

The
PREACHER'S
MAGAZINE



May-June, 1944

The Preacher's Magazine

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Managing Editor's MESSAGE

THE months of May and June provide the pastor with opportunities to deal with some major problems facing the nation and the church. There will be Mother's Day, May 14. Considerable sentimental nonsense has been worked into the Mother's Day celebration at times, all of which is out of place in these days of hard experiences. These days challenge the mothers of the nation to a leadership in spiritual and moral matters. They must not sacrifice on the altars of material gain, even upon the altars of patriotism—the neglecting of children to work in various phases of war work—the children of this present generation. The pastor will do well then to present a real challenge to mothers, also to emphasize the place of religion in the home and the advantages and influence of the Christian home.

The second great day in the period will be Pentecost Sunday, May 28. This day, commemorating such an important event in Christendom, should be as prominent in our church calendar as Christmas or Easter. It presents an opportunity for the pastor to emphasize the place of Pentecost in the life of the Church, its importance as a personal experience and as a continued presence of the Holy Spirit in the Church.

Children's Day will come on June 4. It is a growing conviction among the leaders of the church world that too little attention is being given to children in the church. Here is an opportunity to give proper recognition to the children.

Then there is Father's Day, the third Sunday in June, which might be appropriately emphasized.

D. SHELBY CORLETT,

Managing Editor.

What Price Success?

J. B. Chapman, Editor

IT HAS been estimated that out of a hundred men who enter the retail mercantile business only five succeed in building successful enterprises. It is perhaps easier to make calculations on retail merchants than on men in other callings, but it is likely that the figures for others would be discouraging, if they were available. Take the preacher as an example: it is difficult to say just what is success with him, and hence it is difficult to draw conclusions as to who is succeeding and as to when the day that compares with the retail merchant's "permanent business" actually arrives. Some preachers start out very unpromisingly and continue to gain in efficiency and accomplishment to the end of a long life. Looking at them at any one short period of their career one would scarcely dub them successes. But when the whole of their life's service is appraised it may be found that they did quite well. Some preachers start in high gear, run well for a time, and then coast down a long slope to an inconsequential conclusion. Some preachers have long approaches at both the beginning and closing of their lives, and if the short middle portion is taken as the norm they might be said to be successful. Some preachers do not find themselves and their places until late in life and it is the "twilight" which gives them their glory. Uniform success from start to finish is perhaps too much to expect of the great majority, although I think each one of us should demand it of ourselves individually.

Then, again, there is no set standard by which to measure a preacher's success, seeing the calling involves so many different accomplishments. I know a man who has left a trail of church buildings behind him. He told me the other day that he is retiring at the end of the present year—he is close to eighty. But I think there are none who are familiar with his work who will not say that he has succeeded. He was adapted to a form of service (the building of church houses) that is much needed and that few can do, and his works follow him. Other preach-

ers who have built no church houses, have paid for churches that others built. Some have done outstanding work in opening new fields where others could follow on. Some have done their best work in healing breaches and saving unpromising prospects. Some have been used of God in revivals, one of which would entitle them to be classed with the successful. Some have been especially used in drawing young people to the ministry and to the mission field. Some of the most useful preachers have not possessed any unusual talent or accomplished anything that the statisticians would appreciate, but they have saved souls, encouraged the distressed, established the people in Christian living, and built lives that will outlive all earthly houses.

Analyzing the causes for failure among retail merchants, the following have been suggested: (1) Poor location, sometimes the result of poor judgment at the time the choice is made, and sometimes the result of a shift in population; (2) Insufficient capital to carry through; (3) Unfortunate selection of helpers or partners in business; (4) Dishonesty on his own part or on the part of others; (5) Just poor management in general, and especially inability to "take the business apart." I have quoted from memory, and have not attempted any logical order in the statement of the causes of failure, but I think there are suggestions here for us.

First, on the matter of location: we are not just now thinking of the location of church buildings, but location of preachers. There is a little book called "The Mating of Pastors and Churches." I think it may be available in some of the libraries of the country, and every preacher, especially every young preacher, should read it. The author holds that the purpose and end of denominational machinery, whether the order is congregational or episcopal, is to get the right pastor into the right church. Some men can succeed some places, but it is too much to say there is any preacher who can succeed anywhere. Where to go, how long to stay, when to

move—these are questions that the average preacher will not be able to answer once for all, but will have to answer time and again until he is called from labor to reward. Place seeking in the ordinary sense has no place in the preacher's life; and yet it is important that the preacher be where he fits and where he can serve successfully. Some preachers move too often, some do not move often enough; and some fail because they never did get to a place where their type could be used. I can scarcely exhort too strongly that this matter be made the subject of prayer on the part of all concerned—the preacher, the churches, the church administrators—and that as it affects us we may trust God for direction.

The *second* proposition is embarrassing: insufficient capital! Of the merchant perhaps we can say he should not have undertaken the task without proper resources. But the preacher claims that God put him into the ministry, and too many times he concludes that since God called him when his capital was so limited, it is none of his affair to increase his capital. Yes, preachers fail for want of capital—capital of body, mind or spirit. It is a foregone conclusion that God does not call any man or woman to preach who does not have it in him to make a preacher. So we cannot find fault with the original capital. The fact is that the test of capital does not come right at the beginning with either the merchant or the preacher, and if either of them were wise enough to "build up reserves" in the first days of his business he would be able to meet the demands of that "pinch" that is bound to come later. When the New York capitalists tried to lend Henry Ford money to float his business in a time of crisis, Ford said, "My father told me that one must never borrow money when he has to do so; he must borrow only when he could get along without a loan." And the manner in which Ford utilized his accumulations to get by the crisis is of too recent knowledge to require rehearsal here. When the British scholar Moffat returned from a visit to America, he reported that American preachers drove good automobiles, but said, "Their libraries are thin." This comment calls attention to just one of the symptoms of limited capital. It is always a boresome matter to listen to a preacher who must needs say all he has to say in

order to make his material last, and there are some preachers who do not care to build up any surplus at all. The story is told of Daniel Webster that he once had a land case for a blacksmith. The case involved detailed investigation and considerable expense for travel and research. Webster did the work thoroughly. When the case was called in court, Webster handled the matter so expertly that within a few minutes the decision was given in favor of his client. Always careless in matters of money, there had been no agreement as to the fee. The blacksmith, seeing there was so little time involved in the hearing of the case felt liberal and gave Webster a dollar for his services. Twenty years later a big Boston corporation retained Webster with a ten thousand dollar fee to take care of a case involving the same points of law. The corporation suggested that Webster could have any help he chose. But he took care of the matter himself, having done the work twenty years before. In the case of the preacher, I have an idea that most of those flashes of genius which we all like to record are but the showing up of the capital we have accumulated during the business of the past.

Third, unfortunate selection of helpers or partners: and what shall we say here? Many a preacher has married a wife who is a millstone about his neck, and none can save him from the necessity of laboring under this handicap all his days. There are few callings in which the wife occupies so vital a place as in the calling of the preacher, and many a good man has failed or is failing because of his unadapted wife. And yet a preacher with an unadapted wife has a better chance than a divorced preacher. Then there are preachers who are poor judges of men, and who habitually select helpers on the basis of personal likes and dislikes, and who therefore draw about themselves a set of helpers who are lopsided and unadapted. It is said that General Lee was once asked about a man's qualifications for a place of responsibility, and he recommended him very highly. One who heard of it remarked, "General Lee, don't you know that man is your personal enemy?" General Lee replied, "I was not asked to mention someone who is my friend, and I do not know of anyone who is better adapted for the

place mentioned than the man I have recommended." In an extreme case of which I heard, the teacher of the Bible class would not even stay to hear the pastor preach. When the pastor's attention was called to the matter, he answered, "I really can't blame him for not wanting to hear me preach, and I do not know of anyone who can do as well with the Bible class as he can." It takes a mighty good man and a mighty big man to choose his helpers without regard to personal friendships, but the man who can do it will score many a point on the way to success.

The *fourth* point is not as common a cause as moral pessimists usually suppose. Most preachers are clean and honest, and most active church members are sincere. The ones who are otherwise are like splotches of mud on a clean white canvas in that they show up in such bold relief. And yet this is not a matter to pass over lightly. Moral qualities are the most telling in the making of a preacher and in the making of the preacher's success. Genuine moral and spiritual soundness covers a multitude of faults, but the apparent success of the undependable is a snare.

We have come to the last point much as the preacher often comes to his climax—exhausted and with our time run out. And yet this is the point calling for the greatest emphasis—poor management in general, and especially inability to "take the business apart." The preacher who fails at this last point is like a man who in addition to being sick is old and worn out with little or nothing left to build upon. "He died of general disability," should be the epitaph on the ministerial tombstone of many a man. There was no one thing the matter with him that might not have been cured. He was just generally not there in time with what it takes. And yet, seeing that such a preacher is not exactly hopeless on any one point, it looks as though he might recover himself if he would take his own case seriously enough. When such a preacher comes to his adviser with the question, "What is the matter with me?" he has indeed "asked a hard thing." General disability! What a terrible diagnosis! And yet such a one might yet save himself if he could use a quality which he hitherto did not seem to have—the quality of self-discipline. I have mentioned the "taking of his work apart" more as an illustration than otherwise. This

fault does not show up in the beginning and never does show up unless the work grows or the preacher is called to a larger field. But when the time comes that the preacher must either do ten men's work or put ten men to work he may prove to be like the country merchant who was able to survive so long as he was buyer, clerk, bookkeeper and janitor; but who lost his bearings when he had to turn his work over to responsible department heads. Right here is where the "one-horse preacher" meets the test that reveals his caliber.

And in the final word, let it be understood that our thesis involves no "caste system" for preachers. All men are little when they are born. The fault is that some remain little until they die. And another thing, as Bruce Barton says, "When you are through changing you are through." Our thesis does not involve a finished product, but a success that is always in the making. True success, whatever its definition, is worth the price, no matter how high the price is.



The Preacher's Family

BY THE EDITOR

YESTERDAY a layman came to our cabin on the camp ground and said, "We have had two pastors who were not married and two who were, and I have come to the conclusion that when a church is looking for a pastor it ought to consider the pastor's wife first, and vote on the pastor after it has been found that the wife will do. Take it right here now: that preacher is a good man, but has only mediocre ability. But he has a wife that is both saintly and practical, and children that co-operate with the parents in every possible way. He had a very small church, but last year when one of the good churches on the district was open, he was chosen, although it was the reputation of his family that was first considered, and now he is doing a wonderful work." The layman did not say any more, and there was no trace of criticism or irony in his voice. He was just speaking from experience and observation, but his words had effect upon those of us who heard.

This theme is not a new one. Paul listed as one of the qualifications of a "bishop"

or elder that he was to have "his children in subjection," and his deduction was that a man who cannot direct his own house would scarcely be able to care for the house of God.

In many of the callings of life the attitude and disposition of a man's wife is of no immediate concern to an employer. But it is different with the minister. His family, and especially his wife, is so vitally connected with the preacher and the church that it is impossible to ignore them. And the balance is so delicate that it is possible only to consider assets and liabilities—there are no "expendables" in the preacher's family. Of course it is possible for a preacher to be so good that he can succeed in spite of home maladjustments—this exception to the rule should not be forgotten. John Wesley succeeded in spite of an unwise marriage. Some preachers carry on over the heads of unmanageable children. But any sort of real or reported maladjustment means that the preacher's chances must be discounted by just that much. A preacher who is in any way (on his own or his wife's part) entangled with divorce, even though he may have as clear a case as it is possible for one to have, has a decided handicap to overcome.

But I would not linger long on the negative side of the question. Celibacy is not only not required, but is, for the great majority of preachers a limitation. Preachers ought to be married and ought to have families. They ought to do it because all men ought, and they ought to do it because their calling takes them into the homes of the people where a man without the safeguards of family is not qualified to go. He ought to do it because of all men, the preacher needs the benefits of home and the assistance of a true help-

mate. The preacher ought to get married. But the preacher's marriage, like his education, has to be considered in the light of his calling. The young preacher who marries a woman who is wanting in education, culture and general aptitude for getting along with people may have closed himself out of the ministry by such an act. The preacher's wife should be, first of all, a true Christian who can keep a constant Christian experience. This is fundamental. Then she should be a woman of liberal education, true culture and refinement, and blessed with a full chest of commonsense. She should be a good manager of financial and economic affairs. She should be a good, but not a "finicky," housekeeper. She should be of substantial temperament, able to keep her own counsel and not give way to either hilarity or depression. She should be a lover of humanity to such a measure that she can overlook the faults and weaknesses of all people and keep hope alive when there are not too many feet for it to stand upon. She should have good judgment, although she need not be brilliant. She should possess balance and equipoise, although it is not necessary for her to know the answers to all the questions. She should be provident, but not stingy. She should be friendly, but not "gushy." She should know her own mind, and yet be willing to think and let think.

Now that I look back upon this description, I am not sure that I have described an exceptional person at all. I judge that the qualities that would make a woman of genuine worth in any relation would be the main qualities that would be required of the preacher's wife, and I think I might as well conclude with the words of that well-known automobile advertisement, and say, "There's no substitute for quality."



The process of entire cleansing from sin may be thus stated:
Light is imparted to the soul.
Conviction is fastened upon the conscience.
Desire springs up to be delivered from all sin.
Confesses and prays for deliverance.
Casts himself upon the mercy of God for the blessing.
Faith takes hold.
The blood cleanses.
The Holy Ghost witnesses.
Hallelujah!—*Selected.*

- *A study of the marvelous grace of God is presented to us by this author in . . .*

Word Pictures from Ephesians

Olive M. Winchester

“Marvelous Grace”

DOWN across the years we have sung, “Amazing grace, how sweet the sound,” yet how indefinite has been our concept as to the inherent nature of grace. As in the days of old the patriarchs saw the promises afar off, so have we seen grace from the intellectual aspect. Yea, it is true that we have experienced it in our hearts and lives, and have thus known its benefits, and accordingly it has become a very profound reality to us. We are indeed thankful that experience is not dependent upon our intellectual grasp of facts theologically, but when we add to our experience a clear thought concept, then we enter into a double realization of that truth; it glows with increased splendor, and the soul rests in a double assurance.

The term grace is very frequent in the writings of Paul; his whole doctrine of salvation was founded on its provisions; he gloried in the radiance of its riches. So we are sure that the study of this word as presented to us in the Epistle to the Ephesians will enlarge our range of thought and enable us to appreciate its significance more than ever before.

GRACE FREELY BESTOWED

While the word “grace” in itself contains the idea of undeserved favor, yet the apostle emphasizes this by added qualifying phrases such as “freely bestowed” and also the expression, “riches of his grace.” He would bring before our minds a concept of its abundance that we might catch a vision of its scope.

One writer in discussing the second of the descriptive phrases given delineates not only the fullness of grace, but also its nature, so we quote him to a considerable length. “The great word grace,” he says, “which has been used twice in these opening verses, touches the pulse of all Paul’s teaching on the redemption of sinful man. It has a large place in all his epistles, and

not least is this one, for here it meets us at every turning-point in the great statement of the divine counsel, the securities of the forgiveness of sin, the way of salvation. While it has the occasional and subordinate senses of loveliness, favor or good will, whether of God or of man, in the Pauline writings it has the particular sense of free gift, undeserved bounty, and is used specially of the goodness of God which bestows favor on those who have no claim or merit in themselves or of that free favor of God as a power which renews men and sustains them in the Christian life, aiding their efforts, keeping them from falling, securing their progress in holiness. The freeness of this divine favor in the form of grace, the unmerited nature of the divine goodness, is what Paul most frequently magnifies with praise and wonder. Here it is the mighty measure of the largess, the grace in its quality of riches, that is introduced. This magnificent conception of the wealth of the grace that is bestowed on us by God and that which is in Christ for us, is a peculiarly Pauline idea. It meets us, indeed, elsewhere; . . . but nowhere so frequently or with such insistence as with Paul. . . . That our redemption cost so great a price, the blood of Christ, is the supreme evidence of the riches of the divine grace. And the measure of what God does for us is nothing less than the limitless wealth of His loving favor.”

Such a concept was entirely new to Jewish thinking, and the Gentile mind had nothing in its religious regimen that was like unto it. A God of grace was unknown to both alike. The Gentiles sought to placate their hostile gods; the Jews looked upon the God of the Hebrews as an austere master, yet at the same time they thought that He was obligated to deliver them for His own name’s sake. Occasionally one like the psalmist would dwell on

the loving kindness of Jehovah, and a prophet would tell of God's love, but the common people failed to carry the concept into their thought. Grace, abundant grace, they did not know. In their day the New Testament dispensation had not yet dawned.

"IN THE BELOVED"

The letter to the Ephesians belongs to the Christological epistles which have as their principal theme the person of Christ. They especially emphasize Christ's exaltation, but more particularly do they express the union of Christ and the believer.

To follow this line of thought through the epistles, that is, the union and fellowship of Christ and the believer, one will find it helpful to underline every reference that has the phrase, "in Christ" or the equivalent. The number of times the expression is used is an indication that this thought was dominant in the apostle's mind.

All the blessings of grace of whatever kind are through our union with Christ. Addressing his readers at the beginning he designates them as "the faithful in Christ," that is, "their constancy has its meaning and its life in their fellowship with him." Continuing, the author proclaims the fact that we are blessed with all spiritual blessings in Christ. As one writer has said, "The phrase expresses the supreme idea that pervades the epistle. Here it qualifies the whole statement of the blessing, in its bestowal, its nature and its seat. . . . It is ours by reason of our being in Him as our representative and head: 'by virtue of our incorporation in our union with Christ'."

Then passing on in perusing the content, we find the phrase which heads our section. This time the wording is different but the thought is the same; synonymous with the expression, "in Christ," we have the phrase "in the beloved." This seems to be the only place that this particular designation is used, but it reiterates an often expressed thought. Accordingly the commentator observes, "It is not 'through him' but 'in him.' The grace is bestowed in and with Christ himself. It is in the gift of the Son that the gift of grace becomes ours and that the splendor of the grace is seen."

SAVED BY GRACE

After speaking of grace as freely bestowed in the first chapter, the writer continues his observations in the second

with the more specific statement that it is by grace we have been saved. The first time it comes as a parenthetical phrase and the second as a direct statement.

However, before considering this special feature of grace, let us look at the background. Herein has the writer described the previous state and condition of his readers. They were dead in trespasses and sins. Being such they were utterly unable to help themselves, yea, it would seem that there could be no hope. But in contrast to this tragic picture we read of the rich mercy and the great love of God; these were effective in calling forth the quickening power that inbreathed new life into the spiritual dead.

Not only does this account give us a description of the former state of the parties addressed, but it also suggests possible elements of grace. Mercy and love are attributes closely akin.

Moreover we have in this connection as well as in the previous chapter the thought set forth of the riches of God's grace. Here there is special emphasis placed upon the riches of grace, there is the modifying word, exceeding. Furthermore its direction and nature are explained with the appended statement, "in his kindness toward us in Christ Jesus."

In passing, it is meet to note that not only here in this dispensation does grace shine forth in its glory and splendor, but in the ages to come the manifestation of God's grace will be made known. Referring to this one writer states, "God's purpose, therefore, is that in the eternal future which opens with Christ's *parousia*, and in all the continuing length of that future, the grace of His ways with those once dead in sins should be declared and understood in all the grandeur of its exceeding riches."

Thereupon in repeating the statement, "by grace have you been saved," this time the definite article is used, "by the grace," that is, by the grace of which he had been speaking, the grace that is actuated by mercy and motivated by love, grace, grace that is abundant in its amplitude, grace that is expressed in kindness toward us; this is the grace by which we have been saved. Well did the hymn writer muse, when he thus expressed it:

*'Twas grace that taught my heart to fear
And grace my fears relieved;
How precious did that grace appear
The hour I first believed.*

A DISPENSATION OF GRACE

A theme that burned with fervor in the heart of the apostle is introduced in the third chapter of the epistle, namely, the call of the Gentiles; moreover his relation to that call is at the forefront of his thinking. He loved to dwell upon the call of the Gentiles, its mystery, its special revelation made unto him and his call to go forth on this particular mission.

The apostle speaks of this mission as a "dispensation of the grace of God." Analyzing it word for word, we may note first that the thought contained in dispensation is that of "arrangement made in the matter of something," it does not signify the apostolic office. We believe that the apostle held this office, but he held it by the special call given him when the Lord appeared to him on the way to Damascus; then the call to the Gentiles came as a special adaptation of this office, but did not in and of itself constitute that office. This special disposition of his services was indited by a special gift of grace.

Herein lies a different operation of grace. Saving grace is bestowed upon all men potentially, and may be appropriated by faith; therein one and all may share alike; it is dependent upon the individual. There are on the other hand special enduements for particular occasions and for special services which are vouchsafed to individuals. These gifts of grace may sometimes be temporary, and again they are abiding.

The differentiation between the temporary gifts and the permanent ones needs to be carefully discriminated in each individual life. Oftentimes when some great exigency arises, there is special grace bestowed to meet it. Thereupon the individual measures his spirituality and others measure him by the grace manifested at that time. Then to his dismay and to the amazement of others at a later time he

seems to come short of such a plenitude of grace. If we would remember that grace is bestowed upon us, that it comes from the divine hand, it might help us. It is like unto a gift of money to meet a special emergency, that gift of money does not make us wealthy; it is only as we use the money wisely and well to retain its benefits that it becomes really ours. This grace thus bestowed for special occasions does not seem to be too closely connected with our spiritual status. This is evidenced by the fact that the gifts mentioned in Corinthians are called *charismata*, or "things related to grace," and they often are not closely related to spiritual life, that is, individuals have possessed the gifts, yet have not always been deeply spiritual as we might naturally expect.

Passing from these temporary bestowments of grace for some special emergency, we come to the more permanent which have their relation to the calls to service, more particularly to the different forms of the ministry. Herein it would seem that "the gifts and calling of God are without repentance." They change not. It may be that the form of expression may change, the field of activity may be different, but the call to that line of service ever abides. Moreover when God calls, He gives special grace to carry out that call.

Thus when we review grace in the Epistle to the Ephesians, we note that it abounds in riches, is closely associated with the divine attributes, mercy and love. Then we see that it has two special phases, that grace which relates to our salvation, and that grace that applies to special enduements such as the spiritual gifts and more particularly to the various forms of the Christian ministry. Truly grace stands forth resplendent and filled with glory. Its connotation in biblical literature has no parallel elsewhere for our God is "the God of all grace."



In the Rules laid down by John Wesley for his preachers were such words as these: "You have nothing to do but to save souls; therefore spend and be spent in this work; and go always not only to those that want you, but to those that want you most. It is not your business only to preach so many times and to take care of this or that society, but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord."

A Sacrament of Failure

H. Orton Wiley

THE emblems which Christ used to illustrate truth are simple but meaningful. He took a child, the emblem of simplicity and trustfulness; He took bread, the emblem of surrender; and He took a towel, the emblem of lowly service. Some of these emblems He exalted to the place of permanent sacraments in the Church. Water, because of its cleansing and refreshing aspects, He chose as the element in the sacrament of baptism. Hence St. Paul speaks of the "washing of regeneration." For the sacrament of fellowship, He chose the supper, a simple meal, in which bread and wine as universal elements became the emblems of His own broken body and shed blood. The act of "laying on of hands" long used as a symbol of the bestowing of authority, He selected to signify the anointing of the Holy Spirit. He had said, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8); hence St. Peter and St. John in Samaria, and St. Paul in Ephesus, laid their hands upon the disciples to signify the authority communicated to them by the gift of the Holy Spirit.

There is one emblem, however, which our Lord used in connection with the training of the disciples for the work of the ministry, that is frequently overlooked. To the twelve He said, as he sent them out to preach the kingdom of God, "Who-soever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them" (Luke 9: 5). Later, when he appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come," he gave them the same instructions saying, "But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you" (Luke 10: 1, 10-11). Could it

be that our Lord intended these words merely as a temporary expedient, or does this most vivid ceremony embody truth essential for the ministry of all time? Why should He instruct His servants to do that which would naturally enrage their opponents if no central meaning is intended? No, there is in it a deep and profound truth, which is constantly in danger of being overlooked or neglected. It was not merely a reference to a curious and ancient ceremony, but is intended to impress upon ministers of all times, an attitude toward their work which is essential to their own peace of mind and to the ultimate triumph of the truth. It is a "sacrament of failure" intended to teach men how to preserve the standards of truth and holiness in the presence of determined opposition and providential hindrances. Perhaps, also, there is no greater instance of our Lord's recognition of the limitations of His servants, and no greater provision for their conduct in the providential circumstances of life. To be sure our Lord does not condone failure through lack of attention to duty, through inadequate preparation for the task, or for unwise administration in the church; but He does admit of providential circumstances and carnal opposition, and prescribes the temper of mind to be exhibited in the midst of such circumstances. Some of the things involved in this "sacrament of failure" may be mentioned more particularly.

I

It means the acknowledgment of limitations on the part of Christians, whether in gifts and abilities, or in education and experience. All have not the same gifts; hence all cannot qualify for the same work. All have not gifts in the same degree and hence must recognize limitations in their work. All have not had the same opportunities; hence all cannot speak with the assurance that comes from wide reading or practical experience in the things of life. To judge humbly and wisely as to one's qualifications and abilities, and to admit failure rather than attempt that

for which he is unfitted, is the part of wisdom. As in a closely contested game, where one team wins and the other must lose, it is an evidence of both character and culture, when victory is accepted humbly and defeat graciously. In this sense, who does not admire a good loser? And is it not an evidence of character and conduct when one accepts defeat graciously, rather than condescend to trickery and deceit in an attempt to win the game unfairly? This is the meaning of our Lord's sacrament of failure. He teaches His people how to lose as well as to triumph, how to triumph even through losses. In His sight, character and high conduct are of infinitely more worth than human flattery and cheap success. One cannot but admire a minister, who when brought into peculiar and trying circumstances through no fault of his own, humbly accepts the consequences as a man, and either adjusts himself to new conditions or graciously withdraws for the better interests of the church. On the other hand, have we not all been chagrined when a minister allows a spirit of jealousy to slip into his heart, because another has succeeded where he failed? The difference lies in this, that one has learned the secret taught in our Lord's sacrament of failure, the other seeks to maintain his own selfish cause.

