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J. B. Chapman, D. D.
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MEANS FOR ADVERTISING THE CHURCH

THE EDITOR

THE preachers of the Northern California District discussed the question of advertising in the convention this morning. The statement was made that handbills and "dodgers" have had their day, and no one seemed to question it. One preacher said the newspaper is the best medium for gaining the attention of the people. Others added that much depends upon the newspaper. Some papers are ready and willing to give the church every advantage. Others restrict or rule out notices of religious services except on a paid advertising basis. Next to the newspaper, where radio notices can be broadcast, the radio was believed to be the best medium. Bulletins and various sorts of printed matter came in for commendation. One preacher has found it helpful to keep a mailing list and reach a select crowd in this way. House to house visitation, especially when the special revival is at hand, and when special features are being presented, was urged.

As the discussions continued two or three unusual plans were presented by preachers who had tried them and been pleased with the results. One preacher had made arrangements with neighborhood grocerymen to furnish the paper bags which he used on certain days. This was done either by calling for the merchant's own bags and taking them to the printer, or by ordering the bags through the merchant and paying for the printed matter which appeared on the bags. Another preacher had made arrangements with neighborhood merchants to have a notice of the meetings inserted in the packages when these were being prepared for the customers. It was said that people would be pretty sure to read this upon arrival at home, possibly in the belief that it contained mention of special bargains which the store was about to offer.

One preacher had found it useful to have children's meetings the first week of the revival. As a rule, he said, it is possible to get into the public schools to distribute tickets which read, "Wanted: five hundred boys and girls at the Church of the Nazarene every afternoon this week at 4:14. Good music, special speaking, and a prize for every boy and girl that comes." The

services, he said, were brief and full of interest and at the close each child was given a balloon or a piece of candy. The tickets were arranged to be punched every time a child appeared at a service, and a special prize was offered to those who attended four out of the five meetings. During the week the children talked about these meetings in their homes and the interest of the whole community was stirred and everyone knew there was something special on at the church.

Some of the suggestions were altogether new to me and I thought them worth passing on. If any preacher has all the people he wants and is pressed for room, he may well reject all these suggestions and follow the example of Tinsley, the great colored preacher of Philadelphia, who posts cards in his auditorium which read: "Be content to attend church once on the Sabbath: give your neighbor a chance." But there are not many churches which have reason to use such cards as that. Nothing draws a crowd like a crowd. When people observe a falling off in attendance they do not mind to stay away themselves. But if seating is at a premium, others want to come. It is just like the man who declared he could become rich if he could only get hold of the first million dollars so he could get a start. That is to say, if you can get your place full, you can get it crowded and crammed.

The editor will appreciate it if any preacher who has tried a certain advertising plan that is "different" will write his experience and suggestions for insertion in the PREACHER'S MAGAZINE; for the plan that has worked in one place might work in another also.

DEVOTIONAL

THE TWO BAPTISMS

A. M. HILLS

I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to loose: he shall baptize you with the Holy Spirit and fire (Matt. 3:11, R. V.).

JOHAN BAPTIST was no ordinary person. He was foretold by the prophet Malachi hundreds of years before he was born (Mal. 4:5). His birth was a miracle announced by the angel Gabriel. His parents were holy, walking in all the commandments and ordinances of the Lord blameless. He was filled with the Holy Spirit from his mother's womb.

In spite of the infidel modern preachers who deny miracles, that is starting off with a good amount of the supernatural. He was a Nazarite in his manner of life. He dressed like a wild man of the desert, and did not feed on the bounty of the rich, but feasted on locusts and wild honey. If the opulent did not like his sermons they at least could not vote him out of his parish, or stop his support.

His mission was as unique as his life. It was to go before the face of the incarnate Son of God and introduce Him to a self-indulgent, self-seeking, wicked world.

His ministry was in perfect harmony with the other characteristics. He did not plan a union

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revival of all the churches in the district, and have a special tabernacle erected to accommodate the great crowds that would surely come; nor did he get his picture taken nor advertise himself in the morning and evening papers as the greatest living orator, and send blank checks to a thousand of the richest ladies in the city soliciting their support!

Nothing of the kind! He went out into the desert where there might be water enough for camels and asses and the people to drink, mounted a rock and began to preach on repentance, the most unpopular theme a preacher ever chose.

And the Infinite Son of God, from whose verdict there is no appeal, declared that no one greater was ever born of woman than John the Baptist.

I. THEN CONSIDER JOHN'S BAPTISM. It was no unmeaning ceremony

1. It was an initial rite into a new brotherhood.
2. It was an outward sign of an inward work of grace.

3. It was a rite and means of public profession, "I indeed baptize you with water."

a. John preached and required genuine repentance and demanded fruits meet for repentance as proof of its genuineness (Matt. 3:7-9).

Now repentance is a great foundation work. There is no true religion that comes from heaven and will get people ready for heaven without it. John called on people to repent. Jesus began with the same. Peter began there at Pentecost. It means self-aborrence for self-committed sin. It further means confession of sin as publicly as it is known. It further means forsaking sins, all sins and going out of the sin business.

The best definition of repentance in the Bible is in Isaiah 55:7, R. V. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him: and to our God for he will abundantly pardon." The next definition is found in Ezekiel 14:6, R. V. "Thus saith the Lord, Return ye, and turn yourselves from your idols; and turn away your faces from all your abominations." These texts are so plain they are self-interpreting. Forsake all wicked ways and wicked thoughts! Forsake all your idols that wean you from the love of God. Turn your faces from the popular habits and vices, and social abominations and customs that so largely make up the sinner's and worldling's life. It also involves restitution.

He who has not purposely abandoned all sin has not truly repented. The reason we have so much superficial religion today, and so much opposition to holiness, is because so little genuine repentance is preached.

b. John's preaching led to remission of sins. As we are taught in Luke 3:3, so Peter taught in Acts 3:19, "Repent and be converted that your sins may be blotted out."

c. John's repentant hearers "got" a knowledge of salvation. The angel Gabriel said, "Many of the children of Israel shall he turn to the Lord their God." "To give knowledge of salvation unto His people by the remission of their sins" (Luke 1:7). Many people nowadays get a "perhaps" so or "guess so" salvation, but this preacher's converts got a "know so" salvation.

d. John glorified Jesus as the hope of the world. In Acts 19:4 we are told, "John verily baptized with the baptism of repentance saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus." Again he said, "Behold the Lamb of God that taketh away the sin of the world." "He must increase but I must decrease." He evidently expected his disciples to leave him and follow Jesus.

e. John preached, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

Undoubtedly a number of Christ's apostolic band were John the Baptist's converts.

f. His hearers got peace with God. In Luke 1:76-79, R. V., "Yea and thou, child, shalt be called the prophet of the Most High: For thou shalt go before the face of the Lord to make ready his ways: to give knowledge of salvation unto his people in the remission of their sins . . . to guide our feet into the way of peace."

John was truly an evangelical preacher and introduced his disciples to a great salvation. His baptism was an outward sign of it.

II. NOTICE THAT JOHN'S WORK WAS ONLY PREPARATORY TO ANOTHER

Observe by what unmistakable language two works of grace are taught here.

1. Two baptisms: one a man, the other the Son of God.

2. Two baptisms: one with water, the other with the Holy Spirit.

3. Two classes of subjects: one repentant sinners; the other Christians seeking sanctification.
4. Two results: one forgiven followers of Christ; the others cleansed and Spirit-filled followers of Christ.

III. NOTICE THE VARYING RELATIONS OF THE HOLY SPIRIT TO CHRISTIANS

1. He is "with you" (para) John 14:17.

2. He is "in you" (en) John 14:17.

3. He is "upon you" (epi) Acts 1:8.

"With you"—Justified.

"In you"—Cleansed (Acts 15:8, 9).

"Upon you"—Empowered (Acts 1:8).

The fire of the Holy Spirit sanctifies. Isaiah 1:25, "I will purely purge away thy dross and take away all thy tin." Eze. 36:25-27, "From all your filthiness and from all your idols, will I cleanse you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." 29th verse, "I will also save you from all your uncleanness." Mal. 3:3, "He shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

The teaching of scripture, variously repeated, is, that as the refiner's fire melts the ore and separates the dross from the pure gold and silver, so the Holy Spirit melts the moral nature of a Christian and in God's own mysterious way separates the carnality from the essential elements of our moral being, and leaves a clean and holy heart to be the temple and dwelling place of the abiding Holy Spirit.

Equally mysterious is the work of the Holy Spirit empowering for some kind of special service. Those who have been the most honored and the most used by God have often been the most astonished and perplexed about their own success.

Moody once said to a great audience in England, "I am as much of an astonishment to myself as to any of you. May God forgive me if I speak in a boastful way, but I do not know of a sermon I have preached since I received the baptism with the Holy Spirit but God has given me some souls. Oh, I would not be back where I was four years ago for all the wealth of this world. If you would roll it at my feet I would kick it away like a football. These are the very

sermons I preached in Chicago, word for word. Then I preached, and I preached, but it was as one beating the air. It is not new sermons, but the power of God. It is not a new gospel that we need but the old gospel with the Holy Ghost of power."

John Wesley told the same story, and Finney, and A. B. Earle, and A. T. Pierson, and Dr. Keen and Bishop William Taylor, and a multitude more. The Holy Spirit gives the power to win souls. Reader, will you have it?

AN INDIAN'S REASONS FOR RACE PRIDE

A young student at Hampton College gave the following reasons for being glad he was born an Indian:

There is no race nor people who have not something of which they may be proud. I am proud of my ancestors because they so nobly fought for what they thought to be right.

Because they never broke a treaty which they made with the early settlers of this country, but always left that for the people to do.

Because when an Indian once pledges his word he will stand by it; no matter what comes, he is true to his promise.

Because Indians could never be reduced to slavery, but would rather die than to give up their freedom.

Because they could endure great privations, hardships and tortures without complaining.

Because the Indian is generous and hospitable and can attend to his own business and let other people's alone.

Because of the beautiful, original work which they are able to turn out with rude tools, such as blankets, pottery, baskets and beadwork.

Because the Indian language has no swear words in it and if any Indian swears he has to do so in the language of civilization.

Historians seldom take note of so obscure an event; yet, if the secret connections of revivals with the destiny of nations could be disclosed, they would appear to be more critical evolutions of history than the Gothic invasions. A volume has been compiled, narrating the decisive battles of the world. But more significant than this, and probing deeper, the divine government of the world would be the history of revivals.—AUSTIN PIERCE.

EXPOSITIONAL

MESSAGES FROM ISAIAH

The Coming of the Kingdom

OLIVE M. WINCHESTER, TIL. D.

AS we turn to the sublime Messianic passages of the prophet Isaiah, we feel a certain appropriateness in the meditation upon them at this time of year, for still there is lingering in the mind the melody of the Christmas carols with their song of peace and goodwill. But by the time this article reaches the readers the Christmas season of joy and rejoicing will have passed. Yet we shall be coming to that other great event in the life of Christ and in our Christian faith, the resurrection. We will be making ready to join in one united throng, "Hallelujah, Christ arose." Yet the messages which tell of Christ's coming and His kingdom have a very fundamental relation to the resurrected life of the Redeemer.

THE MOUNTAIN OF THE LORD'S HOUSE (2:2-4).

In bringing before us the delineations of the kingdom, Isaiah has both the impersonal and the personal, and the first passage, 2:2-4 gives an impersonal presentation. The essential contents of its message Terry states as follows: (1) "The temple mountain (including Zion) is to be exalted into prominence above all other hills; (2) Jerusalem will be the source of law and revelation; (3) there will be a confluence of all nations thither; (4) universal peace is to be effected by divine judgment among the nations." Then he interprets: "(1) Jerusalem occupies a conspicuous, historical, geographical, and religious position in the origin and development of the kingdom of God on earth; (2) the gospel is a republication and enlargement of the law and word of Jehovah, having issued from Jerusalem as a geographical and historical starting point, (Cf. Luke 24:27); (3) the nations will acknowledge and accept the truths and excellencies of this new and higher revelation; (4) the ultimate result will be universal peace among the nations."

To be compared with this interpretation by Terry is that of Skinner. He has as his main

theme, "Zion the center of the universal religion in the latter days." Then he continues: "In this striking picture of the Messianic age the following features should be noted: (1) The pre-eminence amongst the mountains of the world of Zion, the acknowledged seat of Jehovah's universal dominion (Cf. Jer. 3:7; Psa. 2:6; 110:2, etc., also Eze. 40:2). (2) The extension of the true religion is effected, not by conquest, but by the moral influence of Israel's theocratic institutions upon surrounding peoples (Cf. Isa. 40:3). The submission of the nations is spontaneous; they are filled with eager desire to learn the ways of Jehovah (Cf. Zech. 2:11; 8:22). Hence (3) the nations retain their political independence. They are not conceived as absorbed in the Jewish nationality or as incorporated in a world-empire. Jehovah, not Israel, rules the world and He rules it by His Word not by His sword. (4) The authority of Jehovah, appealed to in all international disputes, brings war to an end, and ushers in an era of universal peace."

