 1:24 and 15-20.

TEXT—If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. (2 Chron. 7:14).

I. REMARKS

1. This statement follows one of the most glorious events in Jewish history—the dedication of the temple.
2. The text is a rainbow of promise to devout lovers of God's cause.
3. The text suggests a picture of a people who are Christians only in name—a sad picture.
4. Text is a warning even to holiness churches of the danger of a mere form of righteousness.
5. The text points out the only road to genuine revivals.

II. CHANNELS THROUGH WHICH REVIVALS COME

1. Genuine revivals begin with God's professed people. "If my people which are called by my name."
2. Deep humility and honest confession bring revivals: "Shall humble themselves: turn from their wicked ways."

3. Prayer and desperate intercession bring revivals: "Pray and seek my face," "Effectual, fervent prayer of a righteous man."

III. REVIVALS AND RUGGED GOSPEL PREACHING

1. Nothing short of rugged gospel truth will awaken souls: "Ye shall know the truth and the truth shall make you free."
2. Gospel is more than oratory; more than pleasing illustrations; more than shocking stories; more than autobiographies.
3. Gospel is God's light-giving, and life-giving message: "The entrance

of the words giveth light." "To open their eyes and to turn them from darkness to light."

IV. REVIVALS AND PERSONAL EVANGELISM

1. The personal touch is a strong element in soul-winning: "Go out into the highways and hedges and compel them," "He that winneth souls is wise," "They that turn many to righteousness."
2. All great soul-winners have been strong in personal evangelism: Christ, Paul, Phillip, Finney, C. E. Cornell.

V. ILLUSTRATIONS

Prayermeeting Suggestions for August

Lewis T. Corlett

PAUL'S PURPOSE IN LIFE (Phil. 3:8-14)

1. To leave all that would handicap (v. 8).
2. To win Christ (v. 8).
3. To know Christ (v. 10).
 - a. Power of His resurrection.
 - b. Fellowship of His suffering.
 - c. Conformity to His sufferings and death.
4. To know more about Christ (v. 12).
5. To reach maturity in Christ (v. 14).

—SELECTED.

THE HEAVENLY PRIZE (Phil. 3)

1. Privilege of suffering (v. 8).
2. Place of safety (v. 9). "Be found in him."
3. Power for service (v. 10).
4. Plan for the saints (v. 12).
5. Prize for servants (v. 14).

—SELECTED.

TEMPTATIONS

I. DIFFERENCE BETWEEN TEMPTATIONS AND TESTINGS (1 Peter 1:6, 7)

II. GENERALNESS OF TEMPTATION

1. The angels were tempted (2 Peter 2:4; Jude 6).
2. Our first parents were tempted (Gen. 3:1-6).
3. Our Lord was tempted (Mark 1:12, 13).

III. THE SOURCE OF TEMPTATION

1. God does not tempt anyone (James 1:13).
2. Satan is the great tempter (Matt. 4:1; Gen. 3:1-5).
3. We are tempted by the lusts of the flesh (James 1:13; Gal. 5:17).

IV. COMFORT TO THOSE WHO MEET TEMPTATION

1. We are not tempted beyond our abilities (1 Cor. 10:13).
2. The Lord will make a way of escape (1 Cor. 10:13).

—SELECTED.

CHRIST, THE CHRISTIAN'S EXAMPLE (1 John 4:17)

- "As he is so are we."
1. He is Life (1 John 1:1, 2; 5:11-13).
 2. He is Light (1 John 1:5-7).
 3. He is Righteous (1 John 2:1; 3:7).
 4. He is Pure (1 John 3:3-6).
 5. He is sinless (1 John 3:5; 5:18).
 6. He is the Son of God (1 John 3:2, 23; 4:9, 15, cf. Rom. 8:14-17).
 7. He is Love (1 John 4:8, 16; 5:2).

THE FULLNESS OF THE GODHEAD (Col. 2:9)

1. The Unsearchable Riches of Christ (Eph. 3:8).
2. The Unspeakable Joy of Christ (1 Peter 1:8).
3. The Unchangeable Love of Christ (Eph. 3:19).
4. The Unerring Wisdom of Christ (1 Cor. 1:24).
5. The Unparalleled Power of Christ (Eph. 1:19).