II

It means the complete renunciation of every false method for the advancement of the kingdom of God. Our Lord exemplified this great truth in His own ministry. At the threshold of His public life, when tempted by Satan to win the glories of this world through irregular and false means, he replied, "Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve" (Luke 4: 8). Rather than win popular approval and be proclaimed the Messiah by the leaders of the nation, Jesus chose the way of humiliation and reproach. Obedience to God and truth in the inward parts meant more to Him than popular acclaim. When emphasis is placed on outward success rather than inward obedience, two things may happen; *First* a man who fails through providential happenings will feel himself disgraced, both in his own eyes and in the eyes of others, and will assume a defeatist attitude. This is wrong. Jesus told His disciples plainly, that when hindered

by circumstances beyond their control, they were to hold up their heads, shake the dust off their feet, and go on to the next task at hand. The ministry of the kingdom has no place for defeatists, nor does it make any provisions for them. *Second*, a man may not assume a defeatist attitude, but he may become a compromiser in spirit. If he cannot reach certain desired standards, he will be tempted to go in for appearances rather than realities. What is this, but the temptation with which Satan assailed Jesus? If a church cannot increase its membership through the addition of spiritual men and women, it lowers its standards to include people who are merely respectable rather than spiritual. If tithes and offerings will not supply the needed funds, resort is had to fairs, suppers and rummage sales. Against all this Jesus opposes his sacrament of failure. If the way of obedience leads to outward success as it did in the early ministry of Jesus, this is well; but if it leads through deepening shadows to the humiliation of the cross, we likewise must go unto Him without the camp bearing His reproach. Jesus teaches us that it is better to be inwardly righteous than outwardly prosperous.

III

Jesus places the responsibility for the salvation of the soul, squarely upon the man himself, and not upon the minister. Ultimately, every man is responsible for his own soul. When the truth is preached, he may accept the gospel and be saved, or he may reject it to his own eternal undoing. The minister is sent to preach the truth,—not to embellish it, or substitute something else in its place: and the hearers will be judged by their response to the truth. Lest hardness of spirit, or a dictatorial manner should be found unwittingly in one of his ministers, Jesus adds a caution in his instruction of the seventy which is not found in his instructions to the twelve as recorded by St. Luke. To the seventy He said, "Notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you" (Luke 10: 11). We are not commanded to deliver lectures on the gospel, or orations on gospel themes; we are to preach the gospel with the Holy Ghost sent down from heaven. In us the kingdom must have been implanted, the righteousness and peace and joy which form its essence.

(Concluded on page twenty-five)

The Preacher as a Spiritual Leader*

Paul S. Hill

THE word "spiritual" is one that in current use seems to have a lower standard than that which we usually desire to read into it. It has come to be used on a plane of things less than religious, so that various charities and fraternities and such organizations as the Red Cross and enterprises to assist in the morale of our soldiers, etc., are termed spiritual. We wish to define the word as we will use it in this paper. The preacher who is a spiritual leader is a man who has a heart as pure as heaven and indwelt by the Holy Spirit of God. He is dynamic with holy power; his inner life is filled with the fullness of God. It is such a man that we speak of as a spiritual leader.

It is said that a river can rise no higher than its source. Also, it can be said that the life of the church can never rise higher than the spiritual life of the preacher. All of us who are preachers enjoy those times when some member of the church touches God in prayer, or manifests the anointing of the Holy Ghost in testimony, but always there comes back to us this thought, "I must be still more spiritual than that. I must excel in spirituality." The spring must be higher than the stream it feeds.

Spirituality is stabilizing. It is a ministerial equipment by which a preacher remains steady and true to his convictions and the trend of his efforts. People know where to find him and what to expect of him. As a leader in spiritual things, he is dependable and steady.

Spirituality thrives on facts, rather than fantastic ideas of strained emotional upheavals. Orderly thinking, serious and painstaking study are great helps to spirituality. Devotion to God, duty, obedience to the divine call to the ministry, orderly worship, both private and public, are fields of soil suitable for growth of spirituality in both the minister and his church. The preacher who strives for spirituality, and enlists the help mentioned, will find his efforts reflected in a deepening of his own spiritual condition, and the church he serves will also take

on the deepening of this spiritual tide.

Recently we heard a woman testify to her conversion, which took place in a service held in a large theater building during the observance of Holy Week. The churches evidently had united for the service, and so deep was the spiritual current, so filled with the Divine Presence, that while sitting in the seat her soul found Jesus as definitely as though she had sought at an altar in a holiness church. Surely in that service there was spiritual leadership; and the great facts of the atonement, the resurrection, and the incarnation of Christ were presented for the faith of the people. Without spiritual leadership this would have been impossible. It was leadership that led directly to Christ as Saviour rather than to an altar service. We believe in the altar service in our churches; they are means by which very pronounced decisions can be made and definite experiences of salvation obtained, but after all we would like to see a revival of spirituality so big and deep that an altar service would be unnecessary. Possibly we might have that if we placed the emphasis on spirituality rather than on the altar.

The preacher must be the spiritual leader in a spiritual revival. We have known of some instances where people were loud in telling us how to have revivals, and yet we have seen them useless and confused when the spiritual current was deep. It seemed to us that their souls ran noisily in a shallow current, and when deep devotion and far-reaching faith carried the worshipers down into the depths of spiritual things and men were seeking God, these people could not help; they could not even follow down to where the revival stream flowed.

The preacher as spiritual leader must touch every current of life around him as effectually as he can; moral reforms are of interest to him, and the battle against the saloon will engage his prayers and his effort. There are large fields of ministerial usefulness here.

The preacher is a spiritual leader in the formation of world governments; more depends on us than we are willing to acknowledge. So far as world governments are concerned, there are only about three patterns that can be followed: There is the pagan setup, which is usually a seesaw up and down between the priesthood and the war lords; examples of this are Old Egypt, or present-day Japan, where at present the war lords are in the saddle. Then there is the kingdom where the government is centered in a king who is more or less sovereign. And, finally, there is the democracy, where the people say it is "government of the people, by the people, and for the people."

At present we are at war with the pagan ideas in both State and Church, and the preacher must bear the burden of spiritual leadership. During the years there has been a great swing from the sovereignty of kings in government to the democracies where the people are having the entire say; or at least a few are saying as far as the radio can carry their voice. This rise of democracies has been accompanied by its parallel in the church; the minister is recognized, but not supreme above the voice of the church or the church board. His spiritual leadership remains his own; this is his prerogative and is strengthened as he uses it. Bossism is not his; leadership is!

The preacher as spiritual leader is the only force to hold the line of spirituality in a fast-changing world. With this great

swing toward independency of thought and freedom of life, it takes but little more to break up the entire world into small independent and unstable groups of men with nothing about them that contributes to good government. Already we are seeing some of the results in the unauthorized strikes of labor unions. What will a few years more bring? The preacher as a leader in spiritual things must stand in the gap. This is his position, his calling, his duty!

If the present war should end today, we still would have to fight the false ideas that have been sown in the minds of the nations. These ideas are disturbers of world peace and solidarity; they are destructive rather than constructive. The minister will meet them everywhere, and as a spiritual leader he must, in some way, bring the world back to God. The world is jammed into smaller quarters than of old; the lines of travel and communication are shortened. Our problem is global, our commission is world-wide, and our gospel is to all the world.

We must have a revival of spirituality or be plowed under by the natural tide of cruel events. It may be that some of us cannot go as far or as fast as when we were younger, but we can pray harder and seek God for a deepening of our spiritual qualifications as spiritual leaders in a world of unrest and sin. Poor old world—how it needs us as spiritual leaders!

**Paper presented to zone preachers' meeting, New York District, by pastor at Flushing.*



Unclaimed Possessions

Colonel Andrew Zealley

Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria? (I Kings 22:3)

RAMOTH in Gilead was a key position, a fortress, lying between Samaria and Syria. It was a former city of refuge. Israel had allowed this key position to slip from them; now they wanted to claim it, but could not do so. The town might have been theirs years before by simply walking into it; they would have encountered no opposition for the Syrians who were in charge of the town would have quietly

withdrawn. Not a life would have been lost by its surrender, and the inhabitants of Ramoth in Gilead would have been made glad.

Written over this incident in type large enough for all to read are two sorrowful words, "Too Late," reminding us that there are some things, very important and indeed priceless, that we can take possession of provided we make early application and seize them at the right moment: but, if we delay and postpone our decision, we may never obtain them, or if we do, it will be

at the cost of a big fight, involving loss and sorrow.

This is the story: Years before, Benhadad, king of Syria, with an immense army and accompanied by thirty-two of the surrounding kings, entered Israel and demanded of Ahab everything he possessed. Ahab, seeing no possibility of resisting and overcoming such an army, offered to hold the kingdom as a dependency of Syria (weak man that he was!) Benhadad, realizing that he occupied the key position to Israel, and inflated with a sense of his power, then went further and demanded that his soldiers should plunder the land, take women and children as they pleased—and we know quite well what horror and tragedy that would mean!

All the elders and all the people protested against such infamy, and said unto King Ahab, "Hearken not unto him, nor consent." Ahab resisted this degradation and said, "This thing I may not do." Then Benhadad boasted of what he would do; and the king of Israel sent the reply which has become almost immortal, "Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off."

Under the direction of God, using the "young men of the . . . provinces" (numbering 232), making a total of seven thousand in all, they went against the overwhelming odds of the Syrian army. The kings had a feast, in premature celebration of the coming victory, and made themselves drunk; thus taken by surprise the Syrian army fled in dismay and Benhadad had a narrow escape of his life (what an illustration for a temperance address!).

In the following year the Syrian king renewed his invasion, with a similar multitude as before, substituting captains for the kings. The children of Israel pitched before them "like two little flocks of kids," but the Syrians filled the country. They looked at each other for seven days. The battle then joined and Israel slew one hundred thousand Syrians, and Benhadad himself surrendered to the king of Israel. Ahab entered into a covenant with him—contrary to the divine will—which meant ultimately that Ahab lost his life and thousands of the people of Israel.

Benhadad, because his life had been spared, entered into this covenant with Ahab, "The cities, which my father took from thy father, I will restore; [and this included Ramoth-gilead] and thou shalt

make streets for thee in Damascus [Syria], as my father made in Samaria." Instead of taking possession of Ramoth-gilead and invading Damascus, as per the agreement, Ahab remained at home and cast eyes upon Naboth's vineyard, close to his palace and grounds. He wasted his time and nervous energy in trying to secure a prohibited possession, and absolutely neglected his possession by right. He committed a gruesome murder in satisfying his lust for a prohibited thing, and allowed the Syrians to retain possession of the splendid town and key position of Ramoth-gilead.

Three years elapsed after Ahab made that bargain with Benhadad, and then he woke up to the realization that Ramoth-gilead belonged to him, and he sought the help of Jehoshaphat to unite with him in battle to secure his rightful possession. What a tragic story! Three years—and, during that time, chains had been forged, a sentiment had been created, procrastination and willful neglect had done its dire work, and now Ahab tried to take Ramoth-gilead, but he was *too late*, and he lost his life in the attempt.

That is an old story, but it has an up-to-date parallel and application in the lives of many people. May I ask, What is your Ramoth-gilead of which you have failed to take possession? Is it *pardon—forgiveness—salvation*?

I remember speaking to a man at the close of one of my meetings; he was in tears and trembling violently. I urged him to give his heart to Christ, but he said, "No, it is too late." I told him there was hope for the worst, and then he said, "I ought to have entered into the kingdom when I was a youth. My entanglements are like meshes of steel thrown over me. I cannot escape. I have robbed my employer over a period of years. I have entered into possessions not my own, and I have squandered them. I have given way to drink, gambling, women—all prohibited things. It would involve confession and restitution. I cannot." I offered to help him to the utmost of my ability, but he took up his hat and rushed out of the meeting. How I yearned to help that dear man to obtain his Ramoth-gilead, but he was so involved by his waywardness that he could not face his obligations.

Ahab's three years' neglect produced his entanglements and cost him his life. And, may I ask, What about the years you have neglected the call? I know for many

it may mean the taking up of a heavy cross, but be brave, do what the Master commands you and He will help and deliver you, if only you will obey. How comparatively easy it would have been in those earlier days to have walked into your possessions, but you had your eye on prohibited things; you thought you would be happy if you had them in your possession. Realities have now taught you differently.

Not only could Ahab easily have taken possession of Ramoth-gilead, but also he could have had *streets in Damascus*—without a fight, without a murmur by the inhabitants. He would have been looked upon, even there, with respect and honor.

Does not this veiled truth and promise apply in this day? Those that honor God, He will honor. William Booth, the founder of the Salvation Army—because he followed Christ all the way—has received honors and has been acclaimed by presi-

dents, kings and rulers. God gave him *streets in Damascus!*

One other word! Ahab, because he did not enter into Ramoth-gilead, not only lost his life by trying to capture it, but also thousands in Israel lost their lives. What about your son, your daughter, perhaps a host of others who might have been in the kingdom if you had not sacrificed your Ramoth-gilead for prohibited things?

But do not despair! There is a way for you: *Confess, forsake, make restitution!*

The forces of evil have forged fetters, but those fetters can be broken by the power of the risen Christ, if you will act, believe and trust. Do make an attempt to capture that which you have forfeited and lost. Say to Him humbly and in all sincerity:

*And pressing through the past,
Of failure, fault and fear;
Before Thy cross my all I cast,
And dare to leave it there.*



Five Essentials for Nazarene Evangelism

A. S. London

EVANGELISM is the heart of the Church of the Nazarene. It is the core of the Christian life and message. The Church was born at Pentecost. Peter, filled with the Holy Ghost, backed by the prayers of Christian people, so preached that three thousand people were converted. Evangelism in the Church's early life became the regular privilege and duty of the day.

The early Christians, through persecution, fire and bloodshed gave their testimony to the saving grace of Jesus Christ. They became witnesses. They had experienced a wonderful release from the bondage of sin. They had to tell it. Their testimony stirred the whole of the Roman empire. When the church began to prosper and get material gains, she stopped witnessing. Someone has said that the church has yet to prove that she can stand temporal prosperity and still retain spiritual, witnessing power.

CHURCH OF THE NAZARENE BORN IN TIME OF DECAY

It seems that any close observer would agree that our church was born at a period of spiritual decay. Dr. P. F. Bresee, our founder, became a personality who was holiness-intoxicated. He told us that in one year he saw five thousand people converted and sanctified in evangelistic efforts with John Inskip and others as helpers. More than a generation has passed since his day. We are now face to face with another spiritual decline. We are in it. Our church was never larger in numbers, nor stronger in finances. We never have had as nice buildings as at the present time. But all will have to admit, without any thought of pessimism, that this is not our greatest day of spiritual revivals of heartfelt religion.

WHAT HAVE WE TO OFFER A SUFFERING WORLD?

A group of ministers were in their Monday morning meeting. They were talking

and planning for a revival in their different churches. One old gentleman sat through all the conference with but little to say, when finally he spoke out with these words, "I wonder if we have anything much to give to the people if they should come to hear us." His words fell heavily upon the hearts of that group of preachers. But the truth is, we do have something to give to the people. We offer a Saviour able to save to the uttermost all those who come unto God by Him. But the facts are that we are getting this message to a very few who need an uttermost Saviour.

SHAM RELIGION MUST GO

The church world is being tested and tried to its very depths. Shams and hypocrisies must go. Only the real, the genuine, abides. Someone said long ago that "Christianity has not been tried and found wanting; it has been found difficult and not tried." It is time now for the dross to be burned out, and only the gold remain.

EVANGELISM MUST BEGIN WITH OUR PREACHERS

The pulpit must show the first evidence of the revival needed. Slipshod preaching, indefinite, lack of hard study and prayer, regardless of past experiences, will not produce a revival in the pew. "If a man is to preach the cross, he must himself be a crucified man." Some time ago an elderly preacher told of how he once held a pastorate in a small church located by a river. He told how that in the spring of the year great floods came and the people were driven to the hills. And speaking of preachers, he said, "There is never a flood, until there is first a thawing out at the top." The first essential of a Nazarene revival worthy of the name must begin with Nazarene preachers. A soft, easy-going ministry will never bring about a genuine revival.

EVANGELISM MUST REACH OUR CHURCH MEMBERS

We cannot hope for a far-reaching revival when only one-third or one-fourth of our own people attend a revival meeting. Something must strike us that will cause our own people to make a sacrifice when necessary to get to the house of God. We made it in the early days of our church, and we can make it again. It is easy to permit work conditions, irregular

hours, and indifference to sap our interest in getting to the revival meeting.

EVANGELISM THAT SHARES THE PASSION OF JESUS

I am not talking about emotionalism that runs wild. But there will not come a revival until our hearts "burn within us." There will be emotionalism in any revival where sinners are converted and believers entering into the experience of Christian perfection. Jesus was moved, and so will He be moved with compassion when we get a glimpse of the lost about us, and Christ the only hope for a broken, war-torn, doomed world! Hot hearts are needed in our midst. Lukewarmness, half-heartedness, and a careless, indifferent attitude will not foster a spiritual revival of religion. Saving people is a passion.

EVANGELISM MUST BE TRUE TO OUR HERITAGE

Our church—the Church of the Nazarene—was called to the kingdom for such a time as this. We were brought into existence to evangelize the lost, and build up the kingdom of God by urging believers on into the experience of entire sanctification. It was no trivial matter when a remark was made that men go through a whole series of meetings and never preach one sermon on the doctrine and experience of holiness. Our church editor, Dr. D. Shelby Corlett, is known across this nation as a great preacher on holiness. Our General Superintendents preach clearly and definitely on sanctification. Our evangelists and pastors must be true to the heritage left us. It must not be said of us, "Why hast thou sold thy birthright?"

EVANGELISM MUST BE WORLD-WIDE

Germany and her allies have overridden thirty-five nations. The population of these countries is around 500,000,000, people. Millions are starving physically. The gospel alone can transform men and nations. Economic and social solutions do not change the human heart. The world will need as probably never before in its history, evangelizing. Education will not do it. The latest discoveries of science are used to destroy and overthrow civilization itself. Nothing on earth can save the tottering nations of the earth but the Christian religion. What a challenge to the Church of the Nazarene!

Emphasizing Holiness in Our Evangelism

J. Glenn Gould

Part One

THE Church of the Nazarene may be properly described as a later phase of the holiness movement in the United States. That movement had its inception in the expansion of Methodism over the country during the fifty-year period following the American Revolution. There were some foregleams of this revival of emphasis in some phases of the work of the Society of Friends in the colonies; and, also, in the preaching and teaching of men such as Jonathan Edwards. It remained for Methodism to give clear doctrinal expression to the truth of full salvation and to declare that the chief purpose for its existence as a church body was to spread scriptural holiness over the land.

It is rather significant that early Methodism in the United States was never unanimous in its attitude toward this essential teaching of Mr. Wesley—the doctrine of Christian perfection. There was a corresponding lack of unanimity on this

were groaning after it, but who actually received this gracious experience. However, it is safe to say that the “perfectionists” were never in the majority, most of the preachers being satisfied to merely groan after it, more or less audibly. Particularly was there opposition to the “second-blessing theory,” as it was called, with scant regard for Mr. Wesley.

It was not until the years immediately after the Civil War that the more aggressive men among the holiness group in Methodism, aided and abetted by sympathetic ministers in other denominations, determined upon a course of holiness evangelism that, it was hoped, would restore this blessed doctrine and experience to the place of primacy it deserved. This eventuated in the organization of the National Association for the Promotion of Holiness, with John S. Inskip as its first president. Camp meetings and conventions were launched in a chain that ex-

Our church is essentially evangelistic. Our history has been that of a vital, growing, going enterprise; a “movement” in every sense of the word. It is doubtful if any group in church history has maintained as large a group of evangelists in proportion to its size as ours.

subject in the Methodist societies in England, disagreement with Mr. Wesley coming occasionally from so intimate a person as his gifted and unpredictable brother, Charles. One will search the hymns of Charles Wesley in vain to find any clear note of testimony to the experience of entire sanctification. They are filled with expressions of aspiration, but there is in them little if any of the language of attainment. Differences as profound as those which frequently came between the Wesleys—John and Charles—could hardly fail to register themselves among the preachers and laity of this new movement. It is true, Francis Asbury was sincerely loyal to this precious truth and urged it upon his preachers in America; and there were many of them who not only expected to be made perfect in love in this life and

tended from Maine to California, and ministers and laymen from various churches, but chiefly the Methodist Church, were enlisted by the hundreds. Many of our early leaders were among them, including such men as John N. Short, Henry N. Brown, A. B. Riggs and H. F. Reynolds in the East, and P. F. Bresee and Leslie Gay in the West.

Gradually this renewed emphasis on Christian perfection and aggressiveness in its propagation, brought these men into conflict with ecclesiastical authorities who were unfriendly to the teaching, and a separation ensued; first into independency, and then into a new denominational affiliation of their own making. In the East it was the “Association of Pentecostal Churches of America” (that was before the term “Pentecostal” fell among thieves

on its way down from Jerusalem to Jericho) and in the West it became the "Church of the Nazarene." It is thus that our denomination is seen to be a lineal descendant of the holiness movement in this country.

In our zeal to develop a denominational personality, we have been led in recent years to an emphasis upon those things in which we differ from others rather than those other things in which we are similar. We have been anxious to give meaning to this new word, "Nazareneism," and have had a measure of success. But in doing so, we have been inclined to overlook the fact of our essential solidarity with the holiness movement at large. We need to be reminded anew, therefore, of this precious lineage from which our church has arisen.

It is equally descriptive of our church to say that we are essentially evangelistic. Our history has been that of a vital, growing, going enterprise; a "movement" in every sense of the word. It is doubtful if any group in church history has maintained as large a group of evangelists in proportion to its size as ours.

This evangelistic urge is reflected in its larger aspects in our foreign missionary undertakings. Each of the separate independent branches of our work, which later merged to form our national church, had its own mission stations. As these different mergers occurred, the different missions were added to the far-flung responsibilities of the new church; until the time came when, like the old woman who lived in the shoe, the missionary board had so many children that it didn't know what to do. Thus it is that, instead of having a few mission fields, with sufficient workers adequately housed and supported, we have thirteen fields, some of which are terribly undermanned. Our very evangelistic zeal has proved to be something of an embarrassment to us, albeit a blessed one.

Moreover, this evangelistic urge has made the pastoral ministry in our church essentially different from practically every other church on earth. The pastor is expected to maintain a revival atmosphere and program the year 'round. And the degree of success he enjoys is determined largely by the number of seekers at the altar. There is nothing that is held to be a more serious reflection on the pastor's evangelistic ability than barren services.

And barren services are to be defined as those in which no one responds to the invitation to come forward for prayers. My personal conviction is that such definitions and appraisals are dishonoring to the Holy Ghost. When we come to think about it, I am sure we will agree that we have all seen services in which no one came forward to an altar, and yet by every valid standard those services were richly fruitful. And I am sure we have all seen services that ended with crowded altars but which were essentially barren, with no real and lasting work accomplished for God. Nevertheless, these are the criteria by which success or failure are estimated. Whether they be fair or otherwise, we pastors must have an evangelistic passion if we are to be true to the peculiar genius of our church.

Still another distinguishing mark of our evangelistic emphasis is to be found in the generous use we make of evangelists. The evangelistic slate in the *Herald of Holiness* has come to assume formidable proportions, and while it is true that some in the list appear to have little or no work, while others find the field of evangelism a convenient waiting room between pastorates, still there is left a notable and noble list of men and women who are evangelists by conviction and because of divine call.—and our churches use them. The amount of money paid for evangelism must amount to a considerable sum, although our statistical charts no longer isolate that particular item. Furthermore, the time and energy spent in evangelistic campaigns mark our revival meetings as one of our major enterprises. All of this evidence proves conclusively that ours is indeed an evangelistic movement.

The question now emerges: Are these two objectives—the propagation of scriptural holiness and the persecution of an active evangelistic program—actually one and the same? Is it possible to carry forward an aggressive and successful revival program and still put our major emphasis on the doctrine and experience of Christian perfection? Can we succeed in our desire to carry on sweeping revivals of religion and still be true to our peculiar heritage?

It may seem to some that these questions are entirely beside the point. But from my point of view they are vital and timely, and it is a matter of grave concern that an answer be found, for actually

there seems to me to be a serious threat of divorce between our peculiar doctrinal heritage and our essential evangelistic emphasis. It works out something like this: Revivals must be had, and the recognized test of revivals is seekers at the altar. The larger the number of seekers, the more imposing is the revival; and the smaller that number, the less successful does the revival effort appear. Moreover, each successive revival campaign must transcend in the number of seekers, and so in tokens of success, that which preceded it.

It is often true that the conditions that will make possible a large legitimate ingathering are not present in any given church all the time, therefore methods must be employed that will get results by fair means or foul. If sinners are not present to be won, or if for some reason they do not yield to the message, then the people of God must be uncovered by close, searching preaching and the employment of tests that will "turn on the heat"; and so the altar will be filled, legitimately or otherwise.

Now, the clear, *scriptural* preaching of the doctrine and experience of Christian perfection does not lend itself readily to results such as these. Consequently, on the part of men whose practice of evangelism is as I have described, there is a trend away from the clear, forceful, persistent preaching of full salvation. We seem tempted to fear (though we would hardly express it as crassly as this) that God's Word needs something that we can give it if it is to be mightily effective. There is a temptation presented us to think that the preaching of doctrinal truth is cold and unimpassioned; that it belongs to a teaching ministry rather than an evangelistic ministry; and that, therefore, this truth has little to contribute to an aggressive evangelistic program. There

is a feeling that a thundering of the wrath of God, heavily punctuated by thrilling stories, will do something in the way of bringing conviction to the hearts of men that the simple proclamation of doctrinal truth is powerless to accomplish.

I am convinced that this is a most serious misconception, and one that is bound to be followed by results that are nothing less than tragic. Preaching that does not have a very clear framework of doctrine is dangerous, to say the least. The absence from a message of well-defined doctrinal concepts betrays both the preacher and his hearers into the imposition of tests of experience that are false and misleading.

I have heard preachers say boldly that "if you have the Holy Ghost," then this, that or the other peculiar manifestation will be present; thus making what is perhaps an isolated detail in their own experience to be a norm in the experience of their fellow men. It is an easy error and it could be detected readily if the test of sound scripture teaching could be applied. But there is no opportunity for the hearer to apply the fixed standards of God's eternal truth; and in the emotional rush of the moment, the accuser of the brethren makes his attack, confidence is cast away, and one of God's saints is defeated. All of this makes for impressive reports to the church paper; but it does not build settled, holy character.

The consequence, in part at least, is that we are producing a generation of Nazarenes that are not rooted and grounded in the grace of heart holiness as their fathers were. That is a serious enough observation for the present day. But when you add to it the inevitable drift of the years, it makes one wonder where we will be a generation hence, if Jesus tarries.

(To be concluded)

Hope

Failure will hurt but not hinder us. Disillusion will pain but not dishearten us. Sorrows will shake us but not break us. Hope will set the music ringing and quicken our lagging pace. We need hope for living far more than for dying. Dying is easy work compared with living. Dying is a moment's transition; living, a transaction of years. It is the length of the rope that puts the sag in it. Hope tightens the words and tunes up the heart-strings. Work well, then; suffer patiently, rejoicing in hope. God knows all, and yet is the God of hope. And when we have hoped to the end here, He will give us something to look forward to, for all eternity. For "hope abideth."—Selected.