Another interpretation is found in Kirkpatrick. Speaking of this particular section he says, "It serves as a foundation for the prophet's call to repentance, and as a foil to the description of Judah's sin, shewing the depth of its fall by contrast with the sublimity of its mission. In the after-days Zion is to be the spiritual center of the nations. Its spiritual pre-eminence is represented under the figure of a physical elevation of the temple-mount. Thither not Israel only but the nations of the world will go up to worship, and to learn from Israel's God. The nations will obey Jehovah's rule, and universal peace will be established (2:2ff). There is no hint here of a personal Messiah. Jehovah himself is the Teacher and the Ruler. The form of the prophecy is suggested by the pilgrimages of worshipers to the temple. Its spirit is the truth that in the divine purpose Zion was to be the center of the world's salvation (John 4:22)."

In comparing these different exegeses of the passage we find certain lines of agreement such as

the conquest to be effected by the gospel, the mode of this conquest being through moral influence. The nations will accept the truth and universal peace will result. The particulars of method through which all of this will be brought about are not given.

THE BRANCH (4:2-6).

The next Messianic section is found in chapter 4, verses 2-6. With the introduction of the figure of the "Branch," we have an approach to personalization. The figure has a double significance coming from Jehovah it is divine in its origin and yet at the same time "a growth of the land of Israel." As in the former passages Terry analyzes the essential elements. (1) "The filth and crimes of the Jewish people must be put away by burning blasts of judgment; (2) there will be a surviving remnant, known as holy and written unto life; (3) they will enjoy divine protection and care as truly as did God's chosen people at the time of the exodus from Egypt; (4) all this honor, glory, majesty and beauty will be brought about by, or in some way be most intimately associated with, a remarkable person or power called 'A Branch of Jehovah.'"

In commenting further on these two Messianic passages Terry observes that one opens and the other closes the appeal to the house of Judah, and the one presents a historical picture and the other an inner view of the redemption of the true Israel. The qualities of character demanded of the people are worthy of note, especially as they appear so early in the Messianic delineation of the kingdom. The people are to be holy. As to what may be the significance of this term we are not left in doubt for immediately following in the context, there is set forth the conditions under which the people shall be holy, "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of justice and the spirit of burning." Moreover when this shall have taken place then shall there be evident the signal manifestation of the presence of the Lord in the sign of the cloud and fire as in the days of old.

IMMANUEL (7:14).

To understand the meaning of the next Messianic reference, we need to survey the historical background. The prophet had made his debut as a practical statesman. Before this time he had set forth religious ideals and had upbraided the

people for their sins. Now he enters into the realm of state policies. The two northern nations, Syria and Ephraim, had formed an alliance against Judah to place upon the throne a king of their own making. In consequence Ahaz, the present king, was greatly disturbed. The scripture reads, "And his heart trembled, and the heart of his people, as the trees of the forest tremble with the wind" (7:2, R. V.). At the command of the Lord Isaiah met the king at the conduit of the upper pool and exhorted him: "Take heed, and be quiet: fear not, neither let thy heart be faint, because of these two tails of smoking firebrands."

Maintaining a firm trust and confidence in the Lord, Isaiah could look out over the threatening movements of these two minor nations and see graver dangers ahead than the panic stricken king was able to observe. He feared lest the king would resort to the expediency of calling in the help of Assyria, a policy which he did afterward follow. He could see that the time would come when this great monarch of the east would sweep down upon these smaller nations of the north, and whether called by Ahaz or not, he would subjugate them under tribute and rule. Moreover also as Skinner says, "He was opposed, on religious grounds, to all compacts with heathen powers as involving disloyalty to Jehovah and distrust of His power. The crisis presented itself to him as a test of the religious mind of the people, of its capacity for exercising that fearless trust in Jehovah's word which alone could guide it safely through the complications of the immediate future to the felicity that lay beyond. Hence the great object of this encounter with Ahaz is to bring around the king to Isaiah's own attitude of calm reliance on the help of God, and above all things to dissuade him from compromising his position by entering into direct relations with Assyria."

Since Ahaz would not respond to an admonition of faith in Jehovah, he bade the king ask for a sign that he might have more tangible confirmation of divine help, but the king would not be committed. Thereupon the prophet admonished him, "Hear ye now, O house of David: Is it a small thing for you to weary men, that ye will weary my God also? Therefore the Lord himself will give you a sign: behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." Then he relates to the king how it shall come to pass that before the child

shall come to the age of moral discernment and understanding, the land belonging to the two kings whom he feared would be devastated and moreover also Judah itself would feel the conqueror's yoke.

If it were not for the name given unto the child, the thought of the passage would not be carried beyond that day and age, but the meaning of the name, "God with us" together with its quotation as prophetic in the New Testament (Matt. 1:23), carries out beyond the turbulence of that time. So George Adam Smith observes, "It seems to the present expositor quite impossible to dissociate so solemn an announcement by Jehovah to the house of David of the birth of a Child, so highly named, from that expectation of the coming of a glorious Prince which was current in this royal family since the days of its founder. Mysterious and abrupt as the intimation of Immanuel's birth may seem to us at this juncture, we cannot forget that it fell from Isaiah's lips on hearts which cherished as their dearest hope the appearance of a glorious descendant of David, and were just now the more sensitive to his hope that both David's city and David's dynasty were in peril. Could Ahaz possibly understand by Immanuel any other child than that Prince whose coming was the inalienable hope of his house? But if we are right in supposing that Ahaz made this identification, or had even the dimmest presage of it, then we understand the full force of the sign. Ahaz by his unbelief had not only disestablished himself: he had mortgaged the hope of Israel. In the flood of disaster, which his fatal resolution would bring upon the land, it mattered little what was to happen to himself. Isaiah does not trouble now to mention any penalty for Ahaz. But his resolve's exceeding pregnancy of peril is borne home to the king by the assurance it will devastate all the golden future, and must disinherit the promised King. Ahaz is thus the Judas of the Old Testament, if that conception of Judas' character be the right one which makes his wilful desire to bring about the kingdom of God in his own violent fashion the motive of his betrayal of Jesus. Of his own obduracy Ahaz has betrayed the Messiah and Deliverer of his people. The assurance of this betrayal is the sign of his obduracy, a signal and terrible proof of his irretrievable sin in calling upon the Assyrians. The king has been found wanting."

When we relate this Messianic prophecy to the

preceding we find from the aspect of a personal conception this is climactic. Moreover there is also the further thought that the person of the Messiah is the Godhead in manifestation among men. Therefore while it is brief, it is fraught with meaning.

HOMILETICAL SUGGESTIONS

The passages themselves may in each case be taken as a text and treated in an expository fashion. Thus the first passage (Isa. 2:2-4), might have as a theme, "The Going Forth of the Gospel Message" and divisions as follows, It gains pre-eminence, it draws the nations to its light and it brings peace. The second passage (4:2-6), would respond to the theme, "A Redeemed People," and then one could have as subheadings, Receive temporal blessings, Are made holy and Are blessed with a special manifestation of the divine presence. In the last section the word Immanuel with its interpretation, "God with us" is sufficient for a text. God is with us as ground of trust and confidence in the dark hours of life, God is with us in deliverance in time of need, God is with us in hope for the future. If one prefers one can choose individual texts from each of the two sections and then develop them textually or topically as the desire may direct.

WONDERFUL TRANSFORMATION

Rev. Theodore Seybold, of Raipur, India, has recently written, "Dr. and Mrs. Gass and I had the pleasure of spending a memorable Sunday at the Chandkuri Asylum a few weeks ago—memorable because of the baptism of some fifty lepers at the afternoon service. It was a veritable procession of the maimed and the halt to the baptismal font, as these men and women came forward and promised allegiance to their new Lord. We sat there and saw their decrepit bodies; but we forgot them as we looked at their faces, and as we thought of how the Lord was reaching out to heal and cleanse their hearts. Who knows what places of honor they will some day occupy at the great gathering above, when they will no longer appear to us disfigured, but as souls washed white and made whole in the blood of the Lamb."—Selected

"Cease not to pray;
On Jesus as you all rely.
Would you live happy—happy die?
Take time to pray."—ANON.

HOMILETICAL

SERMONS FOR MARCH

LEWIS T. CORLETT

This is the time when many pastors plan on having their spring revivals. Either preceding, in preparation of the proper atmosphere for a revival, or following, in preserving the gains of the meeting, preaching on various themes of holiness is very beneficial. Thus some suggestive outlines are given for the morning services to direct the thinking and praying of the people to the most needed and most helpful doctrine and experience taught in the Bible. As Easter is late this year, there are not any special days that receive any special mention from Protestant churches in this month. This is known by some denominations as Lenten season and, if a pastor so desired, some suitable line of thought in preparation for Easter revival or services could be given with profit during the latter part of the month. A series of nine sermon outlines on "The Blood," suitable for pre-Easter services, will be given with the outlines for next month.

March 5—Morning Sermon

HOLINESS

(Ephesians 4:24; Hebrews 12:14)

I. INTRODUCTION

1. A positive message on holiness.
2. Meaning of holiness.
 - a. That characteristic or attribute of God that shows Him to be pure and free from all power, dominion and effects of sin.
 - b. In humanity, that power of God displayed in the individual heart that restores to soul health, cures from the terrible disease of sin and so frees one from the power of the devil that he may manifest the life of godliness in everyday life.

II. HOLINESS IS THE CENTRAL THEME OF THE BIBLE

1. Displayed in creation.
2. Abraham was called out to be holy (Gen. 17:1).
3. Was implied and taught through the law.
 - a. All the types, shadows, ordinances, and

ceremonies of the law typified the holiness of God.

- b. The priesthood typified the Priest that should come who would be holy, harmless, undefiled, separate from sinners, and higher than the heavens.
4. The poets spoke and sang of Holiness (Psalm 24:3, 4; 29:2; 93:5; 96:9).
5. The prophets caught the vision of God's holiness (Isaiah 6:35; Zechariah 14:20).
6. Zacharias, the father of John the Baptist, spoke of it (Luke 1:74, 75).
7. John the Baptist, Jesus, Paul, John, Peter, Jude and others wrote in the New Testament of holiness.

III. HOLINESS IS THE CHIEF GLORY OF CHRISTIANITY

1. The God of the Hebrews and the Christians is the only God who professes to be holy.
2. Christianity gives the world a holy heaven, the home of holy spirits—an eternal home of holiness.
3. Christ in His doctrines and principles has given the world the only means whereby man can be holy.
4. The Holy Spirit is actively engaged in the world today to urge men everywhere to be holy.
5. The saints of Christendom who have left an impression on the world have been holy people.

IV. HOLINESS IS THE BEAUTY OF CHRISTIAN CHARACTER

1. Holiness of heart and life fits an individual for any stage of life or death.
2. Holiness removes from mankind the principles that cause misery, strife, and all causes of trouble to the soul.
3. Holiness gives and amplifies the virtues of both natural character and the imparted ones through grace.
4. Holiness gives constant peace and happiness to every soul who gets it.

V. MEN SHOULD SEEK TO BE HOLY

Some men, like pictures, are fitter for a corner than a full light.—SENECA.

March 5—Night Sermon
THINKING AND MAKING HASTE
 (Psalm 119:59, 60)

I. INTRODUCTION

1. People are making haste without thinking.
2. Too many people are rushing by the most important things of life.
 - a. Too busy to consider their spiritual life—content to know that it exists rather than to know of its value.

Illustration: Like the modern day tourists, just rushing up to a historic place and checking it on their notebooks that they have been there, no time for study and appreciation.

- b. Too much in a hurry to build a character.

II. THINKING

1. A Personal Reflection: "I thought."
 - a. No one can afford to let another do his thinking for him.
 - b. A private deliberation and consideration.
2. Thought on the right thing. "On my ways," not that of another.
 - a. Reviewed his life, considered his activities, compared his motives.
 - b. Saw he was traveling in the wrong direction, going to a place he did not want to go to.
3. He made some conclusions.
 - a. That he was on the wrong road.
 - b. That his life was controlled by evil principles and motives.
 - c. That he was disobeying God.

III. HE MADE SOME DECISIONS

1. To go the other way: "turned my feet."
 - a. Recognized that his danger was imminent.
 - b. He felt the danger his soul was in.
2. He made haste to change his ways: "I made haste."
3. "Delayed not to keep thy commandments."
 - a. He knew them but had neglected them.
 - b. He understood God's requirements but had disregarded them.
 - c. He had realized the error of sin but had overlooked his personal danger.
 - d. He was well aware that God carried out His law but just ignored it.
4. He changed his life.
 - a. From Satan unto God.
 - b. From disobedience unto obedience.

