

8-1937

Preachers Magazine Volume 12 Number 08

J. B. Chapman (Editor)
Olivet Nazarene University

Follow this and additional works at: https://digitalcommons.olivet.edu/cotn_pm



Part of the [Biblical Studies Commons](#), [Christian Denominations and Sects Commons](#), [International and Intercultural Communication Commons](#), [Liturgy and Worship Commons](#), [Missions and World Christianity Commons](#), and the [Practical Theology Commons](#)

Recommended Citation

Chapman, J. B. (Editor), "Preachers Magazine Volume 12 Number 08" (1937). *Preacher's Magazine*. 140.
https://digitalcommons.olivet.edu/cotn_pm/140

This Book is brought to you for free and open access by the Church of the Nazarene at Digital Commons @ Olivet. It has been accepted for inclusion in Preacher's Magazine by an authorized administrator of Digital Commons @ Olivet. For more information, please contact digitalcommons@olivet.edu.

The PREACHER'S MAGAZINE

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

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

The Preacher's Magazine

Published monthly by the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene.

Subscription Price: \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

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

D. Shelby Corlett, Managing Editor

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

The Preacher and the Sermon

THE EDITOR

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

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

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

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

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

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

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

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

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

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

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

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

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

Calling All Preachers!!!

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

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

What about the Preacher Problem Department?

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

Illustration Department to Be Discontinued Unless—

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

How Can We Increase Church Attendance?

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

Suggestions for Sunday School Work

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

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

What Are You Doing for Children?

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

What Other Features Are Needed?

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

PASTORAL CALLING

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

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

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

Purity Symbolized

Olive M. Winchester

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

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

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

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

PERSONAL PURITY

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

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

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

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

PURITY IN WORSHIP

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

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

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

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

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

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

PURITY IN APPROPRIATION

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

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

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

Connecting with this command given to the Israelites respecting the food for the physical beings is a passage in the New Testament in the Epistle to the Philippians which reads, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." The spirit life is to be nourished by the very best.

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

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

Plain Words to Preachers

General Superintendent Goodwin

THE PASTOR AMONG HIS PEOPLE

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

I

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

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

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

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

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

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

II

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

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

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

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

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

III

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

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

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

IV

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

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

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

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

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

Our Unfinished Task

General Superintendent Chapman

PART TWO

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

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

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

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

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

Perhaps some would even yet like to go back to

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BE STRONG

Be strong!

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

Be strong!

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

Be strong!

It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long;
Faint not—fight on! Tomorrow comes the song.

Let us stand and sing the battle hymn of the Church of the Nazarene, "We'll girdle the globe."

Does It Pay?

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

Just Common, Ordinary, Desperate Hard Work

General Superintendent Morrison

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Our Changing Conditions of Evangelism

W. G. Bennett

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Tautology

C. HAROLD RIPPER

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

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

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

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

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

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

Cigarette Smoking Mothers

MARY ETHEL WEISS

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

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

Answer—A good many.

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

A. Definitely so.

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

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

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

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

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

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

Q. Does the surviving baby carry any serious handicap?

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

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

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

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

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

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

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

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

Q. What do the authorities say on this subject?

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

"The evidence is incontrovertible that nicotine is capable of inducing various cardiac irregularities, similar to those of stimulating the cardiac nerves. . . . These disturbances appear to be merely functional and soon subside upon the discontinuance of the tobacco. . . . Smokers, especially cigarette smokers, have frequently been found to show less mental efficiency than others free from the tobacco habit: but whether this deficiency is dependent upon the smoking itself or is a result of a weak intellectual capacity that led to an excessive use of tobacco is not clear."

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

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

Again he says:

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

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

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

GENERAL CHURCH PROGRAM

Foreign Missions

C. WARREN JONES

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

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

FROM DEPTHS TO HEIGHTS

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

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

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

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

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

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

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

STEWARDSHIP

C. WARREN JONES

The Less Popular Grace

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

"ABOUND IN THIS GRACE ALSO

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

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

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

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

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

CHURCH SCHOOLS

E. P. Ellyson

The Pastor and the Sunday School

A TEACHER OF TEACHERS

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

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

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

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

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

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

THE HEATHEN WORLD

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

Why Do They Do It?

BY A ROVING CORRESPONDENT

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

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

* * * * *

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

Problems Peculiar to Preachers

Chas. A. Gibson

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

BOOK CHATS

P. H. Lunn

A MOST excellent book, *THE FUNERAL MESSAGE*, by Earl Daniels has just been published by Cokesbury (\$1.00). It is not a funeral manual, neither is it a book of funeral sermons. The seven chapters, delivered first as lectures at the Butler School of Religion, deal with the preparation and significance of the funeral sermon and service. After devoting a chapter to a brief presentation of the setting and background of the particular type of service under discussion, the author comes directly to cases with Chapter III, "Choosing the Subject," which closes with mention of the various types of funeral messages. These three types of sermons are dealt with in as many chapters: "The Biographical Sermon," "The Occasional Sermon," and "The Doctrinal Sermon." Then come some very concrete suggestions concerning the content of the service, the program, all of which, of course, form the setting for the sermon. This is done very briefly in nine pages. The closing chapter with its "Ten Commandments for Funeral Messages" is epigrammatic with "shalts" and "shalt nots" that any open-minded minister will appreciate.

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

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

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

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

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

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

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

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

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

ILLUSTRATIONS

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

"Why Will Ye Die?"

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

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

The Time to Seek God

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

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

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

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

Substitution

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

Lost Opportunity

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

"I'll Risk It"

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

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

***** Personal Evangelism *****

WHO CAN AND OUGHT TO DO PERSONAL WORK?

J. A. ALLEN

I. PREACHERS

1. Helps him to see the needs of the people so he can more intelligently preach to them. The story is told that a certain doctor had a jug. He took a little of each kind of medicine in his possession and put in that jug. When he met a patient who was ill and he did not know just what was wrong with him, he gave him a swallow out of the jug thinking there would be something in it to meet his trouble. Much preaching is like that. A little comfort, a little conviction, and a little of what-have-you. We may not know their ills so we give them a little of everything.

2. Will compensate for poor preaching.

3. Gives the preacher new material he cannot get from books.

4. Gives him an ease of spirit knowing he is doing God's will.

5. Because he understands he is to be a *doer* as well as a student.

6. Sets the example before laymen in the work.

7. Qualifies him to know his field and constituency.

8. Puts into action the social side of the gospel.

9. Gives him contacts never to be had in the pulpit.

10. Causes him to pray more for others which in turn causes others to pray more for him; hence, all have a better experience.

11. Bodily exercise "profiteth [a] little."

12. Gives him an intimacy and friendship through which people will confess their need.

13. Because he is hired for this and people are disappointed when he fails.

14. People appreciate his personal interest as pastor.

15. Is a preventive of false isms and doctrines among the flock.

16. Adds to the minister's courage to face church problems. Takes away the fear of "clay."

17. Teaches one how to deal with men.

18. Because you can say, "Thou art the man."

19. Because the minister can get many useful gifts for the church and himself he would not get otherwise.

20. Because there are certain affinities prevailing between the pastor and his converts that cannot exist between them and someone else. Such pastors have a strong influence over their converts and can help mold their lives.

II. EVERYONE

1. A young man friend of mine talked to a man who later came to church. I preached to him. Someone asked him to the altar and he came with his wife and was saved. In two weeks he was furnishing his car and going with me from house to house to invite people to church.

2. Some workers of mine went to a house and invited a woman to church. She got her husband to come in a night or two. They were both saved and sanctified. In a very short time he was down to the church in a personal worker's meeting offering his services for personal work.