- *Another interesting study of figures of speech in the Scriptures . . .*

Introductory Studies in Our Scriptures

The Use of Metonymy and the Allegory

J. W. Goodwin, General Superintendent Emeritus

METONYMY is a figure of speech that consists in the naming of a thing by one of its attributes, or the substitution of one appellation for another. That is, the cause is put for the effect, and the effect is put for the cause, and the subject is put for the adjunction, and the adjunct is put for the subject. This form of speech is not new to us for we are using this form of speech constantly. The teacher often asks of his student, "Have you read Virgil, Homer, Shakespeare?" meaning of course, Have you read their writings or some of their works? In the Bible there are many examples of this form of speech.

THE METONYMY OF THE PERSON OR ACTOR

(1) Frequently the person acting is put for the thing done. Thus Christ is put for His doctrine or His cause, "Salute Urbane, our helper in Christ" (Rom. 16: 9), that is, in preaching the gospel and helping sustain the Christian cause. Similar instances may be found in I Corinthians 4: 15, in Ephesians 4: 20 and other places. (2) The Holy Spirit is put for His effects, as in II Corinthians 3: 6, "Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life." By reading down to verses seventeen and eighteen, we see clearly that the Holy Spirit is the power of liberty and freedom in the gospel of the New Testament. (3) The Holy Spirit is also put for His operations; for example, "Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51: 10). Or, as the margin reads, "a constant spirit." Now compare Ezekiel 26: 26-27 with Ephesians 4: 23 and Romans 12: 2, which messages imply a radical change and nothing less, both external and moral, and internal and spiritual, wrought in the soul by the influence of divine grace through the power of the Holy Spirit. (4) The Holy Spirit is put for the influence

and gifts of the Spirit as may be found. "Quench not the Spirit" (I Thess. 5: 19) That is, quench not His presence and operation. Then Paul's advice to Timothy to "stir up the gift of God, which is in thee" (II Tim. 1: 6) means the gift of the Holy Spirit, for verse seven gives at least three qualities of the gift of the Holy Spirit for and in believers.

(5) Spirit also denotes a *Divine Power* or energy, reigning in the soul of a renewed man. Compare Luke 1: 46, 47, with I Thess. 5: 23; and for other places, where the word *spirit* is put for the *new man* and *spiritual strength*, see Isaiah 26: 9, Ezek. 28: 31, Matt. 26: 41, Rom. 1: 9, I Cor. 5: 3-5 and 6: 20, Gal. 3: 3, etc. (6) More especially the Holy Spirit is put for those peculiar and extraordinary *gifts of the Spirit* which, for various uses, whether public or private, spiritual or temporal, are bestowed on man. Thus, in II Kings 2: 9, Elisha earnestly requests of Elijah, "Let a double portion of thy spirit be upon me"; that is, an extraordinary measure of the gifts of prophecy, and of power in working miracles, which are here called the portion of the spirit. See also Numbers 11: 17, 25 and Daniel 5: 12. The Prophet Daniel had "an excellent spirit" that is, a more eminent gift of the Spirit more knowledge, and more understanding. (7) The Spirit is also put for revelations, visions, or ecstasies, whether really from the Holy Spirit, or pretended to be, "The hand of the Lord was upon me, and carried me out in the Spirit of the Lord" (Ezek. 37: 1); that is, by a vision or rapture of spirit. And again in II Thess. 2: 2, "That ye be not soon shaken in mind . . . neither by spirit," that is, by revelations pretending to come from the Spirit.

(8) Parents or ancestors are put for their posterity; this mode of speaking is of very frequent occurrence in the Sacred Writings. Thus Shem, Japheth and Ca-

naan are put for their posterity in Genesis 9: 27; Jacob and Israel for the Israelites in Numbers 23: 21, also 24: 5, 17. (9) The writer or author is put for his book or work, as in Luke 16: 29, 24: 27; Acts 15: 21, 21: 21, and II Cor. 3: 15, in which passages Moses and the Prophets respectively mean the Mosaic and Prophetic Writings, composed by them under divine inspiration and transmitted to posterity as the rule of faith.

In concluding these examples, we must mention that sometimes a part is put for the whole and the whole for a part. Note Lev. 25: 46, Gen. 17: 13, Gen. 13: 15. Here the word everlasting is put for perpetual; also used in Num. 25: 13. Yet but a limited priesthood however eternal must not be so interpreted in all places. We must not rush from one extreme to another. "Forever" exhausts the period to which reference is made. Take the expression, "O king, live forever"—this means "Long live the king!"

This use of metonymy will explain many texts of scripture which otherwise would be misunderstood. "Jacob have I loved, but Esau have I hated"—in Malachi 1: 2-3 and quoted in Romans 9: 13. A little study of the context will reveal that these words were spoken some hundreds of years after these boys or men lived, and these names are used to indicate their descendants or posterity, and the cause of this attitude regarding them was based on their national character. One should read the statements of Obadiah 8: 11, regarding Esau or Edom and Jacob or Jerusalem, which will clearly locate these two men and the divine attitude toward them and the sufficient reason as given. Again, "Cast thy bread upon the waters: for thou shalt find it after many days" (Eccles. 11: 1); for anyone to cast bread as we now understand it upon the water would be never to find it again. But if we understand the planting of rice as our bread and cast that upon the water, without doubt we shall have a harvest. When we see a man casting his seed as rice upon the water, he is not throwing it away, but giving it to nature's laws for a harvest of increase. When the farmer casts his wheat and scatters it over the ground, he is making an investment for the coming harvest. So when a man gives of his time, efforts, or money to God for the blessing of others, it is never lost, but will

return in the increased blessing here and on through eternity.

But again, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16: 19). The kingdom of heaven would naturally refer to what He had been talking about, the building of His Church. But He himself is the architect and the builder, and He himself adds to the Church or the building such as are being saved; He does not leave this important phase of the work to another. He is the door, but He committed to His ministry the keys which stand for the giving entrance into the kingdom or His invisible Church, builded of living stones into a spiritual house for the habitation of God. So the preaching of the gospel opens the door, and becomes the savor of life unto life or of death unto death. The preaching of the gospel of Christ on the Day of Pentecost opened the door to about three thousand souls who entered the fold. Then Peter again opened the door for the entrance of the Gentiles according to Acts, tenth chapter. What a responsibility our Lord placed upon the Church and its ministry when He placed in their hands the keys, and charged them with this burden to give men the gospel in the same measure as they have received it themselves! And what will be the end of those who fail to obey and thus shut the door of heaven to lost men and women? When we see that the keys of the kingdom are put for the possibility of entrance, the scripture opens with new light and obligation.

THE ALLEGORY

We will now take up the allegory for a brief study. This is another branch of figurative language which is sometimes employed. It has a Greek origin and really means words, a speech, or story in which there is description of one thing under the image of another. Webster says that an allegory is a "representation by means of a figurative story or narrative something metaphorically suggested, but not expressly stated." And then adds, "an allegory is a prolonged metaphor." The difference between the parable and the allegory is in this: a parable is a supposed story, while the allegory is a figurative application of real facts.

There are some allegories in the Scriptures, but the Scriptures are not to be explained by the allegorical method as a principle of explanation. We should indeed move with caution in making any scripture allegorical unless there is some foundation given in the Holy Scriptures themselves. Much of historical record given in our Scriptures can well be used as illustrative material, but we should be cautious in claiming an allegory unless the Holy Scriptures so state concerning such facts.

We may say an allegory is a continued metaphor, although from the scriptural standpoint, the allegory differs from the metaphor in that the figure is carried out into a greater variety of particulars, and the principal subject is held in the background thus leaving us to infer the meaning from the resemblances in the narrative. If we will read Psalm 80: 19 we may see a beautiful allegory filled with metaphors. Israel is described as a vine taken out of Egypt, planted in goodly land, taking deep root, until the hills were covered with its branches, reaching from the sea to the river; then the vision changes: her hedges broken, she becomes a laughing-stock to passers-by, the wild boar and beast devour this beautiful vine. But no one can fail to understand the truth intended by this allegorical psalm. In understanding this mode of speech we must first carefully examine the immediate representation and then consider what other representation it was intended to excite. Nearly all biblical allegories are given in the form of narrative, and intended to teach some moral truth, or inspire to some worthy action. The historical truth is not stressed and has no immediate importance only as it leads to the ultimate and intended representation. It is the application of the moral or spiritual truth of the allegory which constitutes its value.

It will be well therefore at the outset to note some rules which should govern in the interpretation of allegories, and also note a few words of warning:

1. Where the literal sense is plain and obvious, the allegorical sense is not to be sought. This is of very great importance. The ancient Jews and more especially Philo in adopting the allegorical method often invented strange interpretations of many Old Testament texts. And, in the effort to support the Christian position and sustain the spiritual standards of the

church, a few of the early writers such as Barnabas were prone to follow the allegorical method to some extent. This fault may be the chief reason why the epistle of Barnabas never found a place in the New Testament canon. However, Origen with all his gift of exposition leaned strongly at times to this method, when in fact the plain historical sense would have been much better. The Church for centuries never was able to fully free herself from this method, with these worthy examples going on before. It took the Reformation with its strong determination to adhere to the written Word to bring back the *grammatico*—historical sense in the study of our Holy Scriptures. There is so much truth in the written Word that one need not resort to such imaginary interpretations which have no foundation in the New Testament.

2. Before we attempt to explain an allegory, we should ascertain the proper and literal meaning of the words employed. To illustrate, study Paul's explanation given in First Corinthians 5: 6-8. He was urging purity in the church consistent with Christian profession, and to force home the truth, took unleavened bread at the Passover meal. Christ being our Passover, and leaven in meal—standing for malice or wickedness—must be purged out, to really measure up to what would be required. The purging out of old leaven was an idea with which Old Testament students were very familiar, and the truth went home. Had leaven ever meant anything else but bad they could not have understood Paul, but now they must see and comprehend his meaning.

3. The design of the whole allegory must be investigated. Take the short allegory given by our Lord in Matthew 9: 16-17. Even some of John's disciples could not fully understand the change in customs as practiced by the disciples of Jesus on the question of fasting. Then Jesus explained to them that He being the bridegroom and with His disciples must necessarily change the attitude; that the new order would demand a change, saying, "No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse. Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish." Jesus concluded that it was bet-

ter to "put new wine into new bottles, and both are preserved." The loyal Jews converted to Christ could not see that at first, but were compelled to do so at last. It would have been much better for holiness, and for the churches, if the holiness leaders could have read this scripture and followed the directions.

But the consideration of this rule will embrace several particulars: (a) In the investigation of the design of an allegory, the context must first be examined and considered, by comparing the preceding and following parts of the discourse. (b) It is evident at times that the context gives the meaning of the allegory, thus in like manner the interpretation may be pointed out by some explanation that is subjoined. These two points are well illustrated in the above short allegory of our Lord. (c) Then often the allegory is explained in its several parts by the person who is speaking. Paul, in Second Timothy 2: 20, gives a short allegory, but explains what he means. Having urged Timothy to shun profane and vain babblings, citing two very unhappy examples, he then assures him of the sure foundation of God; yet he says, in a great house there are vessels to honor and some to dishonor. His meaning is made clear when he concludes by saying, "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use." These vessels of dishonor, being broken and useless, must be discarded, and thus the vessels unto honor purged from them, if we are to maintain the holiness of the house of God.

In the sixth chapter of John, Jesus had spoken some very, seemingly, strange words about eating His flesh and drinking His blood; but if His listeners had watched carefully they could have gotten His meaning, "My Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world." How could anyone fail to understand that He was speaking of a spiritual, a heavenly life, and divinely given, and must be divinely sustained. Jesus explains the meaning, "He that eateth me, even he shall live by me." Paul gives a short allegory in Ephesians 6: 11-18, but explains his meaning and what the metaphors used each signify, so there is no need to explain the details. The girdle is truth, the breastplate is righteousness, shoes mean

the gospel of peace, the shield is faith, the helmet is salvation, and the sword of the Spirit is the Word of God. The inspiration to fight in this heavenly warfare is gained and maintained by supplication and prayer.

4. The historical circumstances which surrounded the giving of the allegory are important in the explanation and therefore should be carefully investigated. In John 21: 18, Jesus speaking to Simon Peter, said, "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." Our Lord had just finished talking with Peter on the question of his unselfish love, and trying to point out to Peter the real cause of his failure. Peter's failure evidently was an overbalance of his sense of self-protection; now if he was to be reinstated as a true follower of the Christ he must make a devotion equal to martyrdom.

5. In the explanation of an allegory, we must not forget to give attention to the nature of the thing spoken in making comparisons. This will be found helpful and necessary in order that the tendency of every comparison may appear; also that the literal meaning which is hidden under the figurative expression may not be forgotten. When Jesus said to His followers, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?" He then concluded by saying, "It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." To understand the meaning we must search to find out the nature of salt. Salt is not only preserving, but also it is purifying and corrective in its penetration. When the Church becomes the light of the world, we must not forget that light in itself is pure; then the obligation is to see that the medium through which it shines is also pure, that the radiation does not belie the profession, but "let your light so shine" in order that men may see.

6. We must be careful not to overextend the comparisons into all the details and circumstances of the allegory so as to lose the true meaning and application. Professor Stuart in "Elements of Interpretation" very fittingly says, "Thus, in the parable of the Good Samaritan, the point to be illustrated is, *The Extent of the Duty*

of *Beneficence*. Most of the circumstances in the parable go to make up merely the verisimilitude of the narrative, so that it may give pleasure to him who hears." What is true in the interpretation of parables is also true in this respect in the interpretation of the allegory. However the details of the narrative which sustain and make clear the main purpose of its application should not be discarded or made of no account. What we would emphasize, therefore, is that all details must unite in leading to the central idea intended, and not so presented as to destroy the truth which should be illustrated.

7. There must be unity in the principle of explanation; that is, we must not undertake to explain one part figuratively and another part literally. In this passage found in First Corinthians 3: 9, Paul uses two different ideas to illustrate the same thing, "For we are labourers together with God: ye are God's husbandry, ye are God's building." Here we have two different ideas; a farm and a building. Yet in each there must be this central idea, laborers together with God. In the husbandry idea, Paul plants and another irrigates, but it is God who gives sunshine and rain, and thus the increase. So also in the building; we must follow the rules in regard to material as well as in the construction.

There are a few portions of the Word in which the allegory is so used where a double figure is placed, one over against the other. Some of the scriptures are rather difficult to understand, and often we are compelled to use the laws of interpretation very carefully, and exercise careful exposition in order to gain the thought of the writer. It is sometimes helpful to write out these points of contrast and thus compare them in two columns, over against each other, in order to gain the thought of the writer. We mention a few examples:

In Second Corinthians 3: 16-18, it is clear that the Old Testament and the New are placed in contrast in order that the superiority of the New may be more clearly seen and understood. We may place the two in contrast as follows:

THE OLD COVENANT

1. The ministry not sufficient.
2. The letter killeth.
3. Ministration written on stones and is passing away.

4. The ministration of condemnation was with glory.
5. It had no glory in its moral effects in experience.
6. The Old was passing away.
7. Moses must use a veil.
8. Obscurity.
9. In the Old the darkness still remains.
10. In the Old there was no Revealing Spirit.
11. In the Old there was bondage.
12. In the Old they could not steadfastly look, no revelation.
13. In the Old there was no progress.
14. In the Old no impelling Spirit.

THE NEW COVENANT

A sufficient ministry.

The Spirit giveth life.

The ministration of the Spirit more glorious and remaineth.

The ministry of righteousness exceeds in glory.

The New far surpasseth in its manifest glory.

The New remaineth, not passing.

In the New no veil needed; taken away.

In the New the truth is clearly seen.

In the New the darkness is taken away by Christ.

In the New the Lord Jesus is the Revealing Spirit.

In the New there is freedom.

In the New, beholding the glory one is changed into the same image.

In the New it is from glory to glory and onward.

In the New, we have the all-uplifting, inspiring Holy Spirit.

In Galatians 4: 2-31, we have the two covenants in a beautiful allegory, in the story of Sarah and Hagar and their children as recorded in Genesis sixteen. In this picture we have:

1. Two women, one is free and the other in bondage.

2. Two sons, one the child of promise and the other born after the flesh, and necessarily also in bondage.

3. The two covenants, one from Sinai, with bondage; the other from Jerusalem above and free.

4. Hagar is taken to represent Sinai with bondage, the law of bondage, and is the same as earthly Jerusalem now under the bondage of the law of works.

5. Sarah then is taken to represent the free woman, the heavenly, and her child,

Isaac, as of promise, represents the spiritual children of divine promise.

6. The New Covenant then is from above, the heavenly Jerusalem, and is the mother of us all who are born of the heavenly promise through our Lord Jesus Christ.

7. For we are all children of promise through Christ, as Isaac was also the child of promise.

8. The New Birth then being by promise through grace brings all who believe into the heavenly family of free children as Isaac was, he also being of promise. The promise was made not to many, but to one "The Seed" which is Christ; and, if Christ's we are Abraham's seed and heirs according to the promise.

9. The son of the bondwoman stands for bondage and is the fleshly element, or fleshly mind, or the carnal mind, and holds in bondage.

10. Here then is the conflict between the flesh and the Spirit. The child of the free woman, spiritual children, demanding freedom, and the child of the flesh, the carnal mind, in conflict with the Spirit.

11. The solution found: cast out the bondwoman and her son. The law of works must go, and the awakened carnal mind must be cast out.

12. The two cannot live together in the same house in peace. Whatever the price, cast out the bondwoman and her son.

Conclusion: Stand fast in the liberty wherewith Christ has made us free, and remain free from the life of bondage.

Time and space will not permit further illustrations, but I trust we have said enough to assist the reader in the study of other scriptures which may come under the figures of speech in the form of metonymy and the allegory.

A Sacrament of Failure

(Continued from page eleven)

Here St. Paul gives us some practical examples. To his Jewish brethren he said, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh:" (Rom. 9: 3). A better translation would be, "For I was about to wish myself accursed or anathema"—that is, sacrifice the most precious treasure of his life for their salvation. But when they refused and hardened their hearts against God, he availed himself of the sacrament of fail-

ure and said, "Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." "Your blood," he said, "be upon your own heads; I am clean: from henceforth I will go unto the Gentiles" (Acts 18: 6). We are to live in an atmosphere of holy communion and fellowship with our Lord. We are to labor under the anointing of the Holy Ghost, but we are never to assume a defeatist attitude. We are to lift up our heads, commit the cause to God, shake off the dust of our feet and go on our way with faith in God and faith in the ultimate triumph of His cause.



The baptism of the Spirit is in a very important sense a baptism into perfect love. Henry Drummond's book on love. "The Greatest Thing in the World," has the following analysis of love:

"Patience. Love suffereth long.

Kindness. Love is always kind.

Generosity. Love envieth not.

Humility. Love is not puffed up.

Courtesy. Love doth not behave itself unseemly.

Unselfishness. Love seeketh not its own.

Good temper. Love is not easily provoked.

Sincerity. Love thinketh no evil and rejoiceth in the truth."



Pentecost and holiness are closely connected. A preacher wrote to Dr. Keen that he wanted the baptism with the Spirit but did not want anything to do with sanctification. The brother sadly erred! One has put the matter thus:

"Holiness, in the big sense, wraps a man in God. This is not the language of privilege but of service. A man with this experience enters the very passion of God. He knows what it means to engage in conflict with the principalities and the powers. And he knows the true comradeship of the saints. A holiness that is divisive is not the holiness of the New Testament. Pentecost also gives a passion for the saving of men; for the establishing of the kingdom on earth. Romans 9: 9 follows upon the eighth chapter as a sequence of experience and not simply in the Epistle." —*Pentecostal Herald*.

Some Preachers I Have Heard

George W. Ridout

MY travels through the various parts of the world have brought me into contact with religious workers and leaders and preachers in many ways. In my student days I was a voracious reader of sermon literature and biography of the great preachers. I had a few chances here and there to meet and hear some of them whom I had read much about. I should have liked to have heard Spurgeon in London and Joseph Parker, the so-called lion of the British pulpit. I thought I was in fortune when I was in London and went on Sunday morning to hear Parker in City Temple, but I missed it; he was on his vacation, but my disappointment was relieved somewhat that day because in the afternoon I went to St. Paul's Cathedral and heard Canon Scott Holland, and at night I went to West London where I heard Hugh Price Hughes, the great evangelistic leader of British Methodism.

St. Paul's Cathedral in London was a great center for preaching in the days of Canon Liddon and Scott Holland. Liddon's afternoon preaching crowded the great building to its limit—preachers as well as laymen from all over London went to hear that great gospel orator; he was a great Oxford scholar but thoroughly orthodox and evangelical. Let me suggest to my young preacher friends that if you want some fine reading to put iron in your blood, read Liddon's Bampton Lectures, or "The Divinity of Our Lord"—they are classic! Unitarians and Modernists have nothing to say after Liddon gets through with them. Although I did not hear Liddon, I was delighted to hear his successor, Canon Scott Holland, and brethren, he certainly was a thunderer! He had a great message on the gospel. He was a mighty preacher. Some years after that when I was preaching in London I went down in the afternoon to St. Paul's. The music and singing were gorgeous, but the preacher was a "lion in curl papers"—he had no message; he was an echo, not a voice!

I went at night, after hearing Scott Hol-

land, to West London to hear Hugh Price Hughes; he always caught the crowd for God and the gospel. He preached thirty-odd souls into the inquiry room that night. He was intense always, and kept his ministerial brethren on the anxious seat wondering what he would do or say next. He was a great scholar, university graduate, and joined the ministry full of conceit and was a despiser of evangelism until he happened in on Pearsall Smith's Holiness Convention at Brighton, and there "he who had come to scoff remained to pray"; like Saul of Tarsus, he was unhorsed, fell in the dust, went blind to his prejudices and hate of evangelists, and became one of the leading evangelists of England, often majoring in his preaching on entire sanctification.

I heard J. H. Jowett once at Princeton and twice in his New York pulpit; he was a pulpit orator more after the type of Beverly Carradine than Dr. Morrison. Jowett, like Apollos, was eloquent and mighty in the Scriptures. He was a great Bible expositor and preached in one of the highest salaried pulpits in New York. His sermons were rhetoric dipped in unction, his sentences were exquisitely cut. I consider his Yale Lectures on "The Preacher, His Life and Work" the very finest thing in homiletical literature. I used it considerably in my classes at Asbury Theological Seminary; that book should be in every library of our holiness schools, and in every preacher's study.

I heard Talmage once. I had read him for years, his sermons moved and charmed me. He was a word painter of surpassing skill, his skies were always casting stars of thought that thrilled. The one and only time I heard Talmage I was not so greatly impressed; he was not in his own pulpit, and was not at his best, but I caught some idea of his size and powers. I advise the reading of Talmage for his language and word painting.

I heard General William Booth, the old warrior of the Salvation Army, once in

Philadelphia. He reminded me much of what I thought the Prophet Elijah was like; he had a massive head of white hair and a flowing beard which shook in the breeze created by his eloquence; he was so full of material that sometimes he stuttered as he sought to pour out his great soul in the gospel message. Booth's family produced several great preachers, of whom his daughters, Evangeline and Marechale, were the best. When I heard Doctor Bresee at Chicago in two great night sermons, he reminded me very much of General Booth. He was prophetic in appearance and address, and preached from a full soul, *sermons that really were sermons*—logical, biblical, evangelistic and delivered with unction and power. I have no doubt that if Dr. Bresee had not been ostracized by the Methodist Sanhedrin of his day he would have become one of the great bishops of the church like Bishop Joyce.

A rather unique and erratic preacher and evangelist of these old-fashioned days was "The Boy Preacher"—Thomas Harrison—he had great revivals all over the country. He seemed like Elijah, to drop out of the skies, and brought to the churches messages of singular simplicity, but of the most electric power. There seemed to be something hypnotic about Harrison that captured the crowd wherever he went; his sermons were unlike anything ever heard from any other preacher, possibly due to his peculiar manner. I heard Harrison in various meetings, also at Ocean Grove.

I heard Moody in both New England and Philadelphia—he was as a preacher in a class by himself; without training, without college or seminary, with no more homiletical training than the Apostle Peter, yet in Moody we see a man who moved two continents; and in Great Britain, strange to say, moved the universities as they had never before been moved by a religious leader. Moody was not an orator, but a plain-speaking man so full of the gospel and so possessed by the gospel message that the multitudes were captured by his preaching, and sinners by the thousands were "the slain of the Lord." I heard Moody preach on Galatians 6:7, "God is not mocked: for whatsoever a man soweth, that shall he also reap." His points were: "(1) A man expects to reap what he sows; (2) a man expects to reap from the same kind of seed

he sows; (3) a man expects to reap more than he sows; (4) the kind of seed makes no difference." God has all kinds of preachers. In the New Testament He had Peter the fisherman, and Paul the university of Tarsus graduate. Peter preached in the power of the Holy Ghost at Pentecost and had three thousand people converted. Paul preached a learned sermon at Mars' Hill and nobody got saved!

I heard Bishop William Taylor in Philadelphia; then an old man, very quiet. It is the ripened corn that most lowly bends its head; so it was with Taylor. I was struck with his humility—he had preached and evangelized in all parts of the world, witnessed great revivals. He had plowed his way through the continents as the "Flaming Torch," and at last the Methodists woke up to his worth and value and made him Bishop of Africa.

Down South they had some mighty pulpit orators—Kavanaugh, Bascom, Munsey, Pierce and others, and in the later days, Bishop Candler. I heard him in Toronto as he preached the Sunday morning sermon, but I think I heard him at his best at Asbury College where he let out his eloquence to the crowded chapels morning after morning. Candler was one of the great preachers of the century; he was full of Bible, his sermons were on great themes, particularly the resurrection; he abounded in wit and humor. Speaking of the storm on Galilee, he said, "The Lord sent them across the lake to blow the politics out of them." Also he said, "Some preachers think the Apostle Paul is behind the times; I'd rather ride in an oxcart with Paul than in a Pullman with these critics."

I heard Billy Sunday variously, and truly he was a great preacher. Billy began as considerable of a rowdy in the pulpit and on the platform, but he learned to preach and to put sermons together that were masterpieces. I heard him in a preachers' gathering in Philadelphia; his sermon excelled anything the presiding bishop could preach or any of the preachers then present.

A wonderful preacher of the gospel was Gipsy Smith. The first time I heard him he was holding a meeting in Dr. Cadman's church in Brooklyn, N. Y. He preached that night on the conversion of the jailer; "What must I do to be saved?" was his text. His sermon was well put together,

everything came up to a climax. He, like Moody, was one of those self-taught, called-out preachers of the old gospel of saving power. I believe now well on toward ninety years, he is preaching strong.