IV. THE CURSE OF THIS GENERATION IS INDECISION

1. They have a knowledge but will not follow it.

2. Too busy to allow themselves to consider.
3. Need to do as this one in the text did.

March 12—Morning Sermon
CHRIST'S DESIRE FOR HIS CHILDREN
 (John 17)

I. INTRODUCTION

1. Joseph H. Smith once said, "Great truths are lost to the Church by lower spirituality as well as by higher criticism."
2. Christ's desire was for His Church to be spiritual.
3. His last message deals with the means for maintaining spirituality.
4. The desire of His children should be to carry out His desire in their lives.

II. CHRIST'S DESIRE

1. To keep them (v. 11).
 - a. The provision of grace as well as the longing of Christ was to hold every person who once came to Him.
 - b. Christ desires the individual's sustained experience more than the person does himself.
 - c. This should encourage every person who accepts Christ as his Savior.
2. To sanctify them (v. 17).
 - a. To remove from them the nature that would give so much trouble and be a means of discouragement.
 - b. To fill with His fulness so that the soul would live in happy contentment with Him.
 - c. To perfect His love in the heart so that there could be a perfect mutual affection between Savior and child.
 - d. To empower them for His service.
3. To unify them (v. 21).
 - a. This is the result of the sanctification.
 - b. Not to make them uniform in manner of dress, speech and action, but in variety to bring unity.
 - c. The beauty and glory of Christian experience are the harmony and unity they bring among characters of extreme differences.
 - d. This is the strength of the Church (Psalm 133).
4. To behold His glory (v. 24).
 - a. A Desire for His children to be near Him.
 - b. A Desire for them to come to that place He had prepared.
 - c. More than that, a longing for them to have His viewpoint, see His beauty, majesty and glory while they lived among the most adverse and opposite conditions.

- d. A yearning from the heart of God for fellowship with His redeemed children.

III. ARE YOU DESIRING THE SAME THING AS CHRIST DESIRED FOR YOU?

March 12—Night Sermon

SHUTTING GOD OUT

(Isa. 59:1-3)

I. INTRODUCTION

1. Condition of Israel at this time.
 - a. Straying away from God.
 - b. Forgetful of God, engaged in sinning.
2. Had lost the favor of God.

II. SIN SHUTS GOD OUT

1. Bible Illustrations:
 - a. Children of Israel in their journeys from Egypt to Canaan oft shut the door for God's operation by their sin.
 - b. The times of the Judges.
 - c. Saul, David.
 - d. Babylonish captivity and others.
2. Sin breaks the avenue of blessing from God.
 - a. Shuts out God's help.
 - b. Releases wrath and punishment.
3. Changes the state of an individual.
 - a. From a son to a rebel.
 - b. From a citizen to an alien.
 - c. From light to darkness.
 - d. From delighting in good to delighting and desiring the bad.
4. Difficulty with the church today.
 - a. Members disobey God and shut him out of their lives.
 - b. They walk behind light and hinder the progress of the church.
 - c. Many of them seem to forget God.
5. Sin furnishes the biggest problem in the universe both for God and man.

III. CAUSES CONDITIONS SUCH AS EXIST TODAY

1. Deception:
 - a. Lips speak lies.
 - b. Tongues utter perverseness.
2. Perverted justice.
 - a. None calleth for justice, nor any pleadeth for the truth.
 - b. Judgment is far from them.
3. Corrupted character.
 - a. Trust in vanity and speak lies.
 - b. Feet run to evil.
 - c. Make haste to shed innocent blood.
 - d. Thoughts are of iniquity.
 - e. Wasting and destruction in their paths.

Illustration of the widespread attempt to make dope addicts out of high school students.

IV. GOD SHUT OUT AND THE DEVIL SHUT IN

1. Anyone is liable to go that way if he starts in sin.

2. Most of sinners did not expect to get into their present condition when they started in sin.

March 19—Morning Sermon

THE CHRISTIAN'S POTENCY

(Acts 2:16, 18)

I. INTRODUCTION

1. Potency.
 - a. State of possessing transferred or derived power.
 - b. Quality of possessing inherent strength or power.
 - c. The capability of developing in accordance with the nature of the power.
2. The Holy Spirit is all this to the individual soul.
 - a. He transfers the power of God to those who want it, and prepare themselves for it.
 - b. He makes the change so that the power of God becomes an inherent strength for the Christian.
 - c. The life of God in the soul increases and enlarges in the life of the progressive, obedient child.

II. THE PROMISE OF THE HOLY SPIRIT IS DEPENDENT UPON INDIVIDUAL ACTION

1. Luke 24:49, "Tarry ye." Acts 1:4, "Wait."
2. The Holy Spirit does not purify until the believer presents all to Him for that purpose (Romans 12:1).
3. The command is to yield unto God (Romans 6:13).

III. POSSESSION OF THE HOLY SPIRIT DEVELOPS ACTION

1. Seen on the day of Pentecost in actions of disciples.
 - a. Began to speak--witnessing.
 - b. Gave forth what they had received.
2. Enabled them to take what they had and be a blessing (Acts 3:6).
3. Put within them a feeling of compulsion to obey, not of mere necessity but of loving obedience (Acts 4:19, 20).
4. The baptism with the Holy Spirit will increase and develop activity in the life of everyone who receives Him.

IV. MAINTAINING THE HOLY SPIRIT IS DEPENDENT UPON ACTIVITY

1. To refuse to witness to this glorious work of grace is to quench the Spirit and to grieve Him.
2. To receive the Holy Spirit is to receive the very power of God in the life and He prepares for service which must be given or He will leave.

3. Carelessness and indolence have been the cause of many good people losing out with God.
4. This is the primary cause of the seeming indifference and lethargy of so many professing holiness people today.

V. THE BAPTISM WITH THE HOLY SPIRIT IS THE BELIEVER'S OPPORTUNITY TO USE GOD AND TO BE USED BY HIM

March 19—Night Sermon

RELEASING THE PENALTY

Ezekiel 33:14-16)

I. INTRODUCTION

1. Portion of a warning that the prophet was giving to Israel.
2. A ray of light for them to follow out of the darkness into which they had plunged themselves.

II. THE CERTAINTY OF THE PENALTY

1. The law of God will be executed.
 - a. God spared not His own Son when He took the sins of the world on Himself.
 - b. Even the watchman will suffer unless he speaks clearly of the punishment of the broken law.
 - c. The righteousness that one may have done in past life will not deliver in the day of sin (Ezek. 33:12).
2. The penalty stated must be carried out to make God just.

III. THE CHARACTER OF THE JUDGE

1. A just God.
 - a. He always warns many times before executing the law.
 - b. He gives every man many opportunities to turn from sin.
2. He is a merciful God.
 - a. Has no pleasure in the death of the wicked (Ezek. 33:11).
 - b. Gave His own Son to take the place of the guilty.

IV. RELEASING THE PENALTY

1. Man cannot do it in himself.
 - a. The price was too great, the burden too heavy, and the bondage too strong.
 - b. Jesus paid the price, bought man back from the enemy, offered humanity a way to release the penalty.
2. Man's part.
 - a. Turn from his sinning.
 - b. Restore the pledge.
 - c. Give again that he has robbed.
 - d. Walk in the statutes of right without committing iniquity.
 - e. This makes it possible for the sacrifice that Jesus made to become personally effective.

V. ANY PERSON CAN MEET THESE CONDITIONS AND BE RELEASED FROM THE PENALTY OF THE BROKEN LAW.

March 26—Morning Sermon

THE HOLY SPIRIT AND PRACTICAL LIVING

(As found in the Book of Acts)

I. INTRODUCTION

1. The Bible is a wonderfully practical Book for all people.
 - a. Gives a true picture of mankind.
 - b. Gives a solution for every problem man has to deal with.
2. The account in the Acts is minute in the detailed assistance the Holy Spirit gave to the early Christians.

II. THE HOLY SPIRIT AND PRACTICAL LIVING

1. He filled them, thus purifying their hearts (Acts 2:4; 15:8, 9).
 - a. This was their prime need, settling the sin problem.
 - b. This was the proper starting place.
2. He comforted them in time of testing (Acts 4:31-33).
 - a. He strengthened them for sufferings and hardships.
 - b. He helped them to encourage each other in these trials (Acts 5:17-20; 12:1-17).
3. He prepared them for every good work (Acts 3:6; 4:34, 35; 6:1-4).
4. He gave them a proper viewpoint of material possessions (Acts 4:34, 35; 5:1-11; 6:1-3; 20:35).
5. He guided them.
 - a. Philip (Acts 5:26).
 - b. In missionary activity (Acts 10; 13:2; 16:7).
6. He filled them with hope.
 - a. Stephen (Acts 7:55).
 - b. Paul and Silas (Acts 16:25-34).
 - c. Paul in storm at sea (Acts 27:23-25).

III. THIS IS BUT A SMALL EXAMPLE OF WHAT HE WANTS TO DO FOR HIS CHILDREN TODAY

March 26—Night Sermon

SOUL INJURY

(Proverbs 8:35, 36)

I. INTRODUCTION

1. Another contrast of the Bible.
2. God uses this method to try to get man to see his condition, his position, his state, and his end.
3. This is a contrast of the results of man's choice.

II. SOUL INJURY

"He that sinneth against me wrongeth his own soul; all that hate me love death."

1. Sin brings personal injury.

- a. Whole nature is affected by it.
- b. God-given organs, talents and abilities injured by sinning.
- c. Sin robs all the senses of man of their keenness.
- 2. Sin is portrayed as wilful ignorance and voluntary choice against God.
 - a. Wisdom is portrayed as one who is seeking, pleading, wooing enticing a person to turn from sin, yet the sinner voluntarily chooses to turn away.
 - b. Sin and hating God are linked together—a dark picture.
 - c. Hating God and loving death are linked together—a sad ending.
- 3. The soul is the part that suffers the greatest injury.
 - a. Most sensitive part of mankind, capable of the greatest suffering.
 - b. The immortal part of man—thus the injury will endure longer.
 - c. The most refined part of man's nature—thus capable of being degraded to a greater extent.
 - d. Sins which injure the soul most.
 - (1) Malice, envy, jealousy, impurity, uncleanness, etc.
 - (2) Unbelief.
- 4. Sad picture to see one deliberately injuring the best part of his nature.

III. SOUL HEALTH

"For whoso findeth me, findeth life, and shall obtain favour of the Lord."

- 1. Opposite of the other.
 - a. Life instead of death.
 - b. Favor instead of hatred.
- 2. All obtained in finding God.
 - a. Implies that man must seek God, yet he need not search far, for God is searching for Him, is on his trail and they will soon meet.
 - b. The blessings and benefits that one obtains when he finds God as a Savior are just as great in helpfulness as the results from choosing sin are destructive.
- 3. Left with each person to make the choice.

The Bible—Mighty in Its Influence

- A devouring flame (Jer. 5:14).
- A crushing hammer (Jer. 23:29).
- A life-giving force (Ezek. 37:7).
- A saving power (Rom. 1:16).
- A defensive weapon (Eph. 6:17).
- A probing instrument (Heb. 4:12).

SERMON OUTLINES FROM ACTS

ERWIN G. BENSON

THEME: *Filled with the Spirit*

TEXT: Acts 9:17.

I. INTRODUCTION

- 1. There are those who grieve the Spirit.
- 2. There are those who quench the Spirit.
- 3. There are those who are led by the Spirit.
- 4. There are those who are filled with the Spirit.

II. FILLED WITH THE SPIRIT

- 1. Men are to be filled with the Spirit.
 - a. Filled means to be full of one thing.
 - b. Acts 2:4.
 - c. Acts 4:8.
 - d. Acts 6:3.
 - e. Acts 6:5.

III. HINDRANCES TO BEING FILLED WITH THE SPIRIT

- 1. Jelevity.
- 2. Pride.
- 3. Worldly-minded.
- 4. Neglect of known duty.

IV. CONSEQUENCES OF NOT BEING FILLED WITH THE SPIRIT

V. CONSEQUENCES OF BEING FILLED WITH THE SPIRIT

THEME: *Further Instructions*

TEXT: Acts 10:6, *He shall tell thee what thou oughtest to do*

I. CHARACTERISTICS OF CORNELIUS

- 1. Devout—earnestly religious—pious—reverent.
- 2. Feared God.
- 3. Gave much alms.
- 4. Prayed always.
- 5. Fasted much.

II. EVIDENTLY THIS WAS NOT SUFFICIENT

- 1. An angel appeared and assured that prayers were accepted.
- 2. Is instructed to send for Peter.
 - a. Men depend upon others for the gospel.
 - b. A person's rank in life does not hinder him from telling the good news.
- 3. He immediately sent for Peter.

III. PETER'S COMING

- 1. Cornelius was interested in others as he brought his kinsmen and near friends.
- 2. Was told not to worship man.
- 3. Ready and willing to be taught.
- 4. Recognized that he was "present before God."

