

The PREACHER'S MAGAZINE

Lifting Up Jesus

THE strain on the faith of God's people is very great these days, nevertheless our main task remains as the one great work of lifting up the Lord Jesus in all the perfections of His character and the completeness of redemption from sin through Him. Saint John tells us that Jesus had the cross in view when He said, "And I, if I be lifted up from the earth, will draw all men unto me." Being lifted up from the earth on the cross was earth's great tragedy of injustice, so far as Jewish rejection and Roman inhumanity were concerned, yet the results for good in the work of atonement it accomplished were incomparable. Is there not a deep meaning from the cross for us today? God's work is being nailed on a multitude of crosses of hatred and opposition, both in our own country and abroad. Yet the testimony of the centuries is that Christ's cause wins its victories even in the presence of life's daily crosses.

If we had the years of our ministry to live over again there is one outstanding fact that we would seek to follow. It is this: We would plan by all possible means to lift up Christ. We would speak more about Jesus to the people in conversation. We would make it our serious endeavor to lift Jesus up by our daily life, following His example and commending it to others. We would make the life, and words and work of Jesus our specialty. We would offer Him to all as the one and sufficient cure for sin and all its related forces of weakness and insufficiency. We would meditate more on His earthly career and His promised return. We would memorize more at length His sayings. If we had life to live over again we would lift up Jesus.—Editorial in *The Wesleyan Methodist*.

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J. B. Chapman, D. D., Editor

D. Shelby Corlett, Managing Editor

Address all contributions to The Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

Is Your Doctrine Scientific?

BY THE EDITOR

PART ONE

JOHAN TULLOCK, lecturing on Renan's "Life of Christ," said, "Scientific facts, unlike facts of mere contingency, admit of repeated verification." Enlarging briefly, it seems to me valid to say that scientific facts are facts that hold for all conditions and for all times—otherwise they are not scientific facts. In such a statement, we make allowance for miracle, which by definition is "A work such as none but God can do, done for the purpose of proving some message as divinely given or to credential some messenger as divinely sent."

Based upon limited experiments with an air pump, an enthusiastic student exclaimed, "Nature abhors a vacuum," and this statement was current for many years. But later it was found that the apparent abhorrence, indicated by the fact that water will follow up a perpendicular pipe in pursuit of the air which is being evacuated by a suction pump, had its limits; limits that were measured by the weight of the atmosphere at sea level, which is approximately thirty-two feet. After that, nature becomes reconciled to the vacuum, so much so in fact, that out beyond our atmosphere, in the sense in which that early student understood it, it is all vacuum. And so the proverb has to be abandoned because the claim cannot be verified in continued repetition.

In chemistry, for example, anywhere and everywhere that you can have two parts of hydrogen and one part of oxygen you have water. This is a scientific fact and can be verified in endless repetition. If this result were not always obtained, no matter how rare the exceptions, the claim that two parts of hydrogen and one part of oxygen is water would not be properly classed as a scientific fact, and if all supposed scientific facts were found to be variable, we could not find our way about in this universe—the universe would not be dependable.

But dependability holds in the moral and spiritual realms quite as truly as in the material, else these realms are inferior to that which appears to the senses. None of us will question that God is immutable and that He changeth not. And since God is the ultimate in the moral and spiritual universe, there is dependability and certitude here.

But in the nature of things, we can never know the utmost of experiment and test in the realm of the spiritual. In fact we are incapable of carrying on many of the tests, since they involve more that is involuntary and inescapable than that which is voluntary and elective. And this is where doctrine (built upon the basis of experience and promise) comes in.

By a man's doctrine he demands that God shall do certain things. If God does not always do those things, then a man's doctrine is not scientific. For instance, I have heard a man preach that it is God's will that all His people shall have good health, and that healing for the body is in the atonement, just as salvation for the soul is in the atonement. He preached that God looks upon His children, just as a parent looks upon his children, and that no parent worthy of the name would allow his child to suffer, if he is able by any means to relieve him. But God is able to relieve His children, therefore, no Christian should be sick, and all who are sick should immediately believe God to heal them.

Now there is no fault of logic here—the argument is correct. The fault is in the premise. It is assumed to begin with that the state of the body is the condition of the man. A well body means divine favor; a sick body means divine disfavor. But this is too easy—it is both easy and false. A man may have a well body and yet be under divine condemnation. He may have a sick body and yet be in the assurance of God's grace. If this were not the case, not many people would go to heaven, for the great majority of people are sick when they die. But what is a preacher going to do? Why, there is nothing for him to do but to amend his doctrine. Amend it as Job did his. Admit that God is sovereign, and that, as Rev. W. M. Tidwell says, allow that "James should be slain with the sword, while He delivers Peter from prison. Why? Later we shall understand."

The real realm of God's concern is the realm of the soul. The moral and the spiritual are above the material and the passing. Healing is indeed in the atonement, but is offered as a gift, rather than as a grace as salvation is offered. God may heal or He may permit suffering and death. This is reconcilable with His sovereignty and His eternal love. We may not understand how it can be so, but it must be because His love includes eternity as well as time, and that He subjects the passing ill to the eternal hope, and counts the ultimate good the goal. A doctrine of God like that requires no amending in times of deepest grief and unmeasured sorrow. Like all scientific facts, it admits of repeated verification; I would say it admits of unlimited verification.

I had correspondence with a preacher who said the Second Coming of Christ was to occur on a certain 13th of September. But that day came and passed and Christ did not come in the glory of His Second Advent. The preacher had been so vehement that he was embarrassed. He felt almost as though Christ should have come to save his face. By the line of argument which this preacher followed,

Christ should have made His appearance on that given day. But the fault again was not in the logic, but in the premise. The student of science would say this preacher was too easily satisfied, and made his deductions from a too limited number of experiments. He considered his case proved when he had studied only the easiest specimen.

We could go on at length. But this is sufficient to illustrate our thought, and we conclude with a statement, a warning, and a word of consolation:

The statement is a borrowed one, and is to the effect that "There is nothing new in theology." By this we do not mean that everybody knows all that the few have discovered, but we do mean that "What is new is not true and what is true is not new." This holds for both truth and error. John Wesley denied absolutely that he was an inventor, but claimed always to preach the old doctrines. If any said that what he preached was not familiar, he replied that in such cases he was a discoverer of what had been well known, and that he was making up for the delinquencies of those who had been preaching "other doctrines." The Christian faith is a revelation, not an invention, and therefore we return to the foundations and to the former times for its purity. The old faith is the true faith.

Our warning is "Beware of easy ways." Study and investigation and construction of doctrines is slow, hard work. There is not much magic here. In preaching, give the people not your processes, but your results. Do not give them what you think un-

til you have thought it clear through. Do not in any case give them all you think—just give them the best and surest of your conclusions—the cream of your thought. Beware of the spectacular and the transient. Hold to doctrines that war and pestilence and fire and sword and sickness and death and every calamity and every blessing will leave intact.

Our word of consolation is that there is a way of certainty and assurance. There is a "sure word of prophecy." The Bible is very clear on the things we need most to know. The things which belong to the secret counsels of God and which the scholars try to help us find out are interesting and helpful, but they are not indispensable. Like air and water and sunshine, the established doctrines of the gospel are available to the humble. As a preacher, you may at times be tempted to follow the speculators. But if you are enamored of the enduring, rather than the passing, you will find it to your advantage to stick to the things which are "everywhere and all the time believed." God, the Bible, the plan of redemption, salvation, the Second Coming of Christ, holiness, a home in heaven—how varied and interesting and exhaustless are the themes concerning which there are no doubts. And if you go on with God, you may also go on in the knowledge of His will and of His Word. In this realm labor will bring reward, and you will find increasing joy in the fact that your doctrines are scientific and that they admit of repeated verification—that they really meet with no exceptions either in life or in death.

Thoughts on Holiness from the Old Writers

Olive M. Winchester

THE PROUD IN HEART

God resisteth the proud, but giveth grace to the humble (James 4:6).

IN MAKING a study of depravity, we have felt that it would be profitable to follow the manifestations of this defiled nature within. We find for the most part that sin is treated in generalities rather than in its specific elements. We deal with depravity as a whole, but do not take up the specific manifestations and note their trends and resultant effects upon the life of the individual. Accordingly that we may better understand the nature of sin in the heart we will take the several expressions found in life and first among these we will consider pride.

THE NATURE OF PRIDE

Just what is pride? This is the first question to be asked. We know in general, but do we have a definite concept? First, we will take up the word from the standpoint of its derivation, using the Greek term as the basis. The proud person is one who shows himself above his fellows. "He that is sick of this sin," says Trench, "compares himself, it may

be secretly or openly, with others, and lifts himself above others, in honor preferring himself." Then another writer comparing the content of the appellation "proud" with that of "boastful," says of the boastful man, "His vice centers in self and is consummated in his absolute self-exaltation, while the proud shows his character by his overweening treatment of others. Boastfulness may be referred to a false view of what things are in themselves, empty and unstable; pride to a false view of what our relations to other persons are."

Turning next to the Scripture we search for a definition of pride and in the Book of Proverbs, which deals with so many of the sins of mankind, we find a very descriptive passage:

*The proud and haughty man, scoffer is his name;
He worketh in the arrogance of pride*

(Proverbs 21:24, R.V.).

Here we have the element of self-exaltation and also the contempt of others indicated.

Finally we will consider the word from the standpoint of its synonyms; words, like people, may be known by the company they keep. We have al-

ready mentioned one of the close companions of pride and that is boastfulness. The adjective boastful was first applied to "vagabond mountebanks, conjurors, quacksalvers, or exorcists; full of empty and boastful professions of cures and other feats which they could accomplish. It was then transferred to any braggart or boaster."—TRENCH. This is not a desirable word for a synonym, but it belongs in the family circle of pride. The other word related is insolence. This word comprises not only an attitude but an act. The insolent person treats others with contempt because of the personal pleasure he derives in so doing; thus he goes a step farther than the proud man, he not only expresses the attitude of contempt but he puts his attitude into direct action and carries his contempt to the injury of another. This word is the strongest of the three, but all belong in the same realm.

FORMS OF PRIDE

In the Gospel narratives we have pictures given us of different forms of pride. The word for pride does not occur but once in the Gospels and the adjective proud likewise only once, but the sin is denounced in the personal expressions.

First there is religious pride. We see this in the Pharisee who thanks God he is not as other men and boasts of the religious duties and functions that he performs; he looks with disdain on the publican who prays with deep penitence but he himself for a pretense makes long prayers. Thus he adds hypocrisy to his pride. All this is condemned by Jesus with the most scathing denunciation.

Then there is racial pride. The Jew was particularly guilty of this. We hear them say, "We are the children of Abraham." They felt that they alone were heirs of the kingdom and when the Messiah came they would rule in triumph over the nations around about. Jesus cut across all of their false pretensions and taught them by precept and parable that others would go into the kingdom before them while they, the children of the kingdom, would be rejected. He taught them from their Old Testament Scriptures that God's favor and grace was extended to others, for he cited to them the case of the widow of Zarephath and Naaman, the Syrian.

Further there is intellectual pride. Here again does the Pharisee come into prominence; he not only was religiously arrogant, but he had an intellectual contempt for those around about him, and we hear the observation made in haughty disdain, "This multitude which knoweth not the law are accursed." On the other hand we find in the attitude of Jesus loving compassion for all the lowly, the poor, ignorant and suffering.

Finally we have social pride or more particularly pride of rank. This could also be denominated official pride, it is pride of rank and position. Here again the Pharisee figures; he loved the chief seats in the synagogue and chief places at the feasts; he also loved to be called "Rabbi" by men. In teaching His disciples Jesus warned them against such at-

titudes as these and when they showed tendencies to seek rank and position, rebuked them.

Thus we see that the sin of pride finds expression in many forms. It has so many ramifications that by one writer it has been called the citadel of evils. Certainly it is no small evil and is destructive of the graces of goodness and righteousness in the heart. •

PRIDE IN THE REGENERATE HEART

After the experience of regeneration with the remains of depravity in the heart naturally there is the possibility of a tendency toward pride. This may not be true of everyone, for each of us vary in our besetting sins, but it will be true of some. Thus it is necessary that a Christian be watchful against all pride and moreover after the heart is cleansed, it is still necessary to watch lest pride find an entrance again.

Dealing with a Christian who yet had not been sanctified, J. S. Pipe approaches the subject thus: "I would then ask, if you have not sometimes found that pride has had too much place in your heart? Have you not sometimes been ready to think yourself possessed of more religion than you really had? And have you not been in danger of thinking more highly of yourself on account of this your piety, and of undervaluing others to the feeding of your own vanity? Have you not been exceedingly hurt, if some have been wanting in respect to you, or have spoken things to your apparent disadvantage? Have you not secretly applauded yourself for your performances? Have you not taken more pleasure in those who have flattered you, than in those who even justly and lovingly reproved you? Have you hearkened to what has been spoken to your praise with too great eagerness and satisfaction? Have you not often set too great a value upon your person, gifts and abilities? Can you enumerate the vain thoughts which have lodged within you? Have you not in many things (and those of not great moment) been too stiff and opinionated? Have you not gloried too much in your friends, relations and possessions? Have you not occasionally made too splendid a show of your natural, spiritual and intellectual riches or gifts? Has not finer or better apparel made you look for more respect from others, or think much more highly of yourself? Has not this subtle pride mixed itself with your secret thoughts, your conversations which your friends, and even your devotional exercises? To follow this evil through all its aspirings, boastings, inventions, conceits, arrogance and scornfulness would be difficult indeed. How true then is that saying, 'A man's pride shall bring him low.' for so long as the heart is not purified from this evil, it cannot be advanced high in the estimation of heaven."

These are indeed very pungent questions and valuable for any personal examination. If we searchingly apply all of them to our hearts, it might be that we would save ourselves becoming ensnared with this sin.

PRIDE AND ITS CONSEQUENCES

In noting the consequences of pride, we may divide them into two classes, subjective and objective. There are first the consequences that result in the heart of the individual that allows pride to dominate him and then there are the certain consequences that come to him objectively, wherein he is brought low in humiliation.

Taking the subjective effects we have one mentioned in the prophecy of Obadiah wherein he addresses Edom, and tells her, "The pride of thy heart hath deceived thee." Edom thought in self-exaltation that she was secure in her rocky fastnesses, but her pride had produced overweening confidence, the time would come when she would be brought low. Another evil closely associated with pride is the hardening the heart. Any sin hardens the heart and pride would seem more liable to cause this than others. This is seen in the attitude of Israel to the word of the Lord which brought the message of impending doom; they replied "in pride and stoutness of heart, The bricks are fallen, but we will build with hewn stone." The heart was impervious to the divine warning; they had hardened it. Other evils attend pride, such as arrogance and defiance, even

to defiance of God. Thus we see that pride is a dangerous sin to harbor within.

When we arraign the objective evils, we find that pride results in most undesirable consequences. We are told, "A man's pride shall bring him low" (Prov. 29:23), and also "When pride cometh, then cometh shame" (Prov. 11:2); further, "Pride goeth before destruction, and a haughty spirit before a fall" (Prov. 16:18). These give us some of the general consequences and the particular may be seen in the nations who exalted themselves in pride in the days of the Hebrew and Jewish people and also the nations that have done likewise down through history, furthermore individual lives illustrate these facts over and over again.

Pride, then, is an evil that carries in its train many other forms of sin and dire results; therefore we should be careful that its presence does not defile our souls. If once we give it entrance it will grow and increase and produce in us a contempt for our fellowmen and no doubt a contempt for the Church of God and may even lead us to despise the most fundamental and sacred truths of the Word of God. It is a baleful poison and should be resisted with strength and vigor cultivating instead lowliness of mind and heart.

Prophecy—Its Place in the Gospel

Roy L. Hollenback

IT IS surprising what limited menus of truth are sometimes set forth under the label, "Full Gospel." We recently listened to a preacher who made wide use of this term in his advertisement, and after hearing him several times we wondered how any man studying to preach could have missed so much of the gospel. He was evidently studious, quoted a considerable amount of Scripture; and we wondered how he could acquaint himself with as much of the Scripture text, and gain so little truth to reward his efforts. His interpretations of the Scripture were almost wild.

It means much for a preacher to profess to preach a full gospel—so much, indeed, that I have never felt free to use this claim for my own ministry, nor to apply it to others in advertisement. If it should be interpreted only to mean that we preach full salvation, or "the fulness of the blessing of the gospel of Christ," then I would feel at liberty to use the term; for I certainly believe in the superlatives of divine grace, and that here and now we may "be filled with all the fulness of God." But I have always felt reticent to claim that my ministry covered "the whole counsel of God." God is my witness that as far as I have known it I have not shunned to declare it. I have not evaded any truth which I felt applicable and helpful, whether it was pleasant or unpalatable, received with praise or persecution.

But I recognize that there are limitations to my grasp of truth, and that there are lines which have never been well or largely developed in my thinking.

But there are certain phases of truth which are evaded because they have been widely presented inconsistently by others; as if these false presentations justify us in keeping altogether silent concerning them. For instance, there have been flagrant and widespread abuses of the word, "Pentecost." As a result there has been deterrence on the part of some holiness preachers in reading the passage, "And they began to speak with other tongues as the Spirit gave them utterance." Or they do not feel just as free as they once did to sing, "Pentecostal Fire Is Falling," for they recognize that much strange fire has been labeled, "Pentecostal."

But the prevalence of these fanatical abuses should not silence us, but should be taken as a challenge to set forth the true meaning of Pentecost—that the Holy Ghost purifies the heart with His fire, giving to every recipient the spirit of "witness." It is ours to show the truth that the miracle of Pentecost was not connected with any "unknown tongue," but that *it kept them from speaking in an unknown tongue*. It was a divinely wrought miracle which enabled them to intelligibly give the gospel to many nations in a single day, in their own native languages. The

disciples' own language would have been "unknown" to sixteen of the nationalities present; so God performed this miracle to enable them to speak plainly and intelligibly to those peoples. If we evade preaching on Pentecost just because others present it falsely, where will the people learn these facts?