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

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

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

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

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

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

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

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

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

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

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

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

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

Some Rambling Thoughts

I. L. FLYNN

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

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

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

* * *

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

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

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

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

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

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

* * *

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

* * *

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

* * *

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

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

THE PREACHER'S WORKSHOP

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

Roy E. Swim

THE PROBLEM OF ATTENDANCE

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

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

Do they never get up tired on Sunday morning?

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

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

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

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

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

Prize Excuses for Staying at Home—

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

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

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

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

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

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

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

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

YOUR WAYSIDE PULPIT

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

Doubt and worry dig more graves than disease.

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

It is easier to succeed than explain why you failed.

Being good only on Sunday is bad.

Life makes some men bitter and others better.

To really weather life's storms—stay calm.

After a man swallows his pride his appetite improves.

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

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

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

NAPOLEON'S TRIBUTE TO JESUS CHRIST

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

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

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

TEN POINTS FOR PREACHERS

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

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

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

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

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

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

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

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

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

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

HOW TO DO PERSONAL WORK

(John 4:1-30)

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

1. Go where the sinner is (John 4:4).
2. You must speak to the sinner first (John 4:7; Matt. 5:47).

3. Remember the unsaved are often ignorant (John 4:10; 1 Cor. 2:14).

4. Tell him of God's gift (John 4:10; Rom. 6:23).

5. Draw spiritual lessons from common things (John 4:10-12).

6. Tell of something that satisfies (John 4:13; Psa. 107:9).

7. Bring him face to face with his sin (John 4:16; Num. 32:23).

8. Do not be sidetracked; the sinner may try to change the conversation (John 4:19-21).

9. He will seek to put you off (John 4:25; 2 Cor. 6:2).

10. Trust God to reveal Christ through the Word (John 4:26; Matt. 16:16, 17).

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

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

13. Make working for God your meat and drink.—**LAYFIELD**.

FOR THE SERMON

What to Preach—Rev. Ross E. Price, of Billings, Montana, set about to discover the needs and desires of his people from the sermon standpoint. He says, "I recently passed out ballots to the members of my congregation and asked them to write on the ballot a subject upon which they would like to hear their minister preach. The following are among those suggested:

By the Young People:

Tithing.

Sanctification.

Daily Blessings.

The Second Coming.

How to Keep Saved in an Unsaved Crowd.

The Gifts of the Spirit.

What Is Sin in Regard to Thoughts and Words?

Baptism.

Private Devotions.

By the Adults:

Prayer.

Our Daily Testimony.

Signs of the Times.

Hell.

Immortality.

Second Coming.

Walking with God.

"I believe," Brother Price writes, "that this plan helped me to help some of my people."

Selecting a Theme—"So often as ministers we take a subject for sermonizing from the drift of our own thinking or reading without giving proper consideration to the actual needs of those to whom we preach.

"Before the Sermon on the Mount we read, 'And Jesus, seeing the multitude.' I have felt that these words and truth were related not only to people in general but were adapted to those before Him.

"It is not what can I preach, but what do those who are to listen need? That is a vital condition of successful and effective presentation of truth."—**JOHN TIMOTHY STONE**.

"Some preach so well, it is a pity they should ever come out of the pulpit, but out of the pulpit reveal so little of Christ in their actions that it is a pity they should ever preach."

YOUR SCRAP BOOK

GOLDEN WINDOWS

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

What a beautiful house! He resolved to go to the house with the golden windows and one morning he started out. It was afternoon when in joyous anticipation he reached the hilltop. But the house with the golden windows was not there—just an ordinary looking house, not much different from his own.

To a little girl playing in the yard he asked, "Could you tell me where to find the house with the golden windows?"

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

POST-REVIVAL THEMES

Christian Security—John 15. Abide.

How to Keep the Blessing—Psalm 118:27, "Bind the sacrifice with cords, even unto the horns of the altar." Two cords: Faith, Obedience.

Spiritual Diet and Health—Third John, verse 2.

The Stabilizing Power of a High Spiritual Purpose—Luke 9:51.

Home Religion—Genesis 18:19; Joshua 24:15c.

BITS FOR YOUR WEEKLY BULLETIN

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

*"We live to give
And give to live."*

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

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

FORGET ABOUT IT

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

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

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

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

HOMILETICAL

A Preaching Program

Orval J. Nease

Morning Message—August 1

"THE FIRST CHRISTIAN MISSIONARY"

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

INTRODUCTION

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

I. THE FIRST MISSIONARY, PHILIP

1. The disciples were to begin at Jerusalem (Acts 1:8).
 - a. In Jerusalem came the divine endowment (Acts 1:4; Luke 24:49).
 - b. In Jerusalem was given the great commission (Mark 16:15).
 - c. Jerusalem was the first center of holy enthusiasm.
2. The Jerusalem church a missionary church.
 - a. A Christian is by very nature evangelistic.
 - b. A Christian church is a company of evangelists.
 - c. The world is the Christian's parish.
3. Philip, the choice man of the Jerusalem church.
 - a. Philip, after the death of Stephen, was the first deacon.
 - b. Jerusalem sent its best men for world evangelism.
 - c. The church today should send its "first men" in education, in ability, in spiritual power.

II. THE FIRST MISSIONARY APPOINTMENT, SAMARIA

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

III. THE FIRST MISSIONARY MESSAGE—

"And preached Christ unto them."

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

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

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

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

Evening Message—August 1

THE BLIND MAN WHO SAW

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

INTRODUCTION

1. Miracles are parables in action.
2. Miracles picture fundamental truths of the gospel.
3. The blind man who saw.

I. A BLIND MAN NEAR JERICHO

1. A blind man "by the wayside" (v. 35).
 - a. Sightless eyes by the roadside.
 - (1) Beauty, but no eyes to see. Jericho, the city of roses and palms.
 - (2) Thoroughfare, but no eyes to guide.
 - (3) Companions, but no eyes to appeal.
 - b. Suffering always seems incongruous.

- (1) A world to enjoy, but suffering.
- (2) A world to conquer, but inability.

c. Why blind men at all?

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

2. Suffering awakens the finest qualities in personality.

a. Watch the passers-by for the answer.

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

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

c. An appreciation of the values we have.

3. Suffering points the way to God.

a. Miracles of purpose.

- (1) Suffering appeals to God.
- (2) Men note the willingness of God to heal, to forgive.
- (3) Sufferers help men to see God.

b. Suffering awakens a sense of dependency and realization of need of God.

c. We are debtors to blind men.

Pity the poor blind!

Thank God for the blind man!

II. THE ROAD JESUS TRAVELS ALWAYS LEADS BY BLIND MEN

1. Jesus knows where blind men sit.

a. The heart of God touched by needy men.

- (1) Thus John 3:16.
- (2) Thus Jesus contacts every needy man.

b. Wishing for Jesus.

- (1) No doubt he often wished.
- (2) Wishing did not restore sight.
- (3) Only Jesus could do that.

2. The blind man knew Jesus.

- a. He had often heard of Him.
- b. His heart recognized Him. "Thou son of David." Like the confession of Peter.

3. The prayer that Jesus answered.

- a. His whole heart was in it.
 - (1) His helplessness helped him to be earnest.
 - (2) He let no hindrance prevent.
- b. It stopped the Son of God.
 - (1) The Son of God looks at a blind man.

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

CONCLUSION

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

Morning Message—August 8
THINGS THAT CANNOT BE SHAKEN

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

INTRODUCTION

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

I. THINGS THAT CAN BE SHAKEN

1. Theological systems are being shaken.
 - a. Theological upheavals.
 - (1) The air filled with questionings.
 - (2) Creeds and doctrinal statements discredited.
 - (3) Unbelief assails long established doctrines. Nature of the Atonement, Neces-

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

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

II. THE ETERNAL UNSHAKABLES OF GOD

1. God's Word.

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

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

"We receive a kingdom which cannot be shaken."