IV. THE FURTHER INSTRUCTIONS

- 1. Cornelius knew about Christ (v. 37).
- 2. Told that whosoever believed received remission of sins.

- a. Included freedom from guilt.
- b. Included cleansing from pollution.
3. Further instruction was to believe for cleansing.
4. The Holy Ghost fell.

THEME: *Conditions of acceptance*

TEXT: Acts 10:35.

I. EVERY MAN IS ANXIOUS TO BE ACCEPTED OF GOD

1. The heathen have their rites, ceremonies and sacrifices.
2. Israelites offered sacrifices to be accepted.
3. Scribes and Pharisees did that which they believed would make them acceptable.
4. Men are still concerned about being acceptable to God.
5. Meaning of being accepted.

a. Accepted for justification, regeneration, adoption.

b. Accepted for sanctification.

6. Every man can be accepted if he meets conditions.

II. CONDITIONS OF ACCEPTANCE

1. Fear God.

a. This means the worshipping of Him only.

b. This means to love Him with the whole being.

c. This is man's attitude toward God.

d. This means to hate evil (Prov. 8:13).

e. This means not to sin (Ex. 20:20).

2. Work righteousness.

a. This is man's relation to man.

b. Righteousness is to do right and is therefore a moral question.

c. Cannot do righteousness by our own nature (Rom. 3:10).

d. Righteousness does not come by law but by grace (Gal. 2:21).

e. Justification comes not by works of righteousness alone (Rom. 9:31-32; Gal. 2:16; James 2:17-20).

THEME: *Witness to the Name*

TEXT: Acts 10:43.

I. MAN AND SIN

1. Every man has the principle of sin in him unless taken out.

a. Psalm 51:5.

b. Romans 3:23.

c. 1 John 1:8.

d. 1 John 1:10.

2. Men know that they sin.

a. Numbers 22:34—Balaam.

b. 1 Samuel 26:21—Saul.

c. 2 Samuel 12:13—David.

d. Matthew 27:4—Judas.

e. Luke 15:18—prodigal son.

II. REMISSION OF SINS THROUGH JESUS' NAME

1. All want salvation from sin.

2. Disagreement as to how to get rid of it.

3. Remission only through Jesus' name.

a. Acts 4:12.

b. Philipians 2:19.

III. WITNESS TO THE POWER OF THE NAME

1. Saints.

2. Apostles

3. Prophets.

a. Isaiah 53:11.

b. Jeremiah 31:34.

c. Micah 7:18.

d. Zechariah 13:1.

e. Malachi 4:2.

f. Daniel 9:24.

THEME: *The astonished petitioners*

TEXTS: Acts 12:5, 16.

I. INTRODUCTION

1. Herod killed James.

2. Herod arrested Peter.

a. Put in prison.

b. Sixteen soldiers to keep him.

II. PRAYER MADE FOR HIM OR THE STRENGTH OF THE WEAK

1. They resorted to prayer and not to works.

2. Prayer without ceasing even though results delayed.

3. Entire church co-operated—no results without this.

4. Prayed to God—earnest—sincere—heartfelt.

5. Prayed definitely for him.

6. Results came through prayer only.

III. THE RESULTS

1. Peter sleeping and bound between two soldiers the night before the execution.

2. The angel of the Lord came.

3. Smote Peter and told him to rise.

4. Chains fell off.

5. Told to cast on garments and follow angel.

6. Gates opened of their own accord.

7. Went to the place where they were praying.

8. They were astonished when they saw Peter.

9. No small stir among the soldiers.

IV. SPIRITUAL APPLICATION

1. Sinner bound with chains.

2. May be night before suicide or death.

3. Angel will smite on side with conviction.

4. Fetters of sin will fall off.

5. Sinner will put on robes of righteousness.

6. Will begin to follow the angel of the Lord.

7. Will naturally look up and attend a place of prayer.
 8. No small stir among the devils.
- V. WILL SAINTS BE ASTONISHED?

WITNESS OF THE SPIRIT

HAROLD J. SUTTON

(Romans 8:16).

HOW long since the average congregation has heard a sermon on this all-important theme? The question of early Methodism was, "Have you now the witness of God's Spirit?" No revival was complete without a sermon on it. Not so today. Testimonies a proof: a verse of scripture or song; tell a story; air a complaint; testify at another; conceal more of true condition than is revealed. Who has not heard all this again and again. But how few give definite testimony to an inborn consciousness of present acceptance with God. So important and delightful is this witness that it is impossible to possess and not know it.

I. WHAT THIS WITNESS IS. "The supernatural testimony of divine favor begotten within the believing soul by the Spirit of God."

1. Witness of Faith—based on the Word of God. The Word is what God says about it; faith is what we say about it. Faith is the conscious commitment of the work of our salvation to Christ.

2. Direct or Internal Witness. This is commonly spoken of as "feeling." *Illustration:* One becomes heir to a sum of money. On the testimony of the papers he believes—that is acceptance. That would be comparable to the witness of faith. He then gets the money, he receives and this is realization. Usually the witness of faith and feeling or realization occur together. More often is this true in regeneration than in sanctification. This direct or internal witness is dual. God's Spirit impresses and our spirits receive the impression. God's Spirit does the work and therefore knows when it is done. It is supernatural and only those who have it can know and understand it.

3. The Indirect or External Witness. As the heir uses the money the fact that he has it is confirmed. Confirmation. The external confirmation of the internal witness is the "New Life."

a. Fruit of the Spirit (Gal. 5:22, 23).

The first three in relation to God.

The second three in relation to others.

The third three in relation to our own self-government.

b. Overcomes the world (1 John 5:4). Overcoming grace; dominion over sin.

c. Practices righteousness (1 John 2:29). Not an act here and there, but the practice of the life.

II. NECESSITY OF THIS WITNESS

One can hardly question the importance of this. If God does such a work He will not keep us in doubt about it. In every age men have been conscious of their acceptance with God. Abel, Enoch, Noah, David, Paul, John and others. "Knowledge of salvation through the remission of sins."

The Direct and the Indirect, the Internal and the External Witness go hand in hand. The former as a safeguard against distress and doubt. The latter as a preventive of presumption and delusion. It is impossible to have one without the other.

III. HINDRANCES TO THIS WITNESS

1. General Causes:

a. Lack of surrender and faith (unsaved).

b. Lack of consecration and faith (un-sanctified).

c. An unforgiving spirit.

d. Failure to pay price.

2. Personal, individual cause.

a. Known only to the person himself.

Failure initially hinders the obtainment.

Failure continuously hinders the enjoyment.

Have you initially obtained the Witness of the Spirit and do you now enjoy the inborn consciousness of present acceptance with God?

THE SCARLET WOMAN

HAROLD J. SUTTON

(Rev. 17:1-6)

The character portrayed in the text: John's astonishment. Not papal Rome (see verses 1, 15). An apostate church, whether protestant or papal. Two organisms that exist side by side within the organization.

I. HER POSITION. "Wilderness"—place of manifestation, trial, or probation.

Seated upon a beast—this the anti-Christ. Either his spirit or personality, for his personality will be but the incarnation of his spirit that is already at work. "The mystery of iniquity doth already work" (2 Thess. 2:7).

II. HER CHARACTER.

1. Unfaithful—"Fornications."

Attitude of true church toward her divine husband; affections of corrupt church be-

stowed upon the world (James, 4:4; 1 John 2:15).

2. Base. This is seen by the things prized and displayed. "Purple and scarlet. Decked . . ." An inordinate display. True Christianity essentially unworldly. Heart materialism rules. Boast of numbers, costly edifices, trained and paid choirs, and educated ministry. Nothing said of those converted; attendance at prayer-meetings, revivals, or moneys raised for missions. The quiet of spiritual death.

3. Subservient. "Upon a . . . beast." Depends for prestige and support upon that which is beneath her. The woman does not control the beast but is supported by it. The true church is supreme and separate; the harlot church is a serf, a tool. The wealthy gain office and the world operates the church. An illustration: sales, suppers, entertainments of various kinds. Many churches carried by the "beast" of worldly solicitation.

4. Alluringly Seductive. "A golden cup."

Beautiful appearance; how desirable. Many thousands are allured to their doom by the garnished cup.

5. Deceitfully Destructive. "Full of abominations and filthiness of her fornications." Possessive "her." Deceived herself, she deceives others. Contents of the cup is the poison of doom.

6. Shameless. "Upon her forehead a name." Flaunting her character to the world. Character of each church as plain as though the name were on the forehead.

a. "Mystery" then, but not now.

b. "Babylon the great." Boastful attitude, signifying a third part of the world system in the "end time."

(Commercial Babylon in Rev. 18; political Babylon in Rev. 19).

c. "Abominations of the earth"—things displeasing to God. Nominally Christian, yet identical with the world. Women, daughters, then abominations. Makes woman responsible. Worldly professor worse than non-professing sinner. The church thrives on persecution from without, but dies when it comes from within.

7. Dispositionally cruel. "Drunk with the blood of the saints." Christianity is essentially tolerant, but the corrupt church is cruelly uncharitable. Advocates of holiness manifest a better spirit than its opposers. Men kill by slower and less humane methods than formerly. (Given the choice of being killed outright, or slowly nibbled to death, one would prefer the former).

III. MEMBERSHIP IN THIS CHURCH IS UNIVERSAL

1. Word-wide (verses 1, 15).

2. All classes—"Kings, inhabitants of the earth."

3. All the faithless everywhere.

IV. THE DOOM OF THE CHURCH IS CERTAIN

1. The woman does not think so (Rev. 18:7).

2. God says so (Rev. 17:16).

3. Instrument of destruction—"The beast." They are contemporary and flourish together. No distinction is made for they are equally guilty. The nonprofessor and the faithless professor are one. That which destroyed the church spiritually God allows to destroy her naturally. The "beast" destroys the "harlot" and Christ destroys the "beast."

Although the manner and form of sin may differ, both are equally guilty and share the same fate.

FIRST RESURRECTION AND THE SECOND DEATH

ROY L. HOLLENBACK

There are two terse statements in the twentieth chapter of Revelation which we join together as a text:

"This is the first resurrection" (v. 5).

"This is the second death" (v. 14).

I. WHAT IS DESIGNATED AS THE "FIRST RESURRECTION?"

1. There have been other resurrections back to mortal life—Jairus' daughter; Lazarus; Dorcas; etc. But these can hardly be counted as of the same character.

2. Christ is its embodiment: "I am the resurrection and the life."

3. Christ is its "firstfruits" (1 Cor. 15:23).

4. In a sense it is the perfection of the life which is begun in regeneration.

(1) The Spirit that dwells in us now is the same Spirit that shall "quicken our mortal bodies."

5. It is called the "first resurrection" in contradistinction to the resurrection of the wicked which occurs 1,000 years later.

6. There is a distinct group who shall participate in this resurrection. They are:

(1) "Blessed and holy" (v. 6).

(2) "Martyrs" or "witnesses" (v. 4). Not in the sense that all have died malignantly. But all who hold Christ's testimony without fear are "martyrs." Persecution does not make martyrs; it only discovers them.

(3) *'Kings and priests unto God.'* They are to associate with Christ as rulers upon the earth for 1,000 years (v. 6). The one thousand years of His reign upon earth by no means terminates Christ's kingdom. His kingdom is an "everlasting kingdom" and "of the increase of His government and peace there shall be no end" (Isa. 9:7). It is impossible to compute the dignity and honor which are reserved for the saints.

II. WHAT IS IT THAT IS TERMED THE "SECOND DEATH?"

1. All individuals die once: "It is appointed unto man once to die." From this painful separation there is no escape.

2. There are those who will die twice. Who are they?

(1) The fact that the "blessed and holy" are singled out as exempted from the "second death" implies that all others shall taste of it.

(2) Christ promises to him that overcometh that he "shall not be hurt of the second death."

(3) Chapter 21 and verse 8 catalogs a great number of classes of those who shall partake of the "second death": "The fearful, and the unbelieving, and abominable, and the murderers, and the sorcerers, and the idolators and all liars shall have their part in the lake that burneth with fire and brimstone, which is the second death."

III. THE SECOND DEATH WILL BE WORSE THAN THE FIRST, because

(1) Both soul and body shall suffer together (Matt. 10:28).

(2) It is a death of fiery torment.

(3) Its companionships are of the moral refuse of the universe.

(4) Its torments are suffered in "the presence of God and of His holy angels."

(5) It offers no promise of a cessation of existence; but rather of eternal existence and consciousness.

RICH YET POOR AND POOR YET RICH

G. A. ROGERS

TEXT: 2 Cor. 8:9.

INTRODUCTION: 1. Paul introduces this thought by reminding us of the grace of our Lord Jesus Christ.