I heard Joseph Cook of Boston once, also A. J. Gordon, the great Baptist scholar and preacher. In the late eighties and early nineties Joseph Cook's Monday Lectures were the weekly events of Boston; he delivered them in old Park Street Church, "Brimstone Corner" as it was once called. On the occasion when I heard him, Daniel Steele, the saintly scholar of the early holiness movement was on the platform. Joseph Cook was the voice of orthodoxy in those days, and his lectures were crowded with people and preachers, also with the theological students of Boston. I would advise my preacher readers to get Joseph Cook's "Boston Monday

Lectures." They can be had only second-hand of course, but they are great deliverances, and full of the rich meat of evangelical truth and logic on fire!

I heard Dr. A. J. Gordon in his own great Baptist church in Boston. He was one of the great Baptist lights of the century, he was a preacher of singular scholarship, and saintly he was. He and Dr. A. T. Pierson, whom I heard only once, were a pair of evangelical preachers who from the pulpit and the press contributed immensely to the orthodoxy of the times, and contributed to Christendom sermons and books of immense value.

Time and space forbid my writing of the great preachers God gave the holiness movement, but chief among them I think I would place Alfred Cookman, Beverly Carradine, Dr. H. C. Morrison, Will Huff, Dr. P. F. Bresee and Bud Robinson.

Memorial Day Address

Glenn M. Butler

OUR flag flies at half-mast on Memorial Day, not in mourning, but in reverence as we keep the day in memory of our heroic dead. It is not because they are dead that we keep this day as we do, it is because of the manner in which they lived; soldiers, sailors and marines who wore the uniform of this the United States of America.

Few indeed would be living of those who lost their lives in the Civil War had they not died then. We honor them not because they are dead, but because of the manner in which they lived—as soldiers! Brave men! Willing to leave home to protect the home, willing to risk liberty and life itself to give liberty to others.

We may not walk in the complete pathway of those who have gone on before us. They who pioneered this country held the torch high while life was in their hands; we now have snatched the torch from their grasp as they died on the battlefield—not to stop with them, but to carry the torch on to where they wished to carry it.

The Chinese honor their dead with food. Someone asked a Chinese man when the

Chinese dead would come forth to eat of the food, and the smooth answer came, "When the American dead come forth to smell and enjoy the American flowers." But flowers are the pledge of the living today to the living of yesterday, that their purpose will be carried out; that even as their brave deeds cut them short, it provokes in us the determination to carry on, to preserve in peace and in war the ideals for which they died: to give liberty and the right to live to all peoples.

In the honoring of their dead the Chinese have held themselves the same without development; they have not changed from old and ancient ways. In honoring our dead, we pledge to them not to cease from development, but to take from their hand the torch which they so nobly bore and bear it bravely to new victories from which they were cut short by death.

They would not want us to mourn even as we keep this day in memorial. They lived while they lived; lived in a fast-moving current of events. Life had its purpose and they found it in the uniform; death had its place, and they found it in servitude. Better an early death with a

purpose, than a long life without an aim. Millions have died of old age, and have died unknown; even their struggles have not been noticed. But he who wore the colors, beat the drum, left home to defend his country—he died too, but it is known throughout the land.

This indeed is not a day of mourning, but a day of memorial; and a precious memory it is. A memory of brave men who would face a foe for the rights and liberties of other men.

God called Israel to a given path—a path of righteousness! To keep this path there were wars, and Israel buried her dead and went forward; she did not stop in her forward course. God has given to us a land where freedom and liberty are in such measure as has been unknown hitherto. We love peace as all free men do; but to keep that peace we will have some small and some large battles. Even yet, we must bury our dead and move forward! And, for those who must and do fall, from among the brave others step to keep the ranks full.

Our men and boys do not ask to be mourned over. They asked the right to live while they were alive, and to die in such a manner that, when remembered, they will provoke a “do or die” for the right among the living.

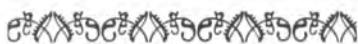
We are not trying to fool ourselves; we do not win a peace with wars, for “all they that take the sword shall perish with the sword.” It has been taken up by free men only and always, not to gain as by conquest, but to protect the rights of free men and free women. Peace will come by the Prince of Peace, and it will come in no other way.

Peace is still peace, even in the midst of war and battle, in every soldier's breast who has found the Prince of Peace. And turmoil is found in the man's breast, if there be no war, if that man has not found the Prince of Peace. There is but one place where the spirits of men can blend in one lasting peace, and that is in the Prince of Peace!

In the Civil War a southern soldier had crept in the darkness of the night close to a northern camp, and suddenly before him loomed the figure of a northern sentry. He raised his gun to fire when out of the dark he heard softly a song, a familiar song floating over the air. The words and tune were from the hymn, “Jesus, Lover of My Soul.” To him came the words, “Cover my defenseless head, with the shadow of Thy wings.” He did not fire, but lowered his weapon and slipped away. He knew the northern soldier's defense, for he had found it for himself.

As we stand with the living among the dead, we pledge ourselves not to forget; to be thankful for every advancement they have made; to acknowledge every sacrifice, to reverence each Gold Star mother, and not to become blinded by defeatist tears, but to fight on where they have so nobly forged the trail.

As we fly our flag at half-mast, we drop our eyes where thou hast fallen, and from the inspiration of thy noble, sacrificial life, we lift our eyes and pledge that, throughout the year, we shall carry the torch and hand it with its full light to those who shall be living when we are among the dead.



But There Is Light from the Cross

We cry out because of the darkness of our day although there is light all around us. It is not dark. We have been blinded by our neglect of the claims of God, by our indifference to the spiritual indispensables of life. Man cannot find his way when he ignores God. Nations cannot live in security and peace when they disdain righteousness. And now men and nations are both stumbling blindly and hopelessly toward possibly one of the greatest cataclysms the human race ever has known. Can we not, at least as individuals, begin to tear away the blindfold of our indifference and walk in the light which has led men forward during the past two thousand years? Then we can in turn give sight to those who are yet blind?—CHARLES A. WELLS.

Ministering to Returning Service Men

D. Shelby Corlett, Managing Editor

ONE of the great problems which the Church must be prepared to meet is to minister to the men and women who at the close of the war will be returning home from military service. In a small way, the problem exists today, but it will be greatly magnified with the cessation of hostilities and the demobilization of our armed forces.

The background of this message is one of personal experience, for the writer faced some of these very problems as a returning veteran wounded in action in World War I. The longer period of war, the more widely scattered activities, the complexities of mechanized and aerial warfare, the barbaric practices of the enemies, and other situations will make the problem more serious and complicated at the close of this global conflict. This message is written because it is a problem that many will not recognize unless they are brought face to face with it in personal experience, or because of close family relationship to a returning military man.

Some will take a superficial attitude toward this problem; they will simply think of the man discharged from military service as "He's just one of our men coming home"; and the average family will perhaps think largely in terms of "Our son coming back home after months and years of military service," or "My husband is coming home." But the problem is a much more serious one than that. It is one of required adjustments, of quick changes in manner of living and thinking, of deep currents of life to be transferred into other channels.

One of the outstanding features of this problem will be the change that has taken place with many of the men who have gone, also the fact that their families and perhaps their pastor and the church people will expect the man returning to be the same as when he went away. But he will not be the same man. Many of those who have gone were boys in their late 'teens or early twenties; they will come back mature men. The experiences

of military life will have matured them and, if they have seen any extended period in active combat or under the pressure at or near to actual battle zones those experiences alone will add years to their lives. These "youngsters" will come back mature men in experience, but perhaps only a few years older in actual age.

There will be a restlessness about many of these men; their experiences will have made them so. They have had action, excitement, travel—many have been in active combat or battle zones. Young, inexperienced, sheltered boys or men have become hard soldiers, they have been compelled to become killers, many of them have been wounded, all of them who have seen active battle service have had experiences which will trouble them for months, even for years, after they are removed from the battle scenes. They will have a tendency to feel that nobody understands them; parents, wives, brothers, sisters, old friends, the church—all will seem to be different; but the great change is in the man himself, although he does not realize it. People will be asking questions, will be urging him to talk about scenes and experiences he is trying to forget. A word of advice on that point: curb your curiosity, have patience, eventually he will tell about his experiences, but let him do it in his own way and at his own time.

A PROBLEM OF ORIENTATION

Upon entering military service the officials had a program of orientation to assist the new men or women to become adjusted to military life and its procedures. Many of these men and women returning from military service will need considerable assistance to become reoriented into civilian life. The church, the pastor, may render a great service in this work of orientation.

Not the smallest part of this work of orientation will have to be done with the families of these returning service men. They must be brought to expect a change in the men returning, especially so if these men have been in active combat. We

might as well recognize this fact and prepare them to meet it, that every man who has spent days, weeks or months on battlefields, in naval combat and in aerial engagements, will be definitely affected by these experiences. The same will be true of nurses and other women who have had experiences in battle zones. Some will have suffered physical wounds of varying degrees of severity, but all will be affected to some extent; yes, wounded—invisibly so—nervously, emotionally, mentally. No normal person can go through the harrowing experiences of a modern battle, bomb attack or of being on torpedoed vessels without being affected in some way by these experiences. He just cannot be the same. These families, the mothers and wives especially, must be informed of such possible changes and be prepared to meet them. If there are to be surprises, let them be from the fact that the changes in these men are not as noticeable or to the extent that they supposed they might be.

The families of these returning men will need patience, a good amount of it. They must seek to understand him; they must not expect him to make all of the adjustments. Don't be reminding him that he has changed so much; don't chide him because his habits are different, because he does not enjoy activities or things he enjoyed before his military service. Do the things he wants to do, and in the way he wants to do them; don't insist always that he follow your plans and ideas. Be patient, give him time, eventually he will become oriented to home and civilian life.

Military life is a well-ordered life, much of it is a monotonous routine; answering calls, obeying orders, doing the same things, thinking much in the same grooves, day after day, dressing always the same and looking upon others who are similarly dressed—such a routine will have a tendency to stifle individual initiative. But time and adjustment to civil life will correct much of this and bring these men back to a normal manner of living and thinking.

Some of the men have taken advantage of opportunities for advancement and have so increased their abilities, so broadened their outlook on life and so expanded their personalities that they never will desire to fit into the old life situations they left. They are changed men, and the families of these men must be prepared in some ways to meet these facts.

The church and the pastor may fill a large place in assisting these men to become adjusted to civilian life. Nothing can take the place of the pastor and other church leaders and people manifesting a sincere, personal interest in them, of showing them how happy they are that they have returned to their homes, and of using all available opportunities to recognize them and make them feel welcome among the church groups and in the services. The pastor was—if he had a true shepherd's heart—among the last to be with these men as they left, now he should be among the first to greet them and welcome them home.

The problem may be complicated somewhat if the church has had a change of pastor since the man left for military service, especially if this man were greatly attached to the former pastor; but this lays all the more responsibility upon the present pastor to find his way into the heart of this man returning home. Some of these men had places of leadership in the local church before going to military service, and as they come back they find others filling those positions, so they may be tempted to feel they are no longer needed or wanted by the church. Some men will have been gone so long that they come back to an almost new situation and a new group of people, for so many of their old friends are gone—war industries, selective service demands and other situations incident to the war have taken them away—until the church situation they had dreamed of finding does not exist. Because of this change the men may be disappointed and be tempted to discouragement. A real personal interest upon the part of the pastor and church members will help them to overcome these temptations.

The least that these men will expect is that they should be welcomed back to the church with as much interest and enthusiasm as was shown them when they went away to service. And this welcoming interest must be sustained until the men become adjusted to civilian life and are back into the normal work of the church. By all means, and to the utmost of its ability, the church must devote its efforts to saving these men to the church and to getting them oriented into the regular routine of life.

CASUALTIES: SPIRITUAL AND PHYSICAL

There will be some disappointing situations the church will meet. A few of the men who were Christians when they went away will return as backsliders, and will show little if any interest in the church. Perhaps they will be so ashamed of their backsliding as to remain away from the church. But the pastor and church must put forth their strongest efforts in prayer and personal contact to win these men back to Christ and to the church. These men must be made to feel that they are loved by the church, that the church which followed them with its prayers and interest in their days of service still feels a keen interest in them and has a claim upon them, that this church will not give them up. They belong to the church in the same sense as the lost sheep in Jesus' parable belonged to the fold; they must be won back.

There will be casualties of the war which will demand the interest and services of the church and pastor, physical casualties of varying degrees, with some minor mental and nervous disorders—the worst of these will be retained in the hospitals. The families of these men, as well as the men themselves, will need the ministry of the church and pastor. Many of these men will be victims of a feeling of frustration, they cannot engage in their former employment, they will have a feeling of being more of a liability than an asset to their families, they will find it difficult to find a place of usefulness in civil life. The wives and families of these men will be crushed, not only by the plight of the husband or son, but will find that they must assume new responsibilities and burdens which they had not known before. Who is more able or better situated to assist in situations of this nature than the pastor?

The "gold star" families, the families who have lost loved ones in the war, will need the ministry of the church and pastor. True, many of them have had the news of the death of their loved ones for months, perhaps for several years, and they have felt and overcome the first shock of such sad news. But when the men of other

families in the church, of the neighborhood, and of their friends, return to civilian life, those old wounds of the heart will be opened again and more than ever they will feel the loss of their own loved ones who will not return. These must not be overlooked. The church must minister to these the healing balm of comfort.

THOSE WAR MARRIAGES

Then there will be the great task of helping the young people who were victims of the hasty, war marriage craze to get adjusted on a substantial basis. Some of these will involve members of the church, at least the members of families in the church. Some of them will work out their own adjustments and establish a real home, many of them will need the wise counsel and helpful guidance of a godly pastor. In many instances it will be the case of two almost total strangers, hastily married, now trying to adjust themselves to each other in a real life after living for months in a dream world through correspondence or through only occasional contacts with each other for short periods of time. Many of these couples can become established on a firm marital basis if they have the guidance of a wise friend and counselor. Otherwise there will be the tragedy of divorce—and any divorce is a tragedy. The church must not be indifferent to this phase of the problem of men returning from military service.

War problems! Not many of them will be solved when the fighting ceases. There will be international, racial, national and personal problems that will not be solved in a generation. But some of them can be solved, and for many of them the church alone has the solution. The influence of the church must be felt in helping to find a solution for the international, racial and national problems; but especially can the church make a real contribution toward solving the personal problems of the returning service man and his family. The church and pastor that are concerned and thoughtful enough to work with these returning men in finding a solution of their problems will greatly increase their influence in the community for God and the spreading of the gospel

I would rather be able to appreciate the things I cannot have than to have the things which I cannot appreciate.—ELBERT HUBBARD.

The Terror and the Passion

E. Wayne Stahl

AN ACTOR is standing before Hamlet—in Shakespeare's tremendous tragedy of this name—and reciting to that prince of Denmark lines which describe the anguish of Hecuba, queen of Troy, as she sees her husband being killed by the sword of Pyrrhus, the Greek warrior. So moved is the tragedian by what he speaks that tears are in his eyes, "distraction is in his aspect," his voice is broken by emotion. And all this "but in a fiction, in a dream of passion."

When Hamlet is left alone after this reciting, he addresses himself with passionate reproaches, because he is so little stirred to take action over his father's recent murder, when that actor is worked up to such a pitch of sorrow over something that exists only before the eyes of his mind. Terrific is the self-condemnation of the royal Dane.

It brings to mind the reply of a man who had become very famous on the stage. He was asked why his audiences heard him with such rapt attention, while in churches the preachers had difficulty in getting the people to listen well. The actor said, "Because I speak imaginary things as though they were real; while you preachers utter real things as though they were imaginary." Here is condensed a whole volume on homiletics.

Hamlet upbraided himself because his grief over his father's killing did not eventuate in more decisive proceedings on his part. Has not many a minister, believing in the certainty of horrible, everlasting death for those who go out into eternity impenitent, felt like chiding himself for not being more alarmed about them, who show so little alarm for themselves? He could wish himself more like Rowland Hill, the well-known preacher of England in a day that has passed away. He was once near a place where a great quantity of earth caved in on some men. He shouted so loudly for rescuers to come to the aid of the entombed laborers that his voice was heard a mile or two away. Referring to

this incident later Hill remarked, "People did not condemn me then for speaking so forcefully. But when, in preaching, I become vehement over the peril of men who are dead in trespasses and sins, they criticize me."

There is a right and a wrong way of preaching on the awful fact of hell. Some ministers have spoken on the dreadful theme as if they were almost glad, seemingly, there was such a place. This was not George Whitefield's manner. One day during a sermon he was bringing he stopped for a moment, and then with unspeakable solemnity, tenderness and sorrow cried out, "The wrath of God! The wrath of God!" On one occasion when speaking on this subject he wept profusely, saying to the unsaved in his audience, "Can you blame me for weeping for you, when you will not weep for yourselves?"

He had the spirit of the man who was told by a minister friend that he had preached on the subject of eternal punishment. The informed one inquired, "Did you do it with tears in your eyes?"

Christ's envisioning Jerusalem's approaching doom, and His weeping over it, is an example for him who, "shunning not to declare the whole counsel of God," at times must swing from the pulpit red lanterns of the gospel as signal warnings. The Mount Everest of the Bible, John 3:16, has not only the word "loved," but also the fearful word, "perish."

Some of us can say, "Yes, I am concerned over my unconcern for the lost souls all about me." But how am I going to get that vast anxiety over their fate in the hereafter?" The Jesuits, reprehensible as they are in many ways, have a partial answer to this question. Macaulay, in one of his matchless writings, describes in his vivid way, some of the preparation a man must go through to become a member of the Roman Catholic "Society of Jesus." This preparation consists in the candidate meditating concentratedly for a considerable period of time on the fearful fact of an unending, fiery perdition. Such medita-

tion so arouses him to a sense of eternal values that he becomes a fanatical devotee, and is willing to make any sacrifices, righteously or wickedly, to advance what he visions as the interests of his organization.

But Paul had learned a more excellent way. The august apostle once confessed, "Knowing therefore the terror of the Lord, we persuade men" (II Cor. 5:11). Believing with all his soul that, "It is a fearful thing to fall into the hands of the living God," he went up and down the lands incessantly calling, "Be ye reconciled to God."

While the minister must have the wisdom of the Spirit as to how often he preaches on eternal punishment, there is no question that he should meditate frequently on the formidable theme. In this regard the verse from the Bible is true, "Where there is no vision, the people perish." If the preacher does not have a vision of the unspeakably calamitous consequences of sin in eternity (as well as in time), there will be those among his hearers who will die forever through his failure to sound the trumpets of warning (See Ezekiel 33:1-9).

A preacher may believe with his head that there is "The City of Dreadful Night," (note Christ's references to "outer darkness," and Jude's "blackness of darkness forever"), but nevertheless not be wrought up over this truth. A friend of mine who was becoming infected with "Pastor" Russell's doctrine of "No Hellism," called my attention to the fact that most Christians who hold to the creed of an orthodox hell are not disturbed over the matter in relation to their unsaved acquaintances. I had to admit the truth of his contention.

In a university class I attended, the professor vehemently denied the doctrine of eternal punishment. He said, "If I believed there is a hell such as the orthodox folks teach, if I believed students walking over this campus were doomed to endless, fiery torment, I would quit my professorial duties, and go out to shout warnings about their appalling future."

"I believed, and therefore have I spoken" (II Cor. 4:13). Someone has said that faith is acting as if a thing were so. By action,

as well as by utterance, the preacher must manifest his certainty that the Bible is true when it tells of a fearful future for the unsaved. This will come as a result, not only of vision, to which I have referred, but also of passion. The former has to do largely with intellectual processes, the latter with the heart. And this passion will also mean compassion, ineffable pity for the sin-ruined, hell-doomed ones.

This vision will become clearer by reading, rereading, and then reading once more, Jonathan Edwards' tremendous sermon, "Sinners in the Hands of an Angry God." This passion, through the grace of the Holy Spirit, will be accentuated by frequent perusals of that wonderful little book by Dr. Goodell, "Heralds of a Passion" (every preacher's library should have a copy).

Dr. Goodell years ago had been appointed to the pastorate of a large Methodist church in Brooklyn. He was an evangelistic minister, but was told that it was an absolute impossibility to have a revival in that church. No "season of refreshing from the presence of the Lord" had been held there for years and years. Scoffingly those skeptical of such a spiritual awakening warned him, "Your labor will be all for nothing if you make the attempt to have a revival." Was Goodell daunted by these unbelievers? Not at all! He said, "One of two things will happen; there will be a revival in the church or a funeral in the parsonage."

With intensity of intercession, with immensity of labors, with faith and hope and love, the dynamics of his vision, his passion, and his compassion were manifested. What was the result? A mighty revival billowed over that congregation and community, and hundreds were carried into the kingdom on its waves.

The God that moved in Goodell's time is just the same today! Glory to His name forever! When a minister is so overwhelmed with terror over the fate of the sinner and so constrained by love for him that he is willing to die to see him saved, God will honor that fervor, that faith, that fidelity. Such a minister will "see of the travail of his soul, and shall be satisfied."



The Danger of Holy Desires

Richard S. Taylor

HOLY desires are exceedingly dangerous, for they sometimes seem to possess a strange power to hypnotize people into unwise actions. Our very certainty of their worth-whileness and legitimacy is apt to make us heedless of the way we take to reach their objectives. We become so sure of the worthiness of our aims that we presume they will sanctify everything else. We are so infatuated with our goal that we fail to see the ethical and spiritual implications of the immediate steps we are taking toward it. It is dead easy to justify ourselves by the sanctity of our desires; and thus we fall unwittingly into the fallacy that a worthy end justifies the means. Such a philosophy opens the gates to a veritable flood of scheming and guile in the name of God and religion.

But Jesus was very insistent that He give as careful attention to His method as to His ultimate objective. It was the long way, the hard way, the costly way, and Jesus knew it, but He resolutely held to it. Satan tried to divert Him. Even Peter sought to dissuade Him in the words, "Far be it from thee, Lord." But Jesus saw in Peter's way the way of the natural man, and he told him so. "Thou savourest not the things that be of God, but those things that be of men."

The subtilty of the natural way lies in its very naturalness. It is so exceedingly human. Its appeal does not seem to be sinful, but instinctive. To see this we need only to point out the way the natural man would take.

For one thing, the natural man wants the *easy* way to achieve the fulfillment of those holy desires. We do not want that the desires should be less holy, but less difficult. We want them within easy reach. We desire Paul's character and fine courage but not his scourgings or fastings or loneliness. We want skill in our Christian service, but we want it in "*ten easy lessons*." We are possessed by the desire to have power with God and to exert a beneficial and lasting influence on

men; but the rugged way of self-effacement, obedience, and soul-agony which those who have had such power and influence seem to have trod does not appeal to us. But the truth is, there is no easy way upward. There is no easy way to character, to preparedness, to high usefulness. There is no easy way to heaven.

But second, the natural man clamors also for the *short* way. Those desires are so holy, they must be fully realized *right now*. Such is the impetuous impatience of our human nature. The disciples did not want Jesus to set up His kingdom on earth in the far-off, hazy future, after having traversed a grueling, stony road of suffering, shame, and death; they wanted Him to establish the kingdom right now, in pomp and glory. But they had to learn that the long way was the best way, indeed the only way to the real achievement of the desired ends. We too must learn one way or another that when we try to cut across lots in life we frustrate our holy desires, we do not fulfill them. If we try to get some place quicker than God intends we shall get there we are apt not to get there at all; or if we do, we will not know what to do with ourselves when we arrive. In our insistence on the short way we are like the little boy who told his mother he had just been out in the garden helping God. When she inquired how, he explained that there was a beautiful little rosebud out there and he just thought he would help God open it.

But as the easy way is deceitful, so is the short way. Indeed, there is no short way to things that really count. We young fellows cannot gain the maturity and judgment of experience by knitting our eyebrows and looking wise. And even though in some matters there does seem to be a short way beckoning to us as the alternative to the long one, and although the temptation to take it is entirely human, the advice of the ages is all against it, for it will very likely defeat those holy desires rather than aid them.

The desire for a happy home to the glory of God is a high and lofty desire; but if a young person becomes so infatuated with his sweet dream that he (or she) marries the first thing that comes along instead of patiently waiting for God's arrangements, the short way will prove the way of sorrow and disillusionment. Likewise, the short way through school may prove the long way in the ultimate, and the short way to the "top" may also be the short way to the bottom on the other side. The conclusion is that our inclination to take the short way to our goal needs to be carefully watched, for the short way is simply not to be trusted. And the more intense we are in our desires the greater is the need for caution, since the greater will be our tendency to become oblivious to the weighty considerations involved in the question of means.

Not only does the easy and short way appeal to the natural man, but so also does the *spectacular* way. We prefer to attain to our holy desires by the route that is lined with a little fanfare. The excitement of success and applause is sweet. Great is the man who can be both happy and useful in obscurity. Greater still is the man who knows himself, through no fault of his own, to be slipping into obscurity from a place of eminence, and is yet both happy and useful. The man who will work hard and unselfishly for God in a little place as well as a big place, who will be true when nobody is looking, and when the likelihood is small that he will ever get credit for being true—he is the only man who can be sure that his real motives correspond to the professed sanctity of his desires. The way to the attainment of our desires *may* be spectacular, but it is just as apt to be rather prosaic and humdrum. Or if spectacular at all, it may be not spectacular success but spectacular suffering, as was the case with our Lord.

I do not believe Jesus was wholly untouched by the appeal of the natural man, for two of the temptations in the wilderness were directed to this very element in human nature. What were His holy desires if not the devotion and service of men? To win this He had come into the world. Satan was not angling blindly then when he suggested that He cast Himself down from the pinnacle of the temple and alight miraculously before the very eyes of the priests and worshipers, a procedure that would be the surest way of winning

immediate acceptance. In such a suggestion Satan was confronting Jesus with a *short, easy, and spectacular* way of reaching His holy desires. But Satan did not quite estimate the man he was up against. He was not tempting the first Adam this time. He had dangled a similar temptation in the garden of Eden—an easy, short, spectacular way to wisdom and godlikeness—and it had worked. He thought it would work again. But Jesus saw through the fatal fallacies of the natural way. He saw it led to the fulfillment of His desires in appearance only, not in reality. It was a mirage, a way of deception, of frustrating the true, ultimate will of God.

For although the appeal of the natural way is perfectly human, to yield to its siren voice involves a person in two sins: unbelief and self-will. The unbelief is manifest in the nervous haste and willingness to take things into our hands, thus "tempting the Lord our God." Somehow we are afraid God can't quite manage it alone. We feel he wants us—well, maybe in a certain position, but we fear he cannot get us there without a little wire pulling and manipulating on our part. All such anxiety is indicative of weak faith. After all, how adequate is God for our lives, anyway? It would seem that proper faith in Him would give a man confidence, and enable him to rest contentedly in His providences, without rushing off into the way of the natural man.