It is about the same with regard to the subject of divine healing. There has possibly been more heresy conveyed upon this vehicle than any other in this generation. Nearly all spurious cults ride healing as a hobby. But should this silence our voices concerning the biblical truth that "the prayer of faith shall save the sick"? Rather, it should be looked upon as a challenge to present the doctrine in simplicity and clearness, encouraging the saints to make use of its privilege, and frown upon all extremes and abuses. I am sure that a little stronger emphasis upon it, from a truly scriptural viewpoint, will prove a means of grace to our own people, and will go a long way toward counteracting the false appeals that are carried with the subject. We should present divine healing to our people as a privilege they should avail themselves of, and encourage stronger faith in God's promises. But while we do this it is well to fortify them against an undue emphasis upon it by setting forth the following facts:

1. That divine healing is NOT in the Atonement objectively, and hence has no bearing upon our spiritual standing with God.

2. That neither health nor sickness is a true criterion of grace. Some of the best saints have suffered all of their days, and some of the meanest scallawags of earth have never seen a sick day. And sometimes it evidences more grace to be sick, patiently, than it does to get healed.

3. That any healing we receive is not complete in this present work. Not until the resurrection will we be "every whit whole." Divine healing now is only a touch to meet our present need.

4. That regeneration of a soul, and its sanctification, are INFINITELY more important than physical healing.

5. That it is the duty of the sick to take the initiative in seeking prayer for healing. "*Let them call for the elders of the church.*"

6. That there is no such thing in the Bible as a distinct "gift" of healing. It is always mentioned in the plural—"gifts." Hence there are to be no professional healers. Even Jesus himself never invited anybody to come for physical healing, though He healed thousands.

7. That it is not always God's will to heal even good saints. Sometimes He wants to take them to heaven. So, we should always pray, "Lord, if it is Thy will."

If these facts are kept before our hearers, we may encourage their faith with divine promise and example, and do it enthusiastically, without much danger of their going fanatical on the subject. And I doubt if any of the foregoing facts can be seriously challenged by any Bible students.

Upon the subject of prophecy we have suffered in much the same manner as we have on divine

healing. Some preachers have "gone to seed" on prophetic preaching; and for this reason others have been intimidated into a woeful neglect of this inspiring and profitable study. And any preacher's ministry is greatly impoverished who does not know something of this vital subject. His preaching will lack appeal; for the Second Coming of Christ, and related themes, are the strongest incentives in the Bible to both salvation and holiness.

We recognize that there must be discrimination exercised in the study of prophecy. In books written upon it, there is much that is supposed to be "startling" that is neither weighty nor true. A man of one-track mind may "run it into the ground"; but we suppose that if he did not have this as a hobby he would have some other, possibly more dangerous.

I talked to a preacher some time ago who said, "I have never preached from the Book of Revelation in my life." And he said this in the form of a boast, as if that were a compliment to his ministry and intelligence. Now he had either forgotten, or had criminally neglected to learn, some facts, namely, (1) That the Book of Revelation is not a mystery; and that in it Christ is revealed in glories and relationships not to be found anywhere else in the Bible. Nobody will ever know one-half he should know about Christ unless he studies this "Revelation of Jesus Christ." (2) That a special beatitude is pronounced upon those who read and hear that Book (1:3). (3) That it is Christ's own *final* message to His Church; and that again and again He calls us in this book to "hear what the Spirit saith to the churches." So His messages had no private application to the churches to which they were sent, but are addressed to everyone that "hath ears to hear." Instead of neglecting this book, we believe it should have a very wide place in the public reading of the church. Portions of it, especially the seven sentences to the churches, should be included in the responsive readings of our hymnals. They are not letters from an absent Person, but sentences of the Church's present Judge to His own people.

It is true that some have set dates and preached positive conclusions from the study of prophecy, which have proved to be unfounded. While this should warn us against like practices, it should not at all neutralize Christ's exhortations to "watch," "take heed," "look up," "beware," "behold!" etc. And there is only one way that we can obey these injunctions, and that is by acquainting ourselves with the words of prophecy and signs the Lord has given us, and look for their fulfillment in the world about us. We do not have to prognosticate that on a certain day this or that will happen; but we can so place ourselves by the events about us that the "day of the Lord will not overtake us as a thief."

I have never specialized on prophecy. By pressure from my brethren, I have frequently preached on the subject, and have established a little reputation on that line. A few times I have conducted prophetic meetings up to a week in length; but always without giving much encouragement to such calls. I preach

holiness at least twenty times as often as I do prophecy, and then weave it into all of my prophetic preaching beside. But my knowledge of the prophecies of the Bible is sufficiently wide that not one of the national changes of the old world in recent years has surprised me—I could have foretold them with fair accuracy long beforehand. I would not be without this knowledge for any price, not because it serves any great purpose in my ministry, but because it comforts and inspires me with hope while I see the dark shadows of the “great tribulation” gathering upon our horizon. And to all to whom I minister I purpose to flash enough of this light to steady their feet in this evil and fearful day. If we know where the world is headed, and know what to expect next, it saves us from being “terrified” at

the fearful sights about us. We know that these are “the days of vengeance,” and that “they shall be shortened for the elect’s sake,” and that those who trust and watch shall be taken away to “escape all these things that shall come to pass.” “Wherefore, comfort one another with these words.”

In conclusion, let me say that the abuses these doctrines have had, from both friends and enemies, should make us feel that they are too sacred, too important, and too true, to trust in the hands of the unstudied and ignorant; and we should study to preach them with greater clearness and power than we otherwise would. We must not sidestep them because others mistreat them; but we should so think these doctrines through that we can put them in their true scriptural setting.

An Invaluable Aid for Preachers

E. Wayne Stahl

A STUDENT of the philosophy of success finds it peculiarly profitable to consider intensively the careers of those who have attained to eminence along various lines. Here is success “teaching by example.” For the preacher a reading of the biographies of distinguished ministers is full of practical inspiration.

“The Life of Alexander Whyte, D.D.” by G. F. Barbour is such a book. Dr. Whyte was one of the foremost preachers of Scotland and of the world during a great part of the nineteenth century and the earlier portion of the twentieth. For scholarship and spirituality he was a giant of the kingdom.

A dominant note of his preaching was his insistence on the “exceeding sinfulness of sin,” a theme tragically neglected today in much preaching, but never more desperately needed. I have wondered if this insistence on the tremendous fact of “the transgression of the law” of God might not have been due to Dr. Whyte’s realization of the shame of his birth, for his father and mother were not married.

In the “Life” of this saintly and learned man, which I am rereading with immense delight and edification, we have shown to us one of the secrets of his amazing success as a preacher. It is in a letter he writes to a nephew who is planning for the ministry. These are his words:

“Dear Hubert: I send for your acceptance today an Interleaved Study Bible. I have used such a Bible ever since I was at your stage of study, and the use it has been to me is past all telling. For more than forty years, I think I can say, never a week, scarcely a day, has passed, that I have not entered some note or notes in my Bible; and then I never preach or speak in any way that I do not consult my Interleaved Bible.

“I never read a book without taking notes for preservation, one way or other. And I never come

in my reading on anything that sheds light on any passage of scripture that I do not set the reference down in my Bible over against the passage it illustrates. And, as time has gone on, my Bible has become filled with illustrative and suggestive matter of my own collecting; and therefore sure to be suggestive and helpful to me in my work. An Interleaved Bible is especially suitable and repaying to a preacher.”

Six weeks later Dr. Whyte wrote his nephew again, asking him if he had begun to make notations on the blank pages. He added these sentences:

“I have this week, and this day got so much help out of reference to books I entered in my Bible years and years ago, that I am jealous lest you lose a day. You will wonder at my solicitude, but I will be vindicated by your gratitude when I am no longer here to urge you. Take a volume of first-rate sermons—Newman’s, or Robertson’s, or Parker’s, or Spurgeon’s, etc.—and enter the texts of a whole volume at once, and go on till the habit will work automatically.”

What made these statements from Dr. Whyte of particular interest to me was the fact that many years before reading them I had begun to use an Interleaved Bible. Many had been the delightful hours I spent jotting down in it precious things I came across in my reading. Numerous were the occasions when I had drawn upon the treasures collected there, in preparing for writing or speaking. An account of my experiences as an owner and user of such an edition of the Scriptures may be of some suggestiveness to readers of this magazine.

It is my conviction that such a Bible should have every other leaf blank, and not, as in some editions, the blank leaves at intervals of two or three or four printed pages. To make and read

one's notations on the page directly opposite the scripture passage makes for convenience and economy of time. It will be better, in my opinion, to have an India paper Bible. This will make the book lighter, of course, and easier to handle.

One should make sure that the blank leaves are of such opaqueness that one can write on both sides of the paper without the ink showing. I assume that the preacher will make his notations with a pen. It would, I believe, be a mistake, to use pencil. Using this the minister will find that in time the writing will become dim and there will be danger of smudges.

The initial cost of getting a satisfactory Interleaved Bible may not be small. But bear in mind that you are not securing something to use for just a few years, but what you will refer to incessantly for the rest of your life. In view of this it is undeniably true that "the best is the cheapest."

For a small sum I hired a young person to go over the more than a thousand blank pages of my Interleaved Bible and with pen and ruler to draw a straight line down the middle of each page. Dividing the pages thus I found it easier to make the notes and to read them later. A line of writing running clear across the page is not so desirable as one only half that length. And there is also an economy of space, every portion of which one will want to utilize.

Here was a problem: suppose I had a page nearly full of notations opposite a Bible page with thirty-four verses, as is the case with page 866 of my book. There might come a time when I would want what I had jotted down on but two or three verses. How was I to avoid going over most of these notations, to get what I sought?

I solved the problem by numbering each note on the blank page, putting this number in a small circle and outside this circle, immediately following it, the number of the Bible verse with which the jotting had to do. Then I put the number inside the circle beside or below the verse on the printed page. When there were a number of verses on which I made a note at one time, I would draw one side of a bracket in the margin beside these verses and write the number of the note at the point where the two parts of the bracket came together.

With such a method, if I did not find any recorded near the Bible verses I would know that there were not any notations on the page opposite. Much time thus was saved, which would otherwise be spent hunting for possible notations on particular verses.

Certain interleaved pages in the New Testament became filled with my notes. What was I to do, if I wished to continue to make notes on verses opposite these pages? I used certain blank pages opposite chapters in First Chronicles or Ezra, where the genealogical tables would never require any notes, indicating from the New Testament verse the Old Testament page number opposite the blank page on which I wrote.

With the increasing years the Interleaved Bible becomes ever more precious. (I assume, of course,

that its owner is diligent in putting down notes from his reading on its blank pages.) In time it would become the most valuable working tool in the preacher's workshop, "more precious than rubies."

It need not conflict with, nor be a substitute for, a preacher's card index referring to Bible passages, which I detailed in a former article in this magazine. This Interleaved Bible will prove rather a supplement to such a system. It is particularly useful for jotting down short, pithy statements bearing on scripture verses, which statements it will be more convenient to record in the Interleaved than on the cards.

For instance, just a moment ago by the merest chance I opened my copy at Luke 16:22-31, 17:1-23. I find one side of a bracket drawn through these ten verses of the seventeenth chapter, with a number at its point. Referring to the number on the interleaved page opposite, I find I have written this, gleaned somewhere in my reading, "The two beggars, one in time, the other in eternity." By 16:22, 23, I find a number. Referring to the same number on the interleaved page I find this comment on these verses, "It is better to beg bread for a little time on earth, than to beg water forever in hell."

On this same scripture page I find a number near Luke 17:5. Beside the same number on the interleaved page I find this on the verse, "If you would increase your faith, increase your obedience." 17:17 has this thought, "Ingratitude, the most popular sin in the world." In connection with Abraham's awful words to the millionaire in hell, "Son, remember," I have written the following words from Romeo and Juliet (III. 2. 109-111). "I would forget it fain, but, oh, it presses to my memory like damned guilty deeds to sinner's minds." These are but a few of numerous notes opposite this Bible page.

Such profitable delight is there in working with an Interleaved Bible that time spent with it might be called a "thrifty pastime." As the preacher relaxes on Monday following a strenuous Sunday, he can give his hours to notation work with this Bible; such activity will be not only recreation, but literally re-creation.

Faithless or Faithful

The moral lapses of our times are many and terrible. It is no comfort to know there have been other evil periods in our world's history. The past ages were broken on their own vices, many of which are common among us today. The comfort is in knowing God still rules in His own world and has left no age without His witnesses. He has His witnesses among us today. What you believe about the future and what part you will have in the moral recovery is with you. Are you evil, or are you good? Are you faithless, or are you faithful?—*Christian Advocate*.

The Preacher with the Shepherd's Heart

A. S. London

ONCE visited the place where General Lew Wallace wrote the book, "Ben Hur: A Tale of the Christ." In this book the author gives a vivid description of the shepherds of Judea at the time of the coming of the Lord. He portrays the shepherd as an honest man with a childlike faith in God. His thought was the care of the sheep under his guidance and protection. When a lamb was born, he watched over it with a mother's love. He helped it over swollen streams, guided it through the canyon, and gently led it beside the still waters. He knew each one by name, and was always ready to defend it from the lion, and if necessary lay down his life in defense of his sacred charge.

It makes but little difference what other qualifications a minister may have, if he has not the heart of the shepherd, he cannot reach the highest efficiency in his work. He may be deeply spiritual, divinely called and thoroughly prepared otherwise to preach, but if he does not have the shepherd's heart, he cannot measure up to the divine requirements. Here is the realm in which many preachers fail. They lack a sympathetic understanding of the flock.

I know a preacher without the shepherd's heart. He is fond of books, glad to hunt with certain members of his flock, but to visit in the homes of people who do not move in his circles is burdensome. To visit in certain homes of his people is very distasteful. He is a good preacher, a careful student, but he has failed. He said a while ago, "I cannot understand my ministry." He is harsh, raspy, critical and stern. I know why he has waned for years in his ministry. He lacks the shepherd's heart.

The preacher with the shepherd's heart knows his people intimately. He knows them in their homes, their places of business, their trials, their temptations, hopes and fears. He knows his flock. One of the greatest pastors in a sister denomination has more than three thousand members, and yet he knows every one of them by name. It is said that not a member of his flock can have success or failure but that he knows about it. His sermons go direct to the hearts of the people because he knows their needs, their failures, their desires.

The preacher with the shepherd's heart seeks after that one who has gone astray. One of the most beautiful parables spoken by our Lord is that of the lost sheep. "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which was lost, until he find it." In this parable Jesus portrays a most remarkable interest on the part of the shepherd concerning the lost sheep. He continued his search until he found the lost one. Sympathetic interest, loving care, and sacrificial serv-

ice are shown. Love begets love. Interest begets interest.

The preacher with the shepherd's heart does not scold, find fault, preach "at people," or take advantage of the pulpit to "get even" with some who do not see and do as he does. How sad we were made to feel just yesterday when we heard of a good preacher who since the vote was taken in his church, has gone to abusive preaching, knifing his flock, and saying hard things about certain ones of his congregation. Poor man. He has lost his bearings and his shepherd heart. His ministry under such an attitude is doomed. He is now headed downward. The bottom is crowded with such a group. There is no room at the top for such a preacher. There is no way for a preacher who permits himself to get into such a condition but down.

The preacher with the shepherd's heart feeds his sheep. There is but little use to beat, or abuse crippled, half-starved humanity. Peter and Paul exhort the elders of the church to feed the flock of God. The preacher is to be under God the overseer of the flock. He must know the way, and have a clear vision as to where he wants to lead them.

The preacher with the shepherd's heart is a man of importance. The shepherd looms large in the history of the Israelites. Abraham had his flocks and herds. Jacob kept the flocks of Laban. The twelve sons of Jacob were shepherds. Moses was tending the flock at the back side of the desert when he was called of God to deliver Israel from Egyptian bondage. David was a shepherd boy when he slew Goliath. The shepherd's office is one of dignity and honor.

The preacher with the shepherd's heart is the rightful leader of the moral and religious forces of his community. Slavery was abolished in this country under the leadership of the preachers of America. The cause of temperance has always been led by ministers with the shepherd's heart. The pulpit has always led in every great reform movement. May God pity any man who plays loose, jeopardizes his ministry by clap-trap methods, and falls a victim to the whims of current beliefs!

The preacher with the shepherd's heart defends and protects his people. There are many grievous wolves ready to enter in and devour the lambs. Sheep are an easy prey. They are helpless. And so are human beings. A great divine once said that most of us live the Christian life shabbily. We blunder, stumble, wobble, and need the careful guidance and protection of our overseer. The good shepherd gives his life for his sheep. He is commanded to "tend the flock."

The preacher with the shepherd's heart dare not trifle with his sacred task. He is to pour out himself like water that he may refresh the growing plants in the vineyard of the Lord. He counts not his life dear unto himself, so that he may finish his course with joy, and the ministry, which he has re-

ceived of the Lord Jesus Christ, to testify of the gospel of the grace of God.

The preacher with the shepherd's heart has a ministry filled with romance. He touches life at important places. He is to spend and be spent for his fellowmen.

*Sources of Material for Holiness Preaching**

Glenn E. Miller

PASSING over scores of good books which have been written about Bible holiness, and many books of illustrations, historical incidents, etc., which may be used as source books to good advantage, I hasten to say that the Bible, the Book of books, furnishes sufficient material for a preacher to preach from for a thousand years without repetition. Of all the doctrines which we preach this one must be well grounded on the Word of God. Now of course we are all agreed as to this, but I have said what I have, so that I may enter into a more detailed discussion of the parts of the Bible which may be used for the purpose under consideration. Broadly, the entire Bible furnishes material for holiness preaching, from Genesis to Revelation. The book of beginnings records the existence of a holy God, and his creation of a holy man, showing that God's choice for the human race was and is holiness, for God has not changed His mind since He made the first man. If He had wanted His creature to have a little sin in his heart as long as he is in this world, then it looks like anybody could see that He would have created the man with a little sin in his heart, and that God would not have to call the devil in to help him carry out His purpose and plan for humanity. That seems to be too deep for some people to comprehend, however, and they have my sympathy.

Then following right on through, with the tragedy of the fall and the divinely conceived and revealed plan of redemption, there is holiness on every page, to the enlightened eye. Every detail of the old economy, with the worship of the tabernacle and the temple, and all their many ceremonies and ritualism, show God as a holy and sinless being, demanding a holy people, and providing the cleansing element in order to that end and object.

The historical narrative, with all the sordid record of human blood, war, sin and backsliding, nevertheless gives an occasional mountain peak of pure, snowy whiteness, an occasional breaking through of the sun of righteousness, and one gets a reminding glimpse of the holy pattern laid out by a holy God.