2. The word "that" introduces the purpose for which grace was manifested.

I. RICH YET POOR: "That, though he was rich, yet for your sakes he [Christ] became poor."

1. The Son of God became the Son of man (Phil. 2:6, 7).

2. The Creator of the world and man became the helpless Babe of Bethlehem (John 1:3; Luke 2:7).

3. The Christ of glory became a man of no reputation (Phil. 2:7).

4. He left the many mansions for the manger (John 4:2; Luke 2:7).

5. He left the Holy City of joy for a world of sorrow and sin. He was called, "a man of sorrows" (Isa. 53:3).

6. He sacrificed the commendation of the heavenly host for the condemnation of sinful men (Luke 2:13; Matt. 27:31).

7. The sinless Christ became a sin-offering (Heb. 4:15; Isa. 53:10).

II. POOR YET RICH: "That ye [mankind] through his poverty might be rich."

1. Christ was born of our nature (human) that we might be born of His divine nature (John 1:14; 2 Pet. 1:4).

2. Christ became the Son of man that we might "be filled with all the fulness of God" (Eph. 3:19).

4. He became "The Stranger of Galilee" that we might be "no more strangers," "but fellow citizens with the saints, etc." (Eph. 2:19).

5. He became poor that we might "be heirs of God" (2 Cor. 8:9).

6. He became the Rejected Stone that we might become God's temple for His Spirit to dwell in (Matt. 21:42; 1 Cor. 3:16).

7. He was numbered with the transgressors that we might be numbered with the redeemed (Isa. 53:12).

8. Christ ate His last supper with a betrayer that we might eat at the Marriage Supper with the Lamb (Matt. 26:23; Rev. 19:7).

9. He became a sin offering (a curse) that we might get rid of sin (the curse) (Gal. 3:13).

10. He died in a sinful world that we might live in the glory world and never die (John 3:16).

11. He received the crown of thorns from the hands of cruel men that we might receive the crown of righteousness from the loving hands of the Righteous Judge (Matt. 27:29; 2 Tim. 4:8).

CONCLUSION: Let us become millionaires of grace and glory!

PRACTICAL

EVALUATING REVIVALS, PAST AND PRESENT

C. D. NORRIS

THE definition of evaluating is "exhaustive valuation or approval." The work of evangelizing the world was given into the hands of man at Pentecost and has been carried on by men baptized with the Holy Ghost ever since. The more ability, God-given and acquired, the better man has been able to acquit himself in his evangelistic effort.

A treatise on revivals naturally then would, in a measure mean, a study of men, their methods and results in our appraisal of revivals. This will of course stir up discussion and perhaps argument, and if it seems that I have come far short of the mark, perhaps you will bear a little with me. Once Mr. Lincoln was visited by some gentlemen who protested on account of his shortsightedness and he replied, "Gentlemen, suppose all the property you are worth was in gold, and you had placed it in the hands of a man to carry it across Niagara Falls on a rope. You would not shake the rope, or tell him to stand a little straighter, or go a little faster, or lean a little more to the north, turn a little more to the south? No, you would hold your breath as well as your tongue until he was safely over." So if you do not agree with my ideas, I hope I can at least stimulate your mind and soul to a healthy consideration of my subject for this is a very important matter.

In dealing with the subject of revivals, past and present, we must deal with the laws governing human thoughts and actions which, when rightly applied, secure the best results in the salvation of souls. These are methods by which God works. If they are discovered and followed, success is assured.

Prevailing prayer and faith are imperative factors. *Pentecost comes in answer to prayer.* Evangelist Finney had a man to do nothing but pray; and as he preached people fell under the power of conviction. Others fell on the street as they started home. A woman in England prayed down the revival for Dwight L. Moody. The

methods employed in bringing about revivals are still the same.

Besides prevailing prayer and faith there must be unison of effort and oneness of desire. "They were all of one accord and in one place."

Then there is the truth preached in the demonstration of the Spirit and power; clear, definite messages on the blood, repentance, the divinity of Christ and the baptism with the Holy Ghost. "John indeed baptized with water, but ye shall be baptized with the Holy Ghost." "This is that which was spoken by the prophet Joel. In the last day, I will pour out of my Spirit upon all flesh." The fearful judgments of God must be fearfully preached. Dr. Godbey said he took for his pulpit Mt. Sinai and preached the law, judgment and hell; until the people came crying to know if there was any hope. He told them to wait and see. For two weeks he poured it on, and then for two weeks he took Mt. Calvary for his pulpit and preached the blood, and God's mercy, and they came by the hundreds.

In considering the type of preacher, we will look at the disciples. Before Pentecost they were thoroughly saved under the teaching of Jesus, yet they needed heart purity. They had given up much to follow Christ; associates, homes, occupations, everything, in short, but themselves. Even James and John induced their mother to help them try to procure a pledge from Jesus that they might be prime minister and secretary of state; and the others were angry about it. Self-seeking and desire for the best calls for revivals must be burned out of the hearts of men by the fire of the Holy Ghost. At Pentecost self-seeking ended, a new conception of true greatness came. He is great who is the servant of all, who dies to self that he may bless others—greatness purchased by the price of the cross and the incoming of the Holy Spirit. They gave themselves wholly in the upper room and God gave them their Pentecost.

Wesley, Whitefield, Fletcher, Finney, Dr. Bresee, Bud Robinson and a host of evangelists have met the conditions, given up all and started revival fires that will never go out. E. Stanley

Jones says, "The disciples smiled their way through threats, rejoiced their way through stripes, sang their way through prisons, and triumphed their way through death." This type of evangelists will bring a revival anywhere, anytime. Their weapons were compelling; the turning of the other cheek, the going the second mile, the giving of the cloak also, the loving of those that hated them, and the praying for their persecutors and *they won*, of course they did! They turned their defeats into victories and their Calvaries into Easter mornings. Revival preachers are not wreathed with the leaves of human culture, but are flaming heralds of the cross of Christ."

Here is the only world religion that unites all races and languages together in brotherly love. This then is the result of pentecostal revivals—at Pentecost all life, language, culture, national genius, art, science, philosophy—all life is gathered into a common center, *Christ* and then it goes out from that common center to tell each in its own language the wonderful works of God.

Revivals bring faith that is an abiding attitude of the soul, a continuous adjustment of the human to the divine. Amanda Smith, saved through a dream, sought God for hours until peace came. She cried, "Hallelujah, I have got religion." Later she went to hear Inskip and was sanctified. She said, "All of a sudden, I seemed to go two ways at once, oh, what glory filled my soul." Three times on her way home she fell prostrate under its power. She testified to all with whom she came in contact, and conviction was deep and pungent upon them. Amanda preached in the biggest camps in America and halls in England, Rome, Florence, Alexandria, Jerusalem, and Calcutta. The results were the same; multiplied thousands sought the Lord. It was the simple life of David Livingstone as he literally carried out all the instruction of the Bible, "leaving all to follow Jesus," that brought Henry M. Stanley from infidelity to Christ, and saved thousands in dark Africa and added 170,000 square miles to the British empire. Who knows whether the revival under Wesley or Finney was greater than the influence of David Livingstone or Dr. Bresee.

The revivals of the first century were led by men "who loved not their lives unto the death," who heard the Macedonian call, and went through death to bring the glorious message of life. The progress of the Church of the Nazarene is a fair illustration of present revival results,

for our church was born in a revival and has been built through revival effort. Dr. A. M. Hills, before he joined the Church of the Nazarene, said in a theology class at John Fletcher College, "The Church of the Nazarene is like the morning sun coming up in all its glory." In 1903 there were 10,414 members, now there are over 100,000; then there were 600 ministers and 228 churches, now there are 3,335 ministers and 1,361 churches.

Personal work in the audience and around the altar is necessary. The most efficient altar workers of recent years were Dr. Carradine and Dr. Fowler. They seemed to know just when the seeker had repented or had consecrated all and was ready to believe. Invariably the light would break and the glory would fall. There oftentimes is too much confusion. The seeker being allowed to pray through, and as faith lays hold of the word, the assurance comes. The workers coming to pray for the seekers. Rev. Eyman Brough used to say "he thanked God he had no one to help and no one to hinder him, when he was seeking the Lord."

If the people and the evangelist will sacrifice and pray and believe, altar services will be marked by shouts of victory, the Spirit falling on the people in saving and sanctifying power. Paul may do the sowing, Apollos water, but God gives the increase.

George Whitefield, the master revivalist, who preached to thousands and who had oftentimes hundreds seeking the Lord in one service, preached with a tender, melted heart. He invoked the thunder of heaven upon his hearers and men fell as if dead. Whitefield once described a poor, blind wretch trying to grope his way to safety, as a sinner lost in iniquity. He brought him to the edge of the cliff and finally he pitched the lost man down the cliff and Lord Chesterfield who was in the audience, cried out, "Good God, he is gone." In his preaching men saw not only themselves, but God. His face was radiant with heaven which he had caught on the mount of communion and prayer; when speaking, he was aflame with God.

Today the great doctrines of the incarnation, atonement, repentance, regeneration, the witness of the Spirit and entire sanctification, are preached from thousands of pulpits every Sunday. Revival messages are the pulse beat of true spiritual life. One thing only can prevail, the strong and reconciling Word, preached by lips that have been touched with holy fire.

The pentecostal revival brought an awful sense of sinfulness and need of Christ as a Savior until they, pricked in their hearts, cried out, "Men and brethren, what shall we do? . . . and there were added unto them about three thousand souls." The same truths proclaimed with the unction of the Spirit will bring conviction and salvation to the people today. Pentecostal revivals will give the spirit of brotherhood and Christian fellowship to all people. There were seventeen nationalities and races gathered in one audience and each heard in his own language the same message of salvation by the same Savior, and on the same terms. The Wesleyan revival of the eighteenth century saved England from revolution and only a mighty revival will save the world from chaos today.

The aim in evangelism is the personal conversion of men to a new life in Christ, to complete surrender to God, followed by the incoming of the Holy Ghost. Whatever the reason for evangelism in any one period of time, that same reason applies to evangelism at all periods of time. Sin has not changed, men's needs are the same. The hearts of men are unchanged. God's abundant provision is as available today as ever. There may be some things that have made evangelism somewhat harder. We know that moving pictures, the teachings of evolution, and the looseness of morals, make revival effort hard, but God is still on the throne, and if we will pray as Elijah prayed, that it rain not on the earth for three years and six months, and are willing to be fed by the ravens, we can pray the prayer that will bring the fire, as on Mt. Carmel.

There are more burned-over places, more moving pictures, more automobiles to detract from the house of God, and some may say that in the last days men's hearts shall wax cold and revivals are impossible. Someone will quote the scripture saying, "When the Son of man cometh shall he find faith on the earth?" (Luke 18:8). In the context you will find the answer. If one really believes God and prevails in prayer he shall have the desire of his heart, and that answer will be speedy. "Christ is the same yesterday, and today, and forever" (Heb. 13:8). It is a reflection on His power and ability to say He cannot answer now as in days of old. "If my people which are called by my name shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven and forgive their sins and heal their land." "Ask what ye will and it shall be done."

"I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." So long as God's arm is not shortened He will be able to save and as long as men are able to repent, He will forgive.

Revivals do not come merely as the result of human plans but through the power of the Holy Ghost. Let us humble ourselves under the hand of God that He may visit us again and again with revival fire.

MAKING A MINISTER

PAUL S. HILL

Following are some quotations from the evening paper (one edition) that comes to my home, and some from the Bible. I place them so they will show the idea of religion entertained by our present day churches in contrast with God's idea of His Church as stated in His Word.

PAPER: "Benefit Theater performance, Washington's Merry Go Round, Roosevelt Theater, for Women's guild of ——— Church."

BIBLE: "Be not conformed to this world: but be ye transformed by the renewing of your mind."

PAPER: "Social meeting with cards and bunco ——— at St. Christopher's."

BIBLE: "Being then made free from sin, ye became the servants of righteousness."

PAPER: "Pancake supper, Every man's Bible Class, ——— Church."

BIBLE: "Having a form of godliness, but denying the power thereof: from such turn away."

PAPER: "Benefit card party for Christmas relief, at Parish house of Church."

BIBLE: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

PAPER: "Play—Manless marriage, by fourth group of Ladies' Aid Society of ——— Church."

BIBLE: "For the man is not of the woman: but the woman of the man."

PAPER: "Benefit Theater performance, 'Tiger Shark,' for young people's fellowship, Church of ——— at Fantasy Theater."

BIBLE: "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

PAPER: "Cake sale, auxiliary of Church of _____ in vacant store."

BIBLE: "And through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not."

PAPER: "Card party, for the benefit of _____ Church."

BIBLE: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

PAPER: "Card party, Gates of Zion auxiliary."

BIBLE: "Woe unto them that are at ease in Zion."

PAPER: "Cake sale, Junior League, Church of _____"

BIBLE: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity."