CONCLUSION

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

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

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

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

Evening Message—August 8
THE GOD WHO FORGETS

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

INTRODUCTION

1. We do not associate forgetfulness with God.
 - a. Seems irreverent, contradictory.
 - b. Like a clash of colors or sound.
2. It is human to forget.
 - a. Science says we do not forget.
 - b. For all practical purposes men forget.
- I. MEN DO FORGET
 1. Men forget names and faces.
 2. Men forget their promises and vows.
 - a. Agreements made for social and business purposes.
 - b. Nations forget international agreements.
 - c. Men forget marriage vows.
 - d. Men forget vows made to the church.
 - e. Men forget vows made to God.
 3. Men forget those they love.
 - a. Children their parents.
 - b. Parents their children.
 - c. Husbands and wives forget each other.
 - d. Friends forget friends.
 4. Men forget God.
- II. WHAT DOES GOD FORGET?
 1. Does God Forget?
 - a. From human viewpoint this thought chills our blood.
 - b. The Bible says, God does forget.
 2. God does not forget His universe.
 - a. Every star and planet maintained in its orbit.
 - b. Seedtime and harvest shall not fail.
 3. God does not forget a child of His.
 - a. Your friends may forget you.
 - b. The world may forget you.
 - c. You may forget God.
 - d. He will not forget you.

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

"Their sin will I remember no more."
- III. WHAT SIN DOES GOD FORGET?
 1. He does not forget all sin.
 - a. The dark records of wilful transgression.
 - b. "Unconfessed sins never go under the blood."

2. He forgets the sin for which men repent.
 - a. It is easier for God to forget my sin than it is for me to forget my sin.

- b. God will not bring up the forgotten past.

NOTE—Tribunals of justice forever hold the records of a man's past against him.

3. It is love that forgets repentant sin.
 - a. Love forgives sin as though it had never been.

Illustration—A mother's love forgets a wayward boy's sin.

- b. God forgets the sin but remembers the sinner.

"God forgot all my sin
But remembered me."

Illustration—The repentant thief, "Lord, remember me."

CONCLUSION

1. Christ does not ignore sin. He forgets it.

2. He forgets it because He forgives it.

Illustration—"Neither do I condemn thee, go and sin no more."

Morning Message—August 15

"WITHOUT THE CAMP"

TEXT—*Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come* (Heb. 13:13, 14).

INTRODUCTION

1. Calvary was outside Jerusalem.
2. Christ became the world's scapegoat.
3. Christ beckons His disciples to Him.

I. THE CHRIST OUTSIDE THE CAMP

1. Jewish significance of the Christ outside the camp.

- a. The Jewish nation had utterly rejected Him.
"Cast him out of the vineyard" (Mark 12:8).

- b. The complete break between Judaism and Christianity.

- (1) Early period some combined faith in Christ with temple adherence.

- (2) Christian Church stands clear of Jewish synagogue.
A worship by types and shadows.

"That which was in part was done away."

2. Significance for Christ, "outside the camp."

- a. A fulfillment of the Old Testament types and ceremonies.

- b. A fulfillment of the Messianic prophecies.

- c. A bearing of the world's sin load.

- (1) A redemptive experience.

- (2) "The world's scapegoat."

3. Significance for the follower of Christ.

- a. Christ did what "blood of bulls and goats and the ashes of an heifer" could not do.

- b. "That he might sanctify the people" (v. 12).

- c. True disciples must follow their Lord "without the camp."

II. THE DISCIPLES OUTSIDE THE CAMP

1. Faithful discipleship involves detachment from the world.

- a. This detachment often misunderstood.

- (1) Not the abandonment of our relations with society.

Note: The leaven of grace must be closely associated.

- (2) Not departure from humanity.

Note: Sick must be contacted if healed.

Jesus was a "friend of publicans and sinners."

- b. This detachment involves nourishment of inner life.

- c. Fellowship with Jesus Christ involves living with the Christian motive.

- (1) Doing what others do but with a different motive.

- (2) Love for Christ.

2. "Go forth unto him."

- a. "Without the camp," is result not cause.

- b. "Unto Christ," is primal and causal.

- c. Union with Him is life, separation is death.

- d. This is Christ's "sovereign command."

3. "Bearing his reproach."

- b. Identification with Christ.

- b. The reproach of the cross.

III. WHY OUTSIDE THE CAMP?

1. "No continuing city" (v. 14).

Note: Abraham dwelt in tents for he "looked for a city."

2. "We seek one to come."

- a. Better translated, "one which is coming."

- (1) The Christian seeking is definite.

- (2) It is in the process of being realized now.

- b. "Your conversion [citizenship in Greek] is in heaven" (Phil. 3:20).

Note—Philippi was a colony, that is, a bit of Rome put down in a foreign land; with Roman laws; citizens enrolled upon the registers of Rome; under the jurisdiction of Roman governor.

CONCLUSION

The more we realize that we belong to "the city of foundations" the more we be willing to "go forth without the camp."

Evening Message—August 15

"THE SON OF MAN SHALL COME"

TEXT—*When the Son of man shall come in his glory, and all his holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations* (Matt. 25:31-33).

Read carefully Matt. 25:31-46.

INTRODUCTION

This is a portion of what is known as Jesus' Olivet discourse, which is recorded in Matt. 24, 25. The disciples had asked concerning the sign of Christ's coming and the end of the world (Matt. 24:3). Jesus discusses fully the character of men, the signs of the time and the results of the coming of the King.

I. THE MAN OF CONTRASTS

1. The Man and His message.

- a. Jesus, the lowly peasant from Galilee.

- (1) Of lowly origin—"The carpenter's son."

- (2) Of unpretentious appearance—"A man of sorrows."

- b. His message of kingly dignity.

- (1) He speaks with authority.
Authority over nature—
"Winds and waves obey."

Authority over sin and demons—"Thy sins are forgiven thee."

Authority over nations—
"Speaks as one having authority."

- (2) He deals with destiny—of men and nations.

2. The cross and the scepter.

- a. Jesus ever faced the cross.

- (1) His birth to human limitations.

- (2) The buffeting cruelties of men's sin and suffering.

- (3) The consummation of such a character and such a life must be the redemptive cross.

- b. The Christ of the scepter.

- (1) The Hand that yielded to the cross shall wield the scepter.

- (2) "The Son of man in his glory."

- c. All life progress and events point toward the day of His power.

II. THE DAY OF DESTINY

1. The manifestation of the King.

- a. "Before all nations."

- b. "The throne of his glory."

2. The judgment of nations.

- a. "Before him shall be gathered all nations."

- b. "And he shall separate them one from another."

- c. The grounds of this separation—
Our attitude toward the Christ of humility.

"I was an hungred and ye gave me meat."

- d. The pronouncements eternal:
"Come ye blessed."
"Depart from me."

CONCLUSION

Words of moment: "Separate," "Inherit," "Depart."

Morning Message—August 22

SHADOW SAINTS

TEXT—*Salute Tryphena and Tryphosa, who labor in the Lord* (Rom. 16:12).

INTRODUCTION

1. Paul makes immortal these shadow saints of the church at Rome.
 2. Paul sends salutations to good Christian women.
- I. CHRIST, "THE WORLD'S COMMON DENOMINATOR"
1. World divisions of men.
 - a. Inequality in ability and opportunity.
"Bond or free, rich and poor, learned and unlearned, labor and capital."
 - b. Inequality in race and birth.
"Jew or Gentile."
Racial prejudices.
 - c. Inequality in sex.
"Male or female."
 2. Inequalities wiped out in Christ.
 - a. All are sinners—bond or free, etc.
 - b. Christ is for all.
 - (1) He is the great want of every nature.
 - (2) He may be the common possession of every life.
 3. Christ puts Himself into the gulf.
 - a. "In Christ Jesus you are all one."
 - b. Christ is the world's common denominator.