The poetical books abound with holiness; holiness the ideal, holiness the standard, holiness the beautiful, holiness the ultimate. Holiness, not only the holiness of God, but the holiness of man, furnished

the motif, and the perspective for the sublimest flights of poetic eloquence the world has ever heard, and that from the lips and pens of inspired singers and psalmists. Holiness furnished the overtones for the world's sweetest symphonies of praise and adoration, as they have come from the hearts of men and women moved upon by the Holy Ghost.

And the prophets, the mighty men of God, who shaped and changed the course of human history and human destiny, with their ministry, found their motive, their theme, in the holiness of God and the plans of a holy God for a holy people upon this earth, redeemed and rescued, resuscitated and renovated, from the effects of the fall. "The scripture came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." Holy men became the mouthpieces of a holy God, through whom he spoke to a lost race and revealed the way of restoration, the way back from sin to holiness.

And then came Jesus, incarnated into humanity, made in the form of sinful men, to live a holy and sinless and exemplary life among us, so that the world could see the possibilities of a holy life, abandoned and surrendered to the leadership of the Holy Ghost. He demonstrated that a sanctified man, or woman, can live as pure as a lily in the midst of the cesspools of the world. He proved to a certainty that a man does not have to be besmirched and befouled and defeated by his environment, even though that environment be essentially and preponderantly wicked and filthy. The world was never able to spot the seamless garments of the white-robed Son of God, though he walked and lived in a dirty world. And he overcame the temptation and the mud-slinging and the sin of this world only in the power of a sanctified human. His glory, the glory and majesty which he had with the Father and Spirit from before the foundation of the world, was suppressed and subdued, and men never saw Him take it on except for a moment at the Transfiguration and then again after the resurrection. And this makes us to wonder how bright the glory must be of a holy man or woman of God who is living in the world today, if that glory were only revealed. Now it is suppressed or deferred, but presently it will burst forth in celestial and heavenly glory to shine forever and ever.

* Paper read at Kansas District Preachers' Convention by Superintendent of the Kansas City District

The Acts, following the biographies of Jesus, sometimes called the Acts of the Apostles, but more accurately designated the Acts of the Holy Spirit, or the acts of the New Church under the leadership of the Holy Ghost, gives us the record of the descent and introduction of the third Person of the Godhead to the world. It gives us a record of faith, clear, vigorous, holy, New Testament faith in operation, God's pattern for this age. And shame on the one who asserts that the miracles, including physical, bodily healing, miracles of supernatural supplies for material needs, miracles of divine intervention into the problems and affairs of men, miracles of conviction, awakening, and old-time revivals, miracles of sinful lives transformed into holy lives, shame on the man who says that it is not within the realm of possibility to see these miracles today. Shame on the person who has so far apostatized from the true faith as to claim that the days of such miracles have passed in the plan of God. And shame on us that we do not make such miraculous doings the usual and ordinary order in our day. Shame on us that we have so far forfeited our faith that we can be satisfied to go on at a poor dying rate, and be so taken up with things in the realm of the natural that we do not live and move and have our very being in the realm of the supernatural and superhuman.

But I am getting afield. Carrying on as I started, the epistles of the New Testament and the illuminated writings of the Holy Ghost, as He inspired their writings for our admonition and instruction today, bring to its climactic peak God's revelation of a holy religion that is intended to bring man back to the heights of holiness from which he fell. And the Book of Revelation, the Apocalypse, reveals the events of the closing scenes of this age and the complete restoration of man in heaven.

So much for my introduction. My theme is "The Bible as a Source of Material for Holiness Preaching." And I wanted to say that of the many passages in the Book which make plain the fact that holiness of the human heart is the plan of God, we should be careful in selecting the texts on which we build sermons on holiness. What I mean is this, it serves no good purpose to use a text or proof passage that is more or less ambiguous, or hard to understand, and then stretch and strain it, in order to preach holiness. In our desire to be original and different we should not select some text that we think no one has ever tried to preach from before, and give our hearers the impression that we have no clearly worded and easily understood passages to support our preaching, and have to resort to wresting the scriptures to preach our doctrine.

I do not think it is correct to say that Abraham or Moses or Jacob or any other of the Old Testament saints were sanctified wholly in the New Testament sense. They lived before the Holy Ghost had come in his baptismal office, and they did not experience the work of heart cleansing as we do today. And I believe that when we preach that they

did and that Jacob got the second blessing of entire sanctification at Peniel, we are laying ourselves open to devastating criticism from well informed and well read holiness opposers. I do believe that all those experiences were typical and foreshadowed better things to come, and that they did receive God's power into their lives in a miraculous way and that these experiences may be likened to ours or made typical of ours, but when we try to make them analogous in all respects and when we try to make believe that Jacob got a New Testament work of grace in his heart, we are wide of the mark.

So much for that, and that may be debatable, but I think I am on the right side of the debate. Another thing that we should avoid, is the using of trivial things to bolster the preaching of holiness, such as using the two humps on a camel's back as illustrative of two works of grace. As for me, if I were on the outside looking in or listening in, that would repel instead of attracting me. In fact I think it is making child's play or worse, of the holy things of God. It would be sacrilegious for me if I tried it. I couldn't get by with it. But that is just an illustration of the point I am trying to make. I did not select that one just because some of you fellows have been guilty, for I do not know and I hope you have not, but because I have heard it from the pulpit in the mouth of holiness preachers. And there are many other similar far-fetched efforts to be different, and which result in overdrawing the Scriptures, and we do not have to do that. There are plenty of good, plain, understandable proof texts, and we do not have to stoop to piffle and poppycock in order to preach holiness.

Now the Gospels, the Sermon on the Mount, the parables of Jesus, and His words of course furnish indisputable holiness material for preaching. The historical events recorded in Acts furnish splendid material for the same purpose. But the crux and the cream of holiness preaching is to be found in the Epistles. Not that they have more authority or are more weighty than the Gospels or Acts, but because they are the illuminated, inspired explanations and enlargements upon what Jesus began to do and teach, and which He gave in laying the foundation for His Church. The Epistles reveal the full grown plant while the Gospels present the seed corn. It is the New Testament which makes plain the old, and it is the Epistles which make plain all the rest of the Bible.

We saw the Church get sanctified in Acts, and then when we read the epistles which they wrote, we have holy men giving us a Holy Ghost inspired and minute description of how they got the blessing, how we are to get it, what it will do for us, and how to lead others into it. The preacher who is short of material for holiness preaching should live for a while in the intimate fellowship of the apostles and hear them preach from Romans, Corinthians, Ephesians, Galatians, Philippians, Colossians, Thessalonians, Timothy, Titus, Hebrews, James, Peter, John or Jude. It is because we do not take the time and the trouble

to drink from the copious fountains of heavenly wisdom, given expressly for this purpose, that we run out of material for fresh, up-to-date sermons on holiness. The man who will bathe his soul in these seas of Holy Ghost wisdom and revelation, and do it frequently cannot be dry and uninteresting, nor unscriptural, in his ministry. If we preach holiness because it is in the Manual of the church, or because we are afraid of being called on the carpet for our failure to do it, or because the people want to hear it, or to hold our job, then it will be mighty dry and we will be hard put to it to find something to preach. But brethren, if we will so fill our souls with the eternal wisdom of God as given us in His Holy Word, and then if we preach our God-given convictions, what we feel and know in our own hearts, and preach it because we cannot keep silent and because it just

comes out as the result of spontaneous combustion on the inside of our heart, then it will "take on" others, as sure as you live.

We are in constant danger of giving the people an unscriptural ministry, because the trend in our day is toward preaching almost anything but the Word. Most people and I fear most preachers, have only a smattering of scripture. The yen to put a lot of literature and history and poetry and fiction and illustrations and stories and anecdotes into preaching may be somewhat popular but it deals death and destruction wholesale, even though it comes from the lips of a Nazarene preacher. Brethren, let us fulfill this holy ministry which God has mercifully and graciously put in our hands. So much depends upon us. We cannot afford to be careless. Let us mind the scriptural injunction given us by the Holy Ghost, "Preach the word."

My Relatives

Paul S. Hill

I AM related to the chemical world of atomic things. Every law of chemistry is within me. Each of the peculiar properties of matter in all its far-reaching ramifications throughout the entire world of created things has its place in my physical makeup. The atoms are very small; the suns are very large; in between them lie the varieties of material things. I am related to every atom and every sun and every chemical thing in between. These chemical relatives of mine cannot see, hear, feel, reason, pray, nor bring any fundamental changes to themselves. They are bound by laws of nature to the confines of chemical being. They seem a helpless lot but are constantly in use everywhere. I could not live without them. They are very near to me, but are the lowest down in the scale of all my relatives. They are dirt and mud, rocks and small bits of roots. They would not amount to much if there were not so many of them, but they are everywhere. Millions of them could dance on the head of a pin and it is only when they gang up that they are noticed. Many of them have never been seen and never will be. They are all old with age and none of them have ever died. Good or bad, great or small, here or everywhere else I am related to them all. They are my relations.

I am related to the vegetables. The chemicals and the vegetables are closely related to each other and both are related to me. My vegetable relatives are a set lot. They never move from where they get started. They are helpless and cannot move. They spend their time growing and propagating their kind. They do not work but depend on the sun and rain, earth and climate for their living. They look proud and dainty, though some of them are big and sturdy. They are all shameless in their love affairs and flaunt their powers of sex to the winds and

insects. My vegetable relatives are a higher order than the chemicals but the only thing that they can be proud of is that they can grow and propagate their kind. They spend all their time doing these two things, and have to have their chemical relatives help them in that. I am related to the vegetables, and they are a helpful lot. They feed the teeming multitudes of eating things and supply material for houses and furniture. I set them around me when I please and eat them when I am hungry. Some I boil, some I fry and some I eat raw. My relatives.

I am related to the animals. They too are related to the chemical and vegetable things. Every trait of the chemical and vegetable kingdom is in the animals, and everything that is in the animals is in me; we are related. I am quite a lot like the animals, and we are in a higher class than the vegetables. They cannot move nor feel but we can go places and feel things. We not only propagate our kind but we love our offspring and care for them. We build homes and provide food. Animals have a strange power known as instinct which the plants do not possess. Some of that is in me. But why boast. If we animals die our chemical relatives (a poor but busy lot) come and get us and make us part of their unendingly numerous tribe. We cannot even be a vegetable unless the chemical laws decree it, and then we will be helpless in the matter.

I am related to men. They are a much higher order than mere animals. They are souls, spirits, rational intelligent beings. They think, reason, plan, pray, believe, hope, worship, better their condition and make improvements over their yesterdays. They are immortal with a personal being. Some of them are pretty low in morals and behavior, but many of them are wonderful in grandeur of character. I am related to them all. Even the

lowest down of them has a wonderful capacity for good and the highest of them is humble and little in his own sight. Every one of them is related as I am to the chemical and animal kingdom and battle against the germs that infest their bodies and make them sick. Also they battle against the animal that is part of themselves and try to live on a higher than animal life level. The chemical and animal realm is necessary to me and all living men, but I feel within me a bigger thing than they can produce and while I respect generally the chemical and animal realm I am at times about half disgusted to think they are such a prominent part of me. But still, while I live with these relatives of mine I know I am different in some great way from them. I am more different from the animal than the animal is different from the vegetable or the chemical. God has made me a person. I can sense the presence of God. He has revealed Himself to me. My spirit nature has received a manifestation of Deity and another world. I am a man, related to men, with knowledge of divine things.

I do not know whether I am related to angels or not. They have nothing chemical, vegetable or animal about them. They have no sex nor children. They excel in strength, and like human beings communicate messages from God. Maybe they are relatives of mine by way of the creation of all spirits. To be related to the angels would also relate me to the devil for he once was a good angel. I would not mind being related to the angels but dislike thinking I am related to the devil, though I have known times in the past when a nature like the devil was in me. It never has been much of a question with me where the devil came from for men have a nature that is evil enough to be devilish if it is not curbed or removed. I guess maybe I am related to angels, but I hope I keep the door shut against the devil. I had rather be related to the mud and mire, the vegetables and forests, the animals and fishes, and all the men good or bad that I know or do not know, than be related to the devil. If I could have my way I would say, "Related to angels? Yes. Devils and demons? No."

I am related to God. He has breathed into men His own image. This is what makes me more than an animal. It makes me a person, and because I am a person I am related to God. He is my Creator Father. I feel friendly toward Him and am safe in His providential protection. His image within me is spiritual and immortal. With it I feel that I should live on forever even if all my other relatives should die off. Of all my relatives God is the nearest, the richest, the wisest, the strongest, the kindest, the most understanding. I tell Him all. He listens and answers.

I am related to all of God's saved children. They are the Church. I love every one of them. They are wonderful. I had rather be with them than with unsaved blood relations. They are happy, full of songs and good intentions. They mean well, though some of them have some queer quirks. I let it be known that they are my people for they are the best

there is in the world. They are ready for heaven and fit to go any decent place.

I am well related. From the bottom up and the top down I feel a friendliness in the fitness of things. Atoms, suns or chemical systems; bushes, bogs or roses; beasts, birds or fishes; man, good or evil; angels and all spirit beings: I am related to them all, but mostly to God my Creator Father, whose image is reflected in my spirit nature.

There is unceasing activity throughout the universe of my relatives. All things work. All things work together. All things work together for good to them that love God, and I do, so what matters?

The Congregation and the Preacher

I FEEL complimented when anybody comes to hear me speak," remarked an outstanding preacher to a large audience which had gathered to hear him speak. How few preachers have this attitude toward an audience. So many treat a congregation as if they were compelled to attend the service, and that they should appreciate anything, however poorly prepared, that the preacher had to offer.

At the best, a congregation is a group who have voluntarily gathered in some meeting house to worship God and listen to the message from His Word. The preacher is simply the instrument God is using to convey the message to the people. It is a mistake for the preacher to take any patronizing attitude toward the congregation. The preacher is not a teacher dealing with people who are compelled to subject themselves to his treatment or to be manipulated by his whims. A congregation may love a pastor but resent a schoolroom attitude he might manifest—that of ordering his congregation about as a teacher would a group of students. In reality the congregation owes the preacher nothing, they have honored him by their presence, they have complimented him by their coming to hear him speak; therefore the preacher owes the congregation everything—the very best efforts he can put forth in preparation, his supreme efforts in presenting the truth and the kind and courteous treatment one would give a guest who has visited him.

Preachers who have failed to take an attitude of this kind toward their congregations have hampered their usefulness. Some people resent being asked to move their place of seating once they have become settled for a service. If an auditorium is provided for a service, people have the privilege of sitting in any portion of that auditorium they desire. If it seems advisable to gather a small group into one section of the auditorium, after one request is made for all to move into that section it is discourteous for a leader to insist that others move. Some people have left a service because of discourteous insistence by a leader that they move, when in reality it did not make a great amount of difference whether they moved or not.—D.S.C.

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

The Convention Theme

TARRY YE . . . Go Ye" was unanimously chosen by the General N.Y.P.S. Council as the theme for our Fifth General N.Y.P.S. Convention. These significant words are biblical and convey the two ideas of "holiness" and "evangelism" which the Council desired to emphasize. More than that, the words in the theme were spoken by our Lord and Master, Jesus Christ. They are all the more meaningful and important for that!

It is the earnest desire of the Council that this theme shall challenge the convention to greater sacrifice and service for Christ and the church. We trust that in the stressing of these two essentials, we shall re-emphasize these great truths to our generation.

We request the prayers of our good pastors and people everywhere, that this General Convention may be signally owned and blessed of God. We desire, supremely, the manifest presence of the Holy Spirit upon all the sessions of the convention.

The General N.Y.P.S. Convention Program

Theme—"Tarry ye . . . Go ye"

THURSDAY EVENING

Address "Tarry Ye"
Rev. M. Kimber Moulton

FRIDAY MORNING

Devotional message. "Holiness, a Bible Doctrine"
Professor Westlake T. Purkiser

FRIDAY AFTERNOON

Devotional message
"Entire Sanctification, a Vital Experience"
Rev. Edward K. Hardy

FRIDAY EVENING

Address "Missionary Message"
Rev. Hugh C. Benner

SATURDAY MORNING

Devotional message. "Living the Life of Holiness"
Rev. John L. Peters

SATURDAY AFTERNOON

Devotional message
"Holiness, the Dynamic of Evangelism"
Rev. George Galloway

SATURDAY EVENING

Address "Go Ye"
Rev. Sylvester T. Ludwig

Not only is it becoming, but it is needful that we who are redeemed should grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. Stagnation is a danger signal, and danger signals unheeded become death signals.—H. O. F.

Problems Peculiar to Preachers

CHARLES 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.

QUESTION—A local preacher in the church I pastor has District Song Evangelist's commission also. This person is now working at home and claims to pay tithes, but not in the accepted way of the church. This tithe is paid in new furniture brought to the parsonage. The church does not understand, and some feel if this one can decide what to do with the tithe, they also can. What can I do?

ANSWER—No person can secure a commission as Song Evangelist without the recommendation of the local church through its board. You certainly can have a talk with the individual and let the position of the church be known. I would not assume that this person understood our position. Then I am wondering about this matter of the way you state that this tithe is paid. I would like to know if the parsonage is a furnished one, or if the pastor owns the furniture? If the latter is the case, then I would think you had been at fault in accepting these gifts as the tithe of this member.

I mean this, if a person offers you a gift you have a right to accept it and be appreciative. But if that individual, whether he be a Nazarene or not, makes you a gift and states that this is his tithe, or any part of his tithe, you would be wise to reject it. There really is no other consistent way for you to contend for storehouse tithing. If you have a right to accept any part of a tithe from anyone he must have the right to pay same.

I would deal personally and clearly with the person, and if I could not obtain results, I surely would not recommend such a one to the assembly and to our folks for service all over the nation.

Q. In your answer recently you discouraged preachers taking part in Townsend plan meetings. I have spoken for same several times and have been well paid, and I need the money; but I do not want to do wrong. Shall I discontinue to speak for them?

A. This column is not written to make demands on our folks, and no one is bound by what we may say here. However, it is a bit interesting to note that the only written challenge to answers given comes from this answer regarding the Townsend plan. I have no advice to give you. I do know that the Townsend plan is debatable and highly questionable in the minds of nearly all leading men. I feel sure a Nazarene preacher will be better off in the long run to spend his time and effort in something more sure.

Q. How often should a church have a missionary service? Should a pastor preach on "Missions" often? What if the church does not believe in Missions?