The above doing of the churches are announced in this evening's paper. I read them with regret, for they are an index of the spiritual condition of this part of the country. It would appear that present day religion, Catholic, Protestant or Jew, does not follow very closely the track of the early Christians in the Acts of the Apostles. And then we wonder why men don't go to church. Men are sensible and know too much to be deceived by such a program. They can get more fun for a nickel than the church can give them for a dollar. When the church offers men a Bible program of service and salvation they will respect it more, and many who are now disgusted will sit in the pews and pay their tithes. The further we keep away from the nonsense of shows, pageants, suppers, grab-bags, etc., the better we will get along. The church is an ecclesiastical body, the custodian of the truth, and is not called on to entertain anybody; at any time unless it is a stranger, who may be an angel.

Pastoral Calling.

Many churches are run down because there has been no shepherd for the flock. The minister does not call, except on a few of his choice members, and possibly then more for the sake of the social aspect than for the direct work of God. Some ministers are strong enough in the pulpit to hold the crowd without much calling; but even then we suspect that there are many hungry sheep, and a number of goats as well, who would welcome a little call from the minister.

One of the jobs assigned to our church is to

get the people acquainted with our gospel of full salvation, and one of the best ways to get it done is to talk about it, and read about it, and pray about it, in the homes of the people. It certainly is a hard field that will not open up at least a little to faithful pastoral calling.

Of course if the minister is merely a news gatherer, and news distributor, he had better stay at home and pray and read his Bible. Possibly he can be of some use in the pulpit if he does that, certainly he cannot be of much use by turning himself into a newspaper carrying a scandal page. The people will soon discover that "a dog that brings a bone will carry one away," and they will be directed accordingly. Who can tell the great influence that has come to the homes of the people through the voice of the minister, reading a choice bit of scripture, or offering a brief, heartfelt prayer for the family welfare.

One objection to pastoral calling is that the people of the place already belong to a church of another denomination. Of course there is a ministerial courtesy to be observed; and proselyting is out of fashion, but there is at least one opportunity given to every pastor to call on all the people, and that is when he first goes to his new field of work. He does not know where his own members are, he doesn't know where the other church people are, he does not know the streets, nor the names of the people anywhere. There will be no objection whatever if he calls on everybody in town to find out where they go to church, tell them that he is the new pastor and is trying to get his bearings. Not every door will be open to him, but he can at least ring the bell and smile, and if anybody lets him in he can be gentlemanly, and if no one invites him in he possibly can get a few words with whomever comes to the door, and tell them that he is the new minister, and trying to find out who in town loves the Lord, and if there is anything he can do to serve the community.

In spite of the fact that the town is over-churched, the minister who calls will find many who do not go to church anywhere. They are his flock. It seems to me that a minister should consider all the unchurched people in town as under his charge, and he should honestly try to do his best to serve them. They will have deaths and weddings in their families. They have old people who need kind words said to them, and children that should be in a Sunday school. They have men and boys who will welcome a good,

upstanding minister as their friend, and be proud of him.

No evangelistic meeting can take the place of the pastoral calling. The evangelists may be disgusted with the plodding methods of the pastor, and think that with a little more fervor or life in the meetings of the church things would move faster. But evangelists, for the most part, deal with the "meeting" end of the church work, and not so much with the in-between meetings periods, while the pastor has more of the in-between periods than he does of anything else, and every experienced pastor knows that his biggest jobs lie between Monday morning and Saturday night, rather than on Sunday.

Servant vs. Dictator

The principle of ministerial operation is service. To help somebody, to be a conveyor of saving truth, to hold people steady when they are under trial and difficulty, to continually hold in view the welfare of the souls of men; this is the minister's duty and calling.

The preacher who helps people will possibly be rewarded with a good position in the church, possibly he will not; but whether he is or not he must keep in mind that he is to help bring in the kingdom of God, and all his efforts must be enlisted to that end. To have as the aim of his ministry a good church where he can sit in a position of respect and honor will undo much of what God has called him to perform.

The spirit of "I am the minister, and I am in charge, and what I say must go" is not the spirit of the true minister, whether he is a pastor or an evangelist. Possibly in matters of theology the minister has had a better opportunity, than his lay brethren, but in matters of finance, politics, school boards, etc., he will do well to pay attention to the opinions of others.

If there is a certain way that a church has been in the habit of accomplishing its purpose there is usually a good reason why that way was adopted. If it works well, why disturb it? Unless there is a better way, usually a simpler one; that the minister can suggest, he had better adapt himself to the method already in use. If he has a better method that he is sure will bring greater results his church is quite likely to listen while he explains it, and will probably adopt it. But if it does not and the church can carry on with the old method, the minister should stand with his church to carry out the old program, rather than create a difference of opinion, or try to en-

force the new program. Just to fight for a "system" rather than the end to be gained by the system seems poor judgment. In doing that the "system" may be lost, and the end for which the church is working may be also lost. Rather than have a fuss over a system, some churches will sacrifice the whole program instead, and choose to do nothing rather than have a fuss trying to do something.

Hundreds of conditions arise in a pastorate where the pastor's voice will be authority. The people will follow his decision. They expect him to know what is the better way for them and the people served by the church. How necessary it is for the pastor to have the idea of service, rather than personal position, in mind. Happy is the man who embraces his opportunity to serve.

And when it comes to being the boss or the servant it is well to remember that not very many can boss successfully, while the place for service is so large that no man can do all that he sees needs to be done. A few great men have been the "iron men" of their country, and have made their country better in order to their own grandeur, but most great men have served. The place for dictators is limited. The world needs only a few. But there is a great demand for those who will serve. We are of the opinion that the minister who honestly tries to do good will be rewarded in due time if he faint not.

TEXT: *Who hath believed our report? and to whom is the arm of the Lord revealed* (Isaiah 53:1).

1. Here are some men with a report, or message. The personnel of this company is worthy of notice. Are they fools? fanatics? frauds? freaks? or are they sensible, godly, inspired? Do they seek their own selfish interests, or are they serving on this committee at a personal earthly loss to themselves?

a. Note such men as Isaiah, Daniel, all the prophets, apostles, and noble preachers of the New Testament dispensation. The greatness of these men makes their opinion worth while. They believed, and therefore reported.

b. The greatness of these men did not make the report great, but the content of the report made them great. They were great men in character and influence because of Jesus Christ. Without Him they would have been unknown.

c. Quote from Isaiah, St. Paul, St. John, Wes-

ley, etc., their testimony of Christ the Son of God.

2. Note the content of the report (Isaiah 53): It is impossible to state the entire report, but it can be condensed in "This is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners."

a. A faithful report. True to the facts. These facts are against the background of eternity and will never be changed:

b. These facts are worthy of all acceptance. From every viewpoint. From all kinds of men. The scientist, agnostic, infidel, rich, poor, proud, sinful, weary and heavy laden, all should accept for it is worthy of all acceptance. What a glorious report the Church has to give, and what a privilege is given to the world through the report of the Church.

3. This report is opposed. The opposition is noisy, bitter, stubborn, remorseless. The opposition offers no reasonable substitute to save the soul in time or eternity.

4. What shall be the disposition of the report? Shall it be believed, or disbelieved? The power to accept it, or reject it, is with every man who hears it.

a. No amount of reasoning can convince a carnal, unbelieving heart. We present the reasonableness of salvation through Christ, but the heart is capable of profound unbelief. They do not believe the report.

b. No amount of miracle working can convince the carnal heart. The Jews said, "Show us a sign." There shall no other sign be given than that of the Son of Man. In the presence of the supernatural the heart is still capable of unbelief. They will not believe.

c. Some believe. Salvation is by faith. Without knowing theology, or much of the Bible, yet the heart can believe unto salvation. This fact of the human heart being able to sincerely believe the gospel when it is first presented as a way of salvation from sin is a proof of its perfect adaptability to the human soul. Salvation is made for the human heart, by the One who made the human heart, therefore can be instantly believed by the human heart. This cannot be said of false religions, Christian service, etc.

5. To whom is the arm of the Lord revealed? It is revealed to those who believe with all the heart. The arm of the Lord is revealed in,

a. Regeneration. Breaking all the powers of

sin from the life, and enabling men to walk in newness of life.

b. Sanctification. The baptism with the Holy Ghost cleansing and empowering the believer.

c. Comforting and directing the saints through all their life.

d. Triumph in death, and the certainty of the resurrection.

CONCLUSION: Here is the report, many oppose it, but it is the truth. You may this minute have a revelation of the arm of God, to do for you what you need to have done, if you will believe the report. Will you believe?

SELF-EXAMINATION—PERSONAL

Selections from Dr. Joseph Parker's Book, "None Like It—A Plea for the Old Sword,"

Chapter. Ad Clerum.

SENT IN BY REV. A. H. EGLESTON,

Athabasca, Alberta.

YOU know that the value of all comfort depends upon the right with which we can claim it. It is not meet to take the children's bread and cast it unto the dogs. We must not be comforted in wrong-doing. "What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently?" I must, then, probe my heart before God. I must not spare myself. The hot iron must go right in. Have I been envious of some other man? Have I sought to injure his reputation, or to modify his influence? Have I been secretly pleased when I have heard that he is not quite so popular as he used to be? And yet have I said how sorry I was that he was not maintaining his position? What wonder if God should chide me, and feed me with the bread of rebuke? My soul was indeed mean, and my breath was corrupt in prayer, yea, my holiest words were bathed in pestilence, and my supplications were weighted with deceit. Is it to be wondered at, then, that God stirred up men against me, and rolled rough stones before my feet? It was righteous judgment. I had shut the door of the sanctuary in my own face, and excluded myself from the light of love. Or if I have not sinned in this particular way, have I not sinned after a manner of my own? Have I not burned with unholy passion? Have I no secret altar of illicit worship? Has covetousness perverted love, and seduced motive from its first simplicity? Have I not become entangled in an

unprofitable process of self-justification without going to the root of the matter?

It is along this line of inquiry that I often find the probable reason of my discouragements and depressions. Other people may have been the visible instruments, but the hostility which they expressed may have been divine. Very rarely does chastisement of this sort begin and end with a personal opponent. The opponent himself may not fully know what he is doing. He may even do it without reluctance. It does the soul no harm to see God himself in all this penal action; on the contrary, it brings the soul to great principles and gives it an opportunity of penitence and confession. Never spare your own soul, or regard yourself as an instance of injured innocence. Self-severity is the way to health. At this point also I have proved the Bible to be the very Word of God. There is no severity like the severity of that Word. "The word of God is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). This may or may not technically be the Bible as a mere book, yet it is in that book I find the dividing sword as I find it nowhere else. When the Lord says, "Is not my word like as a fire? and like a hammer that breaketh the rock in pieces?" my heart can only answer a solemn and grateful Yes. A favorite figure is that of the sword: "He hath made my mouth like a sharp sword" (Isaiah 49:2). "Out of his mouth went a sharp twoedged sword" (Rev. 1:16). "Repent, or I will come unto thee quickly, and will fight against them with the sword of my mouth" (Rev. 2:16).

We may know the Word of God by its severity as well as by its gentleness. It is a savor of life unto life, or of death unto death: It effectually worketh in them that believe. The Word of the Lord is as the Lord himself. "Hell and destruction are before him; how much more, then, the hearts of the children of men." Are we very much cast down and exceedingly troubled? "I the Lord search the heart. I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jer. 17:10). That may be the explanation! It finds the reason in myself, and therefore it is likely to be true. I must no longer trifle with myself. "If I say, Surely the darkness shall cover me; even the

night shall be light about me." What, then, shall I do? Wherewithal shall I cleanse my way? I will arise, and go unto my Father, and will say unto him, "Search me, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Along this line you will find release, and hope, and heaven.

Self-Examination—Ministerial

Why do I preach? This is not so simple an inquiry as it seems to be. Have I really a message to the people, and is it so urgent that I must deliver it or die? Whose message is it? Is it mine or God's? Is it not partly mine? Say the setting of it in words, and in choosing the words, and in choosing the words have I not given the preference to words which man's wisdom teacheth? Have I not been betrayed by my own cleverness and sordidly delighted with my own originality? But I have been told that I can have as direct a message from God as Jeremiah had, or the Apostle Paul. Is that a fact? Yes and No. God does now certainly communicate with the men who are "called to be saints," but not to the exclusion of other men whom He has chosen, and not at regularly appointed canonical hours. You have to preach in the morning and in the evening and in midweek, and to do this for ten years, or twenty, or fifty. I never forget that there is an "everlasting gospel" as well as an immediate message—a central fund of truth, public and permanent, as well as the word just dropped from heaven. How could human vanity be more flatteringly besieged than by the temptation that God speaks privately and even secretly to the one man, and that the one man is to be listened to as the oracle of heaven? I believe that even the one man is only really strong as he speaks the common truth, under the common inspiration. We must beware of "another gospel, which is not another," and we must be so deeply attached to the common truth as to understand the apostolic exhortation: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Paul would not allow any preacher, even himself, to substitute one gospel for another. He was so emphatic upon this point that he repeated it: "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." But was

not Paul inspired? Yes. Yet he did not acclaim what we call originality. He was inspired to "receive" and to "deliver" a great public trust of the Church: "For I delivered unto you, first of all that which I also received"—and was it something that he himself, and he alone, received as a personal and direct message in answer to his own individual prayer? He gives the contrary impression by going constantly to "the scriptures" for his facts and arguments. The doctrine which Paul "received" and "delivered" he states to be: Christ died; Christ was buried; Christ rose again; Christ was seen; Christ was seen by me. All this is set out in the fifteenth chapter of the First Epistle to the Corinthians. That is the doctrine which I have to receive and deliver. These are the unchanging facts. Personal inspiration may come and go, but the sacred deposit abides. There is a standard truth—an "everlasting gospel." God will surely visit His servants and reform their faith and grant them larger understanding, but He will not change the foundation—the sure corner stone—nor destroy the election of His Son.