—SELECTED.

THE RISEN LIFE (Colossians 3)

1. A Risen Life (v. 1).
2. A Royal Life (v. 3).
3. A Reigning Life (v. 4).
4. A Righteous Life (v. 10).
5. A Regulated Life (v. 15).

—SELECTED.

"EXAMINE YOURSELVES"

(2 Cor. 13:5)

1. Your devotion in relation to Christ's cross (Gal. 6:14).
2. Your love in relation to Christ's person (John 21:15).
3. Your peace in relation to Christ's triumph (John 16:33).
4. Your humility in relation to Christ's example (John 13:15, 16).
5. Your condition in relation to Christ's fullness (Col. 1:19).
6. Your success in relation to Christ's promises (Matt. 4:19).
7. Your attitude in relation to Christ's return (Rev. 22:20).

THE CHRISTIAN'S WARFARE

1. The basis (2 Cor. 8:9).
2. The considerations (Dan. 12:2; John 3:30).
3. The power (Luke 24:37; Rom. 1:16).
4. The program (Acts 5:42; Col. 3:1).
5. The extent (2 Cor. 11:23; 2 Peter 3:9).
6. The price—contempt (1 Cor. 1:18).
7. The consummation (Rev. 22:2).

—SELECTED.

THE HEALING OF THE CENTURION'S SERVANT

(Matt. 8:5-13)

1. The Urgent Need (vs. 5, 6).
2. The Amazing Faith (v. 10).
3. The Immediate Response (v. 13).

II

1. The Appeal of Faith (vs. 5, 6).
2. The Power of Faith (vs. 8, 9).
3. The Reward of Faith (v. 13).

III

1. The Sick Servant (vs. 5, 6).
2. The Praying Centurion (v. 8).
3. The Healing Christ (v. 13).

—SELECTED.

THE JOY OF CHRISTIAN LIVING

(Psalm 23)

1. Assurance (v. 1).
2. Peace (v. 2).
3. Guidance (v. 3).
4. Security (v. 4).
5. Satisfaction (v. 5).
6. Fellowship (v. 6).
7. Rest (v. 6).

THE CITY OF GOD AND ITS CITIZENS

(Psalm 87)

1. A Great Foundation—"His foundation" (v. 1).
2. A Glorious Situation—"City of God" (v. 3).
3. A Gracious Regeneration. "This man was born there" (v. 4).
4. A Godly Declaration. "The Lord shall count" (v. 6).
5. A Goodly Salvation. "All my springs are in Thee" (v. 7).

—SELECTED.

PRAYER

(James 5:16)

1. Prayer brings us to realize our dependence upon God.
2. Prayer is the means of access and acquaintance with God.
3. Prayer brings the human personality into a practical harmony with God.
4. Prayer is the best means through which to assimilate the character of God.
5. Prayer is one of the most effectual means of self-discovery.
6. Prayer is a necessity for the development of the personality.
7. Prayer is the means of obtaining strength for life's battles.

COURAGE

1. David's Courage (1 Sam. 17:32-37).
2. Stout-hearted Caleb (Num. 14:6-10).
3. Peter and John (Acts 4:17-20).
4. Daniel Defying the King (Dan. 3:13-18).
5. Courage Divine (Eph. 6:10-18).
6. The Source of Courage (Phil. 4:13).

—SELECTED.

THE SOUL'S TRUE ENDEAVOR

(Psalm 86)

1. Confession—"I am poor and needy" (v. 1).
2. Intercession—"I cry unto thee daily" (v. 3).
3. Adoration—"I lift up my soul" (v. 4).
4. Determination—"I will call upon thee" (v. 7).
5. Separation—"I will walk in thy truth" (v. 11).
6. Laudation—"I will praise thee" (v. 12).
7. Continuation—"I will glorify thy name forevermore" (v. 12).

—SELECTED.

A CALL TO ALL

(Psalm 117)

1. A Mighty Song—"Praise the Lord, all ye nations."
2. A Merciful Savior—"His merciful kindness is great."
3. A Majestic Sovereign—"The truth of the Lord endureth."

—SELECTED.