II. LABOR EXCHANGED FOR LUXURY

1. Sisters of luxury.
 - a. A family name.
 - (1) Tryphena and Tryphosa are but varied forms of one Greek word.
 - (2) Evidently a blood kinship.
 - (3) Family love made glorious by divine love.
 - b. These names indicate nobility.
 - (1) These names mean "delicate living," "luxuriousness."
 - (2) They were evidently born to soft, easy living.
 - (3) Fond parents named them "the luxurious ones."
2. Sisters of toil.
 - a. Love's transformation.
 - (1) Sisters born to luxury choose toil.
 - (2) Love for Christ incites labor for Christ.
 - b. Labor of love.
 - (1) Greek word for labor a strenuous word.
"Hard tugging," "pulling at an oar," "Hard man-

ual toil," "muscle straining."

- (2) Self-denial and self-crucifixion.
- c. Vigorous Christianity is never antiquated.
3. Self-denial a mark of discipleship.
 - a. Not a foolish asceticism, a mere act of self-denial.
 - b. This is self-denial which means "ready for service."
 - c. A self-denial that sets one free for the Master's service (2 Tim. 2:9).

III. LOVE'S LABOR NEVER LOST

1. The true motive for service—"Labor in the Lord."
 - a. We must keep up the union between ourselves and Christ.
 - b. The Lord is the atmosphere about the Christian in which he labors.
 - (1) In Christ is to have faith and hope and love all turned toward Christ.
 - (2) In union with Christ is to have His strength poured into our weakness.
 - c. Labor in the Lord has a right motive.
2. Labor for Christ cannot perish.
 - a. Tryphena and Tryphosa made their services, however lowly, immortal because it was for Christ.
 - b. The weakest of Christians may also make their deeds immortal.

CONCLUSION

"Wherefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Evening Message—August 22

WILDERNESS WANDERINGS

TEXT—*Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God* (Heb. 3:12).

INTRODUCTION

1. The third and fourth chapters of Hebrews.
 - a. Both chapters represent an experience of the inner Christian life.
 - b. The third represents wilderness unrest.
 - c. The fourth pictures "rest for the people of God."
2. The sojourn in wilderness.
 - a. Not due to any desire upon the part of God.
 - b. Rather due to grave heart failures upon the part of the believer.

I. WILDERNESS EXPERIENCES

1. The proud position of Israel delivered from Egyptians.

- a. *Behind*—"Egypt left forever."
- b. *Above*—"the fleecy cloud of God's presence."
- c. *Before*—"the land of Promise."

2. Death in the wilderness.

- a. Of 600,000 men that left Egypt only two saw Canaan.
- b. Forty years of perpetual death.
 - (1) Incessant funerals.
 - (2) Continual sounds of oriental mourning.
 - (3) Desert wastes their mausoleum.

3. Scourges of the desert.

- a. Inwardly.
 - (1) Unrest—camp constantly on the move.
 - (2) Aimless—no sure destiny.
 - (3) Unsatisfied longing—their soul fainted within them.
 - (4) Perpetual weariness—could not enter into God's rest.
- b. Outwardly.
 - (1) Serpents of jealousy and passion.
 - (2) Same food until the soul loathes it.
 - (3) Hot sandstorm of petty irritations, etc.
 - (4) Mirage of vain hopes.

II. THE CAUSE OF WILDERNESS WANDERINGS

1. An evil heart.
 - a. A disease of the heart.
 - b. *Unbelief* is the disease.
2. The evidences of this heart disease.
 - a. "They murmured."
 - (1) They murmured in the wilderness of sin—no bread (Ex. 16).
 - (2) They murmured at Rephidim—no water (Ex. 17).
 - (3) They murmured with Palestine in view—the land of walled cities and giants (Num. 13).
 - b. "They departed from the living God."
 - (1) Unbelief is heart departure.
 - (2) Declension in heart religion.
3. Unbelief fails to learn the lessons of the past.
 - a. They did not deny the past deliverance from Egypt—the manna, water from the rock, etc.
 - b. The memory of God's goodness should produce assurance for future.

III. THE REMEDY FOR AN EVIL HEART

1. The remedy must reach the heart.
 - a. If unbelief were of the head argument would cure it.
 - b. "Reason always follows the heart."
2. Cleansing is the only remedy for an evil heart.
 - a. You cannot forgive an evil heart.
 - b. An evil heart must be cleansed.

CONCLUSION

1. Addressed to believers—"Brethren."
2. Caution admonished—"take heed."
3. Urgency demanded—"today."

Morning Message—August 29

EMMANUEL

TEXT—*They shall call his name Emmanuel, which being interpreted is, God with us* (Matt. 1:23).

INTRODUCTION

1. The hearts of men have ever cried after God.
 - a. Religion does not create God.
 - b. God created man with a capacity for God.
2. A distant, unapproachable God does not satisfy man.
 - a. God made known is the answer to human need.
 - b. Christ is the answer to human need and the promise of Deity.

I. A STATEMENT OF FACT, "GOD IS"

1. Is there a God?
 - a. The heart cries, "God is."
 - b. The physical world declares, "God is."
 - (1) The heavens above.

"The heavens declare the glory of God and the firmament showeth his handywork" (Psa. 19:1).
 - (2) The earth beneath.

This is a world of law.
 - c. The heart and intellect are not mistaken.

"The fool hath said, No God."
2. Who is God?
 - a. Philosophically He is, Uncaused cause.
 - b. Theologically He is, Supreme Person.
 - c. Scripturally He is, "The Great I am."
 - d. Practically He is love, He is good, He is friend, etc.
3. Where is God?
 - a. Deism says, "He is absent." Upon a throne unreached by human affairs.
 - b. Pantheism says, "He is in every rock and stone."
 - c. The Bible says, He is—"Immanuel, God with us."

II. A STATEMENT OF ASSURANCE—"WITH US"

1. God is present with us.
 - a. One in the company.
 - b. Thus He is with the stars and the trees.
 - c. Too general to satisfy.
2. God is with us.
 - a. A statement of prophecy fulfilled.
 - (1) Bethlehem, Calvary, Olivet, etc.
 - (2) God manifest in flesh. Message and miracle.

- b. A statement of unfulfilled prophecy.

- (1) The Christ who will come again.
- (2) The Christ who will reign supreme.

III. A STATEMENT OF PRACTICAL VALUE

1. Of value to the seeking heart.
 - a. Grasp it seeking heart. "God with us."
 - b. Disciples en route to Emmaus—blind to the present Christ.
2. Of value to the sorrowing soul.
3. Of value to the laboring servant.

"Go ye, . . . lo I am with you
always even unto the end of
the world."

 - a. An exacting thought.
 - b. A strengthening assurance.

CONCLUSION

Wesley—"Best of all, God is with us."

Evening Message—August 29

THE CONVERSION OF A LITTLE MAN

TEXT—*And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down; for today I must abide at thy house. And he made haste, and came down, and received him joyfully* (Luke 19:5, 6).

INTRODUCTION

"Jesus entered and passed through Jericho" (v. 1).

1. Jesus en route to Passover.
2. A blind beggar healed as he enters Jericho.
3. A despised tax gatherer converted as he departed.
4. Jericho permits Jesus to pass unnoticed.

I. "A MAN NAMED ZACCHÆUS" (v. 2).

1. His description.
 - a. A little man (v. 3).
 - b. A determined man.

"He ran before" (v. 4).
2. His position.
 - a. A rich man (v. 2).
 - b. A chief man.
 - c. A much despised man (v. 7).
3. His desire.