The sin of self-will is manifest in our reluctance to just let God handle things in His own way for fear His way may not be quite in harmony with our desires. And so we need to ask ourselves not only if our desires are legitimate but if they are on the altar. Is it our way or God's way that we really want, after all? Even if our desires are holy in our own eyes, their attainment may still not be in accord with God's particular will for us. Do not misunderstand me: there is a place, certainly, for positive human action that co-operates with God in bringing to pass His designs. But when it comes to our *own* desires, our *own* part and place in His all-wise plan of things, we had better steadfastly resist the temptation to make that positive action the action of the natural man. Jacob and his mother Rebekah yielded to this temptation, and got themselves and everybody else into a lot of trouble. Yes, their will was God's will, for God had already

(Concluded on page thirty-eight)

A Warning to Ministers

F. Lincicome

1. Beware lest ye do too much denouncing. It is possible to be too bold; excessive boldness is recklessness and recklessness will wreck a church.

Some preachers are so afraid of being cowards that they are always on the war-path. Denunciation is their fort. To scalp a hoary-headed sin or sinner is the aim of every sermon.

"The human heart can't live on anathemas. Spunk is good, but the servant of the Lord is to be more than a fighting cock."

Evils can't be battered into the dust by the ceaseless lashing of a vociferous tongue.

"A leader of men must be patient. A congregation is a flock of sheep. Some sheep can walk slowly; some lambs have to be carried; occasionally an old ram must be handled with discretion."

We are living in a driving age, but it is possible for a minister to drive too fast. "A minister of the gospel is not a sheep driver. He is a sheep feeder."

A little less shearing and more feeding; a little less beating and more feeding would give you less trouble.

2. Beware lest ye lose the zeal, passion, unction and soul burden that you had in the beginning of your ministry.

As a minister, I am amazed how easily I become insensitive to the world's needs.

Passion is necessary to make our preaching effective. Without the drive of passion our preaching can very easily degenerate into mere talk. Without this heart passion my sermons will raise no heat in those who hear it. I can only fire as I am fired; with all of our baptizing, socializing, organizing, catechizing, popularizing, systematizing, and sermonizing; our greatest need is a fire-baptizing.

Many of our sermons could be likened to a fine winter day: short, clear, and cold—brevity is good; clearness is better, but coldness is fatal. Moonlight preaching ripens no harvest.

A minister's preparation is twofold; head and heart. We go to the study to pre-

pare our head; to the "closet" to prepare our heart. It is a popular notion that a minister's most important task is the preparing of his head. If you must neglect either your head or heart preparation, let it be your head.

It is true the times in which we live demand a full head, but they also demand a full heart. The emphasis is on the head preparation, so everywhere we find ministers cramming their heads and starving their hearts. Perhaps we should go fifty-fifty with our head and heart preparation.

A ministry that is college-trained and not "Spirit-filled" works no miracles. The indictment against us is that we are losing our soul-saving tendency, and when we lose our soul-burden, as ministers, we have lost our pungent, penetrating, heart-breaking force.

If we are passionless, it is because we are prayerless, for passion can't live apart from prayer.

3. Beware lest ye try to eliminate hard work from success. Every winner has been a worker. Edison said, "Genius is two per cent inspiration and ninety-eight perspiration."

Success never comes anywhere of its own accord. It has to be fetched and you usually have to bring it in by the nape of the neck.

So if you have thought of waiting for success, I would advise you to sit down while you wait, but you never heard of anybody leaving his footprints upon the shores of time sitting down.

Life is a cafeteria. There are no waiters to bring you success. You have to help yourself.

It's all right to take our hats off to the past, we we will have to take our coats off to the future.

It's all right to strike while the iron is hot, but it is better to make the iron hot by striking it.

Everything preaches to me of the sheer impossibility of getting something for nothing. The desire to get something for nothing is fundamentally wrong. It be-

longs naturally to the psychology of crime.

If you have in your system any germs of mental sloth you will need to watch and pray, for no other man in the town has a better opportunity to take life easy than a preacher.

There is not another job that affords a greater temptation to laziness than that of a preacher.

Most men go to work under bosses who hold the watch in their hands. If the workman does not appear on time, he is reprimanded and docked.

A prophet of the Lord can't be lazy without forfeiting his power. Yes, it is work, and more work. Work by your watch, work with your head; work with your feet; work with your pen; work with your spirit.

The best qualification for work is a disposition to work. Many a preacher has failed, not because he was lacking in ability, but lacking in a disposition to get down to good hard work.



Complete Consecration

WHEN the soldiers of Napoleon's army were invading Russia, they came to a village from which all the inhabitants had fled except one man. He was a Russian peasant, a woodsman, and still carried his axe in his leather belt. When the French captain saw him he ordered him to be shot immediately. The soldiers fell in and leveled their guns, but the man did not seem afraid, looking fearlessly down the gun barrels. The French captain noticed this, and before the soldiers could pull their triggers, ordered them to lower their guns. He then ordered that the peasant's life should be spared. "But," said he, "we will put a mark on him—we will brand him." So the branding iron was brought out and placed in the fire. Then it was placed upon the Russian's hand. The man saw his own flesh burn and quiver, but he did not flinch or cry out. After the iron was removed the peasant saw the letter "N" branded on his palm. "What is that?" he asked. "That is the letter 'N' and it stands for Napoleon; you belong to Napoleon now," replied the captain. For a moment the poor man did not know what to do or say. His pain was intense. Then an idea occurred to him. He had always been

a loyal and patriotic Russian. Now was the time to show it, even in the presence of his enemies. At once he placed his burned hand on something solid. The French soldiers looked on, laughing and jeering at him. The brave man took the axe out of his belt, and swinging it high, brought it down with such might that he severed his own hand. "There," he said to the soldiers, "the hand may belong to Napoleon, but I am a Russian. If I must die, I will die a Russian."

This is the spirit needed in the Church today, both among ministers and members. Our Christianity has become too soft and easy. To some people the symbol of Christianity is a rocking chair instead of a cross. Most of us do not suffer or sacrifice enough for our faith. If we did, we would love it more. We ought to love our Lord and His cause more than any person or thing. Laymen and ministers need complete consecration to give them power to work for the Lord. This power can be had if we are willing to pay the price, the price of sacrifice and self-denial.—By REV. JOSEPH D. RYAN, in *The Presbyterian*.



The Danger of Holy Desires

(Continued from page thirty-six)

promised that the elder should serve the younger. But it looked to them as though God was rather slow in working it out. In fact, they didn't see how God could work it out at all without their assistance. So, to help God, they resorted to some clever trickery and lying. But in addition to the sin of deception, they also involved themselves in the two sins of unbelief and self-will; and we moderns had better not criticize them too severely until we prove that we are wiser ourselves.

Let us then not allow our holy desires to trip us into seeking their attainment by the way of the natural man. Let us rather be true disciples of our Lord, who took the long, painful, thorny way, but the way of final and eternal victory!

•
"The need of the church is a mighty baptism with the Holy Ghost and fire. This and this alone will kindle the fires of evangelism. Without this the multitudes will continue, unwarned and unwon, on the broad road to hell and destruction because no one cared for their souls."—C. W. BURBANK.

The Clergyman Calls

Paul Darulla

WE LIKE our preacher very much," remarked a member of one of our large churches. "There is only one criticism I would make, and that is, he doesn't call enough on his members."

"Our preacher calls night and day," remarked a member of one of our smaller churches.

Results in the former church are mediocre, while in the latter charge they are remarkable. The large church once had a Sunday school attendance of between five and six hundred; today they are content with four hundred. In the smaller church, only two and one-half years' old, the church school attendance jumped from fifty to two hundred. The decrease in attendance at the larger church can be attributed to the pastor who deems it unnecessary to call on his people much, except in case of sickness; while the increase in the attendance at the smaller church can be traced to the minister who consistently calls on all absentees.

Dr. Cuyler says, "A house-going minister makes a church-going people." This is a true statement. Speaking as a whole, the American church-going people are the most neglected class of people. The good physician knows when to call on his patient, the lawyer knows when to call on his client, and the good pastor knows when to call on his parishioners. Quoting from Dr. Cuyler again, "The most effective ministers, who build up the most solid churches, are the good pastors. If many a minister would take part of the time that he now spends in polishing his sermons (and often polishing all the edge off), and would devote it to going among his flock, he would have a bigger congregation and vastly more conversions to Christ."

In a certain town our ministers have the reputation of visiting at the City Hospital. This is most commendable. Dr. Phillips Brooks made it a practice to visit the hospitals regularly. Besides furnishing sermon illustrations, the hospital visits impress upon the mind of the minister, and the patient also, the shortness of life and the necessity of spiritual health. The pastor can become more personal about the pa-

"A house-going minister makes a church-going people. . . . The most effective ministers, who build up the most solid churches, are the good pastors."—Cuyler.

tient's soul while visiting in the hospital ward. Many people have been won to the Lord because of a faithful minister who introduced the Great Physician to a sin-sick soul.

The minister who spends most of his time in the study may present a sermon that is a masterpiece in oratory, but Dr. C. E. Jefferson reminds us that, "The sermon at its best estate is not a fine oration or a labored argument, but the simple testimony to the reality of things spiritual and eternal of a witness whose life is hid with Christ in God." This paper is in the form of an appeal to all our ministers that we do more calling. Let us set our goal for at least one thousand calls a year, then go beyond that goal; not for the sake of numerical achievement, but for the sake of the Lord Jesus Christ and the Church, in the interest of souls. Perhaps the reason for making too few calls lies in the statement of Dr. Maclaren, who says, "With the true pastor, visitation is a spiritual labor, intense and arduous, besides which reading and study are light and easy." This certainly is true, but the honest ambassador for Christ never shirks his duty nor shrinks from the opportunity to represent Him in another home before returning to the parsonage.

Ministerial calling produces the greatest results because it is personal work in its noblest form. The writer is reminded of a man in his community who had not attended church for fifteen years, and never had taken communion. A call from the pastor resulted in his coming to church, then in his conversion, and then he took communion at the observance of the Lord's Supper. He had the reputation of being the meanest man in the community, but God works when His workmen are willing to work earnestly for Him.

Above everything, the minister's calls will not be purely social, but spiritual.

The good physician attends to the physical needs of man, the lawyer takes care of the material side of life, and it is up to the true minister of the Lord Jesus Christ to represent Him and offer His salvation to the souls of men. A passion for souls is indispensable in the ministry of calling. Let us earnestly seek to be fishers of men. We reluctantly admit the truth of the statement of Dr. Chalmers when he said, "The ministry is the poorest of pay, but the noblest of callings." The surgeon may make thousands of dollars a year, the lawyer may be able to retire wealthy, while the "poor preacher" just struggles on. May God save us from being mercenary and help us to realize that the rewards here never could compensate for the rewards hereafter. The true pastor calls irrespective of any earthly recognition or remuneration he may receive, never forgetting that he is a servant of the Lord Jesus Christ and having an eye single to His glory.

The pastor's influence will depend largely on how he spends the six days previous to the Sabbath. Bishop Matthew Simpson in the "Lyman Beecher Lectures on Preaching," says, "The minister is a pastor as well as a preacher. He both feeds and cares for his flock. He not only leads them to pastures green and nourishing, but guards them against prowling beasts of prey that thirst for their blood, as well as against precipices and morasses, where they might receive fatal injury. As a preacher, he speaks to the people collectively; but as a pastor he watches over them individually." In calling, the pastor gets better acquainted with his people and they with him. He is more able to preach to them on Sunday after visiting them during the week. He will be more capable of leading them as a good shepherd, and thus escape the peril which Dr. Jowett mentions when he said, "We may become mere guideposts when we are intended to be guides."

In calling, if at all possible, read a few verses of scripture and have a word of prayer. A young mother remarked to her pastor the other day that when the new minister of her former church called on her, "He didn't even offer prayer." That was the thing she seemed to be indignant about. You may be the first minister to offer prayer in that home; and it may be that it will not be your preaching that wins

them to the Lord, but the prayer that they never forgot.

Ministers never should be seen calling continually on some favorite families in the church. Familiarity in this respect does breed contempt. Paul warned the young preacher, Timothy, to "be absolutely impartial" (Moffat's translation). To stay unduly long at a home is not only disgusting, but also destructive. Stay long enough to talk about Christ and the church, mention a word or two about the welfare of their soul, invite them to the services, read a portion of scripture, offer a short prayer—and the call should be complete. There is no time to talk about the weather, war or politics; we must be about the Master's business, which requireth haste. May the reputation that our ministers have for consistent calling continue to increase year by year in order to prove to the world that we put the song into action:

*We'll work till Jesus comes
And we'll be gathered home!*



Personal Evangelism

"Bishop McDowell tells of a young minister who went home from his conference to put into practice the personal method. He reached the charge on Tuesday. Wednesday he went down the street and into a bank. The president was not a Christian, though his wife was. The pastor had told them that he did not expect to return. The president reminded him of it when he came in. Then all at once it came over this young pastor that if he would win a hundred souls this must probably be one of them. Why not begin at once? He turned to the president of the bank and said, 'I did not want to come back, but I must have come for some good purpose. Possibly I have come back on your account.' There was something in his tone that had not been in it before. To his surprise the president changed tone and replied with manifest feeling, 'Maybe you have.' Inside of five minutes they were on their knees together in that office, and a man was won to Christ. Before Christmas that young pastor had won seventy-eight of the hundred for whom he began at conference to pray." —CHARLES L. GOODELL, D.D., in "Personal Evangelism."

• *War is hard on churches, as it is on
all worthy institutions and enterprises . . .*

Means of Overcoming the Indifference

*To the Church Program During the War Period**

Vernon L. Wilcox

I CANNOT claim to be an expert on the subject that has been assigned to me for discussion today. They say an expert is a fellow who knows everything in general about nothing in particular. Perhaps a more accurate definition is that an expert does know a great deal about a given subject. But in this case I must present only the facts as I see them, realizing that we have by no means solved the problem, but offering some suggestions which we feel will help.

Surely there will be no argument when the statement is made that war is hard on churches, as it is on all worthy institutions and enterprises. War is the devil's most destructive weapon against mankind. It is the prime manifestation of carnality in the world, as well as the greatest sin against humanity and society. While not everyone engaged in warfare is fully responsible or even fully in accord with this principle, yet the effect of war is tremendous toward the tearing down of things high and holy. It is only natural to expect that the church, representative of God's kingdom on earth, will suffer heavily and be the outstanding casualty of the war.

However, the Church has survived many wars, and perhaps in some ways has been purified through their testing. We have full confidence that God has a way through for His people in this present emergency.

I

Before we can determine some of the means needed to combat or overcome such indifference as we will all agree exists today, we shall need to ascertain what are some of the causes of indifference to the church program. Why is it that people, on the whole, are hard to reach during wartime? There are several causes for indifference that we will do well to consider.

1. One cause that stands out in our thinking is the fact that there is plenty

of easy money to be made, and plenty of opportunity to spend it. People who have never before had anything above a bare living are now possessed of large salaries. People who have always lived away from the crowded cities now find themselves thrown into the maelstrom of sin and activity, with practically nothing in their background to give them any preparation to meet this new adjustment. They are spending and being spent in worldly pleasure and indulgence in a way that we have not seen before. Prosperity always has been hard for the church to stand, and lots of money has always militated against deep spirituality. Today is obviously no exception.

2. Another cause for this indifference can be found in the continual emphasis which is placed on physical well-being. We hear and read much about sufficient food and vitamins. Much attention is rightly being given to the casualty lists coming from the battle zones. There is nothing wrong with all this. In fact, we ought to give such attention to physical well-being in these days when it is vitally important. However, this emphasis naturally focuses our thinking on the physical, and detracts from the spiritual, if we are not careful. Many have forgotten the latter in the former, with indifference to spiritual things as the inevitable result.

3. One of the great causes of indifference is that moral restraints are being greatly lessened. This always has been true in wartime, but perhaps never has our nation let down practically all the bars, and opened all the floodgates for a tide of immorality and unmorality as today. People are saying, "We may die tomorrow anyhow. What's the difference? We'll do as we please today." Some are saying, "Let the men in service have anything they want, for they are going through much sufferings and privations." Another argument, "While men are busied in kill-

ing one another wholesale, why hold them to other moral restrictions that seem strangely unimportant in the light of all that takes place during war?" This is not in any sense an indictment of men in service. They are only a cross-section of the nation. What we are trying to say is that this philosophy, under the guise of solicitude for the armed forces, has taken possession of the great majority of people at home as well. The door has been thrown wide open for drinking, licentiousness, and indulgence all over our nation until the lines of right and wrong are no longer clearly drawn for large groups of our population. To them the Church, if it holds high the standard of morality, is a back number, out-of-date, and they are not interested in what it has to say.

4. Last, but surely not least, a reason for this indifference is that the Church itself has not had an adequate vision and depth in its program. We almost hate even to use this word "program," which has been so overused, and has become so shallow in its connotations. We have talked so much about "putting it over," about "credit," "holding our position"—we have boasted of our large offerings, and at the same time complained of our budgets, until we have become self-centered. Church politics, bickering among ourselves, wire-pulling and back-scratching have too often usurped the place of genuine zeal for God's work. We have failed to have a world-wide vision as we should. There has been too much camouflage in our work. We talk about five hundred people being present, but a counter can locate only 347 noses. We report a revival with two hundred seekers, and take two into the church, one of them by transfer. We are all too many times pathetically concerned in convincing the rest of us that we are "doing the job," and "putting it over." Again, this is not a wholesale indictment—it is only a statement of what we believe to be too often at least a part of the factual picture. The Church is at least partially to blame for the indifference of the world to its program, for its program has not been big enough in the light of the other big things clamoring for the attention of people today.

II

Now to mention some means which we believe will help in overcoming the indifference toward the church program.

1. It will take more publicity than we have been in the habit of using to get the same results we have formerly had with less effort. People are busier, more occupied than formerly, and we must get our church program before their minds often enough and strongly enough that some impression can be made upon them. It has been my personal feeling for a long time that as a people we are not sufficiently conscious of the value of newspaper and radio advertising. With possibly a few exceptions, any church on our district can get wonderful service from its newspaper, if the pastor or publicity committee will spend a little effort to make its advertising and news write-ups journalistic and readable. Most papers offer free space to list Sunday services, sermon topics, etc., yet some churches do not avail themselves even of this free service. A paid advertisement now and then is very effective, too. And then there is the radio, made available to many churches either on station time, or better yet, a regular paid broadcast sponsored by the church. True, results are not immediately seen, and we may never get such a program to "pay for itself" in the popular but misleading phrase, but then there are a lot of other things we do in our churches that seem to come in the same category. At any rate, we need to give more attention to dignified but attractive publicity.

2. Another means we must use is to have more special meetings, rather than less. Now if ever, we must put on revivals, holiness conventions, missionary rallies, and do our best to reach people with the gospel. This isn't the time to let up, but to increase the pressure, and to make an extra effort along these lines.

3. We must also raise the blood pressure of our church people, and of course this must start in the pulpit before it can reach the pew. So many of our people are anemic and near the border line spiritually, and consequently have little if any power to attract others. The world is still interested in real religion, but it is not much taken with some brands now on the market. Too often the church is like a physician at the point of death, prescribing a glorious remedy from the very disease of which he is dying. We preach and testify to a great redeeming gospel, but with so little zeal and power that the world is inclined to look on and say, "Physician, heal thyself, and then we may

be interested, provided the remedy does you some good." Our preaching must stir and arouse the people, and of course we must ourselves be stirred and aroused before we can do very much for them.

I am reminded of the preacher who once preached on the text, "The zeal of thine house hath eaten me up." A little girl went home from the service, and was asked by her mother what the pastor's text had been that morning. She said, that she couldn't just understand what it was all about, but that it concerned some sort of a seal that the preacher said was in the house, and he was afraid it was going to eat him up. The father spoke up and said, "If you knew that church as well as I do, I don't think you would worry about them being eaten up by zeal." It surely goes without saying that we as a church, both ministers and laymen, must be more concerned about our own program, and more zealous and spiritual in promoting it. When we get enough fire on the church, the world will come around to see what is going on, and some of them will stay to pray.

5. Another means we can use is to make our services fit the needs of people in these trying days. We do not often need to preach about the war, for the folks are hearing that seven days a week now, but we can adapt our church program to help people who are affected by the war, which is of course, everyone. We should often speak of, and pray for, our men and women in service. Many churches have found it profitable and inspiring to have a convoy of prayer, a moment of silence during the worship service, while soft music is being played, during which time people think of, and pray for, those who are in uniform. Our young people, too, are up against new and vicious temptations—they are facing difficult adjustments. Instead of criticizing and berating them for minor faults, we should encourage them in every way to live the Christian life. Personally, I can testify that I have never seen young people so vitally interested in the church as now. They are devoted and responsive, if we only take the time and trouble to let them know we appreciate them and understand something of what they are up against these days. Then, people are needing comfort and hope in these dark days of stress and strain. We must give them in-

spiration and courage in our services. We must help them to contact the Source of all strength in our worship services, so that they may go away ready to fight on. All this does not in any sense indicate a single point of compromise, but rather adaptation to the needs of the hour.

6. A final means of overcoming the indifference to our church program is a very important one, in my thinking. We must get our sights higher, and "enlarge the place of our habitation." We cannot afford to be satisfied with our accomplishments. Too often we have been reactionary and unwilling to take on more responsibility for carrying out the Great Commission Christ left us, to evangelize the world. We have given excuses, but today they will not hold up. Now is the time to strike for a great missionary forward surge. The people want to go forward. They look to us for leadership, and are disappointed if they do not find it. They are interested in missions, and will respond happily, if only an opportunity to go ahead is given them. This will create as much interest in the regular work of the church as anything we know of. Our own experience, especially of recent weeks, has been that when the people respond to God's Spirit along this line, the church takes on new life in every respect. The attendance, spirit, finances, and all departments graduate into a new plane of success when people have been willing to obey the Lord in helping fulfill the Great Commission. The mission of the Church is not only to maintain the ground we have taken, but to take new ground for our Master. And, as we do this, God opens the windows of heaven to pour us out a blessing that we cannot contain—others are touched by this overflowing grace, and the Church assumes a new place of importance to the outside world, when they see that we really mean our preaching and testimonies enough to sacrifice to spread the gospel to the ends of the earth.

There are doubtless other things that could be mentioned, but these will serve to stimulate our thinking, and perhaps to stir our hearts to more valiant endeavor to overcome the indifference to the church program during wartime.

**Paper presented at Eastern Oklahoma District Preachers' Convention, by pastor at Ada.*

Mother's Garden

I always think of her tending her flowers
 After the heat of the day;
 Training with gentle hands, delicate shoots;
 Working the dark, moistened earth round
 the roots;
 Breathing the fragrance—pausing to
 pray—
 There in her garden of flowers.

"Children," she told us, "your hearts are
 like flowers,
 Keep them forever as fair;
 Letting no weeds of sin clutter the slips;
 Guarding your thoughts and the words of
 your lips;
 Strengthen your roots with the sunshine
 of prayer—
 Keep only beautiful flowers."

She kneels no more in her garden of flow-
 ers
 After the heat of the day;
 But surely I'll find her after awhile,
 Training red rose tendrils—pausing to
 smile
 A greeting to angels, passing that way—
 Somewhere 'mid God's fadeless flow-
 ers.

—KATHRYN BLACKBURN PECK in "Golden
 Windows." Used by permission.

A Mother

Strength and dignity are her clothing;
 And she laugheth at the time to come.
 She openeth her mouth with wisdom;
 And the law of kindness is in her tongue.
 She looketh well to the ways of her house-
 hold,
 And eateth not the bread of idleness;
 Her children rise up and call her blessed,
 Her husband, also, and he praiseth her,
 saying:
 Many daughters have done virtuously,
 But thou excellest them all.
 (Proverbs 31: 25-29, R.V.).

A Friend of Children

Could any calling higher be,
 Or honor this transcend;
 That one could be, with Jesus, called
 "The little children's Friend"?

Oh, loving Friend of little ones,
 So dwell within my heart
 That children all may see in me
 Thy mirrored counterpart.

—KATHRYN BLACKBURN PECK, in "Golden
 Windows." Used by permission.

A Mother's Prayer

I wash the dirt from little feet, and as I
 wash I pray,
 "Lord, keep them ever pure and true to
 walk the narrow way."
 I wash the dirt from little hands, and
 earnestly I ask,
 "Lord, may they ever yielded be to do the
 humblest task."
 I wash the dirt from little knees, and pray,
 "Lord, may they be
 The place where victories are won, and or-
 ders sought from Thee."
 I scrub the clothes that soil so soon, and
 pray, "Lord, may her dress
 Throughout eternal ages be Thy robe of
 righteousness."

—BARBARA CORNET RYBERG

The Promise Is Sure

Some glorious morn—but when? Ah, who
 shall say?
 The steepest mountain will become a plain,
 And the parched land be satisfied with
 rain.
 The gates of brass all broken; iron bars,
 Transfigured, form a ladder to the stars.
 Rough places plain, and crooked ways all
 straight,
 For him who with a patient heart can wait;
 These things shall be on God's appointed
 day:
 It may not be tomorrow—yet it may.

—Selected.

Sheltered

If you stand on a spot that is seared and
 bare,
 Though the flames around you pass,
 No fire can reach you; you stand secure
 On the patch where you burned the
 grass.

So, too, if you've died with Christ on the
 cross,
 And the nails have pierced you, too;
 No power of Satan can touch your soul,
 While the blood is sheltering you.

Way down 'neath the stormy waves of the
 sea;
 Deep down, there's a region of calm;
 In this blessed quietness, keep me, Lord;
 Anoint with Thy healing balm.

O wonderful pictures of God's rich grace!
 He is able to save and keep.
 Nor fire, nor water, nor hell can harm
 The place where He hides His sheep!

—LOIS CARPENTER

Family Altar Fragrance

How far the holy fragrance of
The family altar goes;
When childhood days are far behind
The beauty of it glows.

Though some things, to my memory,
Are indistinct and blurred,
I still can hear my father's voice
Expound the Holy Word.

I did not heed its counsel then,
Nor realize its worth,
But now I know that shrine to be
The sweetest place on earth.

It's proved a shield to keep my faith
Undimmed through joy or care;
The mem'ry of that hallowed place—
My father's voice in prayer.

—ALICE HANSCHKE MORTENSON in "Sunshine
and Shadows." Used by permission.

Be Still, My Soul

Be still, my soul, though all around
Dark shadows gather; light is found
In Christ, he ever goes before—
Unfailing Guide to heaven's bright shore.

Be still, my soul, thy Lord doth know
The testings sore, the bitter woe;
Since He hath suffered oft alone,
He feels the heartaches of His own.