A. I think that every pastor could do well to preach on "Missions" once a month. If he does not preach on the subject he should see to it that some missionary service is conducted during the month and he should take sufficient interest in the same to make it clear to all that this service has his direct support. In answer to the last part of the question, it is hard to feature well-saved folks that do not believe in Missions. A continued mission burdened ministry

that talks, cries and pleads for the lost should be persisted in until the souls of the people are attuned to the cry of the Master. I note you speak of the church debt. That likely is the trouble. The people have become localized and perchance sympathized with until they feel they are imposed upon when Missions are presented. A heart passion on the part of the pastor will produce a change in these conditions.

Q. I am thinking of resigning my pastorate. How can I best bring this about? I might add that there never has been a time when the church was doing as well as it is now, and I know of no one who desires that I leave.

A. The way to resign is to resign. But when you do, stay resigned. Many resign to gather a degree of sympathy and have a great stir created around them and then they yield to the demand that they reconsider. There are no doubt times when reconsideration would be justifiable, but those times are rare. Think the matter through. Confer with your District Superintendent, and if you are clear that you cannot carry on longer, announce your resignation in terms that are final, and see to it that they are final.

I fail to follow your line of reasoning, however. You state that there never has been a time when the work of the church was going better than at present. You do not state that you have lost the burden for your place, nor that another call has come that has confused your mind. If I knew how long you had served your present pastorate, I would be better able to advise you. However, here is a safe guide: All things being equal, it never is wise to leave a church when you are at the peak of success. You may never again reach such a place and always will be harassed by the enemy for this move. Again, it is never wise to leave in the midst of a church depression; I mean by that, when the bottom seems to have fallen out of all the work of the church. There are occasions when the vote of the church would force a change at such a time, but if you can remain and pull the church back up to a good degree of victory, with finances up and a revival spirit on, that will be wiser. When this is accomplished, a move would be advisable. Never remain when the work seems to continue to drag and the church to be going back. Accept another field and pray that the minister that follows you will have better success than you have had.

Q. I find that it is hard to use the proper term in speaking of the church of which I am pastor. Should I say, "my church," "my board," "my Sunday school," etc.?

A. Our work grows very close to the hearts of those who minister in it, and it is hard to keep from being personal when speaking of it. I am sure there are occasions when the personal claim should be made, but in general it will be far better to learn to associate our terms with the people we serve and give them due credit, and locate what we do, by saying something like, "The Columbus First Church has a desire to advance its church school program"; rather than for Brother Strang (the pastor) to say, "My church has a desire to advance its church school program." (I use Brother Strang's name by permission.)

I knew a preacher on a certain district who came to preachers' meeting and had more to say about, "My church does not stand for this," and "my church is in for a revival," and "My church overpaid its General Budget," and "my church," "my church," "my church," until his terms became a laughing stock. And the following week the church, that he had given the impression he owned, and perchance did try to boss, voted on the pastor and more than a majority voted so that he discovered that it was not his after all.

But, in a more serious analysis: There is no part of any one of the units of the great church that belongs to any one of us ministers. The district I happen to be serving has

made such progress as has been made, not by myself, but by the consistent work of every pastor, evangelist and layman within its confines. It must bore these folks who carry this load all the while if they must listen to me talk about "My district, my churches," etc. On the other hand, I will have nothing to lose by talking in terms of the people and giving them due credit for all that is brought to pass. I advise you not to say "My church."

Q. Why is not more attention given to our evangelists in securing workers for our campmeetings, rather than General and District Superintendents?

A. First, the Church of the Nazarene is committed to evangelism. That is her stand throughout her ministry. She wants General Superintendents and District Superintendents who are in for revivals. In Nazarene camps there is more done than the results of a ten-day campmeeting of any other type. Examples are set before the people in style, type and fervor of preaching. We have many good evangelists who can do all this with acceptable ability, but when it is a General Superintendent who does it, added force is given. The claims of the church are interwoven into all the program and a secondary result is obtained that does not interfere with the regular services. Evangelists, too, come in for their share of this indirect blessing. It is not only an honor but a schooling to be in a campmeeting for ten days and preach with one of our General Superintendents. No evangelist who enjoys this blessing will question the wisdom of securing these good men as workers in our camps.

Q. How can we take proper care of our evangelists, and yet not have a pull for finances?

A. I do not know. Money never has been easy to get and those who get it have to work for it all the time. Do not allow yourself to believe that anywhere it comes without plans and effort. I would suggest a plan of securing pledges in the last days of a present revival for the next one that will be on, in say six months. If you can get the expenses of the next revival pledged you will likely get in at least two-thirds of the pledges. Keep this money in a separate fund, and with two-thirds raised, it will be easy enough to get the balance. Before you close the revival, repeat the plan for the next one. If worked, this plan is O.K., and no plan will work itself. But whatever you do, take proper care of your evangelist. These workers are doing a great work among us, and are overlooked far too often.

Q. I have worked hard in building up the church. I am now leaving; have I not a right to suggest my successor?

A. No! If you are leaving, leave. The Manual has provided that the business of the church board and the District Superintendent is to nominate the pastor. You will serve best by keeping completely out of this affair.

Q. Should a pastor take sides in a trouble among members?

A. Not unless the trouble involved an unmoral issue that is unquestionably clear, then even if members are affected, the pastor must be on the side of right.

Q. What attitude should a pastor take toward disgruntled members of other Nazarene churches of his town; in fact, from any other Church of the Nazarene?

A. He should not visit them nor court their favor. He should not assume that he is a superior minister in dealing with folks, and that his fellow ministers are weaklings. He should never take members from another church into his unless he has first got the consent of the other pastor and the letter of those to be received. This attitude will develop a spirit of brotherly love and harmony among all our churches and ministers.

The Preacher's Message

All sermons must culminate and find their loftiest purpose in the divine Redeemer. We must never forget that, as its ministers, we have been allowed of God to be trusted with the gospel, and to us has been committed the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto Himself.

Our ministry also must be cruciform. The thought that our Master was crucified must never be far from our thoughts. Not primarily as Teacher, Prophet, Wonder-worker or Social Reformer, but as having been slain from before the everlasting hills! "Christ and him crucified," said the apostles. We must be witnesses of that which we have received, "how that Christ died for our sins according to the scriptures."—F. B. MEYER.

A high character might be produced, I suppose, by continued prosperity, but it has seldom been the case. Adversity, however it may appear to be our foe, is our true friend; and, after a little acquaintance with it, we receive it as a precious thing—the prophecy of a coming joy. It should be no ambition of ours to traverse a path without a thorn or stone.—CHARLES SPURGEON.

IT WAS the time for the annual recall, when the preacher was to find out how the people stood regarding his staying with the church for another year. The pastor was a little uncertain of the outcome and felt like he ought to do something to encourage the people to vote for him, and to assure himself of a job for at least another year, and maybe three years. Unconsciously the pastor brought the people to a decision of what they thought of his goodness rather than what they would consider for the welfare of the church. Also he forced those who thought that a change would be beneficial to take a determined stand against him and start a rift in the church that bordered closely on a split. The pastor finally won out in his race for staying, but many of the congregation wondered whether he was staying for the good of the cause or for personal welfare.

THE PROFESSOR SAYS:

that the pastor should be concerned primarily with a constructive program for the welfare of the church and the advancement of the kingdom of God on earth, and in the time of election trust God and not try to influence directly the vote of the congregation. Thus he will keep the glory of God and the respect of the audience regardless of how the vote goes.

BOOK CHAT



By P. H. Lunn

ONE of the recent arrivals on the Book Man's table is a Fleming H. Revell product, *THE TWELVE APOSTLES* (\$1.50). This book is written by our good friend, Rev. A. Milton Smith, now pastor of the Church of the Nazarene at Malden, Mass.

As the title suggests, this book is a study of the twelve apostles. Its distinctiveness lies in the fact that it points out the direct influence of association with Christ and the later effects of the Holy Spirit in the lives of these humble men. In other words, emphasis is placed on what these men were in their natural condition and what they became as a result of their surrender to Christ.

This is one book that every minister in our church should put on his list to purchase during the year.

From the Cokesbury Press comes a volume with an intriguing title, *FAITH IN THE MYSTERIES* by Earl G. Hamlett (\$1.00). Here are thirty-four brief presentations of deep, vital, stirring truth. The subjects treated cover a wide range—The Brevity of Life, Life a Medley, Friendship, The Unrealized Dreams of Life, The Call of the Depths, God Is Good, Longing for the Larger Life, The Mystery of Prayer, Christianity a Religion of Surprise, Fractional Living, etc. Ministers who need short, pithy messages for use in radio programs will find much usable material here.

A volume that strikes us as being quite unusual is *THE PSALMS FOR EVERYDAY* by Jane T. Stoddart (Cokesbury—\$3.50). Choice selections from the Psalms are quoted and in exposition thereof; choice illustrations from life and literature are given. *The British Weekly* describes the book as "A feast of fat things, full of marrow." *The Expository Times* says, "A notable achievement." The illustrations alone are well worth the price of the book. There are 382 pages with index. Aside from the pragmatic value the reader with a "literary" taste will greatly appreciate this work.

And here we have a really important book, *THEIR FUTURE IS NOW* by Ernest M. Ligon (\$3.00). You will remember the author as the writer of that well known volume "The Psychology of Christian Personality." This volume charts the growth and development of Christian personality. It is an argument for the careful training and nurture of our children that they may have a background of character and understanding as a basis for Christian experience and living. Anyone interested in religious education will find this book of exceptional value.

"DRAGONS IN THE WIND"

Powerful! Convincing! Startling! A 48-page booklet by Miss Ethel Hubler, editor of *The National Voice*, is off the press, packed full of facts and information useful to ministers, lecturers, and workers in the battle against the liquor traffic, as it answers wet misstatements with dry facts. It has already been acclaimed by nationally known dry leaders and ministers as one of the finest things of its kind in print. Price fifty cents; at our own Publishing House.

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

Family Religion

"Christianity began as a family affair, and was not a professional thing as it is today. Whoever had the largest house had the church. Today, we never think of our religion in the home and practice it only in church. We must remember that as the home goes the church goes."—ROBERT E. SPEER.

Father

*It isn't the things he brings to you
When he comes home from a trip.
It isn't the things he says to you
When you score in arithmetic.
It's the feel of his hand
Like an iron band,
It's Father!*

*It isn't his smile
When he calls you son,
Or the pride in the things
That your skill has won.
It's the touch of his hand,
Like an iron band,
It's Father!*

*It's something hidden away from sight,
Something that's strong—it will make you
fight
For things that are good, and things that
are right.
It's the clasp of a hand,
Like an iron band,
It's Father!*

—FRANCES DAVIS ADAMS.

God's First Approach to Children

"I doubt not to affirm, that a godly education is God's first and ordinary appointed means for the begetting of actual, faith, and other graces in the children of believers. . . . Therefore if you deny them the first appointed means of their actual faith and sanctification."—RICHARD BAXTER.

Children and Religion

"Religion, especially, helps children to appreciate life in its wholeness and to develop a deep sense of the sacredness of human personality. In view of the estimate that perhaps one-half the children in this country are having no regular religious instruction, it is important to consider how provision can best be made for religious training. In this we must keep in mind both the wisdom of maintaining the separation of church and state and the

great importance of religion in personal and social living."—PRESIDENT FRANKLIN D. ROOSEVELT in speech on "Children in a Democracy."

My Daddy

Jest the best thing, Daddy is,
When he 'aint got rheumatiz;
Gives me pennies an' good advice
'Bout keepin' clean and bein' nice,
An' sayin' please, an' don't deceive,
Handkerchief instead of sleeve.
Seems jest like Daddy knew
He was once a small boy too.
Second table for him, I 'speck',
When he only got the neck.
And, now, he always says,
"Give the kid the best there is."

An' when Ma sends me off to bed,
Daddy takes the light ahead,
An' holds my hand an' talks, maybe,
'Bout the things that used to be
When he and Unky was little boys,
An' all about their games an' toys
What am I goin' to be? Oh, say!
Druther be like him, today,
Than President or anything;
He's like Ma says angels is—
When he ain't got rheumatiz.
—ROLAND A. NICHOLS.

An American Boy's Prayer

Behind every fact there is a reason. What reason lay behind the fact of the unique greatness of that statesman of America's early history, Benjamin Franklin? Perhaps a prayer written in carefully formed letters on the fly leaf of a little book while Franklin was yet a boy in his teens, may suggest at least part of the answer. Under the heading, "Petition," the prayer continued:

"Inasmuch as by Reason of our Ignorance We cannot be Certain that many things which we hear mentioned in the Petitions of men to the Deity would prove of real Good if they were in our Possession, and as I have reason to hope and believe that the Goodness of my Heavenly Father will not withhold from me a suitable Share of Temporal Blessings, if by a Virtuous and holy Life I merit his Favour and Kindness—

"Therefore I Presume not to ask such Things, but rather, Humbly and with a Sincere Heart express my Desire that He would graciously assist my Continual Endeavors and Resolutions of Eschewing

vice and Embracing Virtue; which kind of Supplication will at least be thus far Beneficial as they Remind me in a solemn manner of my extensive

DUTY.

That I may be Preserved from Atheism, Infidelity, Impiety and Profaneness, and in my Addresses to Thee carefully avoid Irreverence and Ostentation and Odious Hypocrisy—

Help Me, O Father."

Boys

Boys! Boys! Boys!
We thank Thee, God,
For the gift of them;
For the glorious reach
And the lift of them;
For the gleam in them
And the dream in them;
For the things they teach
And the cords they reach;
For the ways of them
And the blaze of them.

Boys! Boys! Boys!
And we thank Thee, God,
For the light in them;
And the might in them;
For the urge in them
For the surge in them;
For the thoughts they wake
And the paths they break;
For the gong in them
And the song in them.

—SELECTED.

Lost—a Boy

Not kidnapped by bandits and hidden in a cave to weep and starve and rouse a nation to frenzied searching! Were that the case, one hundred thousand men would rise to the rescue if need be. Unfortunately the losing of the lad is without any dramatic excitement, though very sad and very real. The fact is, his father lost him! Being too busy to sit with him at the fireside and answer trivial questions during the years when fathers are the great and only heroes of boys, he let go his hold upon him. Yes, his mother lost him! Being much engrossed in her teas, dinners, and club programs, she let the maid hear the boy say his prayers and thus her grip slipped and the boy was lost to the home. Aye, his church lost him! being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the minister and elder were unmindful of the human feelings of the boy in the pew, and made no provision in sermon or song or manly sport for his boyishness, and so the church and many sad-hearted parents are now looking earnestly for their long lost boy.

He must be found! He can be found—found just where those two careless but pious parents en route from worship in

Jerusalem found their lost Boy: in that particular spot in the church where interested men were willing to meet Him and answer in simple fashion the direct questions of His awakening manhood concerning the realities of life and duty. Here is where the lost boy will be found by men who are willing to look for him!—*Men at Work*.

Successful Marriages

A minister whose record of performing two hundred and fifty marriages in ten years without a single divorce raises the question, "How?" A large part of his success is related to the careful guidance that he gives previous to marriage to the couples concerned. One of the items in his schedule is a sort of questionnaire, which he calls "Ten Tests of Love."

1. Are you happy in the other's presence?
2. Are you unhappy in the other's absence?
3. Have you a wealth of things to say to the other?
4. Are you willing to share unemotional experiences?
5. Will you give full consideration to the other's success?
6. Is there pride in the other's appearance and general all-round characteristics?
7. Are you capable of building a joint personality without insisting upon annexing the other?
8. Are you willing to do without?
9. Are you big enough to discover God together? "We love him because he first loved us."
10. Are you willing to give up your freedom for the responsibility of rearing children?—*Zion's Herald*.

Silent Things

All lovely things, and great, come quietly.
 Forgiveness, love, soul cleansing tears
 that start.
 Eternal springing hope, faith, charity—
 The birth of meekness and humility
 Within a heart.

The dawn wind, sunrise, sunset, afterglow,
 Bring swinging stars, the crystal falling
 dew,
 The ever-lifting grass, white swirling snow,
 The mighty swelling tide—its ebb and
 flow;
 These silent, too.

But none in deep, still beauty can compare
 With that cool, welling spring within.
 A fount
 Which is His power, His voice. And
 sometimes there
 Within its silver spray, a vision rare
 Is ours to count.—*GERTRUDE SHISLER
 DUPPER, in The Lutheran*.

Some Things to Consider

Matthew 13:1-46

The
Character
 condition
 capability
 carefulness

Of
 seed
 oil
 sower
 owing
 spiritual
 seed
 should be
 cattered
 apiently
 atan is
 ower of
 educative
 eeds of
 in
 Beware

Consider

Spiritual Character
 supernatural Growth
 upreme Worth
 aiving Power
 of the Kingdom

Consider Man's Part in the Kingdom.
 The Seed—man had to sow it.
 The mustard—man planted it.
 Leaven—woman hid it in meal.
 Treasure—man had to find it.
 The Pearl—man had to seek it.
 Every person mentioned in these parables did something. God's kingdom depends on man.—*W. F. IRWIN, in Bresee Avenue S. S. Bulletin*.

Spirituality

"Spirituality is the aspiration and tendency toward the divine in thought and action as animated and directed by the Holy Spirit."—*Christian Advocate*.

Our Sunday School's Greatest Need

In the church bulletin of Howell, Michigan, Church of the Nazarene, the pastor, Rev. W. W. Clay, speaks out of his heart to his church what might well be said to many others:

"Our greatest need is not better trained teachers, nor a larger attendance, nor looking after absentees, nor more room. You may be surprised to have your pastor speak thus, knowing his emphasis on all these. Our greatest, most fundamental need is a spirit of reverence for the house of God. Not that we are worse than others . . . reports have come that some larger Nazarene churches are noisy and disorderly. Ours is not, but still there is room for improvement. Who is to blame? Your pastor, if he does not turn the spotlight on it. Your superintendent if he does not demand it. But everybody must co-operate. During the song service or the scripture reading

is not the time to distribute helps or class books. Teachers must talk to their classes about the how and why of reverence, . . . adult classes as well as others, for they are often the worst offenders. Teach them we truly worship only as we sing or are reverently silent during song service, or as we listen carefully when others are speaking, or as we are silent during prayer. Teach them that to whisper unnecessarily is not only a breach of courtesy but an insult to God. Whatever else we need, we must first have reverence that we may have God's blessing on our worship.—*Michigan District Bulletin*.