- a. To see Jesus.

- (1) Not idle curiosity.
- (2) But "who he was."

- b. Companionship.

- (1) A sinner heart is a lonely heart.
- (2) Companionship is basic in religion.

"I must abide at thy house" (v. 5).

4. His hindrances.

- a. He could have invented hindrances.
 - (1) Lands and gold did not hinder.
 - (2) Business did not hinder.
 - (3) Dignity did not hinder.

- b. Only one thing hindered, "the crowd."

"He could not for the press" (v. 3).

II. "AND JESUS CAME TO THE PLACE" (v. 5).

1. Jesus knew men.
 - a. Jesus knew Zacchæus.

Jesus knew Nathanael (John 1:48).
 - b. Jesus is attracted to men of the hungry heart.
 - c. The Son of God stopping before a man!
2. Jesus loved men.
 - a. He loved Lazarus.

"Then said the Jews, behold how he loved him" (John 11:36).
 - b. He loved the Rich Young Ruler.

"Then Jesus beholding him loved him" (Mark 10:21).
 - c. He loved Zacchæus.
3. Jesus would abide with men.

"Today I must abide at thy house" (v. 5).

III. "AND ZACCHÆUS RECEIVED HIM JOYFULLY"

1. Zacchæus—the host of Jesus.
 - a. Jesus in the home of Zacchæus.
 - (1) Incited the murmuring of some (v. 7).
 - (2) Awakened the joy of Zacchæus (v. 6).
- b. Jesus in the heart of Zacchæus.
 - (1) Awakens the consciousness of sin.
 - (2) Evokes a pledge for restoration.

"I will restore fourfold" (v. 8).
 - (3) Evokes a vow to benevolence.

"Half my goods I give to the poor."
 - (4) Zacchæus had discovered Jesus.

"Who he was" (v. 3).
2. Jesus' testimony of Zacchæus.
 - a. "This day is salvation come to this house" (v. 9).
 - b. "He also is a son of Abraham" (v. 9).

A true son of Abraham. See Luke 3:8.

CONCLUSION

"For the Son of man is come to seek and to save that which was lost" (v. 10).

"I have received my May and June numbers of THE PREACHER'S MAGAZINE. It appears to me that if a man fails in the ministry of the Church of the Nazarene he should blame no one but himself. Our leaders certainly are doing about everything possible to help us do the work that we ought to do. The improvements are wonderful. I'm delighted."—E. G. L., Pennsylvania.

SERMON OUTLINES

The Mission of the Holy Spirit

H. C. HATHCOAT

SERMON THREE

- I. THE ANOINTING OF THE SPIRIT (2 Cor. 1:21).
 1. The prophet (1 Kings 19:16), priest (Lev. 8:12), and king (1 Sam. 16:15) all were anointed before exercising their office work.
 2. We are all prophets, priests, and kings of the New Testament (Maj. 3:3; 1 Peter 2:5; Rev. 1:5, 6).
 3. This changed Saul into a new man (1 Sam. 10:6, 7, 10, 11).
 4. Christ received this anointing (Acts 10:38).
 5. The church had it (1 John 2:27).
 6. We are warned against substitutes (Ex. 30:30-33).
- II. THE COMMUNION OR TRYST OF THE SPIRIT (2 Cor. 13:14).
 1. It implies fellowship (Rev. 3:20).
 2. It implies comfort (John 14:16, 18; Acts 9:31).
 3. It implies love (John 14:23; Rom. 15:30; Rev. 2:4).
 4. It implies illumination (2 Cor. 4:6), Moses and Stephen.
 5. It implies instruction (1 John 2:20; John 14:26).
- III. THE THREEFOLD CONVINCING OF THE SPIRIT (John's Gospel).
 1. This was to be done through the Spirit (Chapter 16:8, 9).
 2. Of sin because "they believed not on me."
 - a. Christ's coming made it possible (John 15:22).
 - b. Their rejection made it actual (John 1:11).
 - c. Peter's preaching convicted them of it on Pentecost (Acts 2:22, 37).
 3. Of righteousness "because I go to the Father."
 - a. The church is to convince the world by living Christ's righteousness (Matt. 5:14, 15; Acts 4:13; 5:13; Phil. 2:15).
 - b. Unity is the best way (John 17:17, 20-23).
 4. Of judgment because "the prince of this world is judged."
 - a. Christ's death overthrew the prince of this world (John 12:31).
 - b. This in turn overthrew death (Heb. 2:14, 15).
 5. The church is to convince the world of this:
 - a. By living triumphant over the devil.
 - b. By being willing to die for Christ (Luke 1:73-75; Rev. 12:11).

The Mission of the Holy Spirit

H. C. HATHCOAT

SERMON FOUR

- I. THE ADMINISTRATION OF THE SPIRIT (1 Cor. 12:4-11).
 1. The Spirit is the true Vicar, Holy See and Chief Executive in the Church today.
 2. A failure to recognize this led to the apostasy with creeds and man rule.
 3. The voice of the Spirit is made known to the heart (2 Cor. 3:3, 6, 7, 17).
 4. This only can bring divine organization (1 Cor. 2:10-13).
 5. The reason Christ warned the seven churches of Asia to "hear what the Spirit saith" was because they had drifted from His rule.
 6. A program committee or a vote by hands can be as dangerous as the voice of the pope.
- II. THE PERSONALITY OF THE SPIRIT CONSIDERED
 1. He speaks (Acts 1:16).
 2. He works (Acts 2:4; 8:39).
 3. He places ministers (Acts 20:28).
 4. He commands and forbids (Acts 8:29; 11:12; 13:2; 16:6, 7).
 5. He intercedes (Rom. 8:26).
 6. He witnesses (Rom. 8:16).
 7. He can be grieved (Eph. 4:30).
 8. He can be blasphemed (Mark 3:29).
 9. He can be resisted (Acts 7:51).
 10. The Acts of the Apostles would have been more properly named "The Acts of The Holy Spirit."
- III. THE PLACE OF THE SPIRIT IN WORSHIP (John 5:24).
 1. In preaching (1 Cor. 2:4; 1 Thess. 1:5; 1 Peter 1:12).
 2. In praying (Rom. 8:26, 27; Eph. 2:18; 6:18; Jude 20).
 3. In singing (Eph. 5:19; Col. 3:16).
 4. The early church knew nothing about "worship programs." The "joy of the Lord" is strength.
 5. John and Christ taught their disciples to pray before the Holy Ghost was given. He cries "Abba Father" in the heart of the possessor.

The Mission of the Holy Spirit

H. C. HATHCOAT

SERMON FIVE

- I. THE SPIRIT'S WORK IN THE MINISTRY
 1. He places overseers (Acts 20:28).
 2. He places other ministers (Eph. 4:8-12 with Rom. 12:4-8).
 3. The Lord sends forth the laborers (Luke 10:2).
 4. Voting preachers in is unscriptural (Gal. 1:1).
 5. The Spirit distributes the gifts in the body (Heb. 2:4).

- a. In a sense all who possess Him have a place to fill (1 Peter 4:10, 11).
- b. In a special sense He gives special gifts after we receive Him (1 Cor. 12:7-11 and 1 Cor. 12:28-30).
- c. The church should covet and seek these gifts (1 Cor. 12:31; 14:1, 39).