Am I preaching faithfully? Am I afraid of men's faces? Do I take my income and my worldly position into account? Is my example like a holy fire in the church, or am I chilled by the indifference of others? I must stretch my very soul upon the rack of these inquiries if I would fight the enemy in the power of God. My humiliation will then be turned into true glory. I shall not be dependent for my comfort or peace upon popular applause. With that applause I shall have no concern. Not what is popular but what is right must be my incessant and fearless inquiry. "Jesus, still lead on." O my Father, help me in all my vows; nay, do Thou Thyself form the vows within my heart, then nurture them with Thy grace, and help me to turn them into life that they may be of use to others also. May I preach the everlasting gospel under the gracious inspiration of the immediate moment, that it may come with great power and tenderness to hearts that are confident in the coming of Thy kingdom. Father, make me a vessel meet for Thine own use.

Ungracious heart!—to wound with hesitation
Such love! to hear the call
Homeward, without one rapturous exultation—
"Willing"—and that was all!

—MARGARET J. PRESTON.

"JUST PREACHING THAT'S ALL"

PERCY J. BARTRAM

IT happened on this wise. *Once upon a time* a preacher preached a sermon, a good sermon, one of those close-shaving sermons. After the service a friendly and intimate layman approached him, and said, with reference to a certain point of the message, "A. B., you certainly don't mean that, do you?" "O no," said the preacher, "I was just preaching, that's all." Hereafter the aforesaid preacher would be asked by the aforesaid layman, "A. B., did you really mean that, or were you 'just preaching'?"

While the above was just a little friendly banter between close friends, yet, having heard the story, I cannot rid my mind of the above expression, "Just preaching." Why? Because we preachers face two dangers right along this line.

There is a danger, though not our greatest danger, of preaching an impossible standard to our people, of giving them graphic descriptions of the Christian ideal and trying to make our people—not ourselves—measure themselves and the validity of their testimony to holiness of heart, by this ideal. The inexperienced, tender soul, under the pressure of this examination, throws up his profession and falls in at the altar saying, "I guess I never was sanctified."

There is a Bible standard which we preach, namely, purity of heart, perfect love, entire sanctification, the constant indwelling and infilling of the Holy Spirit conditioned upon a constant obedience, consecration and faith. A glorious standard and a livable standard, in the grace and power of God's Spirit! But there is also a Bible ideal. It is growth and development in the experience of heart holiness "unto the measure of the stature of the fulness of Christ." And every truly sanctified soul will "press toward the mark for the prize of the high calling of God in Christ Jesus." Paul clearly differentiates between the standard and the ideal, between purity and maturity, between Christian perfection and perfection of character, between an instantaneous work of grace and subsequent growth in that grace, when he says, "Not as though I had already attained either were already perfect [the Bible ideal or goal], but I follow after it that I may apprehend that for which also I am apprehended of Christ Jesus." Then he says, "Let us, as many as be perfect [Christian perfection—the Bible standard], be thus minded."

Not long ago, our college representative, com-

ing in from a rural point, arrived in the city on a "mixed" train. The engine of that train passed the depot by almost half a mile in order to bring the day coach up in line with the depot. Well, isn't that the way some of us do, preach beyond the "depot" in order to bring our people up to the "depot"? We preach to get "results." We get results but sometimes decidedly of the wrong kind.

To illustrate my point: In my college days a good brother preached at the chapel. Upon closing his message, he started in to "corner" us. This was the gist of his test, "All who never felt better in your lives, never had more joy in your souls than you do right now, stand to your feet." His very test immediately knocked all the good feelings and joy I ever had clear out of me by the sheer unfairness of it. What should I do, sit down, and let the student body think me back-slidden? No! I stood on the test with a mental reservation. Others, the supersensitive souls, were afraid to stand on the test and doubtless had an inward struggle as a result of that service. Let us not fail to hold the great ideal of perfection of character before our people, but, also, let us not put the test of coming to an altar of prayer for an instantaneous work of grace on that kind of preaching. Was the good brother "just preaching," or was he, himself, enjoying the privilege of, each day, climbing to higher heights of felicity and joy, without ever having to descend to the valley on the other side in order to ascend yonder mountain of still higher and greater bliss? My guess is, he was "just preaching."

But there is a second and more subtle danger that we preachers face. The danger already dealt with is that we expect too much of our people. The one to which I now refer is that we might expect too little of ourselves. It is that we may become merely professional in our presentation of this Bible standard of holiness; it is that we may—possibly unconsciously—take the attitude, "Do as I say and not as I do;" it is that we may fail to live, ourselves, the gospel that we preach so faithfully to others. Isn't it a common fault of humanity that while we criticize our fellowmen for falling short of the standards of life, we are tempted to find many alibis for our own shortcomings.

The weakness and inconsistency of this term, "just preaching," is not the word "preaching," but in the word "just." Our danger is not that we shall fail to preach the doctrine, experience

and life of holiness, but that we shall stop at "just" preaching it. There's the danger!

I have been preaching lately as opportunity afforded, from the Sermon on the Mount. I have enjoyed it immensely for it has given me an opportunity to do some wide and profitable reading on the subject, and I have personally gained a much better understanding of the real meaning of Jesus in what Vallings calls, "The moral character of the Christian life," the leading thought of which, as Dr. Winchester expresses it, is "the ideal life for the pure in heart." In the twelve sermons that I preached from the fifth chapter of Matthew I had ample opportunity for self-examination while I preached to the people the "I say unto you's" of Jesus. Some of those heart-searching questions that faced me while I gave them to my people, I list below:—

Am I poor or humble in spirit?

Do I mourn for lost souls as Jeremiah did?

Have I the spirit of meekness and gentleness in pastoring my flock?

Do I really hunger and thirst for more of God?

Am I merciful, charitable, practical in my love?

Has my heart been purified from sin and is it now?

Am I a peacemaker or a trouble-maker?

Is my persecution always "for righteousness' sake"?

Am I like savorless salt, or do I really possess the savoring, preserving, purifying qualities of the Spirit in my life?

Is my light shining clearly, or is it hid under a "bushel" of faults and inconsistencies?

Do I have that inner, Christ-imparted, righteousness that "exceeds the righteousness of the scribes and Pharisees"?

Am I ever angry with my brother?

Do I use every opportunity to be reconciled to my brother and to agree with my adversary quickly?

Does the moral tone of my life meet the approval of my Lord?

Does the communication of my lips come from an evil source or have an evil tendency?

Is the law of nonretaliation a law in my life or do I resist, revenge, retaliate against "him that is evil"?

Do I really love my enemies, bless them that curse me, do good to them that hate me and pray for them that spitefully use me and persecute me?

Do I love with a love "more than others"?

And the climax—can I meet the requirement of that 48th verse, "Be ye"?

No man can seriously bring such truths to his people and be "just preaching." There will of necessity be a period of introspection on the part of the preacher. But, thank God, I believe we can live in the fifth chapter of Matthew. I believe we can meet the requirement, "Be ye" of perfect love in verse 48.

Are we "just preaching" when we request our people to pray earnestly for the coming revival; to devotedly read the Word; to live above reproach and keep from worldly entanglements; to give tithes and offerings; to refuse to find fault, criticize and slander others; to do personal work; to keep the heart in utmost obedience and consecration to the Master? I ask again, are we "just preaching," or are we taking a decided lead and telling our people, "Do as I say, but also do as I am trying to do by the grace of God"?

The word "lest" is a danger signal. Paul said, "I keep my body under, and bring it into subjection, lest, that by any means, when I have preached to others, I myself should be a castaway." And again to the same church he writes, "Let him that thinketh he standeth take heed lest he fall." Paul realized the fact that because a preacher is a preacher, does not make him immune to the dangers he warns his people against. A man's a fool who disregards, for himself, the danger signals that he hangs out for the safety of his people.

I believe I am a better preacher as a result of my own preaching. My prayer is that I shall keep from professionalism and constantly live up to the standards of the Book that I love so well to preach. Then, and then only, can I have power with God and with men. I do not say that we have succumbed to the danger of which I speak but I know that it is a danger, that I face it and that you face it.

God has committed to us a great task. Ours is the most glorious commission ever entrusted to man. And somehow I feel that in the hearts of our great army of God-called and divinely commissioned men and women there is a burning passion, not only to succeed in the extending of our borders but also in the strengthening and deepening of our spiritual life and that, not only in the church at large, but first, in our own hearts, in our own lives.

"Help me to watch and pray,
And on Thyself rely,

Assured, if I my trust betray,
I shall forever die."

JAMESTOWN, NORTH DAKOTA

THE PASTOR AND DISTRICT INTERESTS

HENRY B. WALLIN

TEXT: *And whosoever will lose his life for my sake shall find it (Matt. 16:25).*

WITHOUT doing violence to the text, let us paraphrase it thus for this special occasion: He that loseth his life in the interest of those for whom he is measurably and morally responsible, because of his office, will find that in his expressional activities he has not only preserved the life divinely given, but has greatly enriched it by sacrificial service.

In our Sunday Bible school we are now studying the Gospel according to Mark, who represents Jesus Christ as the servant of all. The key verse of the book is, "He came not to be ministered unto, but to minister." This may be said of the true minister of the gospel.

The pastor has many claims upon his office—exactingly claims that draw heavily upon his spiritual, physical and intellectual life. He must give attention to the development of the spiritual life of his people, leading them into verdant fields and beside waters still. His intellectual grasp of the message presented may determine its acceptability. Therefore he should give time and attention to the sermon as to its content, its delivery, and its application. This, however, has to do with the immediate congregation whom he serves, and if the pastor give attention only to the above mentioned facts it will tend to localize him, circumscribing him to his local parish, the final analysis of which is a self-centered program. This will, without doubt, eventuate in death. To avoid such a tragic ending, the pastor must cultivate a general church mindedness. Just so long as he is more interested in paying his local bills, collecting his own salary, and building up the personnel of his own congregation than in seeing the district's needs properly provided (which includes adequate support for the District Superintendent, sufficient funds to carry forward a carefully defined home mission program, an appropriation sufficient to safeguard our Christian educational institutions), just so long is he beating a successful retreat to ecclesiastical annihilation. It is a law irrevocable, "He that saveth his life shall lose it." If redemption has come

to us through Christ our Savior and the world's greatest example, may we not look for the redemptive element in the life of His followers and especially His leaders? The Alpine traveler who carried his freezing brother saved both the other and himself. While carrying the other man new warmth came to his own blood and he was enabled to go on until a place of safety was found for both of them.

You may have read of the miser who was going to drown himself, but finding two coins in his pocket and thinking it a pity to waste so much money, gave them to a poor man who was starving for bread. When he saw how happy the pieces made the mother and children he *be-thought himself* of how much happiness he could occasion by all the hoards of gold and silver he had in his cellar. He gave up the idea of suicide and devoted his life to doing good. By saving others he saved himself.

The pastor is the pivotal man who is responsible to the whole church for presenting its various interests. If he pushes the district affairs with the same degree of enthusiasm that he does local matters there will be a corresponding response. A concrete illustration may serve us here. While on the Northwest District, serving the Spokane church, a splendid young man who was in his first pastorate came to me saying it was absolutely impossible for him to raise his District Budget, and asked me for counsel. My advice to him was this, "Brother J., go back to your charge and tearfully present the matter next Sunday morning, and tell your people that you would rather sell the coat off your back than go to the assembly with your District Budget in arrears. Take your offering and if you fail I will come down and do my best to help you." He never sent for me, but with radiant face reported at the assembly *all budgets paid in full*.

Again, in properly promoting the district interests the pastor multiplies his efficiency. He shares in the work of every new church hewn out by the district in proportion to his response. As he supports the cause of Christian education he reaps with every minister, missionary and cultured Christian layman that the college sends forth. By this method the pastor may make the world his parish.

Lowell in his "Vision of Sir Launfal" forcefully expresses it thus, "Not what we have but what we share, for the gift without the giver is bare."

"Who gives himself with his alms feeds three, himself, his *hungering neighbor*, and me."