Epistle to the Hebrews

Paul S. Hill

LESSON SIX

IN order to get the matter of the Priesthood of Jesus before the reader we have used some of the material in the 5th, 6th and 7th chapters. We wish now to deal with some of the things contained in chapter six. This is introduced by the closing comments of the preceding chapter where the Hebrew scholars are chided for not being better developed to understand the doctrines of Christ. They were likened to babies drinking milk in contrast with mature men eating meat. The reason given for their immaturity is that they had not exercised their senses to discern good and evil. The charge is not only inclusive of individual smallness of soul, but collective short-sightedness at the New Testament program. They were still in need of the beginnings of their religion, while they should have been instructed in it to the extent of preparedness to advance, and go on to perfection with the New Testament order. They are urged to individual and collective advancement unto perfection.

The first verse of chapter six indicates a step into the New Testament. "Leaving the principles of the doctrine of Christ," the marginal reading is "the word of the beginning of Christ." This evidently refers to the statement in chapter two where it is said that the New Testament gospel "first began to be spoken by the Lord, and was confirmed by them that heard him." It must also be remembered that the min-

istry of Jesus was antedated by the contents of the Old Testament, so that the "principles of the doctrine of Christ" or "the word of the beginning of Christ" were already things of the past, things already well established, principles exemplified by the Lord Jesus in His ministry on earth, and adopted by His followers in their teaching and ministry.

The various things mentioned in this connection, this advanced step into the New Testament program, this turning from dead works, and these new customs of New Testament Christianity, are interesting and persuasive when viewed as part of the early work of the New Testament order. Note the terms, "repentance from dead works," "faith toward God," "doctrine of baptism," "laying on of hands," "resurrection of the dead," "eternal judgment." All of these things had been dealt with by Jesus and His New Testament ministers. John the Baptist had preached repentance from dead works, warning the Jewish nation that the old tree was about to be cut down, and that already the ax was laid at the root. It seems that the words of the scripture are strikingly significant. "Preaching in the wilderness of Judea, and saying, Repent ye." When we think of Judea we think of a religious people, when we think of a wilderness we think of an unproductive place. It was to this religious people, unproductive of spiritual life, that John preached "Repent ye." It was repentance from dead works,

Jesus also followed the same order in His early ministry, and said "Repent ye, for the kingdom of God is at hand." And the entire New Testament emphasis is on faith toward God, in contrast with the ritualistic worship of the law-observing Hebrews. The basis for the argument in this epistle is salvation by faith in Jesus Christ.

The "doctrine of baptisms" was preached by John, and gave him his title of John the Baptist. He preached two baptisms, a baptism of repentance, and a baptism with the Holy Ghost. He preached these two baptisms as belonging properly to the New Testament order of Christianity. Jesus also preached two baptisms as recorded in the Acts of the Apostles, when He said, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

The resurrection of Jesus from the dead settled the question of the resurrection. The Pharisees had always contended for that doctrine, but the Sadducees had denied the resurrection, the existence of spirits, the future existence of the soul. The Pharisees won the argument, and established the doctrine with the resurrection of Jesus, and with the resurrection established there was established the doctrine of "eternal judgment."

The impossibility of a future life to be lived after a period of probation in the presence of such tremendous issues as sin, holiness, law, faith and the entire contents of the Old and New Testament order of revealed religion, and then swinging into a judgmentless future, is clearly seen. If there is anything to the content of the Old Testament, anything to the fact of Christ in the New Testament order, anything to His resurrection, then there is the doctrine of "eternal judgment." And it is with this eternal judgment that the Hebrew people, as well as all others, have to do. It was this matter of judgment that made the crucifixion of Christ cry out being pricked in their hearts. "Men and brethren, what shall we do?" to which Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ."

"And this will we do, if God permit." "Do what? We will 'Go on' unto perfection." We will step from the Old Testament law into New Testament grace, and accept the program of the God of the Bible for an enlargement of the teachings of the Old Testament, even such enlargement as results in perfection. The New Testament order is a perfect fulfillment of the Old Testament expectancy, but that perfection must necessarily include the perfection of those who live within its truths and embrace its teachings. The heart of the New Testament Christian must be made perfect in order that the perfection of the New Testament as a complete and full en-

largement of the Old Testament be fully shown and comprehended. The New Testament provides an altar that makes the comers thereunto perfect.