The Sunday School

(An old Methodist Hymn)

Delightful work! young souls to win,
 And turn the rising race
 From the deceitful paths of sin,
 To seek redeeming grace.

Children our kind protection claim;
 And God will well approve
 When infants learn to lisp His name,
 And their Redeemer love.

Be ours the bliss, in wisdom's way
 To guide untutored youth,
 And show the mind which went astray
 The Way, the Life, the Truth.

Almighty God, Thine influence shed
 To aid this blest design;
 The honors of Thy name be spread;
 And all the glory Thine.

—*JOSEPH STRAPHAN*.

The Sit-down Strike in Religion

The great causes of God and humanity are not defeated by the hot assaults of the devil, but by the slow, crushing, glacierlike masses of thousands and thousands of indifferent nobodies. God's causes are never destroyed by being blown upon, but by being sat upon.—*G. A. SMITH*.

The Responsibility of Listening

If one is prepared to listen to God, he must be ready to accept the responsibility of listening; for God will tell him the truth, and no one can know the truth and ignore it without damage to his soul.—*ROY L. SMITH*.

Traffic Signals

DANGER! With vacations approaching there will be the temptation to fall behind with your tithe.

CAUTION! Once behind, it will be exceedingly difficult to catch up.

GO! on through with your better judgment, and let *nothing* deprive God of His rightful *first place* in your heart and consideration.—*Bulletin Kansas City, Kansas, First Church*.

HOMILETICAL

A PREACHING PROGRAM FOR JUNE, 1940

Henry B. Wallin

Rev. Henry B. Wallin, writer of "The Preaching Program" for this month, was born in Vernon, Texas, educated in Texas Holiness University, University of Chicago, and received his doctor's degree from Pasadena College in 1937. He was married to Pearl Melvin Threadgill on August 12, 1908. He was ordained a minister in the Church of the Nazarene, October 30, 1909, and since that time has pastored Nazarene churches at Texarkana, Texas, Dallas First Church, San Antonio First Church, Woodlawn Church, Chicago, First Church, Spokane, Wash., First Church, San Francisco, Calif., and since 1934 has been pastor of the "Mother Church" in Los Angeles. He served on the board of Directors of Bethany-Peniel College, 1930 to 1932, then vice-president of board of directors of Pasadena College, 1934-35, and since 1935, as president of the board.—MANAGING EDITOR.

SUNDAY, JUNE 2, 1940

MORNING SERVICE

The Lure of the Forbidden

TEXT—2 Timothy 4:10.

INTRODUCTION—Demas is one of the outstanding examples of the possibility of apostasy or "falling from grace."

In Paul's first imprisonment, during which time he wrote letters to the Colossians, the Ephesians, the Philippians, and to Philemon, Demas is pictured as a faithful follower; moreover Paul speaks of him as a *fellow worker*.

He had a good start, evidenced by:

1. A Christian experience. No one would accuse Paul of having any other kind of folks associated with him in the ministry.
2. He had one of the most dynamic instructors of his day, namely, Paul.

I. THE TIME OF HIS DESERTION

1. Paul's second imprisonment.
2. Only Luke stood by. How he needed a friend.
3. At this time Demas forsook him.

II. THE CAUSE OF DESERTION

1. Love for the age. What was the spirit of that age?
 - a. Self-gratification. Mastery over others rather than service.
 - b. Possession of earthly things—popularity—power.
 - c. The impelling thing that characterized the church was sacrifice—renunciation—complete abandonment to Christ.
 - d. The word love here is a very strong word—not merely emotional, but intellectual—informed decision.
 - e. No man is thus drawn aside until the romance of the cause fades from his vision.
 - f. Love for Christ and His cause must overshadow everything else.

III. THE PENALTY OF DESERTION

1. Penalty for wrong-doing is written into the very law of life. All civilization cries out for justice.

Illustration—The army says the penalty of desertion is death. He who is disloyal to his country deserves no honor. Aaron Burr's sword hung high in the arch of honors in the

halls of his alma mater until he betrayed his country. Then his name was blotted from the sword.

CONCLUSION

The edict is written, "The soul that sinneth it shall die." It is the penalty of wrong attitudes and relationships.

"O turn ye, for why will ye die?"

There is hope in the Christ who took your place!

EVENING SERVICE

The Mocker

TEXT—Proverbs 14:9.

INTRODUCTION—What does it mean to make mock at sin?

Answer—Treat it as a joke, as inconsequential.

He may be a cultured fool, a rich fool clothed in purple, or a fool in the gutter.

Some of the aphorisms regarding sin: "Oh, well, young men will be young men," as if young manhood cannot be crowned unless crowned with dirt, or "It will all come out in the wash," as though there were any ocean big enough to wash away moral stain, or "It will not matter a hundred years from now," as if soot can be changed to snow by the passing of the years.

I. SIN EXPRESSES ITSELF IN LAWLESSNESS

1. In the home—disobedience.
2. In the church—ministers and laymen disregarding the law of the church.
3. In the state—penitentiary.

Illustration—The governor of one of our western states called a meeting of the legislature and asked for heavy appropriations. The legislators asked the reason, and the governor answered, "We are living in the day of cold hearthstones, cabarets, late nights and bright lights and high-powered automobiles, all of which contribute to the delinquency of youth. We can do nothing about it except to enlarge our institutions to care for the coming crowds. Read Ralph Parlette's lecture, "Youth Joy-riding to the Jungles."

II. WHY IS A MAN WHO LAUGHS AT SIN A FOOL?

Answer—Because of what sin is. Sin is both an act and a principle. The act is only the expression of the principle.

The act separates:

1. Man from God. "He that sinneth is of the devil." Fellowship is broken.
2. Breaks homes. Separates husbands and wives, brothers and sisters. Brings on wars.

But the principle back of every act is what God is after. Hear Paul as he cries out in his misery, "Oh, wretched man that I am! who shall deliver me from the body of this death?" This is his cry in the seventh chapter of Romans but in the eighth he shouts, "Nay, in all these things we are more than conquerors through him that loved us."

In this there is victory over the sin of the church, namely, the sin of omission, "He that knoweth to do good and doeth it not, to him it is sin."

Thank God there is perfect deliverance in Christ for all the ills of the whole human family.

Oh, give Him a chance!

SUNDAY, JUNE 9, 1940

MORNING SERVICE

The Majesty of Service

(Installation Service)

TEXT—Matt. 23:11.

INTRODUCTION—When James A. Garfield was a lad someone asked him what he expected to be when he grew up. His answer was, "I expect to be a man; if I fail in this there isn't much hope."

It is a great thing to be a man!

1. Man is more valuable than anything he has ever acquired.
2. Man is more valuable than anything he has ever organized.
3. Man is more valuable than anything he has ever achieved.
4. Institutions are valuable in such ratio as they minister to man.

This cabinet is to share in shaping men.

Humboldt said, "All the world is but a platform upon which to erect manhood."

Things that matter most in this program:

1. The personality of the leader.
One whose character is pure and whose personality is radiant.
2. The things he teaches.
It is too frequently said, "It does not matter what one believes as long as he is sincere." That sounds big and innocent, but to analyze it means to hear the hiss of the serpent. What one believes is foundational in determining the character of the superstructure. So teach him that no questions will be raised as to your authority, the Bible.
3. The passion of the leader.
It was said of Wesley that "he was out of breath pursuing souls." There must be more than mere knowledge of the subject matter under consideration.
The pupil must be *won for Christ*.
Samuel K. Hoshour gave fifty years of his life teaching the ragged boys and girls of the wilds of southeastern Indiana for the mere pittance of thirty dollars a month. A few years ago he died in Indianapolis with a mortgage on his home. He put his life into character building. From his classroom came C. L. Morton, who went to Congress, Tom Hendricks, vice-president of the United States, A. C. Harris, famous minister and author, and Lew Wallace, who wrote "Ben Hur."
J. Wilbur Chapman, evangelist, was won by a Sunday school teacher.
4. Give the taught an opportunity to express what he has learned. Failure to do this may explain why three out of every five Sunday school pupils are lost to the church.

EVENING SERVICE

Christ Conquers

SCRIPTURE—John 5:1-18.

INTRODUCTION—The place of the incident—Jerusalem.

The occasion—Feast of Purim (Jews gave presents).

The scene—Crowds of halt, blind, lame, and withered folks. Pool of Bethesda, an intermittent spring with medicinal properties. This motley crowd sheltering in the five porches, waiting for the waters to move.

I. THE CASE OF THE IMPOTENT MAN

1. He was helpless, 38 years a paralytic, perhaps the victim of his own follies.
2. He was penniless—having nothing with which to pay for care.
3. There was no one to care. With the psalmist he could say, "No man cares."
4. He was hopeless as far as human efforts were concerned.

II. THE APPEARANCE OF THE GREAT PHYSICIAN

1. Christ's attitude toward this helpless one.
"So long as humanity is derelict, God is restless with the restlessness that is the inspiration of activity."—G. C. MORGAN.

Christ spoke three times:

- a. "Wilt thou be made whole?"
- b. "Arise, take up thy bed and walk."
Make no provision for backsliding.
- c. "Behold, thou art made whole: sin no more, lest a worse thing come unto thee."

Morgan says regarding this miracle, "That is Christianity in an almost blinding flash of glory."

III. THE ABIDING RESULTS

1. The helpless, hopeless man was cured, released from his bondage, and set free.
2. Jesus made Himself known to him in the temple. Then the healed man told the Jews who it was that had healed him. Gratitude.

IV. INCONSISTENCY IN RELIGION

1. Christ is charged with lawlessness.
 - a. He broke the law of the Sabbath—told the man to take up his bed and walk. Penalty—death.
 - b. They were more interested in keeping a tradition than in seeing men made whole.
 - c. "For doing good Christ was sentenced to the cross."
 - d. I hear Christ saying, "Is it lawful to do good or to do evil on the sabbath day?"
 - e. Men strain at gnats and swallow camels.

Illustration—A man stormed about the choir wearing elbow sleeves, but he cursed and smoked and quarreled with his wife. Consistency—thou art a jewel!

SUNDAY, JUNE 16, 1940

MORNING SERVICE

The Modernist at the Bar, or God's Answer to Man's Wisdom

TEXT—1 Corinthians 1:21-24.

INTRODUCTION—In Ecclesiastes we have an exposition of our text. It is only fair in consideration of the wisdom of this world of intellectuals to select the best as an example of those who by intellectual processes endeavor to find God. Solomon, who was the epitome of all knowledge, whose equal has never yet appeared, is the one selected. His final cry was, "Vanity of vanities; all is vanity." This indicates the monotony of seeking through the avenue of *things* to find happiness.

Illustration—The man who came to the pastor saying, "Deliver me from the monotony of a day."

The path this wisest of the wise sought in a hopeless endeavor to get relief:

1. THE PATH OF WISDOM

"I applied my heart to know wisdom and to know madness and folly." Humanly speaking, Solomon knew everything. He was a scientist and a philosopher. He was a moralist and a historian. A publicist and a poet. He walked familiarly through the fields of botany. He brought forth the treasures of the mines? He sailed the seas. He wrote parables from the fields and forest. He gathered great wealth of gold and precious stones. He wrote and published books. He made or collected 3,000 proverbs. He interpreted human experience and philosophized about divine revelation.

Illustration—The man who traveled afar to interview a great man of letters and said to him, "Your walls are lined with books—you are the author of many books. You have traveled the world over. You have had intimate contact with the great. Tell me, what is the *one thing* worth knowing?" He answered, "My dear sir, there are only two things worth knowing. First, I am a great sinner. Second, Jesus Christ is a great Savior. In the knowledge of these two facts as applied in my own personal experience lies all my happiness and all my hope." Solomon never found this out. His was a wisdom "under the sun." Hear the text, "Man by wisdom knew not God."

Illustration—C. Murchison made a survey of penitentiaries in three midwestern states, making these conclusions:

1. The intelligence level of the prison population is substantially the same as the intelligence level of the general population of the country.

2. The percentage of college trained men in penitentiaries is three times that in society at large.

3. The intelligence of the college trained group in prison is significantly above the intelligence level of the college campus.

These facts give the lie to the Socratic contention that "Knowledge is virtue." President Hutchins of the University of Chicago states, "We do not know where we are going or why, and we have almost given up the attempt to find out. We are in despair because those keys which were to open the gates of heaven have let us into a large prison house. We thought those keys were science and the free intelligence of man. They have failed us. We have long since cast off God. We have been flinging piles of green wood on the fire and have almost succeeded in putting it out. Now we can hardly see through the smoke. Our bewilderment has resulted from our notion that salvation depends on information." In this pathetic acknowledgment I seem to hear the cry, "Oh, that I knew where I might find Him."

A Japanese suicide, whose body was found on the rocks below a beautiful waterfall, had this tragic note pinned to his person: "I have studied all the philosophies that treat of the problem of human life. I have studied all that religions have to teach, and I find no satisfying answer. I am going into the next world to see what I can find for myself." There is human reason in the above story, but no lift of faith. He had studied Buddha (asceticism—suppression of personality), Shintoism (many gods, back to nature), Confucianism (worship of the dead, stupefying ethics, silence on the life beyond), Taoism (occult powers, spiritism in the West), pantheism (nature worship). They do not satisfy.

What is God's answer? "Come unto me, and I will give you rest."

"Thou, O Christ, art all I want."

"Plenteous grace with Thee is found, grace to cover all my sin."

EVENING SERVICE

"That Old Fox"

TEXT—Luke 13:31-33 (expository).

INTRODUCTION—Morgan says the story of Christ dealing with Herod has no parallel in the records of the life and ministry of our Lord. The following brief sentences tell how our Lord dealt with him:

1. He avoided him.
2. He sent him a message of stinging satire.
3. He refused to speak to him.

I. WHO IS THIS HEROD TO WHOM JESUS TAKES THIS UNUSUAL ATTITUDE?

Parentage, father—Herod the Great; mother—Malthake, Samaritan woman. He was not a Jew, but an Edomite-Samaritan.

His contemporaries describe him thus: "Cruel, scheming, vacillating, utterly evil." Sensual in the most daring and flagrant way. He murdered the forerunner of Jesus, giving this order while drunk. He had been given a chance to repent under the flaming ministry of John the Baptist.

He had been strangely moved by the poignant ministry of John and had "heard him gladly," until John struck the tender place, his secret sin. Then there was rebellion.

II. THE SILENCE OF JESUS

Remember, Christ is never silent when there is hope. He never "casts his pearls before swine." "He answered him to never a word" constitutes one of the most tragic attitudes recorded in the ministry of our Lord. It seems to say, "No remedy"—"Let him alone." "Your house is left unto you desolate."

What would bring on such a condition as this?

1. Unconfessed sins. "If I regard iniquity in my heart," etc.
2. Continuous rejection of grace. "He that being often reproved," etc.
3. Backbiting, Slander, Gossiping. "Taking up reproach against a neighbour." An unsundered prejudice, a grudge kept up, an apology not made will do it. Neglect of prayer and devotion will bring it on.
4. Continuous indifference to the claims of Christ will do it. *Illustration*—The man who came in to the supper without the wedding garment. Nothing is said about this man doing anything particularly sinful. He simply was indifferent about getting ready for the supper. Oh, indifferent friend, you would better hasten and get ready for the Marriage Supper of the Lamb!

MORNING SERVICE

SUNDAY, JUNE 23, 1940

The Matchless One

TEXT—John 7:46.

INTRODUCTION—Officers have been delegated to seize the Christ and present Him to the authorities on the feast day. They went, but returned without Him. The text is the report. Volumes are herein spoken.

I. CHRIST THE POWER OF GOD (1 Cor. 1:24)

1. Rex Boundy has a poem in which he cries out in the first lines, "Give us a virile Christ for these rough days."
2. The scripture supporting this point is regnant with kingly strength and rings with the type of inspiration out of which faith is fashioned, hope is builded and victory is won.
3. Let it be remembered that Christ came to reveal the Father. Scholars sometimes talk of immanence and transcendence. Christ marks the junction where immanence and transcendence meet.
4. Read the eighth chapter of Luke. Here Christ walks with the tread of a conqueror, yet He is as approachable as a true Friend.
5. In those 56 verses are recorded four demonstrations of His Lordship:
 - a. He stills the tempest on the sea of Galilee—*Master of nature.*
 - b. He restores to his right mind the man of the tombs possessed with devils—*Master of evil forces.*
 - c. He heals the woman twelve years afflicted with an issue of blood—*Master of disease.*
 - d. He raises to life the daughter of Jairus—*Master of death.*

*Lion of Judah, hail!
And let thy name prevail
From age to age;
Lord of the rolling years,
Claim for Thine own the spheres,
For Thou has bought with tears
Thy heritage.*

II. CHRIST IN THE PERSON OF THE HOLY SPIRIT—God's power expectant.

In Jesus we have the perfect pattern of power. In the Holy Spirit we have the fulfillment of the promise of power. Before Pentecost the disciples were paralyzed with weakness.

III. CHRIST IN US IS GOD'S POWER EXPERIENCED

God looks for a channel through whom to operate. That power flows through redeemed men.

EVENING SERVICE

The Cross and Forgiveness

TEXT—Luke 7:36-50 (expository).

INTRODUCTION—The place of this story is probably Capernaum in the house of Simon the Pharisee, where Jesus had been invited to dine. Kipling said, "West and East shall never meet," but these extremes are meeting socially today when Simon, the rich Pharisee, and the unnamed sinner woman of the underworld meet. *Pharisee* means *separated*, hence there was much discontent when this unnamed woman came into this house uninvited.

I. THE MOTIVE OF THE DINNER INVITATION

1. Either curiosity or hostility.

Reasons:

a. He was not greeted by usual customs of the East, namely,

(1) Basin of water to bathe the feet.

(2) No kiss of greeting.

(3) No oil to anoint his head.

b. His invitation lacked cordiality. Jesus, however, ignored the slight and took His place in a reclining position at the board. A woman comes rushing in unannounced, giving no attention to anyone in the select group except Jesus.

II. THE ATTITUDE OF THE SINNING WOMAN

1. Sorrow for her sin. Tears rained upon His feet.

2. Contrast Simon the Churchman vs. Woman the sinner.

a. Simon "If he were a prophet he would know that the woman which toucheth him is a sinner." The statement shows that he did not know God at all. He was steeped in traditions. At another time Jesus had said to those very men, "I came not to call the righteous but sinners."

b. The woman—her courage. How much it must have taken to bring her into this house.

c. Real conviction will cause people to do the unusual.

d. She was mastered by the love of Christ.