Be still, my soul, thy Lord doth hear
Thy faintest cry—His own are dear
Unto His tender, loving heart—
Unfailing trust He will impart.

Be still, my soul, His nail-pierced hand
Doth guide thy steps; and He who planned
Thy life sheds forth His healing balm
For ev'ry grief—my soul, be calm.

—BESSIE PATTEN GILMORE.

Alternatives

Not what we have, but what we use;
Not what we see, but what we choose—
These are the things that mar or bless
The sum of human happiness.

Not what seems fair, but what is true,
Not what we dream, but what we do—
These are the things that shine like gems.
Like stars, in fortune's diadems.

Not as we take, but as we give;
Not as we pray, but as we live—
These are the things that make for peace,
Both now and after time shall cease.

—Unknown.

The Christian Life

"Living in the path His pierced feet have
trod,
Neither for fame nor for glory,
Yet climbing the heights that lead unto
God,

As told in song and story;
Knowing full well day followeth night,
As sands through the hour-glass are
shifting,
We climb the ladder that leads into light,
By living, loving and lifting.

"Loving the light and sweet grace of His
Word,
Loving the truth, the truth He hath giv-
en.

Practicing ever the truth we have heard,
Climbing the heights unto heaven;
Loving the least of His little ones here,
True to our path, never drifting,
We toil through the night and pass to the
light
By living, loving and lifting.

"Lifting the load of the brother who falls,
With the grace the Master hath given,
Lifting him up where stern duty calls,
Pointing his feet unto heaven;
Then we pass on in the pathway of light,
Though clouds around us be drifting;
We pass through the night, and climb to
the height
By living, loving and lifting."

—W. H. DIXON, in *Alabama Christian Ad-
vocate*

Mother

You painted no Madonnas
On chapel walls in Rome,
But with a touch diviner
You lived one in your home.

You wrote no lofty poems
That critics counted art;
But with a nobler vision,
You lived them in your heart.

You carved no shapeless marble
To some high soul-design,
But with a finer sculpture
You shaped this soul of mine.

You built no great cathedrals
That centuries applaud;
But with a grace exquisite
Your life cathedralized God.

Had I the gift of Raphael
Or Michelangelo,
Oh, what a rare Madonna
My mother's life would show!

—THOMAS W. FESSENDEN

THE PREACHER'S SCRAPBOOK

Someone has written:

*"There is a divinity that shapes our ends,
Rough hew them how we may."*

It is always an unfortunate moment in life when a man or woman decides to take his life out of God's hands and proceeds to manage it himself. The altar of consecration is broken up and dependence upon divine resources is shifted to the human. Nothing is more fatal to the soul than self-sufficiency. Nothing is more disastrous than self-will. We go against the law of the universe when we dedicate ourselves to our own willfulness. More wrecks have been seen on the sands of time through ignoring God and despising His counsels than all other causes. Nations have fallen into decay because they forgot God. Great leaders have gone down in disgrace from the same cause.

Madame Guyon wrote some beautiful truths in the following lines:

*Upon God's will I lay me down,
As child upon its mother's breast:
No silken couch, nor softest bed
Could ever give me such sweet rest.*

*Thy beautiful sweet will, my God,
Holds fast in its sublime embrace
My captive will, a gladsome bird
Prisoned in such a realm of grace.
—Selected.*

The Preacher's Message

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

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

Bishop Foster, in *Christian Purity*, said, "Would you see the value of holiness, linger here. Pursue the upward destiny of a soul brightening under the smile of God forever. See its ever-increasing and unfolding beauty; hear the ravishing melody of its triumphant song. The ages flee away, but mightier than decay, stronger than death, the soul lives on, ascending, widening its circle, becoming more and more like God, and losing itself ever in his ineffable radiance. Such is the destiny of a soul washed in the blood of Jesus. Behold, on the other hand, a soul darkening under the frown of Jehovah. Ages fly away; its darkness broods darker still; its sorrows gather down in denser folds; it is lost. The lengthening periods of eternity roll by, but they bring no redemption; deep, dark, dismal gloom settles around its sphere forever. Learn by the contrast the value of holiness. Its presence is life; its absence is eternal death.

"Reflect: Cannot you by the grace of God live one minute without sin? If a minute, can you not an hour? If an hour, a day? We are weak, and cannot too much distress ourselves; but 'through Christ strengthening us' we are 'able to do all things.' Shall we limit 'the Holy One of Israel?' Shall we plead an extenuation of our sins, our weakness, our inability, when Christ is ready, waiting to enter the list for us? But you say, My difficulty is not to live without sin, so much as it is to be without sin. If I could once be set on my feet I might go, but I cannot get on my feet. 'O wretched man that I am!' Have you ever heard of one whose name is Jesus? You may not be able to raise yourself, but have you tried Him? Cannot He save? His name is Jesus—*Saviour*. Surely He has power, power now, power to save even you and me, and every man that will come to him; power 'to save unto the uttermost'."

Spurgeon was a great believer in children's conversion. He said, "I will say broadly that I have more confidence in the spiritual life of the children that I have received into the church than I have in the spiritual condition of the adults thus received. I have sometimes met with a deeper spiritual experience in children of ten and twelve than I have in certain persons of fifty and sixty."

Always the Bible

A fighting man speaks from the floor of a storm-tossed raft, "Is there a Bible among us?"

On a burning African desert a voice reads quietly: . . . and a thousand heads bow reverently.

In the silence of a night on a Kansas farm . . . a mother finds solace in its thin, worn pages.

Quietly . . . its words of comfort are spoken in solemn requiem . . . as rough hands grown tender lower a hero's body overside.

In the search for peace through generations . . . man has turned to the Bible. For the things men live by are found in this Book that is the Word of God.

In its pages . . . men have found help for their deepest needs, comfort for their shattered spirits, light for their darkest hour.

Always the Bible has inspired the noblest courage and the most sublime actions of man. Heroes have dedicated their lives to its principles. Martyrs have died with its words on their lips.

Now, an anguished world turns to this Book that has molded the life of man—for its lessons of mercy, humanity, tolerance, charity—for a restoration of the spirit torn with grief—for a return of the hope and faith grown weak under the whip of despotism.

And here in its pages is found the flame that lifts men's souls, the courage to face tomorrow, the faith that in good time the sound of war will end . . . and men shall live again in brotherhood and peace.—*Expositor.*

John Fletcher says, "I think it is allowed that we are saved; that is, sanctified, as well as justified by faith. Now, this particular height of sanctification, that full circumcision of the heart which centrally purifies the soul, springs from a peculiar degree of saving faith, and from a particular operation of the 'spirit of burning'—*a quick operation this*, which is compared to a baptism of fire and proves sometimes so sharp and searching that it is as much as a healthy, strong man can do to bear up under it."

"I sought to find the hidings of his power," said Dr. Daniel Steele as he sat under the evangelical ministry of A. B. Earle, the noted Baptist revivalist of olden times, "and discovered that it was the fullness of the Holy Spirit enjoyed as an abiding blessing. Then I began to pray for the baptism of the Spirit to enable me to carry on the revival which had broken

out in the village. God answered my prayer most graciously. I am at times so overwhelmed with the love of God that I cannot stand the pressure on the earthly vessel and have to beg God to stay His hand. The joy is indescribable. I am a free man in Christ Jesus; free in deed; free from fear of man. I can approach any person anywhere. I am free in my utterance. My mouth is opened, my heart is enlarged towards sinners. I cannot help preaching."—*Selected.*

We Beseech Thee

Our Father—by right of creation, by bountiful provision, by gracious adoption;

Who art in heaven—the throne of Thy glory, the temple of Thine angels, the portion of Thy children;

Hallowed be Thy name—by the thoughts of our hearts, by the words of our lips, by the works of our hands;

Thy kingdom come—of the truth to correct us, of grace to refine us, of love to uplift us;

Thy will be done on earth as it is in heaven—toward us without resistance, by us without compulsion, universally without exception;

Give us this day our daily bread—of food for our bodies, of eternal life for our souls;

Forgive us our trespasses—against the commands of Thy laws and against the grace of Thy gospel;

As we forgive those who trespass against us—by despoiling our goods, by abusing our persons, by defaming our characters;

Lead us not into temptation but deliver us from evil—from overwhelming affliction, from error's seduction, from sinful affections.

For Thine is the kingdom, and the power and the glory—We recognize Thy authority, we depend on Thy power, we seek Thy glory now and evermore. Amen.—*From The Union Signal.*

The Saloon Bar

A bar to heaven, a door to hell!
Whoever named it, named it well!
A bar to manliness and wealth,
A door to want and broken health!
A bar to honor, pride and fame,
A door to sin and grief and shame.
A bar to hope, a bar to prayer,
A door to darkness and despair.
A bar to honored, useful life,
A door to sin and grief and strife.
A bar to all that is true and brave,
A door to every drunkard's grave.
A bar to joy that home imparts,
A door to tears and aching hearts.
A bar to heaven, a door to hell—
Whoever named it, named it well.

—*Selected.*

SERMON OUTLINES

What Actually Happened at Pentecost?

TEXT—Acts 2: 1-8

INTRODUCTION

Why the popular aversion to Pentecost?
What factors contribute to this shyness?
The doctrine of holiness has been misinterpreted, but what doctrine has not?
Mere shrug of the shoulders is a common attitude.

A study of the historic background, the importance Jesus attached to it, plus the subsequent accomplishments of Pentecost would constitute it a momentous occasion.

I. POPULAR INTERPRETATIONS OF PENTECOST

A. Birthday of the Church.

1. A mere local event, of no permanent significance, save historically.
2. Formal inauguration of the Holy Spirit to begin His dispensational work, as the divine administration of the Church.
3. An inexplicable mystery, meant to make an impression upon those present in the Upper Room, and to get them off to a running start.
4. God's testimony that the sacrifice of His Son was accepted. The Holy Spirit at Pentecost the token of such acceptance.

II. THE EVENT ITSELF—WHAT WAS IT? WHAT TOOK PLACE?

- A. Several questions may suggest accurate answer.
1. Who were the people assembled?
 2. Who commanded them thus to assemble?
 3. For what purpose? They expected *something* to happen!
 4. How long were they there?
 5. What took place on the final day of tarrying?
 6. Who executed it?
 7. Was it a genuine experience, with tangible results, or was it a mere emotional ecstasy?
 8. What, if any, were the abiding results of the event?

B. (Answer each question carefully.)

III. THE SYMBOL AND THE SUBSTANCE

- A. Wind—the symbol of power.
B. Fire—the symbol of purity and testimony.
C. Other tongues.
1. A token of fulfillment of the Saviour's Commission.
 2. Striking symbol of character of apostolic ministry.
- Note—Jesus did not promise them wind, fire or languages when He

commanded them to tarry. Interesting comparison might be made with Elijah's experience on the mount: wind, earthquake, fire, versus the still small voice. Wind, fire, tongues, versus the sanctifying, incoming, indwelling Holy Ghost.

IV. BASIC YIELD OF PENTECOST, PURITY AND INVINCIBILITY

Witnessed by Jesus and Peter.

A. By Peter, Acts 15: 9.

B. By Jesus, Matt. 16: 18.

V. THE BENEFITS OF PENTECOST TODAY

- A. As regards the inner life.
B. As regards the Church of Jesus Christ.
C. As it relates to the coming of Christ.
—ERNEST E. GROSSE.



A Weighty Question

What manner of persons ought ye to be?

(II Peter 3: 11).

INTRODUCTION

1. The setting of the question.
2. Facts to face (II Peter 3: 1-10).
 - a) Words of prophets and apostles.
 - b) A scoffing world.
 - c) God's unflinching Word—past, present, future.
 - d) Longsuffering, the cause of the delay.
 - e) Certain judgment coming.

I. IN ALL HOLY CONVERSATION

1. Relations toward men.
 - a) In business (Matt. 7: 12; Rom. 12: 17; Eph. 4: 23).
 - b) In home life (Eph. 5: 22-6: 4).
 - c) In social life (I Cor. 13; I Tim. 5: 22).

II. GODLINESS

1. Relations toward God.
 - a) In worship (Heb. 10: 25).
 - b) In Bible study (I Peter 2: 2).
 - c) In prayer (I Thess. 5: 17).
 - d) In service (I Peter 2: 9).
 - e) In keeping His commandments (Matt. 28: 18-20).

III. LOOKING AND HASTING

1. For the days when the earth shall be destroyed (II Peter 3: 10-12).
2. For the new heaven and earth (II Peter 3: 13).

IV. HOW TO BE WHAT WE OUGHT

1. Diligent with our opportunities.
 - a) For salvation (II Peter 1: 1-3; 3: 14, 15).
 - b) For growth (II Peter 1: 5-8; 3: 18).
 - c) For keeping power (II Peter 1: 9-11; 3: 17, 18).—*Selected.*

The Nearness of Salvation by Faith

SCRIPTURE—Deut. 30: 6-20 (emphasize vs. 11 to 14).

TEXT—Romans 10: 6-12.

INTRODUCTION

Some business firms advertise that they are as near to the customer as the telephone. A call will bring immediate attention. On the other hand, salvation is as far away as unbelief can place it. Unbelief keeps salvation always at a distance, so far it is not effective. Eternal disaster results from a refusal to the plea of faith.

I. Unbelief raises the questions:

"Who shall ascend into heaven to bring Christ down to redeem us?" and "Who shall be raised from the dead or come out from the place of death [our due] for us?"

II. Faith says, "Salvation is near"

"Christ has come, died, risen again, and is able to save to the uttermost all who come to him in faith."

III. Consider the impossible prospect of unbelief

- A. It is impossible to build another plan as plain and sufficient as that which brought Christ, God's Son, from heaven. All of the Old Testament is a record of His stately steps coming in our direction.
- B. It is impossible to build again a fulfilled prophecy and the earthly ministry of Christ.
- C. It is impossible to produce another plan that accomplishes what the death of Christ, God's Son, accomplished.
- D. It is impossible to produce another event as sufficient as His resurrection from the dead.
- E. It is impossible to secure in another way all the provisions of the poured-out Holy Spirit in pentecostal power.
- F. It is impossible to procure a parallel to His present intercession.
- G. It is impossible to procure another who is the Righteous Judge of men's hearts and lives; just to all.
- H. Surely unbelief puts salvation very far away—now—forever.

IV. Consider the favorable prospect of salvation by faith

Faith embraces as historical, scriptural and saving truths the Old Testament promise of Christ, the gospel story of Christ, the death of Christ for our sins, the resurrection of Christ for our justification, the ascension of Christ as procuring the Holy Spirit for us, the present intercession of Christ as our Friend at court, and our righteous Judge eternally.

V. Faith looks at provisional salvation for all

- A. Christ has met every soul need of every man.

B. A gracious and full salvation present and as near as faith.

C. With the heart man believeth.

—PAUL HILL.



Three Important Questions

- I. WHAT IS MAN? (Psalm 8: 4)
 - A. Created in God's image (Gen. 1: 27).
 - B. For His glory (Isa. 43: 7).
 - C. Failure under test (Rom. 3: 23).
 - D. Yet loved by God (John 3: 16).
 - E. Redeemed by Christ (Titus 2: 14).
- II. WHAT CAN HE DO? (Acts 16: 30-31)
 - A. Turn from sin (Ezek. 33: 11).
 - B. Yield to God (Prov. 23: 26).
 - C. Accept God's gift (Rom. 6: 23).
 - D. Bear witness (Acts 1: 8; Rom. 10: 9, 10).
- III. WHAT MUST HE DO? (Acts 9: 6)
 - A. Testify at home (Mark 5: 19).
 - B. Live it out (Matt. 5: 16).
 - C. Send it forth (Mark 16: 15).
 - D. Be fisher of men (Matt. 4: 19).
 - E. Be a living epistle (II Cor. 3: 3).
 - F. Seek God's glory in every way (I Cor. 6: 20).

We are saved by grace, not by works (Eph. 2: 8, 9); but, being thus saved, our lives, by word and example should exemplify that we are new creatures in Christ Jesus (II Cor. 5: 17; Matt. 7: 20), chosen and ordained to be fruitful in His service (John 15: 16).—FRED SCOTT SHEPARD.



What Kind of Master Have You?

INTRODUCTION

Definition—The controlling power or personality in your life. The object, condition, or person that occupies your mind, affection and will.

Existing circumstances that need to be recognized: Heredity, environment, temptation, disappointments, sickness, sorrow, death, etc.

One may respond to unfavorable circumstances in life by: (1) trying to escape them; (2) giving up; or (3) overcoming.

I. A FLESHLY MASTER? SELF

The flesh is that whole body of sinful impulses and desires that seeks to gain control of the will.

- A. Nothing good in our flesh (Rom. 7: 18).
- B. Cause of civil war within (Gal. 5: 17).
- C. Count yourself dead to sin and alive to God (Rom. 6: 11-16).
- D. Mortify the flesh through the Spirit (Rom. 8: 13).

Illustration—Esau.

II. A MATERIAL MASTER? THINGS

Those things which are for our material welfare, but should not be the primary objects of our concern.

- A. We are not to love the things of the world (I John 2: 15).
- B. Temptations and snares await those who will be rich (I Tim. 6: 9-12).
- C. Impossible to serve God and mammon (Matt. 6: 24).
- D. Seek first the kingdom of God (Matt. 6: 33).

Illustration—Balaam, Rich Young Ruler, Judas.

III. A HUMAN MASTER? OTHER PEOPLE

Public opinion (which is a powerful force for good or for ill in a community).

- A. The fear of man brings a snare (Prov. 29: 25).
- B. Trusting in man brings the judgment of God (Jer. 17: 5).
- C. Follow others only as they follow Christ (I Cor. 11: 1).
- D. Recognize the depravity of man (I John 1: 8, etc.).

Illustration—Aaron, Saul, Pilate.

IV. A DIVINE MASTER? CHRIST

The One who came to destroy the works of Satan and give us life and victory through His name.

- A. Christ is God (John 1: 1).
- B. We are His workmanship . . . unto good works (Eph. 2: 10).
- C. Our living should be Christ-living (Phil. 1: 21).
- D. Having Christ within we are overcomers (I John 4: 4).

Illustration—Christ as Master over demons, physical diseases, physical elements, etc.—PAUL M. ROTH.



Prayer that Moves God

TEXT—I Kings 18: 36-37—Elijah's Prayer.

INTRODUCTION

- A. In God's Word we read of some very good, some very bad, and some just average people.
 - B. One only is our example in all—the Man, Christ Jesus.
 - C. A few are held up for our imitation in some respects.
 - D. Elijah an example in prayer (James 5).
 - E. Since he was a man like ourselves, let us seek the secret of his effectiveness.
- I. HE PRAYED THAT GOD MIGHT BE HONORED
- A. That past blessings may be remembered.
 - 1. The God of the patriarchs.
 - 2. The God of our fathers.
 - 3. The bestower of past personal blessings.
 - B. That He may now be accorded His rightful place.
 - 1. There is now a God in Israel.
 - 2. That God is still on the throne in these dark days.

- 3. That God may be accorded His place as King of kings in individual lives.

II. HE PRAYED THAT GOD'S SERVANT MIGHT BE ACCREDITED

- A. The miraculous was an accreditation in old times.
 - 1. Moses' place attested by the serpent and the leprous hand.
 - 2. Now Elijah—I, Thy servant—doing Thy bidding.
 - 3. Even Christ was so approved.
- B. Regenerated souls are the credentials of the Church.
 - 1. Each saved soul is such.
 - 2. Each Spirit-filled one is a living witness.
 - 3. A revival will do much to accredit us as God's servants.

III. HE PRAYED THAT THE PEOPLE MIGHT BE BENEFITED

- A. For whom Elijah prayed.
 - 1. That they might know that Thou art God.
 - 2. That Thou hast turned their hearts back again.
- B. Here in this community.
 - 1. That God's people may be refreshed.
 - 2. That believers may be sanctified.
 - 3. That backsliders may be reclaimed.
 - 4. That those who never have known God may find Him.

CONCLUSION

- A. God set His seal upon Elijah's prayer.
- B. Let us adopt Elijah's formula.
- C. Let us emulate his spirit.

—C. K. HELSEL.



Christ Our Keeper

"Who are kept by the power of God" (I Peter 1: 5).

"Now unto him that is able to keep you from falling" (Jude 24).

We are all conscious of the need of a greater power to keep us from falling. We sing, "O Happy Day, that Fixed My Choice." But since that we have had to learn many lessons before we learned the secret of being kept. We have no merits of our own. The proof of genuine salvation is God's power to keep.

"If ye continue in my word, then are ye my disciples indeed" (John 8: 31).

"We are kept by the power of God, through faith" (I Peter 1: 5).

We are to be kept from falling (Jude 24).

Jude writes to the church and warns them of the danger of being overcome. If that warning was needed then, how about now? If conditions then were such how must they be now?

"Kept from all evil."

"But the Lord is faithful, who shall establish you, and keep you from evil" (II Thess. 3: 3).

We can always depend on God; but can He always depend on us? Jesus prayed, "Keep them from evil." Paul says a "way of escape," has been provided.

"Thou wilt keep him in perfect peace whose mind is stayed on thee" (Isa. 26: 3).

Peace is the climate in which the Christian should live. God can keep so that "None of these things move me."

The child of God is as dear to Him as the apple of His eye (Deut. 32: 10). He chose Israel as His inheritance; and as such He jealously watches over His own. Carefully guards them and goes before them.

Every one that has this hope in him, purifies himself even as He is pure.—*Gospel Banner*.



What Missionary Ministry Means

I. To GOD

A Building (Acts 15: 14).

A Heritage (I Peter 5: 3).

A Field (I Cor. 3: 9).

A Name (Isa. 55: 13).

A Home (temple) (I Cor. 3: 9).

II. To THE HEATHEN

Release—from fear and Satan.

Redemption—from sin.

Regeneration—

A Loving Saviour.

A Full Salvation.

A Living Hope.

III. To THE CHURCH

The Blessings of Obedience.

The Benefits of Giving.

The Boon of Life Partnership with God.

—A. C. SNEAD, in *Alliance Weekly*.



A Puzzling Problem

TEXT—"The effectual fervent prayer of a righteous man availeth much" (James 5: 16).

I. NOTE THE SCOPE OF THE PROMISES IN REGARDS TO PRAYER

A. Luke 11: 9; John 15: 7; John 16: 24; Matt. 18: 19; Mark 11: 24; Matt. 6: 6.

B. Notice the boundless scope of the possibilities of prayer.

II. A PUZZLING PROBLEM

Compare the heights to which the promises reach and the low levels to which the church has gone—there is a vast gulf between them. "And he said unto him, Why art thou, being the king's son, lean from day to day?" (II Sam. 13: 4). It is like people starving in the storehouse; like the grocer's family going hungry.

III. THERE ARE REASONS FOR THIS FACT. WHAT ARE THEY?

A. Because many do not pray

We have not because we ask not—the tragedy of prayer neglect.

B. Because folks pray selfishly
You ask amiss, to consume it upon your own desires.

C. Carelessness of life

"And ye returned and wept before the Lord; but the Lord would not hearken to your voice, nor give ear unto you" (Deut. 1: 45).

The person who is successful in prevailing prayer is careful in his living.

D. Wrong relationship with fellow man.
We cannot pray effectively while in wrong relationship with others here. (Note Jesus' remedy, "... Leave there thy gift before the altar, ..." —Matt. 5: 23, 24.) There is a reason if we are failing to achieve in prayer life.—EDWARD PAUL.



Influencing Others

(Josh. 24)

TEXT—Joshua 24: 15.

I. Personal Decision: "As for me."

II. A Parental Decision: "My house."

III. A Profound Declaration: "We will serve the Lord."

IV. A Profitable Desire: "We also will serve the Lord."—D. J. EVANS, in *Alliance Weekly*.



Great Things About Belshazzar's Feast

SCRIPTURE—Daniel 5: 1-9; 25-31.

TEXT—"Belshazzar the king made a great feast" (v. 1).

I. A GREAT FEAST

Verse 1—picture it.

II. A GREAT SIN

A. He drank wine (v. 1).

B. He drank wine before the thousand (v. 1).

C. He drank (and caused others to drink) from the golden vessels from the house of God (v. 3).

D. He drank wine and praised other gods (gold, silver, brass, iron, wood, stone) (v. 4).

III. A GREAT EVENT

A. The supernatural appearance of the hand (v. 5).

B. The message it wrote (vs. 25-28).

Mene—"God hath numbered thy kingdom, and finished it" (re-emphasized).

Tekel—"Thou art weighed in the balances, and art found wanting."

Peres—"Thy kingdom is divided, and given to the Medes and Persians."

IV. A GREAT FEAR (v. 6)

A. His countenance changed.

B. His thoughts troubled him.

- C. His joints (bindings) of his loins were loosed.
- D. His knees smote one against another.
- V. A GREAT FALL
 - A. Belshazzar slain (v. 30).
 - B. Darius, the Median, took the kingdom (v. 31).

CONCLUSION:

- A. The Holy Spirit enlightens. He writes upon the wall.
- B. Do you see His writing concerning your life?
- C. Jesus Christ will blot out the writing with His precious blood and save you.—JOHN W. MAY.



Peace with God

I. HOW WE HAVE PEACE WITH GOD

- 1. Through Jesus Christ, by faith (Rom. 5: 1).
- 2. By Christ's death on the cross (Eph. 2: 14-17).
- 3. By meeting the conditions on our part (I John 1: 5-10; Acts 2: 38; 3: 19).
- 4. Full trust (Phil. 4: 6, 7).

II. THE GIFT OF PEACE FROM GOD

- 1. The Spirit of peace (Eph. 1: 13, 14; Gal. 5: 22, 23).
- 2. When ruling in us He is life and peace (Rom. 8: 6).
- 3. Comes from God (Jas. 3: 17, 18).

III. THE PEACE OF GOD GUARDS ITS POSSESSOR

- 1. The heart and mind are kept (Phil. 4: 7).
 - a) Worry is banished (Phil. 4: 6; Matt. 10: 28).
 - b) Strife and hatred are put off (Col. 3: 5-15).
 - c) Satan's darts are quenched (Eph. 6: 13-18).
- 2. The designs of men are overthrown.
 - a) No weapon shall prosper against thee (Isa. 54: 17).
 - b) No one can hinder those whom God favors (Rom. 8: 31-34).
 - c) Suffering and persecution are of none effect (Rom. 8: 35-39).
- 3. Seeming evil works eternal good (II Cor. 4: 7-18; I Peter 5: 6-10).
- 4. Enemies are made into friends (Rom. 12: 17-21; Prov. 16: 7).

—Christian Monitor.



The Stubborn Soul

TEXT—I will maintain mine own ways before him (Job 13:15).