Finally, that pastor who seeth, his District Budget in arrears, closeth his eyes, and shutteth up his pocketbook and by indifference causeth the purses of his congregation to close shall surely be in grave danger of losing his ministerial standing.

(Paper read at Annual District Convention at Lindsay, Calif., Northern California District.)

A PROPER PASTORAL VISION OF WORLD-WIDE EVANGELISM

F. ARTHUR ANDERSON

GOD'S call to be His ambassador inevitably makes a pastor independent of geography. Called to preach a gospel meant for the whole world, carrying on the work entrusted to him by God who "so loved the world, that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life," and preaching a Savior who said "Other sheep I have, which are not of this fold," and who commanded His disciples to "Go and disciple all nations," he must realize that an obligation has been fairly and squarely laid upon his conscience. The world's evangelization being God's supreme thought it must be his also. If he loves God supremely he will be interested in what God is interested in. And he will attend to it. What we love supremely we attend to. It gets us. It holds us. As Henry Martyn said, "The Spirit of God is the Spirit of missions and the nearer we get to Him the more intensely missionary must we become."

In this enlightened age there seems no excuse for lack of world-wide vision. History tells us that back in 1812 the Massachusetts Senate opposed the incorporation of the American Board on the ground that "the country had no religion to spare." Ideas have changed since then. Augustine's personal creed, "A whole Bible for my staff, a whole Christ for my salvation, a whole Church for my fellowship, and a whole world for my parish," together with our own Dr. P. F. Bresee's statement, "We are debtors to every man to give to him the gospel in the same measure as we have received it" is more the fashion.

Not only must a pastor be conscious of his world-wide call but he should realize that the responsibility of a worthwhile missionary program in his church rests primarily on him. He must not seek to shift that responsibility to any-

one else, not even to the president of the Woman's Missionary Society.

The pastor stands in a position as the officially appointed leader of his local church that no one else can assume. His people look to him for guidance and inspiration. He can, to a very great extent, make or break the missionary spirit in his church. A pastor with a heart of genuine sympathy for the cause of world-wide missions, with strong convictions concerning the same, and armed with missionary facts, can arouse interest in his people that is incalculable.

Convictions must be aroused. People must be made to realize that *whoever* fancies that God does not love all men everywhere and that Christ does not desire the salvation of all men but dimly sees the truth. They must be made to see that failure to do the will of Christ in this matter can result only in losing His blessing. To be indifferent to this most important work only can bring the displeasure of God upon any congregation. The pastor who does not preach world-wide evangelism is guilty of giving his people the wrong conception of God.

The pastor should know that in order to create an intelligent interest in world-wide evangelism it is necessary to have facts at his disposal. It is true that knowledge does not always make for zeal, but "zeal is according to knowledge," and will not exist without it. The pastor should obtain facts and then, clothing them in living, fascinating language, arrest the attention of his people and direct it to the needs of the non-Christian world. One reason why money flowed toward Belgium during the World War was because the attention of the American people was arrested and directed toward that country. Likewise the *sympathetic* imagination of his people must be caught by the overwhelming need of those "who sit in darkness and in the shadow of death." By reading the best missionary literature, both old and new, and by personal contact with missionaries the pastor can supply himself with the facts he needs.

The pastor should foster a *genuine sympathy* for the non-Christian world. In order to best do so he must get his people to think of non-Christian peoples as individuals and not as great masses. Such phrases as "The Swarming Hordes of the East" and "The Famine Stricken Millions of China" may sound well rhetorically but are *not likely to generate much sympathy*. People must be made to see the significance of missions

in terms of individual flesh and blood and heart and soul. This can be done by relating some of the countless missionary stories available to anyone who wants to read them.

A church can be made missionary minded only when its members know the needs of the world and are inspired to meet those needs as best they can. Several missionary sermons a year, frequent use of missionary illustrations in his sermons, praying publicly for specified needs on the mission field, securing missionaries on furlough to speak for him, will serve the purpose and insure the raising of the General Budget without difficulty. The pastor must not overlook his Sunday school and N. Y. P. S. Urging missionary interest there is most fruitful. It will be found that nothing will so inspire his young people to heroic, self-forgetting service and giving as to know the lives of the great missionaries. The bishop of Ripon said upon hearing the stirring and amazing account of John Williams' experiences in the South Seas, "We are listening to the 29th chapter of the Acts of the Apostles." The same can be said of Schmelzenbach and the Winans and others in our denomination.

A pastor can do all this and still be well poised. He need not be so unbalanced as to forget that the United States is part of the world-wide vision. He need not neglect local and district interests and the budgets for the same. When properly directed, distant needs can be utilized to deepen the spirituality of his people so that they will gladly support *all* interests.

"On to broader fields of holy vision;

On to loftier heights of faith and love;

Onward, upward, apprehending wholly,

All for which He calls thee from above."

PREACHING ON THE RIGHT SUBJECTS

The Apostle Paul has laid down the subjects of his ministry, and I do not see why I should change them. They are great subjects. They are at once historical and prophetic. Let me slowly repeat them: Christ died; Christ was buried; Christ rose again; Christ was seen; Christ was seen of me. This is the true modernness. The element of personal experience and testimony is essential to true preaching. No matter who else has seen Christ, if I have not seen him myself I cannot preach him. A spectacle to the eyes of my body he may never be, yet he may be the daily vision of my soul. We are told that Paul did not preach on gloomy things, but upon "Jesus and the resur-

ZION'S BANK

I have a never failing bank—
A more than golden store;
No earthly bank is half so rich:
How can I then be poor?

'Tis when my stock is spent and gone,
And I without a groat,
I am glad to hasten to my bank,
And ask a little note.

I have been a thousand times before,
And never was rejected;
Sometimes I have received more
Than asked for or expected.

Sometimes I've felt a little proud,
I've managed things so clever;
But ah, before the day was done,
I've felt as poor as ever.

Sometimes my Banker smiling, says,
"Why don't you oftener come?
And when you take a little note,
Why not a larger sum?"

"Why live so niggardly and poor?
Your bank contains a plenty?
Why come and take a one pound note,
When you might have a twenty?"

Yea, twenty thousand, ten times told—
Is but a trifling sum
To what your Father has laid up;
Secured in Christ His Son.

Since then, my Banker is so rich,
I have no cause to borrow;
I live upon my cash today,
And draw again tomorrow.

But many a doubting soul will say,
"There are no notes for me."
This bank is full of precious notes,
All signed and sealed and free.

Base unbelief will lead the child
To say what is not true;
I tell the soul that feels it's lost
These notes belong to you.

We read of one young man, indeed,
Whose riches did abound;
But in the Banker's book of grace,
This man was never found.

The leper had a little note:
"Lord, if thou wilt, thou can,"
The Banker cashed that little note,
And healed the sickly man.

But see the wretched dying thief,
Hang by the Banker's side;
He cried, "Dear Lord, remember me,"
He got his cash and died.

His blessed Banker took him in,
To everlasting glory;
There to sing the Savior's love,
And tell the wondrous story.

Selected:

rection." But what does resurrection imply? Resurrection is the last word of a series. Born, died, buried, rose—that is the series, and every point glows with eternal meaning. I must preach Jesus and the birth, Jesus and the death, Jesus and the burial, if I would intelligently and powerfully preach Jesus and the resurrection. Death by itself is a poor theme, but death regarded in the light of the resurrection becomes a servant of the Lord, and to die may be to partake as of a holy sacrament. Death is now no more death. It is not the old servitude to law. It is obedience, vivified by hope. It is necessity, with consent. I must, then, follow the apostle's commanding example and preach on great subjects.

They will lift the ministry to its right level. They will bring in that element of majesty which does not consist in pomp of words or gorgeousness of metaphor, but in a solemn and subduing consciousness of the supernatural, as if God filled the air and placed his almightiness at our disposal. We shall know the nearness of God by the obliteration of ourselves; by our sense of unworthiness; by our eagerness to bless others; by our hatred of sin. The tests are many and perfect. The very greatness of His themes will drive a minister to prayer. Let him discourse upon some theme, and he feels that he can handle it without help. Let him face eternity, and he will close his eyes in humble supplication! *Woe to the minister*

who thinks he can handle all themes with ease, and woe to the church whose minister he is! Woe, also, to the minister who thinks that the cross is an old theme and that everything possible has been said about it. That is a fatal error. The cross is the oldest and the newest of themes. They who know it best see in it a new glory every day. "God forbid that I should glory save in the cross of our Lord Jesus Christ." "To me to live is Christ." "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Still the "me," always the "me," necessarily the "me also." "I live, yet not I."—DR. JOSEPH PARKER in "None Like It."

DEATH, THE GLORY OF; ROBBED OF ITS STING

(1 Cor. 15:55; 1 Cor. 2:9; Psa. 23:4; Rev. 21:4)

Have you ever imagined what Adam must have felt when the first dark night fell round about him? Was this the end? Where then the reason for all the beauties and the wonders of the day? Yes, even for life itself? And then, lo, the miracle. That which happened cannot be better told than in the verse of Blanco White:

"Hesperus, with the host of heaven came

And lo! Creation widened on man's view;
Who could have thought such marvels lay concealed

Behind thy beams, O Sun? Or who could find
Whilst flower and leaf and insect stood revealed,
That to such countless orbs thou madest us blind?

Why do we then shun death with anxious strife,
If Life can thus deceive, wherefore not Life?"

It is just like that with death. As darkness deepened round about the primal pair there shone above the greater glories of a new and more wonderful world which the light of day had hidden. And so there are glories this life cannot reveal, and death is but the veil. Why therefore should we fear it? For the eyes that close in the darkness of death will open on a "light that never was on land or sea." This is what faith in Christ does to a human soul.

—C. E. CORNELL.

The great, fundamental error, as far as I can see, in the economy of the Christian life, which many, and alas! I for one commit, is that of having too few and too short periods of solemn retirement with our gracious Father and His adorable Son, Jesus Christ.—WILLIAM C. BURNS.

Books of Sermons. I was asked one time while in Rochester what would be the best way to develop originality in one's style of preaching. The young man was a seminary and university graduate, and a good preacher. Immediately, of all the sermons which I have read, I thought of those of Talmage. I believe his treatment of brief, unusual texts, his method of topical outlining, his form of reaching a tremendous climax, excel any of which I know. If one looks for solid treatment of texts, go to Spurgeon. If one wants eloquence he will find it in the sermons of Guthrie, and those Frenchmen, Bousett, and Massillon. And if one would read expository sermons none excel those of Maclaren. It is difficult to refer to any of the modern line of great preachers, outside of Jowett, without running the danger of meeting with the tenets of modernism. Go back to the old for fundamentalism, and solid Bible truth expounded. Jonathan Edwards was the logician of the Christian centuries, and we moderns can do no better than sit at his feet to learn how to drive our truths home. To preach one must certainly read the sermons of the best preachers of the ages.—B. W. M.

A PRACTICAL EXHORTATION

(1 Peter 3:8, 9.)

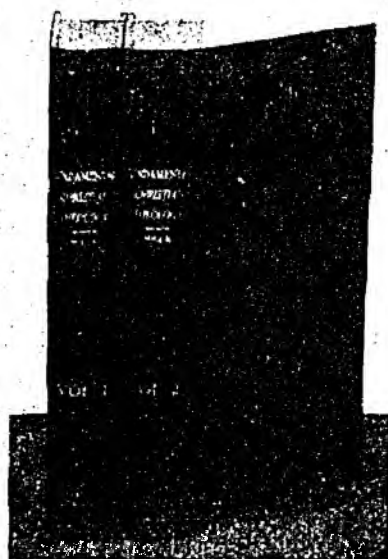
1. *Be all of one mind.* Of the same sentiment and affection. Unity of thinking.
2. *Have compassion one of another.* Sympathizing with, whether in sorrow or joy. A heart full of feeling for the other-fellow.
3. *Love as brethren.* Literally, brotherly-loving. Deep-seated affection one for another.
4. *Be pitiful.* Tender-hearted, compassionate. Not hard-hearted.
5. *Be courteous.* Meaning to be kind, benignant or humble-mindedness.

Cultivate such habits of soul for spiritual safety and development. With such cultivation it is easier to avoid evil.—SELECTED.

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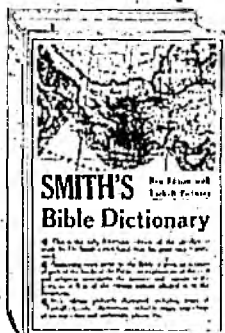
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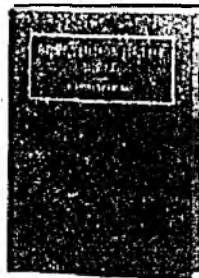
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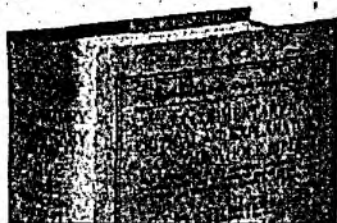
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