3. Jesus addresses Simon, "I have somewhat to say." Relate story of two debtors.

4. Then Jesus contrasts the manner in which the woman of the street greeted him and the manner in which Simon received Him as honor guest at his feast.

5. He turns to the woman and says, "Thy sins are forgiven; Thy faith hath saved thee, Go (into) Peace."

6. Peace with God, peace within her own soul, peace in spite of all human opinion.

CONCLUSION—Come to this loving Christ in spite of traditions, all churchmen who have no vital experience.

MORNING SERVICE

SUNDAY, JUNE 30, 1940

Open Doors that No Man Can Shut

TEXT—Rev. 3:8.

INTRODUCTION—On a slope of Mt. Tmolus stood Philadelphia, a city of Lydia, lying between Sardis and Laodicea. Attalus Philadelphus founded it 140 B.C. It was a commercial city of commanding position and considerable importance, and well fortified withal. Through its adjoining valley the celebrated Xerxes led his forces on his way to Greece. On account of the volcanic nature of its soil it became celebrated for the cultivation and excellence of its vines. It has been visited by numerous earthquakes and in the reign of Tiberius most of its population forsook it and fled to the fields foreseeing destruction. It survives to the present day, and is called by the Turks, "The City of God." The ruins of a church are still visible, and about 5,000 members of a Greek church, with

a Bishop and about fifteen clergymen reside in its midst. This bit of wonderful history brings our attention to:

1. A character to be adored.

2. An energy to be coveted.

3. A destiny to be sought.

I. THE DOOR OF PRIVILEGE

The enemies of John had put forth organized effort to close all doors. Some they had effectively shut; namely, doors of comfort. He was now in the prison of Patmos.

Illustration—Madam Guyon.

They had shut doors of fellowship with his friends, and temporarily they had shut doors of spreading the gospel.

II. THE DOOR OF PROGRESS

"I will make thine enemies come and worship at thy feet." This is the superlative task of the Church as an evangelizing agency. Progress is promised only to those who jealously maintain right relationships. We as the Church of the Nazarene must look well to our foundation lest we run amuck.

III. THE DOOR OF DEFENSE

Hear Him, "Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee." Christ is our Rock of Defense. Have you carelessly denied Him? When He has been on trial have you spoken for Him?

IV. THE DOOR OF ENTRANCE

To the toiling weary traveler who comes faithfully to the end of the day He says, "An entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ" (2 Peter 1:11). Lady Huntington said when dying, "I shall go to my Father this night." Mother Wesley said, "Children, when I am dying sing a hymn of praise to God."

EVENING SERVICE

Justification at the Cross

TEXT—Romans 5:1, 2.

INTRODUCTION—This is a legal term, "to render lawful, to vindicate, to declare blameless, to free from the penalty of sin, to restore to divine favor." Who, but God can justify?

Justification presupposes contrition and repentance for without these requirements God could not justify man.

Definition—Dr. Schumucker says, "Justification is that judicial act of God by which a believing sinner, in consideration of the merits of Christ, is released from the penalty of the law, and is declared to be entitled to heaven." There are three parties involved: the Father, the judge, Christ, the lawyer—not to defend but to intercede, and man, the sinner.

I. THERE MUST BE A KEEN SENSE OF NEED

Illustration—The publican's cry, "God be merciful to me, a sinner."

1. No man will seek God unless he feels his need.

a. Paul saw his sins at the stoning of Stephen.

b. Peter saw his sin as Christ looked at him.

II. THERE MUST BE DEFINITE EXERCISE OF FAITH

1. Without faith it is impossible to please God. "He that believeth on the Son hath life." "He that believeth not shall be damned."

2. Paul's message to the Philippian jailer, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house."

3. Philip's message to the eunuch was, "If thou believest thou mayest be baptized."

III. THE EFFECTS OF JUSTIFICATION

1. Peace.

a. Peace with God.

b. Peace with my conscience.

c. Peace with my neighbors.

2. Access to God.
3. Standing grace.
4. Rejoicing in hope.
5. Glory in tribulation.

"I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus."

ILLUSTRATIONS

Basil Miller

Faith Finds a Way

"I want to go as a missionary to Africa," Helen, a seventeen-year-old Quaker girl, said. She had just united with the church of which I was pastor and came to me for advice as to the best means of attaining her goal.

"But Helen, I'm afraid it will be a long time before you can go, in face of the fact that church funds are so low. At Headquarters there are hundreds of names already on the list. Besides you are young and not very well qualified."

I told her frankly the outlook was dark and maybe she had better settle down to some phase of Christian work in the homeland, urging her, however, to *let faith find a way*.

I moved from San Diego where I was the pastor and in the change of cities I forgot the young lady who had wanted to be a missionary. Five years later, while pastoring a church in New York city, I received a letter from Montreal, Canada.

"Dear Dr. Miller: I am sailing next week," the letter began, "for Africa. The slight encouragement you gave me kept me true to my heavenly vision. I prayed that I might be sent by our church, but there were no funds. Then God directed me to look elsewhere. Now I am going out under the Sudan Missionary Society. Pray for me that God may give me souls."

This last year Helen Watkins returned home on furlough (having spent ten years in Africa), and I heard her speak at Pasadena College. She gave a burning message about the Sudan and the opportunity for young Christians to find a preaching and teaching field in that land.

"We need five hundred young missionaries," she said, "during the next ten years. We are sending out by faith fifty new missionaries each year. Do you want to go? The hardships will be severe, but there will also be great joy in service. One entire province has just been opened to us through faith. There are cannibals to be coped with, and death from disease lurks on every hand. But what joy the Master gives us! Will you go?"

There are hundreds of young Christians called into God's service to whom doors seem shut, but faith will pry them open, if they will only believe and search for a field.

He Plants His Feet Upon the Sea

"Yes, Lord, I'll preach," the runaway preacher cried as another wave flooded the little boat. "Only keep me from drowning . . . save me, Lord, or I'll perish," he begged, frantically scooping water from the boat with his hat, as all the Pacific seemed to engulf him.

The runaway preacher with two friends had set out for Catalina Island one Sunday morning in a little motor boat. During their trip a storm came and lashed the tiny craft until like Paul they despaired of their lives.

Seasickness added to the injury of the waves. As the lowering clouds heralded nightfall, the motor sputtered and died. Not a spark would come from the engine. Investigation showed that they were out of gas.

The nearest gas station was possibly twenty-five miles away—twenty-five watery miles were too far to swim. Besides, it was night, and the boat began to drift with the current. It leaped and jumped with the waves. Climbed the crest only to plunge into the trough. Waves piled high over them and then the preacher began to promise God that he would return home and take up the ministry.

He prayed for hours during that night, begging God to save him and his companions.

When rescue came early the next morning, it was a wet and bedraggled trio that left the motor boat.

"I drove a stake down," the young preacher said, "down deep in the water."

"You mean you dropped anchor in the Pacific," a friend broke in.

"Yes, I dropped anchor, and I tied my soul and life to it. Never again will I run away from God."

Years passed by, and that young preacher stood true to the promise made while the billows were dashing over him. Today he is a very successful minister in a large parish in California, true to the vision which God gave him on the ocean.

"God rides upon the storm," the demented poet Cowper wrote.

Wesley found it so, for crossing the Atlantic when the ship despaired of life, God spoke through a band of soul-possessed Moravians.

John Newton found the same to be true, for while on a slave ship in the Mediterranean, with the waves crackling and crashing against it, he threw himself on deck in soul-despair and cried to God for mercy.

Moody Prays in \$15,000

"I have called you twelve young men to meet with me in this room for the purpose of praying in \$15,000 to finance the theaters where we are holding our revival during this World's Fair," said D. L. Moody to a band of twelve young preachers who were assisting him in an endeavor to put on a great revival at the Chicago World's Fair in 1896.

"We have one day in which to get the money. All of these theater owners will laugh us to scorn, and God's cause will suffer mighty defeat if we do not pay the rent and are forced to close this revival. Fifty theaters are fifty preaching places and we must pray the rent money in," the evangelist continued.

Twelve young men prayed with the outstanding soul-winner of the century, pleading with God to supply their needs. Telegrams began to come in promising a certain amount of the needed funds. Throughout the night the band called upon their heavenly Father for the money and answers were showered upon them hourly.

"We have only one more hour before the deadline," Mr. Moody said at noon the next day, "and we are thousands of dollars short. We lack \$5,000 yet. We must not fail. Pray, men, if you ever prayed in your lives, pray like dying men. God is able."

Throughout that noon hour, with the one o'clock deadline slowly creeping upon them, twelve young men, led by the veteran of the cross, pleaded God's prayer promises.

Just a few minutes before one a telegram arrived from New York city from Fleming H. Revell, the gospel publisher, saying that he was giving \$5,000, the exact amount that was needed!

What shouting there was in that band.

"It was a veritable Pentecost," Dr. E. J. Bulgin told the writer forty years later. "I'll never forget the sainted Moody.

His great body was convulsed with joy and tears streaked down his cheeks as he magnified and thanked the God who had never failed him."

This faith was the source of Moody's power with God and man. Converted as a stammering lad, there was little to prophesy his future as a soul winner. One day this thought struck him:

"It remains yet to be seen what God can do with the man who is fully consecrated to Him."

"I will be that man, Lord, by Thy grace!" he promised God, and God took him at his word.

Through a long ministry Moody stood true to his promise. God enabled him to win a million souls for the kingdom, and Moody had the privilege of praying personally with three-fourths of that number.

Sin Is a Boomerang

"Mr. Walsh, I came to you this morning to ask for a compromise," said a man with whom James Walsh was entangled in a law suit to collect several thousand dollars in wages.

"I don't understand what you mean," said James. "This is the day of the trial, and we will wait to see what the judge—"

The sentence was cut short. The man moved closer to Walsh, who noticed his hand slowly coming out of an overcoat pocket. The tip of a revolver showed.

Walsh turned to run, screaming at the top of his Irish voice as two shots were fired. He struggled through the trees. Raced and yelled. Finally broke into the house.

The man who shot Walsh got into his car. Conscience gnawed, and whispered, "You killed Walsh, and they'll string you up for it." He drove home and wrote a note to his housekeeper, "I've killed Walsh and can't face the electric chair. You'll find my body under the Colorado Street Bridge" (Pasadena's suicide bridge).

Then he drove directly toward the infamous bridge where scores have committed suicide. Stopping his car he waited for a moment before climbing the balustrade for leaping. In the distance he heard police sirens screaming as officers rushed toward the bridge. Some passing motorist had reported that a man was getting ready to make a suicide jump.

The would-be suicide raced his car toward home trying to beat the law. In his own bathroom he found poison, and took a double dose. Later his housekeeper discovered the note and his dead body.

The police officer remarked when the case was reviewed, "Looks like he killed the right man."

Walsh, you ask? Both shots missed him entirely. The strapping Irishman, a faithful church member, screamed to make the man think he had been hit, in a hope that he would stop shooting.

Sin proved a boomerang, and brought upon the criminal the punishment he thought he had meted out to the other man. Sin is that way—*what it throws always comes back upon the thrower.*

A Deathbed Confession

"I am not guilty of this iniquity," the young preacher pleaded when being tried on a moral's charge before his ministerial brethren. "This is a put-up job. I am innocent and clean."

The trial dragged through days when a woman was accusing the minister of immorality with her. The preacher was found guilty, and suspended from the ministry.

"My vindication must remain with God," the bowed-headed and broken-spirited young man, with great dreams for his future, said.

He left that section of the country and wandered for a year, somewhat under a cloud of suspicion.

"I am innocent," his one plea was, "and God will prove it."

A year later a small congregation opened its doors to his services, and he planted his feet upon divine promises and started upon a long life of Christian service. After building well in the tiny church, a larger neighboring one was without a pastor, and the young man was called to labor with it.

There began a successful ministry. Hundreds were converted to Christ under his preaching. The church grew to be one of the leading congregations in the denomination. Important positions were opened to the preacher. The cloud of suspicion was lifted. That minister, however, waited God's time to vindicate him. He spent hours each day in prayer, calling upon God for souls. He stained the walls of his prayer room with the breath of his petitions.

"God, let the truth be known," he said shortly before he died.

In a distant city, near the young minister's first pastorate where he was tried for immorality, a woman lay on her deathbed. She tossed and moaned. Called upon God for mercy. Pleaded with Him to forgive her.

"I must tell it," she moaned almost too weak to speak. "He was not guilty. I can't meet God with this crime upon my soul. I've borne it too many years as it is. How can God ever forgive me for the deed? I framed the young preacher. I made advances to him, and he turned me down, and I determined to get even with him, and accused him falsely."

When the vindication came that minister had already wiped the scar from his reputation by a faithful life of Christian service.

"Truth will out," his ministerial brethren remarked after the woman's confession.

God's Way

"Lord, I can't preach. Don't call me. Let me farm," a young man pleaded with God. "Call somebody else in my stead."

"You are the man I want," the heavenly voice whispered.

The young rancher turned a deaf ear to the Spirit's call and said "No."

One year later when a beautiful baby was toddling around that farmhouse suddenly she sickened and a black hearse backed up to the door. A broken-hearted father and mother wept their way to the little graveyard by the country church.

"Now is the time," God spoke again. "Give me your life for my service."

"Not now, Lord," the rancher put God off.

A second time the black hearse backed up to his door and another child was driven to the cold graveyard amid a blustery storm.

The heavenly voice spoke again, "Do you want to see all of your children carried out to that same cemetery? Do I have to take this third and last child from you before you will obey my call?"

The young rancher found a prayer bench beside a bale of hay and fought it out with the Almighty. He wrestled with God like Jacob at the brook.

"I will, Lord. Only spare my child," he promised.

That minister has spent many years in God's service and held responsible positions of his denomination. He has been honored with degrees and has piloted large groups of his church in successful labors. Thousands of souls will call him blessed at the judgment.

"God has a way," the preacher said, now an aged man, "and when He speaks you had better obey."

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Communion Sermons

In Remembrance of Christ

TEXT—*This do ye, as oft as ye drink it, in remembrance of me* (2 Cor. 11:25).

INTRODUCTION

Christ is the heart of Christianity. He is the pattern we are to follow. He is the Way we are to walk, the Truth we are to believe, the Life by which we are to live. He is a living and not a dead master. Though He lived in the past, He still lives in the Christian's heart, as well as by the throne of God. He is the founder of a religion that still abides in the heavenlies. When we come to this Communion table we do so as a memorial to our Savior. As oft, He bid us, as we take of the wine and the bread, we partake in remembrance of Him. Let us call to mind today the glories of His character.

I. IN REMEMBRANCE OF HIS UNOSTENTATIOUS PURITY

His was a life of purity, but not prudery on display. He lived as man, yet dwelt as God. He was tempted by the devil, yet He was without sin. Amid the muck of evil, His purity shone without display as the beauty of the lily. Drink of this cup in memory of Christ's purity, and may your life reflect some of His grace.

II. IN REMEMBRANCE OF HIS FELLOWSHIP WITH THE FATHER

He claimed that He was one with the Father. He spoke to God as though He were on intimate terms. His life seemed to be hid in the Father's heart. His example of fellowship should inspire us to move nearer the heart of God in true holiness. The man who keeps in memory this oneness with God cannot fail in being near Christ. Drink of this blood in symbol of the wine, and may your soul be lifted into a realm of heavenly fellowship.

III. IN REMEMBRANCE OF JESUS' ASKING AND RECEIVING

Jesus asked and received. For Him to mention a petition was to receive the answer. His was a faith made perfect. May we learn this lesson of simple faith. Taste this bread of His broken body, and pray that the Master may give you a faith rich in power to touch God.

CONCLUSION

Your heart life will be made strong only as you learn how to appropriate Christ for your daily needs. This lesson of asking and receiving, once mastered, will enable you to get things from God which your soul requires for sustenance.

Christ's Monument

TEXT—*For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come* (1 Cor. 11:26).

INTRODUCTION

Christ left a monument far surpassing any that has ever been built of stone and steel. He wrote this into a sacrament of love and spiritual fellowship. Every time we come to the Communion table we help recall the monument of Jesus. Others have built their monuments, as the Pharaohs constructed their pyramids, but Jesus wrote it into His new covenant, that each time a Christian partook of the bread and the wine he recalled Calvary and its stream of saving blood.

I. OTHERS HAVE STONE MONUMENTS

The deeds of the mighty stand engraved in stone through the centuries, and each passer-by gazes upon them. But Jesus built an inner kingdom of love. His story had to be written by others. He cared not for outward show or material markers.

II. CHRIST'S MONUMENT IS THE SACRAMENT

One simple Christian custom has helped to keep alive the love of Jesus through the centuries. This is the Lord's Supper. Today we join that innumerable company of the blood-washed who have drunk of the cup and partook of the bread, in loving memory of their Lord and Master. This inner kingdom of love has stronger bonds than mere stone markers.

III. OUR PART IN PERPETUATING THE MEMORY OF CHRIST

It is our sacred duty as well as our Christian privilege to perpetuate the memory of Christ's life and death. As we drink from this cup today may this not be the only sign by which others may realize that we have been in fellowship with Jesus. May there be true inner evidence which breaks out in Christian service that will show to the world that Jesus is alive and dwelling within.

CONCLUSION

We show forth the Lord's death by eating the bread and drinking the wine. This sacrament not only points backward in memory to Jesus' death but it is a beacon which heralds the fact that He is coming again. His death, His resurrection and His return to this world become spiritual realities testified to by the Lord's Supper. Drink in memory of His shed blood. Drink in memory of His bursting the bonds of the grave. Drink this cup in foreshadowment of the Marriage Supper of the Lamb.

Funeral Sermons

Assurances of the Resurrection

TEXT—*I say unto thee, Arise* (Luke 7:14).

INTRODUCTION

Death is not the end, rather it is the beginning. We look today upon this body, but not for the last time. The grave cannot hold it, the skin-worms cannot eat it. We lay it away in the bosom of Mother Earth, but it shall arise. Everywhere there are these assurances of the resurrection.

I. NATURE ALIVE WITH RESURRECTIONS

Every springtime is a new resurrection. The lily, dead through the winter, arises with a new glory each spring. Wheat found in the Pharaohs' tombs when planted grows even today. If Christ clothes Mother Earth with the assurances of a new resurrection, will He do less for His children?