INTRODUCTION

Perhaps, in uttering these words, Job did not mean to take a stubborn attitude toward God, but the text, taken by itself voices the attitude of many who want to be Christians, so far as the benefits are concerned, but do not conform their ways to

God's plan, and therefore live an unsatisfactory and defeated life. It is certain that any person who persists in having his own way will eventually lose out with God, and any seeker for salvation who determines to have his own way will not receive the witness of his acceptance with God.

I. GOD'S WAYS ARE RIGHT

We would know this if God has not said so, but, in order to leave no doubt, God specifically says, "the ways of the Lord are right, and the just shall walk in them" (Hosea 14:9). In the mist of all the devious ways with which the world is obsessed it is good to know that there is a right way in which one can walk in full assurance of its leading to a safe destination.

II. MAN HAS HIS WAYS

God's ways and man's ways at one time agreed, but since the fall they have separated. The fact of the fall is enough to assure us this is so, but, that there may be no mistake about it, we are specifically told this: "All we like sheep have gone astray; we have turned every one to his own way" (Isaiah 53:6). This is a universal condition. Born with inbred sin in the nature, it is impossible to go the right way until a change has taken place in the nature of the individual. The trouble with men and nations today is that they have persisted in their own ways of doing things. They have great confidence in their own way. They think they can extricate themselves from any trouble into which they run in pursuing their own way. But they are doomed to disappointment.

III. GOD'S WAYS ARE NOT MAN'S WAYS

This has been abundantly proved in what has already been said, but that there may be no doubt we are told plainly that this is so: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isaiah 55:8, 9). Perhaps no more emphatic illustration of the superiority of God's ways to man's ways could be stated than this. God does not deal in exaggerations; He means all He says. Just how high heaven is above earth we do not know, nor do we know just how much better God's ways are than man's ways, but the difference is like the difference between infinity and finiteness.

IV. FUTILITY OF CONTENDING FOR ONE'S OWN WAY

It is surprising how human beings contend for their own ways. God's ways are better, more satisfactory, and lead to heaven at last. Man's ways are bad, are unsatisfactory, and lead to hell at the last. There are so many people who would like to be Christians if they could be the kind of Christians they want to be. The struggle at the altar when seekers are seeking God is

the struggle to abandon one's own way and take God's way. Man's way can be made to look so attractive, and God's way can be made to look so forbidding when the enemy is working with a soul, that most people go by sight instead of by God's Word, and thus leave the altar unsatisfied. God's way is the way of faith. His Word can be depended on, and faith in that word will bring one out in victory.

CONCLUSION

Since God's way and man's way do not harmonize; since God's way is right and man's way wrong; since God's way leads to heaven and man's way to hell, why not abandon your own way and accept God's way? There is no disappointment in God's way, but man's way will end in bitter disappointment.—WILLIAM M. SMITH, in *The Gospel Minister*.



Worthy of Imitation

Confessing his guilt and praying, "Lord, remember me," the thief on the cross displayed qualities worthy of imitation.

He had great discernment for he could see in this crucified Man, a King. Although Jesus had been condemned by two courts, the thief said, "This man hath done nothing amiss." No doubt both thieves were present when the purple robe was put upon Christ, the crown of thorns placed upon His head, and the broken reed given Him as a scepter. They looked on while the soldiers blindfolded Him, saying, "Prophecy unto us, who smote thee?" They saw that He "opened not his mouth." At the place of crucifixion they had blasphemed their crucifiers, but Jesus had prayed, "Father, forgive them. . . ." Although this thief had gnashed on Him in the early stages of the crucifixion, now he sees in Jesus what the other failed to recognize, a King, and his heart is softened. He displayed wonderful discernment.

Then, he possessed great courage to confess such a Man in such an hour. The great majority were against Christ; the religious people of that day, the great ecclesiastics, were against Him; the soldiers mocked Him; the Jews derided Him; Pilate feared Him, and the disciples had forsaken Him and fled, with the exception of John who stood near. In the face of all opposition, this thief rebukes the other for his godless attitude and accepts Christ as King of his life. "Let the majority rule," is the popular method, but may God grant us courage to accept and follow Him regardless of the choice of the crowd. "When in Rome, do as Rome does," may make one a favorite in Rome, but it certainly is not a wise course. Paul was in

Rome, but he had the courage to follow Christ, and we mention his name with joy. It is in this respect that we remember the penitent thief. What great courage he possessed!

Also, he was a man of great faith. He said, "Lord," to one who was marred more than any man, covered with blood, scourged, crucified. Not only does he own Christ to be "Lord," but to have a kingdom, and he is convinced that Christ would have authority in His kingdom. If faith is difficult in these days, then think of the dying thief, and ask yourself whether your circumstances make faith more difficult than his. His faith shone like a lone star in the midnight darkness; he saw life in death, majesty in ruin, glory in shame, and victory in defeat.

This man, through his discernment, his courage, and his faith, found eternal life. These qualities are worthy of imitation, for the response of God to such a soul is swift and sure. May we discern that Christ is King, and have sufficient courage and faith to accept and follow Him and thus receive the promise, "Thou shalt be with me in paradise."—REMISS REHFELDT.



The Measure of Our Stewardship

Herein is my Father glorified, that ye bear much fruit (John 15: 8).

In His last extended discourse to His disciples, our Lord placed an extreme emphasis upon their stewardship. His words were not all of heavenly mansions; they contained stern reminders of duty to be performed. The entire sermon breathes of this theme, with the chief statements in the fifteenth chapter of John. Christ set forth our stewardship in four aspects: (1) the relationship; (2) the charge; (3) the promise, and (4) the glory. He was leaving His followers to return to the Father; it was fitting that His final words should be of their duty.

The *relationship* He outlined in this way. The kingdom of God is a vineyard. God the Father is the Owner and Husbandman, Christ is the Vine, His followers are the branches. It is the duty of the Husbandman to keep out the enemies of weeds, foxes, etc. It is the duty of the Vine to support the branches, while the branches have the sole purpose of bearing fruit. They are not for ornament, they cannot fight the enemies, but they can and must bear fruit. Without the Vine the branches could not exist, and without the branches, the Vine could not bear fruit.

The good branches, He tells us are purged or cleansed or purified in order that they may bring forth more fruit. True believers in Christ will come to the place that they must have the cleansing in order to continue to grow and abound

in His love. As the branch in its natural state is not as productive as it might be, so Christians, before they are fully cleansed and filled, do not reach their utmost usefulness. A warning comes that the unfruitful are cut off and cast into the fire. Severed from Christ, the strongest man is useless; apart from His will, none of us can be of any value at all. It is only as we abide in Him, a purified branch, that we can be fruitful.

The *charge* is expressed in the twelfth verse, "This is my commandment, That ye love one another." Continual striving and bickering hinders God's cause more than the weeds and tares. Co-operation on the part of every branch is required if the vineyard is to be prosperous.

The *promise* is repeated several times, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." The condition here is not upon our asking, but upon our abiding. Cut off from the Vine the branch cannot draw upon its resources, but, when closely knit and abiding therein, it can draw and draw and keep on drawing so long as the Vine has any sustenance.

The *glory* is to the Father. Our text expresses the end and fulfilment of the whole arrangement. The Husbandman is the first partaker of the fruits; He is the One who receives the benefits. He is the One who planted and who will reap the increase. We need not be hesitant to ask to be able to bear "more fruit," for it is to His glory that we have that fruit. Herein is my Father glorified, that ye bear *much* fruit." The more fruit, the more glory to God!

Jesus concluded with words that form a fitting climax, "Henceforth I call you not servants; . . . but . . . friends." Friends, if we abide; friends, if we continue; friends, if we are faithful in our stewardship of fruit-bearing. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."—L. WAYNE SEARS.



The Hope that Hallows

Every man that hath this hope in him purifieth himself. . . .

Have you come to realize the fact of spiritual sonship? Have you been born again? Do you now entertain the hope of seeing the Lord of Glory as He is? If you do, says John, if your hope is genuine and intelligent, it will lead you to give earnest attention to the matter of personal holiness. Think not that you can keep alive "this hope" unless you have an intense concern about holiness of heart and righteousness of life to which such hope inclines you.

To be sure, the need has been met provisionally in our Lord's perfect atonement, but it remains for the soul who has been forgiven to make a definite appropriation of Christ in His sanctifying fullness. The words "purifieth himself" do not mean a self-achieved holiness; they speak of the human side of that mystic partnership with Christ to which we voluntarily enter when He is in fact "made unto us . . . sanctification." We purify ourselves to receiving Him as a purifier.

It is a simple question of distinguishing between the means and the use of the means. I journey from Chicago to New York, and I say that I have made the trip, while as a matter of fact, the trip was made in a fine, fast train operated by the New York Central Railroad. I was merely a passenger; the facilities were those of the New York Central. With all their trains running that day, I would never have reached New York unless I chose to use the means; to purchase a ticket and board one of those trains.

Our sanctification is of God; that is, He has made it possible through the atonement of Christ, and offers to make it actual through the indwelling of the Holy Spirit. Our sanctification is of ourselves; that is, we choose to make use of the gracious provision in Christ's atonement and to receive the proof thereof in the cleansing ministry of the Divine Spirit.

The authority for our purification is in the character and will of God. "Be ye holy, for I am holy." "This is the will of God, even your sanctification."

The provision for our purification is in the sacrificial death of Christ. "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

The promise of our purification is in the Holy Scriptures, "The blood of Jesus Christ his Son cleanseth us from all sin."

The power to effect our purification is in the Holy Spirit, "God hath from the beginning chosen you to salvation through sanctification of the Spirit."

The requirement is clear; the provision is adequate; the promise is definite; the power is available. Yet nothing will happen until another factor becomes operative. That factor is faith. *Faith!* As a responsible agent, capable of co-operation or non-co-operation with God, *I must act*. Assisted by the Holy Spirit, it is my responsibility to bring to light of a full confession to God those carnal traits that have marred my inner peace and perhaps manifested themselves in my outer conduct. It is my task to name the plague of my

heart and its symptoms: the envy that eats as a canker, the pride that swells in some selfish ambition, the cowardice that would truckle in compromise, the self-will that holds its subtle reserves from the perfect will of the Father, the temper that smolders in irritation, and occasionally flares in ugliness of speech or manner. Then it is my sacred business, again with the Holy Spirit's assistance, to receive in my heart the promise and to rely utterly now and forever, on the God who gives it and who never fails to fulfill it when the conditions are met.—PAUL S. REES, "Guide to Holiness."

Expository Outlines

Lesson Reading, Col. 1: 20-29

TEXT—"Christ in you the hope of glory" (Col. 1: 27).

OUTLINE

I. THE HOLINESS OF GRACE—"In the body of His death to present you holy" (v. 22).

1. The *Provision*—"Having made peace through the blood of His cross" (v. 20). This is the peace of reconciliation through the body of His death.
2. The *Purity*—"To present you holy." Holiness through the grace of Christ. Both pardon and purity are received (see vs. 12-14).
3. The *Presentation*—"That we may present every man perfect in Christ Jesus" (v. 28). We must be complete and then presented. This perfection is moral purity.

II. THE HABITATION OF GOD—"Christ in you."

1. The *Riches*—"The riches of the glory of this mystery." This is the riches of God in us. A wealth of love, and of life; and in the legacy (see v. 12).
2. The *Reign*—"That in all things He might have the pre-eminence" (v. 18). He is to be supreme over all to us, ruling our hearts, our heads, and our hands.
3. The *Realization*—"Now is made manifest unto his saints" (v. 26). We have a happy knowledge of the King, and of the kingdom within. We rest in this reality, being satisfied with His Presence in the heart.

III. THE HOPE OF GLORY—"The hope of glory," "The hope of the gospel" (v. 23).

1. The *Glory of the Coming*—"The return of the Lord is our hope. He will not disappoint His saints; they shall see Him in glory.
2. The *Hope of the Change*—"Unblamable and unreprouvable in His sight." This will be the eternal likeness of His glorious appearing; and the resurrection.

3. The *Glory of the City*—"The inheritance of the saints in light" (v. 12). They are in the glorious light of the Eternal City the home of the holy. At that time they shall partake of its comforts, and share in its company of redeemed.—T. M. ANDERSON.



Lesson Reading, Titus 2: 11-14

TEXT—"The grace of God that bringeth salvation hath appeared to all men" (Titus 2: 11).

I. THE GRACE OF PROVISION—"Who gave himself for us that he might redeem us from all iniquity" (v. 14).

1. A *Purchased People*—To redeem means to purchase. Jesus had given Himself as a price to procure our release from sin and Satan.
2. A *Purified People*—"And purify unto Himself." He saves to the uttermost need of the soul. "All iniquity" is removed, and the soul released from defilement.
3. A *Peculiar People*—This means they are a treasured people; they are His valued possession. To them He has given all He is, and all He has.

II. THE GRACE OF PERFORMANCE—"Teaching us" (v. 12).

1. They *Deny*—"Denying all ungodliness and worldly lusts." We must refuse evil of every form. Have convictions, and courage, and always oppose sin.
2. They *Demonstrate*—"We should live soberly, righteously, and godly in this present world." God's holy people demonstrate that it is possible to so live. In this present evil world they can live in holiness, honor, and harmony.
3. Their *Devotion*—"Zealous of good works." The fact of Christ in them is the effective cause of their zeal. They are constrained by love, not law.

III. THE GRACE OF PROSPECT—"Looking for that blessed hope" (v. 13).

1. The *Look of Hope*—Called the blessed hope because it holds final deliverance from the presence of sin; and from the evils of a world of suffering.
2. A *Look of Happiness*—"A glorious appearing of the great God and our Saviour." He shall appear in glory to receive His saints. He will not appear as a sufferer, but as our Saviour, arrayed in majesty, and in might.
3. The *Looking for Home*—Our home is not in this world, but we look for a new heaven and a new earth. We look for a city that hath foundations; a city builded of God.—T. M. ANDERSON.

Mother's Day

God's Picture of True Motherhood

SCRIPTURE—Proverbs 31: 10-29

I. A TRUE WIFE

- A. Virtuous (v. 10).
- B. Trustworthy (v. 11).
- C. Faithful (v. 12).

II. SHE IS INDUSTRIOUS

- A. Seeketh wool (v. 13).
- B. Likened to merchant ships (v. 14).
- C. She riseth early (v. 15).
- D. Ambitious (v. 16).

III. SHE DISDAINS IDLENESS

- A. She works to accomplish (v. 17).
- B. She puts quality into her wares (v. 18).
- C. Her hands take hold (v. 19).

IV. SHE IS COMPASSIONATE

- A. Remembers the poor (v. 20).
- B. Not afraid of the cold (v. 21).
- C. Enjoys the best (v. 22).

V. SHE IS HONORABLE

- A. Her husband is enriched by it (v. 23).
- B. She delivers good goods (v. 24).
- C. Integrity and honor undergird her (v. 25).

VI. SHE IS A GREAT TEACHER

- A. Wisdom is hers (v. 26).
- B. She manifests a deep interest in her family (v. 27).

VII. HER TRIUMPH

- A. Her children call her blessed (v. 28).
- B. She excels them all (v. 29).

—Selected.

1. Provide for her recreation.
2. Present her frequent, simple, appropriate gifts.
3. Give her your full confidence.
4. Lift burdens from her shoulders.
5. Bear patiently with her infirmities.
6. Express to her your heartfelt gratitude.

- B. Live an open, consecrated Christian life.—F. E. RUECKERT, in *Gospel Banner*.

Hannah, a Real Mother

SCRIPTURE—I Samuel 1: 1-28; 2: 1-9.

I. HER PRAYER (1: 9-13)

- A. It was a silent prayer—"her voice was not heard."
- B. It was a sincere prayer—"she vowed a vow."
- C. It was a stirring prayer—Eli questioned her.

II. HER PROBLEM (1: 14-18)

- A. It was a family problem—she was childless.
- B. It was a faith problem—she believed in God.
- C. It was her friends' problem—she chided her.

III. HER PRAISE (2: 1-9)

- A. It was godly praise, "My heart rejoiceth in the Lord."
- B. It was generous praise, "My mouth is enlarged."
- C. It was grateful praise—she gave her son to God (1: 28).—HARRY G. HAMILTON.

Memories of Mother

TEXT—Behold thy mother (John 19: 27).
INTRODUCTION

A fitting recognition of earthly ties. A tender acknowledgment amidst excruciating bodily suffering.

I. MEMORIES OF MOTHER

- A. Our regrets.
 1. Thoughtless unkindness.
 2. Selfish neglect.
 3. Willful disobedience.
- B. Our delights.
 1. Her sacrificial care.
 2. Her unfailing inspiration.
 3. Her exemplary devotional life.

II. INFLUENCE OF MOTHER

- A. Her sympathetic touch.
- B. Her soft kiss.
- C. Her cheerful song.
- D. Her unrequited love.
- E. Her prevailing prayers.

III. THE GREATEST NEED TODAY

Plea for consecrated Christian mothers.

IV. HOW WE CAN HONOR MOTHER

- A. Neglect not her interests.

Will Our Mothers Save Our Nation?

The destiny of a nation lies far more in the hands of our mothers than in the hands of those who enforce the law. It was Cuyler who said, "What a debt of gratitude the world owes to Monica! She raised up Augustine to be the champion defender of the gospel in a day of dark apostasies. But for Susannah Wesley, the world never would have heard of the ministry of John and Charles Wesley—the twin founders of Methodism. John Wesley said, "When I recall the joys of my fifty-six years of public ministry, I often shudder at the thought of how near I came to losing them. For many months my mind was balancing between the pulpit and the attraction of a legal career. Behind it all mother's prayers were moving the poised balance, and made souls outweigh silver and eternity outweigh time."

When God wanted a prophet he found a good mother by the name of Hannah, who willingly dedicated her son Samuel.

to God. Hezekiah had a faithful and righteous reign; and one of the secrets to this man's life can be traced back to his mother, the daughter of Zechariah. It is said that whenever God wanted a good man, He secured the help of a good mother. When the Lord needed a person to save Israel out of the hands of the Philistines, through His angel, He talked with Manoah and his wife; and a Samson was born. Israel was oppressed in Egypt, and God needed a man who was able to lead His people out of bondage. He secured the help of a true mother and Moses was born.

It was the great divine, Dr. T. DeWitt Talmage, who said, "Thank God! O Woman! for the quietude of your home, and that you are queen in it. Many men come to it at eventide, but all day long you are there, beautifying it, sanctifying it, adorning it, blessing it. Better be there than to wear Victoria's coronet. Better be there than to carry the purse of a princess. It may be an humble home, but by your faith in God, and your cheerful manner, you may garnish that place with more splendor than the upholsterer's hand ever kindled."

Other influences may come and go, but the influence of a true, Christian mother is continual. Mothers are the educators of the human race. Often they are not aware of it, for they sow in secret the seed of which we pluck the flower and eat the fruit, and know not that we pass the sower daily on the street and in the home. There are thousands of heroines of whom we know but little. Not all the martyrs die in a foreign shore. The life lived in obscurity, but that echoes in the bosom of every good and useful man, is the life of the Christian mother. There is one vision that never fades from the life of the soul and that is the vision of a good mother.

Christian mothers are diamonds: It is said that a diamond and a lump of charcoal are composed of the same elementary matter; but the one sparkles with the purest light, while the other is black with grime. Why all the difference? But a test which God has given, the diamond is purified; it is purged of all impurities; it becomes the queen of stones in all the markets of the world. Every mother with lofty ideals, queenly principles, and Christian standards, is a diamond. She has been purified by the blood of Christ. By the test of motherhood, she has been made the queen of the home, the state, the nation. It is because she is the mother of her race that upon her rests the development of mankind. She commands a strategic place in the affairs of men. Her influence is not to be felt so much at the front of the battle line; hers is back of the firing line.

The position of the mother is something like that which was held by the little band of soldiers of Alamo fame, when they resisted Santa Ana's army of four thousand trained men for thirteen days. It was a bitter struggle. The small band of soldiers finally lost their position, yet the blow was struck that gave Texas her freedom. Every true mother is fighting an Alamo in her home. She commands the strategic place in the lives of her children that makes it possible for them to direct the affairs of men in church and state.

A mother's love never changes: Washington Irving said that the love of a mother is never exhausted, it never changes, it never tires. A father may turn his back on the child, but a true Christian mother loves on. That love will follow a boy across the nation, sit up in chair cars for three days and nights, sleep on a couch for weeks, and then sit in the lobby of a hotel all day long, in order to be with her boy when his work is done at the close of the day. When I said something like this to a mother (for it was the mother of my own son, Haskell, who is in the navy), she reminded me that she loved her boy and nothing was too hard if only she could be with her firstborn son.

Often a mother's love and prayers follow a child around the world. One man said that his mother's love followed him for thirty years, pointing him in every emergency of life to the right path, and urging him to take it. The cross is mother's emblem. If we look at motherhood from the standpoint of the cross of Jesus Christ, we discover the nearest natural expression of its thought. The secret of the cross is divine love; the secret of mother's care and self-denial is love.

A good mother is beautiful: A beautiful description of the true mother is given by one of the ancient English writers. He speaks of her as being handsome, but it is a beauty not arising from features, from complexion, or from shape. She has all three to some degree, but it is not in these that she touches the heart; it is that sweetness of temper, benevolence, innocence and sensibility, which a face can express that forms her beauty. She has a face that gets your attention; her eyes have a mild light, but they express awe when she pleases; they command like a good man out of office, not by authority, but by virtue. She is not made to be the admiration of everybody, but the happiness of her family. She was not made so much to rule assemblies, but to charm those who can distinguish a company from a crowd; it has this advantage—you must come close to her to see it.

Henry Ward Beecher said, "A mother's prayer, silent and simple, can never miss

the road to the throne of all bounty." Chauncey Depew said, "The simple faith of my mother is good enough for me." If we believe this faith, what harm? If we disbelieve it and thereby do wrong, what of the future? Will the mothers of our nation save us from a catastrophe?

"If you would reform the world from its errors and vices, begin by enlisting the mothers." Will our mothers save our nation?—A. S. LONDON.

Sayings About Mothers

Dr. T. DeWitt Talmage, the great preacher of Brooklyn, N.Y., said a little while before his death, "A boy may go seventy years in one direction away from home, but he never will be able to get away from under the influence of a Christian mother."

I was in the little log cabin where Abraham Lincoln was born. On the walls of this cabin are to be found these words, "Abe, be good to your father and sister, I am going away." These words came from the lips of his mother who passed away when Abe was nine years old. Forty years later he said, "All that I am, or hope to be, I owe to my angel mother."

The noted Dwight L. Moody, who led a million people to Christ, and raised more than one million dollars to carry on church work, said, "What I am today, I owe to my mother."

Senator Henry Grady of Georgia, said, "Mother, lay your hand on my head and let me put my hands on your knees as in childhood days, and let me repeat after you my childhood prayer as I did when I was a little boy." Grady again found God.

The late Dr. H. C. Morrison once said to the writer, "There never has gone down in history a man who did not have back of him a good mother. She may not have been known outside of the community where she lived, but she possessed qualities of soul and character."

"If you would reform the world from its errors and vices, begin by enlisting the mothers."—C. SIMMONS.

"Unhappy is the man for whom his own mother has not made all other mothers venerable."—RICHTER.

"A woman is a queen when her realm is in her lap."

"One good mother is worth a hundred schoolmasters."

—A. S. LONDON.

Children's Day

Why Become a Christian Early in Life?

(Ecclesiastes 12: 1)

Why should one become a Christian early in life? Often we have heard that one should sow his wild oats, have his fling, and then settle down and make a good Christian. Many have put a premium upon wrongdoing in early life by exalting stories of the lowest depth. But we must remember that what we sow in early life we will reap in later years, whether we get religion or live a life of sin. "Pay-day some day!"

One should become a Christian early in life before "the keepers of the house shall tremble." The keepers of the house are one's nervous system. Before one gets palsied, wobbly or feeble, he should give his heart and life to his Creator. It is the admonition of the writer of the Book of Ecclesiastes. He was getting old and coming down to the end of the way; he was summing up his life's work, giving warnings, and wholesome advice for those after him to follow. He said for one to become a Christian before his nerves go to pieces and his steps become uncertain.

Also, the old philosophical preacher said that one should become a Christian early in life before he was all bowed over, his back bent, his chest sunken, his shoulders stooped. When this condition comes upon one it is a pretty poor time then to become a Christian; only one person out of eighty thousand ever becomes a Christian after middle life.

Then the old writer of Ecclesiastes said that one should become a Christian before he begins to lose his teeth and the grinders cease because they are few. When one's teeth begin to decay, it is generally a sign that some age has been attained, and the old philosopher is saying that this is a poor time to start in the Christian way. Habits formed in early years often follow one to his grave.

The old preacher says that one should become a Christian early in life, before his eyes begin to go bad, before "those that look out of the windows be darkened." That is, before the transition comes and one has to wear glasses, every person should remember his Creator and give his life to the highest and best living.

Again, before one's hearing goes bad and his voice becomes weak, one should become a Christian, "the doors shall be shut in the streets, . . . sound of the grinding is low." My mother at one time took the prize for being the most beautiful singer in Collin County, Texas; but she lived to the age where her voice scarcely could

be heard three seats back from the front. It would have been too bad to wait until that hour to give one's heart to his Creator.

"He shall rise up at the voice of the bird"—the old writer is saying that one should become a Christian before the time when he wants to get up before daylight. Generally it does not take nearly as much sleep for an elderly person as it does for a young one. The preacher is saying that before old age comes creeping on, and sleep is gone from one's eyes, he should remember his Creator. Wonderful advice!

"They shall be afraid of that which is high"—it is not the old men that the United States government is seeking out to fly our planes and bombers. Young men for high flying, for old age would rather stay close to the earth. There is something about being high in the air that is revolting to old age. The old preacher is saying that before that time comes in the life of a person he should remember his Creator, become a Christian and have the best and most useful years of his life in harmony with the highest type of living.

"The almond tree shall flourish"—that is, before one's locks turn gray and remind you of the almond blossoms, it is the sane and the wise thing to become a Christian. Do not wait until the hair turns white, or the head is bald, to become a Christian man or woman. The writer is saying, Get religion early in life, and do not act as a foolish man and wait until old age sets in and the hair is white with many winters.

Before death comes in, and "the silver cord be loosed," the mouth flies open, and the chin drops, be a Christian! It is awfully poor business to wait for death-bed repentance. It might be possible, but it is a risky business. Why wait and give God the ragged end of a misspent life? Do not wait until death comes creeping in to make Christ your choice and Saviour!

How thankful I am that my old father called me to his bedside in his dying hour and admonished me to become a Christian early in life. I promised him that I would; and I fulfilled that promise two years later when only nine-years of age. How happy I am that I had a Christian mother who believed in child conversion, came and took me to an altar of prayer, and with the old pastor on one side and my John-Wesley-shouting mother on the other side, I became a Christian. Christ revealed himself to me and I was as surely converted as I am today. It was a simple, childlike faith, but it worked; it has been a guiding factor from childhood days to this very hour.