The two things of perfection mentioned here are (a) the perfect program of the New Testament, and (b) the perfection of the New Testament Christians. The idea seems to be that we of the New Testament faith can be carried on to perfection with the perfect New Testament program.

The great issue raised is New Testament Christianity. There is no room for questioning the New Testament position. Christ is come. The Seed of the woman is a fact of history. Another priesthood than Levi has been instituted. Signs and miracles, and gifts of the Holy Ghost have been in evidence. The expectancy of the Old Testament is fulfilled to the last jot and tittle. The whole matter is a glorious fact. So strongly are these things presented that they stand as the only logical thing of faith for Jew or Roman. The bigness with which Christ introduced the New Testament way of salvation affords the sure ground for repentance from dead works, and not only affords ground for repentance from dead works but by its absolute all-inclusiveness actually excludes every other ground of repentance.

Thus the argument proceeds to the impossibility of any renewal of the foundation, or renewal of repentance from dead works on any other basis. Especially does this apply to those who have been enlightened in New Testament faith. It appears from history, and also from the Acts of the Apostles that the writer to the Hebrews allows time in which the transfer from Judaism to Christianity can be made intelligently, wholeheartedly, and completely. He realizes that this great change cannot be made in a day or a week. To bring a multitude of Old Testament believers over into the New Testament bigness and blessing takes time. But even with the time element extended till every question can be answered, and every claim investigated, still he, most surely expects them to accomplish the transition. They must become New Testament Christians, or have no foundation for their hope.

It may be to emphasize the blessedness of the New Testament order over the Old that the characteristics of the New Testament Christian are here introduced. These characteristics are emphasized in the sight of both the Old and New Testament followers. They are as convincing to the one as to the other.

New Testament Christians are enlightened, have tasted of the heavenly gift, been made partakers of the Holy Ghost, have tasted the good word of God, have tasted the powers of the world to come. Such an array of characteristics ascribed to the New Testament Christian have

a hint of the bigness of the New Testament order. But would not the pious Old Testament Hebrew expect about such a state of affairs to take place in the soul when the Messiah came? He surely would, and moreover if such condition did not maintain he would have ground for serious doubt.

We should not make a long digression here into the field of Christian experience, but necessity demands that some explanation of these Christian characteristics be given, for they are part of the New Testament argument. "Enlightened"—by the twofold process of experience and revelation. "Tasted of the heavenly gift"—experienced the new life in the soul through the Life-giver, Jesus the Christ. "Made partakers of the Holy Ghost"—were sanctified by the baptism with the Holy Ghost. Had gifts and graces. "Tasted the good word of God"—Had a life of prayer and praise that dealt with the promises, as Mary and Elizabeth, the mothers of Jesus and John. "Tasted the powers of the world to come"—had faced the judgment with conviction for sin. Had the witness of the Spirit the earnest of their heavenly possession and inheritance. This characteristic of the New Testament Christian is like an anchor to the soul sure and steadfast and enters into that within the veil.

All these characteristics are fundamental to New Testament Christian experience, and are all based on the truths of the New Testament religion. Neither these truths nor these experiences are the product of some evolution in religious thinking that has been man-made through the years. God himself has established these truths in the world, and is the Author of these things of Christian experience.

If they (those who have these characteristics) shall fall away (give up, apostatize, backslide) it is impossible to renew them again (build another foundation for them, another ground for repentance from dead works) unto repentance. Why? Because they reject Jesus and the New Testament faith.

Following this bit of argument is an illustration, verses 7, 8. The things named in the illustration are, the earth, rain, herbs, caretaker, briars, thorns, blessing, rejection, cursing. The illustration is so plain that it needs no comment here.

Verses 9 and 10 are for the encouragement of the New Testament Christians. Then follows a little exhortation to diligence and faithfulness, after which the writer to the Hebrews, comes back to the main line of reasoning from the content of the Old Testament, and deals with God's oath to Abraham and closes the chapter with Jesus the High Priest after the order of Melchisedec and places His high priestly seat within the very heavens.