II. THE SPIRIT'S PLACE IN THE MISSIONARY WORK OF THE CHURCH (Luke 24:47-49).

1. In choosing missionaries (Acts 13:2).
 2. In sending forth missionaries (Acts 13:4).
 3. In empowering missionaries (Acts 13:9).
 4. In confirming their preaching (Acts 15:28).
 5. In settling missionary problems (Acts 15:28).
 6. In telling them where to preach (Acts 16:6, 7).
 7. In sustaining them (Acts 13:52).
- CONCLUSION—All the mission of the Holy Spirit is summed up in Acts 15:14. One reason why He is leaving the churches in America today is because He is being grieved and crowded out by man rule and programs.

Christ's Glorious Coming

H. B. GARVIN

Scripture Reading: 1 Thess. 4:13-18.

TEXT—*The Lord himself shall descend from heaven with a shout* (1 Thess. 4:16).

I. REMARKS

1. This will doubtless be the most spectacular event that this world will ever witness: no coronation like it: the pomp and splendor of this world will fade away like flickering shadows when He comes.
 2. The Christ who was seen by His disciples to ascend, will "in like manner" descend on the "throne of his glory" with the host of angels and departed saints.
 3. Christ will come with a "shout"; and, "who shall abide his coming." The sound of His "shout" and the "voice" of the archangel will be more terrible than the awful blast from old Mount Sinai when God spoke to Moses.
- ### II. THE ORDER OF THIS TERRIBLE AND GLORIOUS DAY
1. Our conquering Christ, with all the glory and dignity of His eternal majesty shall descend to some point in the earth's atmosphere ("The Lord in the air").
 2. Then comes the "shout," or Christ's call to the sleeping dead, a call to "Come forth" in resurrection. The archangel's "voice" will also be heard repeating the call.

3. The "dead in Christ shall rise first" in the glory of their immortal bodies—"like unto his glorious body."
4. Then "those who are alive and ready" shall instantly be changed and given the heavenly body.
5. The "living" and the resurrected saints will be caught up together to "meet the Lord in the air."
6. The final bar of God's judgment will follow and the "books will be opened."

III. THE THOUGHT OF CHRIST'S COMING WILL BRING COMFORT TO SOME

"Comfort one another with these words."

But what sort of men will find comfort in the thought that they must appear before the judgment bar of God?

1. His coming will "comfort" only those who have the witness of His Spirit that their "sins are blotted out." "Except ye repent ye shall all likewise perish."
2. Only those whose hearts are purified and made perfect in "love" will rejoice at His coming. "Without holiness no man shall see the Lord."
3. Friends, travelers to the judgment, you are not safe without this preparation, for Christ is coming soon.

IV. ILLUSTRATIONS

How to Precipitate a Revival

H. B. GARVIN

SCRIPTURE READING—Isa. 1:24 and 15-20.

TEXT—*If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land* (2 Chron. 7:14).

I. REMARKS

1. This statement follows one of the most glorious events in Jewish history—the dedication of the temple.
2. The text is a rainbow of promise to devout lovers of God's cause.
3. The text suggests a picture of a people who are Christians only in name—a sad picture.
4. Text is a warning even to holiness churches of the danger of a mere form of righteousness.
5. The text points out the only road to genuine revivals.

II. CHANNELS THROUGH WHICH REVIVALS COME

1. Genuine revivals begin with God's professed people: "If my people which are called by my name."
2. Deep humility and honest confession bring revivals: "Shall humble themselves: turn from their wicked ways."

3. Prayer and desperate intercession bring revivals: "Pray and seek my face," "Effectual, fervent prayer of a righteous man."

III. REVIVALS AND RUGGED GOSPEL PREACHING

1. Nothing short of rugged gospel truth will awaken souls: "Ye shall know the truth and the truth shall make you free."
2. Gospel is more than oratory; more than pleasing illustrations; more than shocking stories; more than autobiographies.
3. Gospel is God's light-giving, and life-giving message: "The entrance

of the words giveth light." "To open their eyes and to turn them from darkness to light."

IV. REVIVALS AND PERSONAL EVANGELISM

1. The personal touch is a strong element in soul-winning: "Go out into the highways and hedges and compel them," "He that winneth souls is wise," "They that turn many to righteousness."
2. All great soul-winners have been strong in personal evangelism: Christ, Paul, Phillip, Finney, C. E. Cornell.

V. ILLUSTRATIONS

Prayermeeting Suggestions for August

Lewis T. Corlett

PAUL'S PURPOSE IN LIFE

(Phil. 3:8-14)

1. To leave all that would handicap (v. 8).
2. To win Christ (v. 8).
3. To know Christ (v. 10).
 - a. Power of His resurrection.
 - b. Fellowship of His suffering.
 - c. Conformity to His sufferings and death.
4. To know more about Christ (v. 12).
5. To reach maturity in Christ (v. 14).

—SELECTED.

THE HEAVENLY PRIZE

(Phil. 3)

1. Privilege of suffering (v. 8).
2. Place of safety (v. 9). "Be found in him."
3. Power for service (v. 10).
4. Plan for the saints (v. 12).
5. Prize for servants (v. 14).

—SELECTED.

TEMPTATIONS

I. DIFFERENCE BETWEEN TEMPTATIONS AND TESTINGS (1 Peter 1:6, 7).

II. GENERALNESS OF TEMPTATION

1. The angels were tempted (2 Peter 2:4; Jude 6).
2. Our first parents were tempted (Gen. 3:1-6).
3. Our Lord was tempted (Mark 1:12, 13).

III. THE SOURCE OF TEMPTATION

1. God does not tempt anyone (James 1:13).
2. Satan is the great tempter (Matt. 4:1; Gen. 3:1-5).
3. We are tempted by the lusts of the flesh (James 1:13; Gal. 5:17).

IV. COMFORT TO THOSE WHO MEET TEMPTATION

1. We are not tempted beyond our abilities (1 Cor. 10:13).
2. The Lord will make a way of escape (1 Cor. 10:13).

3. Our temptations are not exceptional (1 Cor. 10:13).
4. We have a Helper who overcame all temptations (Heb. 4:15, 16).
5. Temptation is not to be worried over, but to be overcome—a sign that we are "alive" (James 1:2, 12).
6. God is able to keep and deliver (Jude 24; 2 Peter 2:9).
7. We should watch and pray (Matt. 26:41).

—SELECTED.

CHRIST, THE CHRISTIAN'S EXAMPLE

(1 John 4:17)

"As he is so are we."

1. He is Life (1 John 1:1, 2; 5:11-13).
2. He is Light (1 John 1:5-7).
3. He is Righteous (1 John 2:1; 3:7).
4. He is Pure (1 John 3:3-6).
5. He is sinless (1 John 3:5; 5:18).
6. He is the Son of God (1 John 3:2, 23; 4:9, 15. cf. Rom. 8:14-17).
7. He is Love (1 John 4:8, 16; 5:2).

THE FULLNESS OF THE GODHEAD

(Col. 2:9)

1. The Unsearchable Riches of Christ (Eph. 3:8).
2. The Unspeakable Joy of Christ (1 Peter 1:8).
3. The Unchangeable Love of Christ (Eph. 3:19).
4. The Unerring Wisdom of Christ (1 Cor. 1:24).
5. The Unparalleled Power of Christ (Eph. 1:19).

—SELECTED.

THE RISEN LIFE

(Colossians 3)

1. A Risen Life (v. 1).
2. A Royal Life (v. 3).
3. A Reigning Life (v. 4).
4. A Righteous Life (v. 10).
5. A Regulated Life (v. 15).

—SELECTED.

"EXAMINE YOURSELVES"

(2 Cor. 13:5)

1. Your devotion in relation to Christ's cross (Gal. 6:14).
2. Your love in relation to Christ's person (John 21:15).
3. Your peace in relation to Christ's triumph (John 16:33).
4. Your humility in relation to Christ's example (John 13:15, 16).
5. Your condition in relation to Christ's fullness (Col. 1:19).
6. Your success in relation to Christ's promises (Matt. 4:19).
7. Your attitude in relation to Christ's return (Rev. 22:20).