"Save a child and you save a multiplication table; save an adult and you save only

a unit." "It is better to build a fence around the top of the precipice and save the child before he goes over, than it is to build a hospital at the bottom of it."

"Hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." What a tragedy to fail to save a child!—A. S. LONDON.

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Recent Sermon Themes

"Eyes on God" (II Chronicles 20:12), by Rev. Cyrus B. McCown.

"We Would See Jesus" (John 12:21) and "The Secret of Happiness" (Psalm 144:15), by Rev. Charles W. Fulton.

"The Christian's Motto" (John 3:30), by Rev. Wm. M. Hendricks.

"The Intercession of Christ" (Hebrews 7:25), by Dr. J. H. McElhinney.

"Going Back Home" (Luke 15:18), and "The Courtesy of Christ" (I Peter 3:8), by Rev. W. Scott McMunn.

"Abusing Our Liberties" (I Cor. 10:23), by Dr. J. M. McCalmont.

"The Air Force that Wasn't Used" (Matt. 26:53), "Shining Youth" (Phil. 2:15), by Rev. R. V. E. Wright.

"Dare We Be Hopeful?" (Psalm 4:6), by Rev. Allen B. Layman.

"The Saboteur of the Soul" (Matt. 6:34), and "Highways to Happiness" (John 3:17), by Dr. James P. Lytle.

"The Blessings of Discipline" (Matthew 14:24) and "An Assurance of Victory" (Judges 5:2), by Dr. Willard Wylie.

"God Watching Yet" (II Chronicles 16:9), by Dr. Clyde H. Canfield.

"My Kind of a World" (Philippians 4:9), by Rev. Robert H. French.

"A Face and a Banner" (Acts 6:15 and Isaiah 13:2) and "The Significance of the Individual" (Luke 15:10), by Rev. Charles W. Fulton.

"The Return to Reverence" (Leviticus 26:2), by Dr. D. H. Hammond.

"The Single Eye" (Matthew 6:22, 23), by Dr. Joseph M. McCalmont.

"Pillars of the Church" (Galatians 2:9), by Rev. W. S. McMunn.

"Co-operation" (Romans 8:28a), by Rev. Edwin W. Norton.

"God's Blueprint for Our Lives" (Proverbs 31:10), by Dr. Joseph M. McCalmont.

"Our Prayer Life" (Matthew 7:7-11), by Dr. James Best.—*The United Presbyterian.*

Searching for the Path

Nine o'clock was my hour to give the morning Bible reading at the zone camp meeting held in San Francisco, Peten, and I was hurrying to be ready to enter as soon as the prayer and praise service should close. The partition which separated the room I occupied from the service room, reached only a little more than half-way to the ceiling, and in no way interfered with audibility of the sound from the other room.

Suddenly I heard a remark that immediately converted me into an attentive listener, and convinced me that I was missing something I wanted very much to hear. "In my dream," said the speaker, "it seemed that I was lost in a dense forest, dense with undergrowth, and I pushed forward, opening the way through the vines and grass with my hands, in search for a path." I did not recognize the voice, and I wondered who the speaker was. I knew that he was stirred with deep emotion because of the pathos of his voice. Another moment and I was one of the listeners in the other room. The speaker, Don Benito Cunil, a fine type of Mayan Indian, was telling of his quest for God before the gospel had been preached in Peten.

At the age of fourteen, Don Benito had been awakened spiritually by a dream, in which he found himself preaching to a large number of persons in a market place; being a Catholic he told his mother that perhaps he should have prepared to be a priest. This dream greatly affected his life, and one day while planting corn, he cried out aloud, "Father, teach me Thy way, and I will follow it."

It was not until he was thirty years of age that he even heard that there was a gospel. One day some men came to his house asking to buy corn, and he sold them some. When his neighbors began to ridicule him, asking if he also was an *evangelista*, he said that he had not known that the men were Christians, neither did he know what an *evangelista* was. But being accused of being a Christian, he wanted to know what a Christian was, and if the so-called gospel was the same as Catholicism.

I often had thought about the Indians, and wondered if there was not underneath the outward religious compliance to the pagan belief and Catholic ceremony, a real heart hunger for God and for light; and here was an Indian telling of his quest for God, as a man lost in a dense woods searching for a path. My tears flowed un-

bidden as I thought of what opportunities had been mine to know God and His love toward men; while this man had groped in one lost in a dense forest, opening the undergrowth before him as he searched for the path of life.

It was in the same year that the *evangelistas* had come to buy corn that the Lord had given him this dream, and so he continued with his experience: "At last I came to a narrow path, and for some moments was undecided which direction to take, but following the path to the left it brought me into a larger space and into a wider road. This time I turned to the right, and following this soon came to a tomb. I marveled that there was only one tomb, whose only significance at that time was that a city must be near, however, after I was saved I realized that being the tomb of Christ only one was necessary.

"I entered the city which was large and beautiful but silent. Every door was closed. On reaching a beautiful building I cried out, 'Lord, why can't the door be opened so I can see inside?' and immediately the door opened and a woman came out and told me that the cross that I had been worshiping before was not the real cross of Christ, that salvation was through the blood of Christ only. I felt deeply moved in my heart. Leaving this building, I continued until I came to a beautiful palace, which opened its doors as I approached, and it was beautifully illuminated. As I entered I saw a glorious One seated, who asked me if I had come. I said yes, and He said, 'Come here.' I went near and knelt at His feet. Presently He said, 'Son, arise, and believe the gospel and never let it go.' I awoke at this moment and knew that the gospel was what God wanted me to follow, and although I never had heard the gospel, I purposed then to accept it and follow it.

"I had this dream while working on my little farm about fifteen miles from San Andres, and a few days later when I returned to San Andres my wife told me that some *evangelistas* had come looking for a house where they could hold services. They could not find a house so had gone, and I said, 'If they come again, tell them that they can use our house.' They came again, and during the first week of services, God wonderfully saved my soul. I was saved in my own home.

"Although I could read the Bible that they gave me, I couldn't understand it very well. One day someone called my name, and I looked to see who it was. The voice said, 'Benito, do you understand

what you are reading?' I said, 'No.' The voice said, 'Do you want me to teach you?' and I answered, 'Yes, Lord,' and He has taught me many wonderful things. When I read the Bible and do not understand, I pray to God and He teaches me. When I was to be baptized, I asked the Lord to give me His Spirit, and He did, and now I feel that He abides in my heart and gives me perfect peace."

Don Benito has acted as assistant pastor of the San Andres church, and God's blessing has been upon him. He feels that some day he will stand before the crowd that he saw in his dream as a boy gathering in the chicle camps these years as well as in the great hardwood timber camps. He feels that there he will find his field of labor for God. Please pray for Don Benito Cunil. He is one of the diamonds from the Peten diamond field.—EUGENIA P. COATS.



Holding the Ropes

The story is told of a young couple, when bidding farewell to their home country church as they were about to leave for an African field, known as "The White Man's Grave," the husband said, "My wife and I have a strange dread in going. We feel much as if we were going into a pit. We are willing to take the risk and go if you, our home circle, will promise to hold the ropes." One and all promised. Less than two years passed when the wife and the little one God had given them succumbed to the dread fever. Soon the husband realized his days, too, were numbered. Not waiting to send word home of his coming, he started back at once and arrived at the hour of the Wednesday prayer meeting. He slipped in unnoticed, taking a back seat. At the close of the meeting he went forward. An awe came over the people for death was written on his face. He said, "I am your missionary. My wife and child are buried in Africa and I have come home to die. This evening I listened anxiously, as you prayed, for some mention of your missionary to see if you were keeping your promise, but in vain. You prayed for everything connected with yourselves and your home church, but forgot your missionary. I see now why I am a failure as a missionary. It is because you have failed to hold the ropes."—*Missionary Tidings*.



Remember again Bishop Oldham's definition of a missionary. It is as follows: "That abiding experience of the presence and power of the Holy Spirit which transforms an educated man into a messenger of God."

Story from South America

A converted man, once an infidel, said to a friend, "One Sabbath morning while in South America I went into the woods in search of game. After a while I sat down on a log. My attention was drawn to a neighboring tree by the cries of a bird, which was fluttering over her nest apparently in great distress. On looking around I saw a snake creeping along toward the tree, with his eye fixed on the bird and her nest. Presently I saw the male bird fly quickly away, as if anxious to get something. In a little while he returned with a twig, covered with leaves, in his mouth. Perching near the nest, he laid the twig very carefully over his mate and her young, entirely covering them, and then, taking his place on one of the topmost branches of the tree, he awaited the arrival of the enemy. By this time the snake had reached the tree. Twisting himself around the trunk, he climbed up; then gliding along the branch till he came near the nest, he lifted his head as if he were going to dart upon the poor bird. He looked at the nest for a moment, and then, suddenly throwing back his head, made his way down the tree as fast as he could and went off. Climbing up the tree, and examining the leaves of the twig, which had been such a shield and defense to that helpless bird, I found that it had been broken off from a bush which is poisonous to the snake, and which it is never known to touch. In a moment the question arose in my mind: Who taught this bird its only weapon of defense in such an hour of danger? And quick as thought came the answer, None but God.—*Exchange*.



David Livingstone was a pattern missionary for all time. Writing about the Bible he said, "I read the whole Bible through four times whilst I was in Man-yema. . . . The Bible gathers wonderful interest from the circumstances in which it is read." He was a great Sabbath lover; when the day of rest came round he got his twenty-four hours in and he never traveled except in case of extreme necessity. He wrote once, "Obliged to travel on Sunday; we had prayers before starting, but I always feel I am not doing right; it lessens the sense of obligation in the minds of my companions, but I have no choice." Writing again of the Bible, he said, "This is doubly the Book of God and the God of books because it unfolds God to man and man to himself. . . . The Old Testament opens with man made in the image of God, and the New Testament opens with God in the image of man."

ILLUSTRATIONS

The Man of Galilee

A young college student was persuaded by his mother to visit an art gallery where a fine painting, "The Man of Galilee," was being shown. The young man had no artistic taste and was not much interested in the gallery. After gazing at the picture for some moments with intense earnestness, he started to go out, when one of the attendants who noticed his earnest attitude, said to him, "It is a great picture!" "Yes, it is a great picture," said the boy, "and it is well named, 'The Man of Galilee.'" Something had gripped him. He went back and looked at it again—gazed upon that face, until his gaze became transfixed, and with softened voice, he said, "O Thou Man of Galilee, if there is anything that I can do to help you in the work that you are doing in the world, count on me, count on me!"

This young man had caught the whole vision of life; namely, to serve Jesus Christ. It costs! Yes, yourself.—From "How to Heal One's Self and Others," by E. L. House, sent in by J. CAREY CAMPBELL.

The Dakota Blizzard

The anniversary of the great Dakota blizzard is past. Accounts of that storm have been given over the radio and in the daily press; old-timers have gathered in several places to discuss the times of yester-years, how they were saved and brought to safety through the heroic efforts of others. And as I sat and listened to them tell of their rescues I was thankful for home and fuel, and as I heard some tell how some of their relatives were lost and frozen to death, I could not help being thankful that I was still alive.

Another thing that impressed me very much as I read and listened to the accounts of that snowstorm was that in many cases those who were lost and frozen were found just a very few feet from the door of their homes. They had gone to the barn to do the necessary chores but never returned. They were lost and only a few feet from a nice warm fire, all because they lost their way and did not get back in time to keep from freezing. They meant well. They never planned to be lost and frozen. When they started to the barn they fully expected to return in a few moments without harm. But the fact remains, they were lost. They did not return. They were frozen to death. They were never privileged to enjoy the nice warm fire that they had kindled. The

cold north wind froze the very life from their bodies.

But is that not a real picture of life every day? Sin is more blinding than any snowstorm. The chilly winds of sin are every day freezing the spiritual life from the lives of good men and women. Many a good man or woman, boy or girl has started out in the morning with a clear life and an upright character planning fully to return at night in the same way but long before night came, he was frozen to death with the chilly blasts of sin and the devil. He was lost in sin's night because he did not take enough precaution and make the necessary plans for a safe trip.

And did it not seem all the more pathetic when those who froze were so close to the door? So near and yet so far, but the results were the same, *lost*.

Friends, you and I are taking a trip much longer and farther than out to the barn to do a few chores; and a blizzard far worse than any snowstorm, is raging. You and I are in much more danger than those who ventured out in that storm of 1888. The sins around you and me are more blinding than any snowstorm. We are in serious danger of being lost in the night of sin. An ordinary twine rope as a guide was the salvation of many on that morning. You and I can be saved from sin by keeping a close contact with our Saviour in heaven.

There is the prayer rope that will keep you and me in contact with God. There is the rope of testimony. The rope of service to God and our fellow man will help us to find and keep our way. Sin's blizzard is dark. The pitfalls are many. We are all in danger of losing our way. If we ever make it through sin's night to eternal day, we must keep in contact with the skies. Many who lost their way in that memorable Dakota blizzard were only a few feet from the goal. "So near and yet so far" will be the cry of many on that great day.—HARRY F. TAPLIN.

"Something Within"

I once read of a Spartan king who made a great feast for a favorite general, but on the day appointed for the feast, the general died. Being anxious not to disappoint his invited guests, the king dressed up his general in his uniform and attempted to seat him at the table. Finding it difficult to give him the semblance of life, he gave up the project, saying, "It will not do, he needs something within." That is what we need to demonstrate spiritu-

ality—something within—the life-giving power of the Spirit. Too many of us have only the semblances of the spiritual life; we need the real Spirit within.—J. CAREY CAMPBELL.

The Little Break: The Great Consequence

The fuel for the kitchen stove in our home is kerosene. This is supplied to the stove from a two-gallon bottle a very short distance from it. This bottle having become empty, one morning I was returning with it filled from the oil barrel in the basement. I was about to place the mouth of that glass, eight-quart container, inverted, in the small reservoir projecting from the upright metal support at right angles. Then came the tragedy!

That bottle full of greasy liquid crashed to the floor, where the force of its impact was such that it was shattered into many pieces. On the linoleum rug of our kitchen streamed two gallons of kerosene. With what fearful swiftness did it move in every direction! It was the very opposite of "the oil of joy"—those little "rivers of oil!"

"May the Lord help us!" I exclaimed, as the fire was immediately turned off and the window opened, to prevent the horizontalized fluid becoming ignited.

What caused the tragic occurrence? A very little thing.

Just below the narrow neck of that oil bottle was a circular metal band or collar. A bolt and nut kept its two ends together where they met. The bolt also ran through the lower end of the handle by means of which I carried the bottle. Frequent using of that handle had, unknown to me, worn the bolt through. The pressure on it that morning from the weight of two gallons of oil had caused it to snap, with disastrous and memorable results. Our heating mechanism was no stronger than that weakest spot.

It makes me think of those words we all read long ago:

For want of a nail a shoe was lost;
For want of a shoe a horse was lost;
For want of a horse a rider was lost;
For want a rider a message was lost;
For want of a message a battle was lost.
Because a battle was lost, a kingdom was

lost!

To use two expressions of Oswald Chambers in his dynamic book, "Workmen of God," a man does not have to be an "out-and-out sinner" to be damned forever. An "in-and-in sinner," whose secret transgressions are no more evident than the near severance of that tiny bolt, is on his way to the everlasting burnings. Here or hereafter the awful ruin is revealed.—E. WAYNE STAHL.

Where Is Heaven?

Dr. Carradine, in his book "The Sanctified Life," relates a story of a church member who had been careless about his spiritual life. This resulted in the member's acquiring a habit of fretting and fault-finding. He saw very little good in anything, and was skeptical as to the sincerity of bright testimonies of God's grace; he was given to arguing about nonessentials.

Hearing his pastor preach one Sunday morning on "Heaven," the skeptical spirit arose again within him. After the service, he said, "You speak of heaven, but can you give me any idea as to the location, whether in the center of the universe or close by us in our own solar system?" His pastor replied, "I will give you my views at another time, but let me speak to you about something else just now. Do you see that little house yonder on the hill?" "Yes," replied the member. "Well, in there lives a woman, poor, sick and helpless. She needs coal, food and consolation. I wish you could drop in a few minutes some time and see her."

That very afternoon the member, who had some means, went to the cottage, taking with him fuel and provisions. He spent a half-hour by the side of the invalid, read a chapter in God's Word, sang a hymn, and kneeling down he prayed with her. On leaving he placed a five-dollar bill in her hand.

The next day the man met his pastor on the street, and calling him aside said, "I asked you yesterday where heaven was. Well, I've found out. It's in that little cottage on the hill, and now it's in my heart!"—J. CAREY CAMPBELL.

The Bullet Goes Through Christ First

"Son, I can't think of your going to war," said an English mother to her son who was preparing to leave for the front.

"But mother, I'm in Christ—"

"Yes, son, Christ is our protection," broke in the mother, as she dried her tears.

"And no bullet can hit me unless it first goes through Christ," concluded the son.

When we are "in Christ" all that comes to us by way of danger and difficulty must first go through Jesus. He is our greatest source of protection and blessing. Hid in Christ He throws all His ability and glory around us so that when things strike us they first must pierce Him. Thus no untoward thing comes to us without His permission.

This is our safest retreat for protection either in war or peace.—B. W. MILLER.

BOOK REVIEWS

HERITAGE AND DESTINY, by John A. Mac-
kay, The Macmillan Company, \$1.50.

The central ideal of this book is that our destiny is determined by our heritage. We are more strongly moved by the real than by the ideal. The author takes the cases of Germany, Japan, Italy, Russia and Mexico, showing how they became powerful nations by taking something from their heritage and capitalizing upon it. Germany used her Nordic ancestry as a starting point and carried forth the idea that she was the master race. Italy took for her heritage the old Roman empire. Russia cast off her rulers and sham, taking the hammer of the workman and the sickle of the peasant. The enforced devotion at Shinto shrines was the driving force which proclaimed the new order in East Asia. Mexico threw off the imported culture, and took for her heritage blood and spirit. It is the real that moves a people.

Israel is another example of people looking backward for a propelling force. Again and again the Jews strove to remake or rebuild what their ancestors had done. God was Israel's heritage. Jesus Christ, a Jew, was God's Son. The Jews refused to take this last heritage and failed to reach their destiny.

What have we done with our heritage as a people? What is the modern culture doing with our heritage? Our culture has been meaningless and arid. Our wells have gone dry and we have set up for ourselves cisterns which we cannot fill. Colleges have taken enthusiastic youth and tried to tone them down and temper their ardor without "understanding the grounds of their enthusiasm or providing an outlet for their zeal."

To make worship more beautiful, stately, or reverent, will not solve the problem of finding inspiration in our churches. What is needed is genuine religious warmth. "No heart is pure that is not passionate; no virtue is safe that is not enthusiastic." God is the answer to our cultural situation. God and His Son, Jesus Christ, who are our heritage, are the answer to our problem.

Our nation was founded by God-fearing men. Colonization was started in search for freedom to worship God as one chose. The framers of the Constitution were, on the whole, God-fearing men. The Constitution is based on the Scriptures. Our nation has a rich spiritual heritage. "Apart from faith in God the history of America has no meaning."—ORAL TISH.

BETHANY BIBLE QUIZ, by Glenn McRae. Bethany Press, 60 cents.

This handy book of eighty pages is just what is needed to stimulate and capitalize on interest in the Bible. This book is adapted for use in group study, family evenings, fellowship gatherings or individual perusal. One hundred and twenty-eight quizzes are arranged under the section headings: Old Testament, Life of Jesus, Life of Paul, New Testament, Who Is It? General Bible Information, and Complete the Story. The quizzes present an interesting variety of arrangement and method consisting of series of questions, multiple choice, completion forms, story writing and "guess who" devices. Although not many of the quizzes are adapted for use with groups under Intermediate age, this book should furnish a handy tool for planning many an interesting and spiritually profitable hour for the home and for church and youth groups. Parents, pastors and group leaders should have it at hand.—ROY E. SWIM.



HOW JESUS DEALT WITH MEN, by Raymond Calkins, Abingdon-Cokesbury, \$1.75

"The purpose of this writing is to disclose, by a careful study of the different varieties of human need as set forth in the gospel stories, what the method of Jesus was, as a guide to our own dealing with men and women in mental and spiritual need."

On looking at the Person of Jesus Christ as it is exhibited for us on the pages of the Gospels, one is impressed immediately with the graciousness, the kindness, the innate refinement, courtesy, and delicacy of the Spirit of Christ. As the author focuses the spotlight upon the way in which Jesus dealt with men, it is certainly helpful in our dealing with individuals, to see how one who is our Master counseled with an individual.

One of the outstanding characteristics of Jesus in His dealing with men was His deep and abounding love. His love was outstanding because of His insight, His perception of the deeper things in man, and His intuitive knowledge of what men need and crave.

In the discussion of Nicodemus the author states that the cause of a true religion is never furthered by any deference paid to position or station in life. Jesus did not in any way favor him above the others mentioned in the book. He says the Church never gains ground by any form of *obsequiousness* to those who condescend to give it their attention.

Neither did Christ pay any attention to race or nationality. As He dealt with the woman of Samaria He disregarded race prejudices entirely. Jesus never thought that any needy soul, however worthless in man's eyes, was unworthy of the divinest things He had to give. The beauty of holiness was the supreme drawing power of Jesus.

In talking about the woman who touched the hem of Jesus' garment, the author states that the faith of Jesus in the woman as well as her faith in Him was very noteworthy. "To have power over men like the power of Jesus, it is necessary to share Jesus' everlasting faith in the least and lowliest of the children of God."

Jesus' policy, as described in the case at the Pool of Bethesda, and many others, was to love the unloved, to love the loveless, to befriend the friendless. This was His method in dealing with men.

Perhaps the highest of all forms of service is open to us all, and that is being a dispenser of happiness. Jesus did not go out of His way to do good, simply because the everyday road was filled with opportunities for the doing of His redemptive work.

The whole story of Jesus culminates in these immortal words, "For the Son of man is come to seek and to save that which was lost." He came not only to save, but to seek; to seek and to save sums up the entire ministry of Jesus.

The author closes with the thought that as He was, may we too be found among the healers and helpers of mankind.—
ERNEST STANFORD.



THE PASTOR AS A PERSONAL COUNSELOR, by Carl J. Schindler, Muhlenberg Press.

This little book is a discussion of a subject of most vital interest to pastors. The author is a pastor of much experience and therefore is worthy of recommendation to preachers and pastors of any denomination who come in contact with problems of human nature throughout the days of their ministry.

The thesis of the book is that the minister, on the basis of his understanding of the Christian religion, must be an expert in the field of human relationships. This constitutes the professional skill of the pastor. He must be able to give the people the help which will enable them to live with themselves, with others, and with God. The pastor will be successful as counselor only to the extent to which he is able to inspire confidence in the people who come to him for counsel. He must be emotionally mature, and be able to free himself of prejudice, pettiness, jealousy, and acquire an understanding of human

nature in which nothing human can ever be altogether foreign to him. He is motivated by reason (logos) and free from passion (pathos). He must have reached full religious manhood.

No minister can hope to acquire more than a superficial knowledge of the mental life of many of his counselees. Human personality is organized as a unit and acts as a unit. Each person has what is known as a "basic mood" which finds its own characteristic expression in every situation which that individual faces. In order to understand a man we must know what he thinks of himself. These estimates of self rarely coincide with actual facts; this presents the problem of counseling. It has taken the study of psychology nineteen hundred years to discover what Jesus knew all along, namely, that a man's feelings about himself and the universe are far more powerful than his thoughts about them.

In the attempt to understand the intricacies of mental life, we must know something about normal, neurotic, and psychotic individuals. We must understand some of the theories concerning mental disease which are current today, as well as the psychobiological approach to mental problems.

Concerning marriage counseling, before a minister can enter in his pastoral capacity into any situation of marital discord, he must know that this is no time for unsolicited advice. A complete understanding of the emotional and situational difficulties is necessary before the minister can hope to be of any assistance.

In the sickroom, the minister's whole effort must be concentrated upon the conquest of fear which threatens to engulf the patient. With the shut-in, he must carry encouragement.

In conclusion, the author states that all psychological maladjustments spring from the inability of the individual to find a proper relationship to the group. In his attitude, he is either too fearful or too aggressive or too suspicious. He needs a chance to learn to live with other people. Thus the value of the church service.

"A Christian ministry will be successful to the degree to which it is modeled after the ministry of Him who came among men as Teacher, Counselor, Physician and Friend."—JOHNNIE COTNER.



New Books Received

PRAYING HYDE, A MAN OF PRAYER. A biography by Dr. Basil Miller. This book portrays the character of this great missionary, his experience of being filled with the Spirit, the Spirit-filled life he led, the

harvest of his prayers, and pictures some of the influence of his life. The reading of this book will inspire one to pray and also broaden one's vision of the great work of missions. Preachers will be greatly profited by reading it, young people will be benefited, in fact, it may serve as a means of opening their eyes not only to the power of prayer, but also to the possibilities of service for Christ at home and in foreign lands. It is one of the most recent additions to the author's series of biographies of great leaders. (Zondervan) 132 pages, price \$1.25.

BOOT AND SADDLE IN AFRICA, by Thomas A. Lambie, M.D. Dr. Lambie is the author of several very popular books; for many years he was a missionary-doctor in Ethiopia and was physical advisor to Haile Selassie, Emperor of Ethiopia. This book presents a steady stream of achievements in Ethiopia and the Egyptian Sudan which for persistence, ingenuity, courage and, above all, faith, are hard to equal these days. (Revell) 158 pages, price \$2.00.

BLUE SKIES BEYOND, by Henry Lafayette Anderton, attorney at law of Birmingham, Alabama. A novel. (The Broadman Press) 215 pages, price \$2.00.

SAVED TO THE UTTERMOST, Expositions in Hebrews, by I. R. Wall, pastor of Calvary Baptist Church, Fresno, Calif. There are eleven good messages in this book which will furnish some excellent sermonic material for busy pastors; but keep in mind that it is written by a Baptist minister and it is not Wesleyan in its interpretation; in fact, there are some portions of the sermons decidedly non-Wesleyan. (Revell) 160 pages, price \$1.50.

Any book mentioned in this department may be ordered direct from the Nazarene Publishing House, P. O. Box 527, Kansas City (10), Mo.—MANAGING EDITOR.





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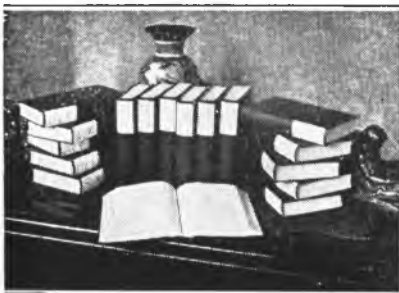
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