II. BIBLE ASSURANCES OF A RESURRECTION

These assurances are too numerous to mention. Jesus said, "Whosoever liveth and believeth on me shall never die" (John 11:26). Paul assured us that "the dead in Christ shall rise first" (1 Thess. 4:16). Even the sea shall give up its dead as John assures us when he said, "The sea gave up the dead which were in it" (Rev. 20:13).

III. BIBLE EXAMPLES OF A RESURRECTION

(1) Moses, Enoch and Elijah all appeared from heaven above robed in immortality. (2) Elijah and Paul raised people from the dead. (3) Every person whom the Master raised from the dead affirms that we shall arise again, even as this our departed loved one shall also arise.

IV. JESUS' RESURRECTION

The greatest affirmation of the Bible for the assurance of a resurrection is the fact that Christ arose from the dead. He tasted death that we might be freed from its terrors. As he went to the tomb, came out of it conqueror of death, hell and the grave, so shall we arise. The grave cannot hold this loved one. Christ is alive on high, and my soul sings in this glory that I also shall live eternally.

CONCLUSION

This, our friend, is dead. This casket holds his body, but not his soul. He is on high with his Redeemer. His body shall also arise at the last day.

TEXT—*There remaineth therefore a rest for the people of God* (Hebrews 4:9).

INTRODUCTION

The law of life is that of activity which brings weariness. Our bodies ache, our minds waste away, our souls are turbulent amid the mad rush of life's traffic. The redeemed saint in this life enters into a spiritual rest, but in heaven his weariness of body, mind and soul is absorbed in life more abundant which brings rest. This casket holds a tired body, but heaven rests this redeemed spirit.

I. DEATH FREES FROM ALL THAT MAKES WEARY

Death alone is God's instrument that sets us free from all that makes weary. This includes (1) physical tiredness, (2)

distractions of the mind, and (3) all social and moral maladjustments which throw one's life into turmoil.

II. DEATH ROBES WITH IMMORTALITY

(1) Eternity renews the redeemed with perfect health, (2) adjusts the mind perfectly to the heavenly environment, its labors and enjoyments, and (3) taps for the redeemed the source of everlasting life.

III. DIVINE CHANGES

(1) Earth is trouble, heaven is repose. (2) Earth is struggle, heaven is release from all labors. (3) Earth is conflict, heaven is peace. (4) Earth is action, heaven is rest. These conditions which heaven alone affords for this our departed friend, over whose offcast body we now say these final words, a rest eternal.

CONCLUSION

What better words could be said today, amid these beautiful flowers which deck this casket, than, "Our friend is now at rest."

Sermon Suggestions and Outlines

Two Types of Christians (Martha and Mary)

(Scripture Luke 10:38-42)

SURGEON HENDRIX

INTRODUCTION—When Jesus came to dine at the home of Martha and Mary, we see the different reaction of the two women, typifying two classes of Christians: the fretful, feverish and over-anxious type and the calm, composed and unexcited type. We shall designate them: the Martha type and the Mary type.

I. THE MARTHA TYPE

1. Martha had heavy burdens in life. She was the older of the two sisters and commentators say she was a widow.
2. Martha had many good qualities.
 - a. She loved the Lord.
 - b. She was sincere.
 - c. She was diligent.
 - d. She was liberal with what she had of material things.
 - e. She had a zeal for right.
3. Martha had some weaknesses.
 - a. She was fretful and feverish.
 - b. Overanxious about unnecessary things.
 - (1) Unnecessary preparation for dinner.
 - (2) Unnecessary food.
 - c. As a consequence, she worried about others doing their share.
 - d. She was impatient.

II THE MARY TYPE

1. There is no doubt that Mary had some weaknesses. She was slow to believe the Lord in the resurrection of Lazarus.

2. Mary had some wonderfully good qualities.
 - a. Spiritual receptivity.
 - b. Spiritual insight.
 - c. Sat at the feet of Jesus.
 - (1) For instruction (Luke 10:39).
 - (2) For comfort (Jno. 11:32).
 - (3) For service (Jno. 12:3).
3. On this occasion Mary chose that "good part."

III. PRACTICAL INSTRUCTIONS FOR US

"One thing is needful" in:

1. Personal life (pertaining to food and clothing).
2. Home life (pertaining to shelter furniture, etc.).
3. Social life (pertaining to friends, associations).
4. Business life (scope of business, etc.).

In this age of hustle and hurry there is danger of producing too many Martha type Christians who miss "that good part."

An Every Member Church

S. E. NOTHSTINE

TEXT—*But the manifestation of the Spirit is given to every man to profit withal* (1 Cor. 12:7).

INTRODUCTION

Every member movements:

1. Tabernacle built on this plan.
2. In times of war or worship, Old Testament church organized on this plan.
3. In New Testament Paul asked an offering from everyone. Revelation, Church at Thyatira, every member rewarded according to works.

I. I PLEAD FOR AN EVERY MEMBER PRAYING CHURCH

1. Pay the preacher to pray in many churches.

2. Church like human body—cells each have a work. When they quit co-operating, disease follows.
3. Prayer of righteous availeth much workings.
4. Suspension bridge sways under marching troops. Satan's kingdom totters and sways in response to the regular united prayers of God's people.

II. I PLEAD FOR AN EVERY MEMBER WORKING CHURCH

1. Idleness is a prelude to death. Church not a Pullman sleeper but a labor camp.
2. Nehemiah—"We built the wall, for the people had a mind to work."
3. God has a work for each of us.

III. I PLEAD FOR AN EVERY MEMBER GIVING CHURCH

1. Many modern Christians living on old family basis, "My parents belonged to church," etc.
2. Think how this principle applies in everyday life—
 - a. Cost of printing one newspaper, pay two cents.
 - b. Trolley car fares.
 - c. Growing Japan tea—cost to you.
 - d. U.S. mail takes your letter from New York to Los Angeles for three cents, if yours is the only one.

So it is in church work

You do not want to be a parasite, but a participant

Free salvation: free like water, but charge to pipe it to you.

Tithe goes on whether we are at church or not. Lima woman sent \$120 tithe for year.

IV. I PLEAD FOR AN EVERY MEMBER WITNESSING CHURCH

1. Conversation—bishop and missionary.
2. Would it not be great to have twenty-five associate pastors?

3. Korean church applicants must win one before admitted into church.
4. If one convert, each week, less than one year to bring the world to Christ.

CONCLUSION:

May our motto for this year be: Every man, every woman, every child, according to his ability.

Building a Bonfire

R. R. AKIN

TEXT—I am come to send fire on the earth (Luke 12:49).

READ FOR LESSON—Luke 12:49-53.

INTRODUCTION

1. Fire is symbolic of God's presence, the way of approval or destruction.
2. You cannot escape the fire, either holy or judgmental.
3. Fire is the greatest agent of cleansing.
4. Fire generates energy and power.

I. THE FIRE

1. Jesus came to send the fire on the earth (both kinds).
2. To be holy, we must be purified by the holy fire (Matt. 3:11).
3. A full and complete consecration, a requisite to be sanctified. The devil will try to fool you on the very thing necessary to get you to heaven—holiness.

It is possible that many who profess it do not have it; and, too, those that do have it will not be able to meet all the demands and ideals of men.

4. Let us now put the sticks of kindling wood upon the altar in making our consecration, first, objective, such as:
 - a. Plans; present and future.
 - b. Ambitions; material and worldly.
 - c. Pleasures; sinful, foolish and frivolous.
 - d. Job or position; "Cease from our own labors."
 - e. Reputation; "Take the way with the Lord's anointed few."
 - f. Church you belong to; pull the pig off from nursing the old dead corpse. Did you ever know of a backslidden church coming back?
 - g. Home and family; willing to be disinherited.
5. Second, subjective:
 - a. Self; the biggest of all, more like a log.
 - b. We must subject ourselves upon the altar for the Great Physician of the skies to perform the operation of removing the malady of "inbred sin."
- 6 Having put all on, pray for the holy fire to fall "for our God is a consuming fire" (Heb. 12:29).

7. This is a death route and no small thing.

II. THE HOLY SPIRIT BAPTISM (v. 50)

1. Meeting the foregoing conditions brings the mighty baptism which is an emptying out of all dross and an infilling of the Holy Spirit.
2. God is cramped in our lives without it.
3. There is no liberty and freedom in the Spirit.
4. Holy hilarity is attractive anyway.
5. We ought to be signboards and walking wonders to the world.

III. PEACE AND THE SWORD (v. 51)

1. Some fighting to do in Canaan, giants to kill and walled cities to take. Mountainous obstacles will appear to overcome.
2. Sanctified people are dangerous, going forth to cut sin and corruption asunder.

IV. DIVIDED HOUSE (vs. 52, 53)

1. "A house divided against itself cannot stand."
2. "A double-minded man is unstable in all his ways."
3. Receive ye the baptism with the Holy Ghost and fire.

The Other World

That other world, beyond the narrow sea,
Has somehow changed as came and went the years.
It has grown dearer and more sweet to me,
And lost all trace of shadow and of fears.
I see it in my thoughts and in my dreams,
Touched with a beauty wonderful and strange.
I see its glory mirrored in the streams
Of all my thoughts and feelings. Why the change?

It is because the years have hurried by,
Have taken to it spirits dear and fair,
And with them each has taken quietly
A little of my heart and left it there.
The little world that I have called my own,
The years are tearing down relentlessly,
And are building by the shining throne.
Should not that world be very dear to me?

—CLARENCE FLYNN, in the *Religious Telescope*.

Expository Outlines for June

Lewis T. Corlett

Assurance Through the Church
(Psalm 46)

I. THE CHURCH IS A MIGHTY FACTOR IN THE WORLD

1. The Church has attained a large membership.
 - a. From all classes and walks of life.
 - b. From all nations and races.
2. The Church has exercised a tremendous influence in the world.
 - a. Through her message.
 - b. Through the influence of her constituency.
3. This Psalm gives some of the reasons.

II. THE CHURCH IS GOD'S PECULIAR AGENCY IN THE WORLD

1. "God is in the midst of her" (v. 5).
2. "The Lord of hosts is with us" (v. 7).
3. God promises to help her in all circumstances and conditions.
"God shall help her and that right early."

III. THE CHURCH HAS BEEN A HAVEN FOR THE WEARY BECAUSE

1. God is the source of her refuge (vs. 1, 11).
2. God has helped her in the time of trouble.
3. She has withstood the onslaughts of all enemies and increased under severe opposition.

4. The message of the Church is the only lasting comfort that any person can have.

IV. THE CHURCH HAS BEEN THE PRINCIPAL SOURCE OF HOPE TO A LOST WORLD

1. She has held steady and given help while the nations and kingdoms of the earth were being moved and changed (v. 6).
2. The Church has led the way to the higher and better things of life, under the leadership of God.
 - a. He has brought the scheming of corrupt people to naught (v. 6).
 - b. He has brought destruction to the enemies of His kingdom (v. 9).
 - c. He is exalted and will be forevermore.
3. God as the Source has shed brightness and inspiration into many hearts.
 - a. Like the sun dispelling darkness.
 - b. Like a stream in the desert.
 - c. A stream of happiness to weary hearts.

V. ALL MEN SHOULD ASSIST IN THE PROGRESS OF THE CHURCH

1. "Come, behold the works of the Lord" (v. 8).
 - a. A gracious invitation.
 - b. A glorious challenge.

2. "Be still, and know that I am God" (v. 10).
 - a. A reverential respect to Him and His Word and work.
 - b. An attitude of obedience in waiting for directions.
3. An opportunity to assist with the best and greatest work in the universe and with the finest people on earth and for the greatest Being in the universe.

Paul's Advice to Christians

(1 Thessalonians)

I. PAUL WAS INTERESTED IN THE WELFARE OF HIS CONVERTS

1. He was not satisfied just to see them make a start in the Christian life.
2. He was anxious for their progress in spiritual realities.
3. He was desirous of their final acceptance by God in heaven.

II. CHRISTIANS SHOULD PROFIT BY THE FAITH OF THESE BELIEVERS

1. Their faith was anchored in God.

"Your faith to God-ward" (1:8).

2. Their faith was active, "work of faith" (1:3).

a. Caused their influence to be spread abroad.

b. Caused the Word of God to work in them (2:13).

3. Their faith enabled them to endure afflictions (1:6).

4. Their faith was courageous, "ye turned to God from idols to serve the living and true God" (1:9).

5. Their faith was a source of comfort to Paul (3:10).

6. He advises them that their faith is imperfect (3:10).

a. He was praying night and day for the privilege of leading them to the state of an established and unwavering faith.

b. He was anxious that they should press earnestly to this objective.

III. FOLLOW THE ADVICE AND GUIDANCE GIVEN REGARDING PRACTICAL LIVING

1. Abound in love more and more (3:12).

2. God's will is His holiness in their life.

a. The opposite to uncleanness (4:7).

b. This is accomplished in the heart by the work of sanctification (4:3; 5:23).

c. God desires to establish them in holiness (3:13).

3. Abound in brotherly love (ch. 4:9).

a. For the purpose of being helpful to God and man (4:11).

b. To endeavor to set a proper example (4:12).

IV. BE MOTIVATED BY THE CHRISTIAN'S HOPE

1. Of being like Christ in this world (5:23, 24).

2. Of the hope that the dead in Christ will rise with Him (4:13, 14, 16).

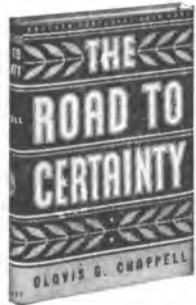
3. In the consciousness that those living when He comes, will be transformed and caught up to be with Christ (4:16, 17).

4. So possessed of hope as to be always watchful (5:6).

5. Live in the comfort wrought by this hope (5:11; 4:18).

6. So hopeful that all relationships point toward heavenly things.

V. FOLLOWING THESE SUGGESTIONS THE CHRISTIAN WILL BE STRENGTHENED AND WILL BE ASSURED OF A RECEPTION IN HEAVEN



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Majoring on Minors: "You blind guides, straining out the gnat while you gulp down the camel."

The Changing and the Changeless: "... for the things which are seen are temporal; but the things which are not seen are eternal."

A Religious Rascal: "Jacob was left alone; and there wrestled a man with him until the breaking of day."

The Road to Certainty: "For I know whom I have believed . . ."

A Roomy Religion: "... and ye shall be witnesses unto me . . . unto the uttermost part of the earth."

My Church: "I will build my church."

Blame Yourself: "... she gave me of the tree, and I did eat."

How to Stay Young: "They that wait upon the Lord shall renew their strength."

Work Your Own Garden: "I passed by the field of the slothful . . . there it lay, all overgrown with thistles."

Risk Something: "They that go down to the sea in ships . . . see the works of the Lord . . ."

Make Up Your Mind: "But Daniel purposed in his heart . . ."

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The Prayer of Christ

(John 17)

I. THIS PRAYER REVEALS THE HEART OF CHRIST

1. His desire for His children.
2. His plan for His disciples.
3. His purpose for believers of all ages.
4. His relationship to God and man.

II. THE PRAYER WAS ADDRESSED TO THE FATHER

1. Calls God Father (v. 1).
2. Magnifies the glory of the Father (v. 5).
3. Attributes holiness to the Father (vs. 11, 25).
4. Acknowledges the unity of the Godhead (v. 21).
5. Recognizes the supervision of the Father over all things, and that He will finally reveal His glory (v. 24).

III. REVEALS THE POSITION OF THE SON

1. That the Son came on a purposeful mission from the Father (v. 4).
2. That the Son was dependent upon the unity of the Godhead for glory and power (vs. 1-6).
3. That the Son was obedient and did the work committed unto Him (vs. 6-8).
4. The Son sanctified Himself apart for redemptive work for the welfare of the believers (v. 19).

5. The relationship of the Son to the Father is indicative of that which each believer may enjoy (vs. 20-26).

IV. THE PRAYER IS FOR THE DISCIPLES

1. Those who were taught by the Son or His messengers (vs. 6, 12, 20).
2. Those who believed that the Father had sent the Son (v. 8).
3. Those who had separated themselves from worldly associations (v. 14).
4. Those who enjoyed and rejoiced in the things of God (vs. 8, 11, 16).
5. The prayer is for the satisfaction of a definite need of the disciples in their relationship to God.
 - a. That they might have a closer fellowship with God (v. 11).
 - b. That they might have an experience of unmixed joy (v. 13).
 - c. That their motive life might be unified and harmonized in God (vs. 11, 21).

- d. That they might be established in spiritual motives so that they could keep themselves unspotted from the world (vs. 14, 15).

- e. That they might be sanctified (v. 17).

6. That they should be brought into such a state that they would be proper ambassadors for God (v. 18).
 - a. Christ needs helpers to carry on the work of His kingdom.
 - b. He wants those who will have pure motives and a right spirit toward God and man.
 - c. Only the sanctified can properly represent Christ under any and all circumstances.
7. That He might present them finally to the Father (v. 24).

V. IT IS THE PRIVILEGE OF ALL BELIEVERS TO FULLY REALIZE AND ENJOY THE OBJECTIVES FOR WHICH CHRIST PRAYED

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Our Sunday Schools

OUR prayermeetings should be much more than group meetings. They should be rallying places for the entire membership of our churches. They should include the people of the communities in which our churches are located. Especially should they be rallying places for our Sunday schools and young people's groups. They should be made to contribute their full measure of benefit to our churches, and friends of our churches. That our prayermeetings may do their full measure of work, and contribute their full measure of benefit, there must be considerable "give and take" in their management and membership. It is a very simple matter to allow them to become group meetings.

Through our Sunday schools, large contributions are made to our membership. Much of the success of this work is due to the fact that it is done at an opportune time in the lives of our children. It is done when they are in an impressionable state of mind, and deeply moved religiously. Our children need the help and fellowship and friendship which the older people can give them. Our older people need the help our children can give them. They need the things we can teach them. We need the things they can teach us. We need the children as certainly as they need us. To help them, we must be interested in them. To have them in our prayermeetings, we must make them helpful to them.