THE CHRISTIAN'S WARFARE

1. The basis (2 Cor. 8:9).
2. The considerations (Dan. 12:2; John 3:36).
3. The power (Luke 24:37; Rom. 1:16).
4. The program (Acts 5:42; Col. 3:1).
5. The extent (2 Cor. 11:23; 2 Peter 3:9).
6. The price—contempt (1 Cor. 1:18).
7. The consummation (Rev. 22:2).

—SELECTED.

THE HEALING OF THE CENTURION'S SERVANT

(Matt. 8:5-13)

I

1. The Urgent Need (vs. 5, 6).
2. The Amazing Faith (v. 10).
3. The Immediate Response (v. 13).

II

1. The Appeal of Faith (vs. 5, 6).
2. The Power of Faith (vs. 8, 9).
3. The Reward of Faith (v. 13).

III

1. The Sick Servant (vs. 5, 6).
2. The Praying Centurion (v. 8).
3. The Healing Christ (v. 13).

—SELECTED.

THE JOY OF CHRISTIAN LIVING

(Psalm 23)

1. Assurance (v. 1).
2. Peace (v. 2).
3. Guidance (v. 3).
4. Security (v. 4).
5. Satisfaction (v. 5).
6. Fellowship (v. 6).
7. Rest (v. 6).

THE CITY OF GOD AND ITS CITIZENS

(Psalm 87)

1. A Great Foundation—"His foundation" (v. 1).
2. A Glorious Situation—"City of God" (v. 3).
3. A Gracious Regeneration. "This man was born there" (v. 4).
4. A Godly Declaration. "The Lord shall count" (v. 6).
5. A Goodly Salvation. "All my springs are in Thee" (v. 7).

—SELECTED.

PRAYER

(James 5:16)

1. Prayer brings us to realize our dependence upon God.
2. Prayer is the means of access and acquaintance with God.
3. Prayer brings the human personality into a practical harmony with God.
4. Prayer is the best means through which to assimilate the character of God.
5. Prayer is one of the most effectual means of self-discovery.
6. Prayer is a necessity for the development of the personality.
7. Prayer is the means of obtaining strength for life's battles.

COURAGE

1. David's Courage (1 Sam. 17:32-37).
2. Stout-hearted Caleb (Num. 14:6-10).
3. Peter and John (Acts 4:17-20).
4. Daniel Defying the King (Dan. 3:13-18).
5. Courage Divine (Eph. 6:10-18).
6. The Source of Courage (Phil. 4:13).

—SELECTED.

THE SOUL'S TRUE ENDEAVOR

(Psalm 86)

1. Confession—"I am poor and needy" (v. 1).
2. Intercession—"I cry unto thee daily" (v. 3).
3. Adoration—"I lift up my soul" (v. 4).
4. Determination—"I will call upon thee" (v. 7).
5. Separation—"I will walk in thy truth" (v. 11).
6. Laudation—"I will praise thee" (v. 12).
7. Continuation—"I will glorify thy name forevermore" (v. 12).

—SELECTED.

A CALL TO ALL

(Psalm 117)

1. A Mighty Song—"Praise the Lord, all ye nations."
2. A Merciful Savior—"His merciful kindness is great."
3. A Majestic Sovereign—"The truth of the Lord endureth."

—SELECTED.

Epistle to the Hebrews

Paul S. Hill

LESSON SIX

IN order to get the matter of the Priesthood of Jesus before the reader we have used some of the material in the 5th, 6th and 7th chapters. We wish now to deal with some of the things contained in chapter six. This is introduced by the closing comments of the preceding chapter where the Hebrew scholars are chided for not being better developed to understand the doctrines of Christ. They were likened to babies drinking milk in contrast with mature men eating meat. The reason given for their immaturity is that they had not exercised their senses to discern good and evil. The charge is not only inclusive of individual smallness of soul, but collective short-sightedness at the New Testament program. They were still in need of the beginnings of their religion, while they should have been instructed in it to the extent of preparedness to advance, and go on to perfection with the New Testament order. They are urged to individual and collective advancement unto perfection.

The first verse of chapter six indicates a step into the New Testament. "Leaving the principles of the doctrine of Christ," the marginal reading is "the word of the beginning of Christ." This evidently refers to the statement in chapter two where it is said that the New Testament gospel "first began to be spoken by the Lord, and was confirmed by them that heard him." It must also be remembered that the min-

istry of Jesus was antedated by the contents of the Old Testament, so that the "principles of the doctrine of Christ," or "the word of the beginning of Christ" were already things of the past, things already well established, principles exemplified by the Lord Jesus in His ministry on earth, and adopted by His followers in their teaching and ministry.

The various things mentioned in this connection, this advanced step into the New Testament program, this turning from dead works, and these new customs of New Testament Christianity, are interesting and persuasive when viewed as part of the early work of the New Testament order. Note the terms, "repentance from dead works," "faith toward God," "doctrine of baptism," "laying on of hands," "resurrection of the dead," "eternal judgment." All of these things had been dealt with by Jesus and His New Testament ministers. John the Baptist had preached repentance from dead works, warning the Jewish nation that the old tree was about to be cut down, and that already the ax was laid at the root. It seems that the words of the scripture are strikingly significant. "Preaching in the wilderness of Judea, and saying, Repent ye." When we think of Judea we think of a religious people, when we think of a wilderness we think of an unproductive place. It was to this religious people, unproductive of spiritual life, that John preached "Repent ye." It was repentance from dead works.

Jesus also followed the same order in His early ministry, and said "Repent ye, for the kingdom of God is at hand." And the entire New Testament emphasis is on faith toward God in contrast with the ritualistic worship of the law-observing Hebrews. The basis for the argument in this epistle is salvation by faith in Jesus Christ.

The "doctrine of baptisms" was preached by John, and gave him his title of John the Baptist. He preached two baptisms, a baptism of repentance, and a baptism with the Holy Ghost. He preached these two baptisms as belonging properly to the New Testament order of Christianity. Jesus also preached two baptisms as recorded in the Acts of the Apostles, when He said, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

The resurrection of Jesus from the dead settled the question of the resurrection. The Pharisees had always contended for that doctrine, but the Sadducees had denied the resurrection, the existence of spirits, the future existence of the soul. The Pharisees won the argument, and established the doctrine with the resurrection of Jesus, and with the resurrection established there was established the doctrine of "eternal judgment." The impossibility of a future life to be lived after a period of probation in the presence of such tremendous issues as sin, holiness, law faith and the entire contents of the Old and New Testament order of revealed religion, and then swinging into a judgmentless future, is clearly seen. If there is anything to the content of the Old Testament, anything to the fact of Christ in the New Testament order, anything to His resurrection, then there is the doctrine of "eternal judgment." And it is with this eternal judgment that the Hebrew people, as well as all others, have to do. It was this matter of judgment that made the crucifiers of Christ cry out being pricked in their hearts. "Men and brethren, what shall we do?" to which Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ."

"And this will we do, if God permit." Do what? We will "Go on unto perfection." We will step from the Old Testament law into New Testament grace, and accept the program of the God of the Bible for an enlargement of the teachings of the Old Testament, even such enlargement as results in perfection. The New Testament order is a perfect fulfillment of the Old Testament expectancy, but that perfection must necessarily include the perfection of those who live within its truths and embrace its teachings. The heart of the New Testament Christian must be made perfect in order that the perfection of the New Testament as a complete and full en-

largement of the Old Testament be fully shown and comprehended. The New Testament provides an altar that makes the comers thereunto perfect.

The two things of perfection mentioned here are (a) the perfect program of the New Testament, and (b) the perfection of the New Testament Christians. The idea seems to be that we of the New Testament faith can be carried on to perfection with the perfect New Testament program.

The great issue raised is New Testament Christianity. There is no room for questioning the New Testament position. Christ is come. The Seed of the woman is a fact of history. Another priesthood than Levi has been instituted. Signs and miracles, and gifts of the Holy Ghost have been in evidence. The expectancy of the Old Testament is fulfilled to the last jot and tittle. The whole matter is a glorious fact. So strongly are these things presented that they stand as the only logical thing of faith for Jew or Roman. The bigness with which Christ introduced the New Testament way of salvation affords the sure ground for repentance from dead works, and not only affords ground for repentance from dead works but by its absolute all-inclusiveness actually excludes every other ground of repentance.

Thus the argument proceeds to the impossibility of any renewal of the foundation, or renewal of repentance from dead works on any other basis. Especially does this apply to those who have been enlightened in New Testament faith. It appears from history, and also from the Acts of the Apostles that the writer to the Hebrews allows time in which the transfer from Judaism to Christianity can be made intelligently, whole-heartedly, and completely. He realizes that this great change cannot be made in a day or a week. To bring a multitude of Old Testament believers over into the New Testament bigness and blessing takes time. But even with the time element extended till every question can be answered, and every claim investigated, still he most surely expects them to accomplish the transition. They must become New Testament Christians, or have no foundation for their hope.

It may be to emphasize the blessedness of the New Testament order over the Old that the characteristics of the New Testament Christian are here introduced. These characteristics are emphasized in the sight of both the Old and New Testament followers. They are as convincing to the one as to the other.

New Testament Christians are enlightened, have tasted of the heavenly gift, been made partakers of the Holy Ghost, have tasted the good word of God, have tasted the powers of the world to come. Such an array of characteristics ascribed to the New Testament Christian have

a hint of the bigness of the New Testament order. But would not the pious Old Testament Hebrew expect about such a state of affairs to take place in the soul when the Messiah came? He surely would, and moreover if such condition did not maintain he would have ground for serious doubt.

We should not make a long digression here into the field of Christian experience, but necessity demands that some explanation of these Christian characteristics be given, for they are part of the New Testament argument. "Enlightened"—by the twofold process of experience and revelation. "Tasted of the heavenly gift"—experienced the new life in the soul through the Life-giver, Jesus the Christ. "Made partakers of the Holy Ghost"—were sanctified by the baptism with the Holy Ghost. Had gifts and graces. "Tasted the good word of God"—Had a life of prayer and praise that dealt with the promises, as Mary and Elizabeth, the mothers of Jesus and John. "Tasted the powers of the world to come"—had faced the judgment with conviction for sin. Had the witness of the Spirit the earnest of their heavenly possession and inheritance. This characteristic of the New Testament Christian is like an anchor to the soul sure and steadfast and enters into that within the veil.

All these characteristics are fundamental to New Testament Christian experience, and are all based on the truths of the New Testament religion. Neither these truths nor these experiences are the product of some evolution in religious thinking that has been man-made through the years. God himself has established these truths in the world, and is the Author of these things of Christian experience.

If they (those who have these characteristics) shall fall away (give up, apostatize, backslide) it is impossible to renew them again (build another foundation for them, another ground for repentance from dead works) unto repentance. Why? Because they reject Jesus and the New Testament faith.

Following this bit of argument is an illustration, verses 7, 8. The things named in the illustration are, the earth, rain, herbs, caretaker, briars, thorns, blessing, rejection, cursing. The illustration is so plain that it needs no comment here.

Verses 9 and 10 are for the encouragement of the New Testament Christians. Then follows a little exhortation to diligence and faithfulness, after which the writer to the Hebrews comes back to the main line of reasoning from the content of the Old Testament, and deals with God's oath to Abraham and closes the chapter with Jesus the High Priest after the order of Melchisedec and places His high priestly seat within the very heavens.

OXFORD LONG PRIMER TYPE BIBLES

The Popular Preacher's Bible

Cover—Extra quality real Morocco with overlapping edge. Leather lined to edge; silk sewed.

Size—8½x5½ inches.

Type—Large, clear Long Primer type; self-pronouncing proper names.

Helps—Two editions: The Reference edition has center-column references only and colored maps. The Concordance edition has references, also Concordance, Subject Index and colored maps.

Special Features—Printed on Oxford India paper. Red under gold edges.

No. 03649x. Reference Edition \$13.00

No. 03699x. Concordance Edition \$14.00

No. 03671x. This is a Concordance edition of the Long Primer Bible printed on paper not quite as high grade as that used in the two numbers listed above. This binding instead of being of the highest grade is medium grade. In other words this is a popular priced edition and well worth the price. **\$9.15**

This is Oxford Long Primer type used in the above three Bibles—03671x, 03649x and 03699x.

Jehoiakim's evil reign.

II. KINGS, 24.

Jehoiachin succeedeth him

35 And Jē-hōi'-ā-kim gave the silver and the gold to Phār'-aōh; but he taxed the land to give the money according to the commandment of Phār'-aōh: he exacted the silver and the gold of the people of

B.C. 610.

* ver. 33.
† Called
Jehoiachin,
1 Chr. 3. 16.
Jer. 24. 1.
and
Coniah,
Jer. 22. 24.
28.

8 ¶ Jē-hōi'-ā-chin was eighteen years old when he began to reign and he reigned in Jē-rū'-sā-lēm three months. And his mother's name was Nē-hūsh'-tā, the daughter of El-nā'-thān of Jē-rū'-sā-lēm.

SPECIAL VALUE CONCORDANCE BIBLE—\$6.50

This Bible with its medium-size print will appeal to ministers and teachers who do not especially care for a smaller size Bible and who prefer the clear type to the bold-face.

Cover—Genuine Morocco with overlapping edge; leather lined; silk sewed.

Size—5½x8 inches.

Type—Medium size; self-pronouncing proper names.

Helps—References and full Bible Concordance; also twelve colored maps with index.

Extra features—Printed on India paper.

No. 7676x. Price \$6.50. (Very special value)

Specimen of Type

BUT a certain man named An-ā-ni'-ās, with Sāp-phi'-rā his wife, sold a possession.
2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it

John 14. 12.

b ch. 4. 1, 2, 6.

c ch. 4. 27.

1 or, envy.

unclean spirits: and they were healed every one.

17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sād-lū-qees,) and were filled with in-

LOOSE-LEAF BIBLE

Containing the authorized version of the Bible in loose-leaf form and over 250 loose-leaf pages for personal notes that can be inserted in any number of pages, between any pages of the Bible.

Looks exactly like a regular Bible. The binding device is invisible. It is stronger than the ordinary bound Bible and more flexible, for the loose-leaf Bible can be rolled without injury to binding and without danger of loosening the pages.

It is only a matter of a few seconds to insert blank pages or written pages containing your notes in any number of pages—anywhere in the Bible.

Every page is held as tight as the pages in a regular sewed book; in fact it is much stronger than a regular sewed Bible.

Specimen of Type

THEN A-grip'-pā said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:
2 I think myself happy, king A-grip'-

16 Gen. 3. 13. a
Deut. 18. 15. a
2 Sam. 7. 12. a
Ps. 132. 11. a
Isa. 4. 2. a
Ezek. 21. 7. n
Dan. 9. 24. n
Mal. 3. 1. n

There is an occasional demand for a cover similar to the one originally on the Loose Leaf Bible. These can be supplied at \$7.50.

A special cover for filing sheets, made of semi-flexible imitation leather, without overlapping edges is priced at \$2.50.

Extra sheets are priced at 50c for a package of 50.

Price, \$10.00

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