We need to be kept in touch with salvation in its processes, as certainly as we need to be kept in touch with it in its offices. It is not difficult to develop a

type of prayermeeting that is helpful only to a certain group of our people. Often—it is to be feared—conditions may conspire to keep us in this condition. It is possible for some to be so insistent upon this order that people outside of the group find little that is helpful to them in our prayermeetings. Widening our sphere of helpfulness, many may find help, and be included in our prayermeeting attendants. Our older people should be interested in our younger people. Our younger people should be interested in our older people. We are living in a group forming age. The nearer our churches come to a helpful ministry to those of all ages the nearer we will come to normal functioning as churches. Our prayermeetings should have their place in bettering our conditions, and increasing our helpfulness.

Christ and Childhood

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven (Matt. 18:1-6).

We need to be kept in touch with salvation in its processes, as well as in its crises; with the work of God in the young. Childhood has been much neglected by many. Some have insisted that children should not be brought into religious experiences until they are old enough to understand what they are doing. None of us are old enough for that. The world, the flesh, and the devil place no such restrictions upon childhood. They begin their nefarious work with them without delay. In the wisdom of

God, we are born into the realm of nature, not with developed capacities of understanding, but with those which must be discovered and developed in order to be used. They are developed in the using. In His wisdom, what is true in the realm of nature, is true in the realm of grace. We do well to remember that we are incapable of improving upon His ways of working. That children are capable of meeting His conditions of salvation is certain. To succeed with children, we must work with God.

I. *We do well to consider the nearness of the child to Christ.* Childhood and nearness to Christ go hand in hand. Fewer things have come into the life of the little child to separate him from Christ, than will have come later in life. Never again is the step between the individual and Christ shorter than it is in childhood. Never is salvation more easily accomplished than then. Every day that salvation is delayed, the separative forces of life will be widening the gap between them. The difficulties in the way of getting to God increase with the passing of time.

II. *Our Lord would have us learn lessons of humility that may be learned through observations of child life.* In the experiences of the little child we have pointed out to us the way of greatness in the kingdom of God. Not only do the children need to know what we can teach them, but we need to know what they can teach us. We need their teaching as surely as they need ours.

III. *There is a blessing for us in right contact with childhood.* "And whoso shall receive one such little child in my name receiveth me." This intimate identification of Himself with the little children who believe in Him, is an evidence of His concern for their welfare. Receiving such a one in His name, should indicate a like concern on our part. Few things will be more helpful to us than proper efforts to rightly direct a believing child. Making ourselves suitable instruments for His working with these little ones will prove a great blessing to us. Just as certainly as the child needs the care of older people in the realm of nature, just so surely he needs the care of his elders in the realm of grace.

IV. *The danger of becoming occasions of stumbling to these little ones who believe in Christ.* "Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea." Not how many faults can we see in them, but how much of the grace of God. Not how much can we discourage them, but how much can we encourage them should be our aim. They need the benefit of our experience. We need the benefit of theirs.

V. *Heaven is interested in the welfare of these little believers.* "It is not the will of your Father which is in heaven, that one of these little ones should perish." All the forces of heaven are engaged in efforts for the salvation of these

little ones, and for their safe landing on the other shore. All the heavenly forces in the Church Militant should be working in harmony with the heavenly forces for the accomplishment of this end. This matter is so important that we should go to the utmost in our efforts to avoid giving offense, and be at our best in this work (vs. 7-14).

VI. *Jesus would have grownups converted as children, not children converted as grownups.* Just as childhood has its place in nature, so it has its place in grace. Having passed through childhood ourselves, learned some of its lessons, and enjoyed some of its benefits, and this not only in the realm of nature, but also in the realm of grace, we should be qualified for this service with little children. We are eminently qualified for this service, or should be.

VII. *Nothing else can be substituted for a well spent, and profitably improved childhood.* Nothing else can be substituted for the benefits of such a childhood. In calling us to this service, Christ is bestowing upon us one of the highest honors in His gifts. The work of giving little children a good start in both nature and grace, demands of us the best we are capable of becoming on the one hand, and of giving on the other. It takes the full period of life here below to enjoy the benefits of grace in this present world. What God calls us to do, He has made abundant provision of grace to enable us to do. The greater our responsibilities, the greater will be our supply of grace to enable us to meet them.

Importance of Early Salvation

Train up a child in the way he should go: and when he is old, he will not depart from it (Prov. 22:6).

Salvation at any time of life is important. It is all important—in so far as the individual is concerned—that it be accomplished before his departure from this life. Opportunities for salvation are here, not hereafter. We are here to determine for ourselves how we will spend our lives in time, and where we will spend them in eternity. Salvation is God's first thought for man. Often it is His last thought for man. While man must decide this matter for himself, he is not left to decide it alone. God and good men are here to urge him to decide it right, and early seek the Lord. There are times when important things are more important than they are at other times. Salvation is one of them.

I. *Salvation is the same at all times.* It is always on the same condition. But the person to be saved is not the same at all times. Being saved in later years usually means little more than the saving of the soul of the individual. That this is important we are agreed. Being saved in childhood means the saving of a life for service to God and men; the development of one's abilities and forces for much service.

II. *In the matter of our lives and living, Jesus likens us to builders (Matt. 7:24-27; Luke 6:46-49).* We are build-

ing the superstructure of our lives. It is important that we build them upon the Rock, and build according to the divine pattern. The earlier this is begun, the more of life will be saved and properly used, and the larger our possibilities of usefulness in the service of God among men. It is no easy matter to change building plans after progress has been made.

III. *We are habit forming creatures.* As life goes on habits are formed, new habits are formed, older ones are strengthened. Changing them becomes more difficult. Good habits are good servants; bad ones are tyrannical masters. They are enslaving in their tendencies and effects. Being habit forming is a blessing, if the right kind of habits are formed. We may make it a curse by the formation of wrong habits. This is an ever-increasing difficulty. If it is difficult to break habits already formed, much more will it be so when they are strengthened by indulging them, but the power to break them is lessened by inaction. Delays here are dangerous, and may become calamitous.

IV. *We are social beings.* New associations are being formed. They are strengthened with time. New enterprises are being undertaken. All that goes into the making of life is going on. New entanglements are being entered into. Everything that increases salvation's difficulties is progressing. We are forging chains, the breaking of which will become increasingly difficult as time passes. If we are unable to break them now, what ground have we for hope that we shall be able to break them later when they are stronger, and we are weaker.

V. *Habits of thought are being formed.* Frequently, these are harder to break than physical habits. Ways of seeing things are being developed and becoming established. We are becoming "set in our ways." These are the ordinary processes in life in operation. Right and good, if our trends are in right directions. Wrong and ruinous, if they are in wrong directions.

VI. *Years that should be spent in the building of sterling character, noble manhood and womanhood, are being wasted, and often far worse than wasted.* Opportunities are unimproved that can never again present themselves. Time that should be spent for the glory of God and the good of men is passing, never to return. We pass this way but once. What we have written, we have written. It is changeless. Sins may be forgiven, the fragments of life that remain may be saved; but life's great opportunities are gone, and gone forever. There can be no recalling of them. There is no turning backward in time's flight.

VII. *All this, and vastly more is implied in our text, "Train up a child in the way he should go: and when he is old, he will not depart from it."* We are made for such training, for establishment in right enterprises, the building of right character, the rendering of useful service; for sobriety and right living; for God and holiness and heaven. Everything that is contrary to these things is

contrary to the constitution of our being. All that is incompatible with holiness is incompatible with man. Sin in all of its forms is deadly and destructive of human nature, of man as God made him, and designed him to be. Happy indeed is one who has had such training, who early has been brought to Christ, and who has lived in harmony with His will; who from his earlier years has been a worker together with God; who has lived for God's glory and man's good. Will we have men? We must work with God in the building of them.

The Importance of Right Decisions

Choose you this day whom ye will serve (Joshua 24:14-26).

Wisely, God has made man a self-determining being. What he does with this power is determining as to what life will hold for him. Under God, he is the arbiter of his own destiny, the architect of his own character. He must decide for himself whether he will go God's way for him, or some other way. God has endowed us with powers which will enable us to use this power aright. The right use of this power is the ladder that leads us to the achievement of what God has for us in life. Life here makes choices inevitable. Our one prerogative in the matter is to make them in harmony with the will of God. Build we must; some sort of life will be the outcome of our being here. Working with God we may make it what He would have it to be. We may make it or mar it.

I. *The men God has used to bless the world have been men of decision of character.* They have rightly used the powers with which He has endowed them. The nearer we come to the development of full-orbed manhood or womanhood, the more life will mean to us, the more useful we will be to God and men. Indecision of character is an indication of weakness. Decision of character of the right sort is an evidence of strength.

II. *A matter of such importance as the development of decision of character is neither easily nor quickly reached.* We reach such character by practice in the making of right decisions. We come to worth while decisions by the seemingly slow and toilsome way of making such decisions. Every right decision has its place in the paving of the way for others of ever increasing import.

III. *Men who know how to say a determining "no" to the undesirable, are in a position to say a determining "yes" to the desirable, things of life.* These things are not easily gained in a world of wastrels who are living for the inferior things of life; who are without the stamina necessary to the choosing of the better things. It is not easy to take the way that leads to strength, when the crowds are taking the ways of less resistance. But by the grace of God, others have taken this way. What they have done, we can do by the same grace. The way to the heights is never easy.

IV. *The decision these men were called upon to make was vastly more than a mere act.* It was a life decision. It involved a course and manner of life and living. It was for time and eternity. It would affect their entire future. It takes courage and strength to make such a choice. This choice was to be made then and there. Difficulties are multiplying. Never will there be a more opportune time than the present. If it cannot be made now, what ground is there for hope that it will ever be made?

V. *The life of Joshua was well invested.* He had had his part in the development of the generation of Israelites that entered the land of Canaan. He had led them—under God—in the possession of that land. He had had his part in holding them steady in their allegiance to God. He is on the eve of his departure from them, and he is bringing them to a decision that keeps them true in the service of God, during the lives of the elders who overlive him. He was an outstanding example of a man of decision of character; a man of influence with his fellowmen. He was a man used of God in the making of history, in the influencing of generations for Christ and heaven. The record of his life has been an inspiration and a blessing to multiplied millions for millenniums. It required the discovery and development of the powers with which God had endowed him to make this possible. Easy ways get us nowhere we should desire to be going. The ways to the worth while things of life take all there is of us in traveling them.

VI. *The ability to make right decisions is increased by use.* Begin now to make these decisions. Stand by them once they are made. Do not allow yourself to be discouraged by the difficulties in the way of this work. Every right decision made has its place in the paving of the way to making of other decisions of similar import. Gaining the heights is achieved a step at a time. Keep stepping in the right direction. It will not be easy, but it will be worth while.

VII. *Joshua was a veteran in making right decisions.* Across the one hundred and ten years of his life, he had made many of them. He had reached the heights by making decisions and realizing their possibilities. He had reached the heights by crossing all that was in the way of their being reached. In this closing scene of his life, it is, "As for me and my house, we will serve the Lord." He is established in the habit of making such decisions. The heights are before us; God is beckoning us on, and urging us to reach them. His grace is unchanging. What He has done for others, He stands ready to do for us.

Improvement in Our Daily Lives

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were

opened, and every one's bands were loosed (Acts 16:25-34).

One of the important things about the sanctified experience is the measure of improvement that is possible to all who are in its enjoyment. Freedom from indwelling sin, that hindered condition, that is not subject to the law of God, neither indeed can be; that evil thing that is enmity against God; makes way for this improvement, in all that pertains to sanctified life, living, and service. This hindrance to the work of the Holy Spirit in guiding us into all truth; to His transforming work in the renewing of our minds, being removed, makes possible rapid and substantial progress in grace under His administration. Not least among these benefits is improvement in our prayer lives. And here we have vast room for improvement, and will have during our entire sojourn here below.

1. *We should go about improving in this matter, as we go about improving in other matters.* We should give prayer more attention. Prayer is our greatest privilege, our greatest opportunity, our greatest responsibility, our present duty. More depends upon it than upon any other thing committed to us. More has been accomplished through it than human powers can compute.

II. *We must know God better; His ways of working better.* We must know men better. We must know ourselves better. As we become better pray-ers, we will become better men, better women, better children; better in all the avocations of life; better in our homes, in our churches, in our communities; better neighbors, better friends, more useful to God and men.

III. *Paul and Silas were in prison for their loyalty to God and His truth; for their loyalty to the best interests of their fellowmen.* They were in the will of God. They were prisoners of Jesus Christ. Some may say, "Why should they pray and sing praises to God under the circumstances?" They were suffering unjustly. This was far better than to be suffering justly. Had they had no more than bodies, these questions may have been valid. But, they had more than bodies; they had spirits. Their bodies were sore and aching from the beating they had received; but their spirits were rejoicing that they were privileged to suffer with their Lord, to receive the treatment He would have received under the circumstances. What Christ was doing for them in love, was commensurate with what their foes had done to them in hatred, and vastly more. Why should they not pray and sing praises to God?

IV. *We are safe in assuming that the hour of their praying and singing praises to God was opportune.* Things were all set for the results that followed. It is a great thing to pray at any time; it is a greater thing to pray at the right time. This the apostles did that night. Earth was asleep; but heaven was wide awake, as it ever is. God was ready to act, and here was His opportunity; an occasion that has brought Him to the attention

of multitudes. What a tragedy it would have been if Paul and Silas had not prayed and sung praises to God that night?

V. *We are not to murmur or complain if we cannot pray and sing praises to God as did these men.* Their experience shows us the heights to which men may rise in grace. We should thank God from the depths of our hearts that there have been men who rose to these heights. Their rise should be an inspiration and help to us to follow in their footsteps. God is no respecter of persons in these matters. We may go as far as we will in the improvement of our prayer lives.

VI. *There are opportune times for prayer.* One way to embrace and improve them is to be instant, in season, and seemingly out of season. It may have seemed out of season for these men to pray and sing praises to God as they did, but experience proved that it was in season. Being exactly on time is of great importance in many instances. Cooperation with God in prayer is indispensable where perfect results are desired and expected. Many times the exact moment is the one moment for these occasions. Such a moment seems to have come in the experiences of Paul and Silas. "And suddenly there was a great earthquake." Prayer in the Holy Spirit may be exactly on time.

VII. *In few things is it so important that we rise to eminence, as it is in our prayer lives.* In few things—if in any—do we have such incentives as we have to such rising. Men who so rise do not do so in vain. God notes such men, and approves them. Not because He is a respecter of persons, but because He recognizes eminence in this matter. He is looking for such men. Not that they pray on the ground of their own deserts, but on the ground of the merits of Christ. They pray in the will of God, in the Holy Spirit sent down from heaven. Such men are invaluable to God and to their fellowmen. Eternity alone will reveal what their lives have meant in the salvation of men, the building of God's kingdom, and the well-being of all concerned.

A Good Start in Life

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank (Daniel 1:8).

Few things are more important than getting a good start in life, and getting it early. "Well begun is half done," is an old saying of merit. One who fails here is handicapped for life. Success in this is an asset of incalculable value. Good starts are helps. Poor starts are hindrances. Happy is the man who has succeeded in this matter.

I. *There are ways in which one man is as good as another.* In the matter of abilities, and what one does with them, there are great differences. Under God, every man has his opportunity to make his life worth something to others, and

his obligation to do so. Self-centered lives are but fragmentary at best.

II. *Life is what we make it, under God.* Daniel refused to drift with the tide and chose to go with God, and made his life what He would have it to be. He was a captive under one of the mightiest and most despotic kings of the ages, and making the choice he did was no easy matter. Nebuchadnezzar sought to Chaldeanize him, but Daniel was established in God and in His grace. God was first in his life, and he kept Him there to the end of his days on earth. Rightness with God is essential to a good start in life. There is power in a right relationship with God to enable one to meet every issue of life successfully.

III. *Such men are desired by the wise.* Nebuchadnezzar was seeking for young men that he could have instructed in the ways of his people, and use in the building of his kingdom. He knew that his kingdom could not rise to its place in the world without such men. He knew that the one way to have them was to build them. Others would not build them for him. Daniel was a mighty factor for God and humanity in the rise of this kingdom, and that of the Persians because of his loyalty to God, and His eternal truth. Without this loyalty, who can tell what would have been the result of the rise of this kingdom? Who can estimate the value of Daniel to God and men? He had a good start in life, and he had it because he co-operated with God in the having of it.

IV. *Such men are indispensable to God in the working out of His plans and purposes in the redemption of mankind, and the building of His kingdom.* In His wisdom God has chosen to have it so. He uses human instrumentalities in the outworking of His purposes. That He does so is an evidence of the worth of men to Him, and the dignity and usefulness to which they may be raised by the operations of His grace. Such men have God in them, back of them, round about them, going before them.

V. *In his efforts to Chaldeanize Daniel, Nebuchadnezzar was not only putting him to the test, but he was putting Daniel's God to the test.* It was not what Daniel could do, but what God could do through him. The character of the instruments He uses counts with God and men in His service. And here we have a powerful incentive to men to rise to their best in the discovery, development, and use of the powers with which God has endowed them. Barring our limitations, we may rise as high as we will in usefulness in the service of God. In this matter we cannot begin too early, or co-operate with God too diligently. The religion of our Lord Jesus Christ will not only get us to heaven, but it makes possible the highest usefulness in the service of God of which we are capable.

VI. *Daniel chose to make his life valuable in its wider ranges.* He put himself in the way of becoming the man he became. He had before him God and His ways, or Nebuchadnezzar and his ways. The king was offering him the

best he had. Daniel chose God and His ways. He made no mistake in his choice. Nebuchadnezzar has been dead for millenniums, and the men who chose him are dead with him. God lives on and the men who choose Him live on with Him. Not only did God make Daniel a blessing to his own generation, but He has made him a blessing to all succeeding generations.

VII. *Daniel was distinctively the prophet of the times of the Gentiles.* Through him God was pleased to reveal much of His truth concerning this period and its culmination. He filled his place in the purposes of God for his life, and the world has been a richer, better world because he lived and co-operated with God. Going to heaven is a greater thing.

Its benefits are of incalculable value. Fulfilling the purposes of God in our lives during our sojourn here below is another great thing. Daniel not only got the best of the world to come, but he also got the best of the world that now is. Not only was his soul saved, but his life was saved, his powers were discovered and used in the service of God and men. It takes one's entire life to bring him into the enjoyments of divine grace, and fill his place in the divine purposes. Daniel not only had a good start in life, but he rose to eminence in the living of his life, and this by the grace and power of God. Wisely let us seek the salvation of the children, and their early establishment in grace. God has places for them to fill for His glory and man's good.

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