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SYNCOATED PREACHING

THE definitions of musical experts are too difficult for the uninitiated, but perhaps we may all understand that syncopation is in practice the undue emphasizing of the unaccented notes or tones. The notes are played correctly and the tones are sounded in proper order. But the shading of the parts which would ordinarily be dominant plus the exaggerating of the parts which ordinarily would be casual produces a musical monstrosity which only a diseased ear can enjoy.

It is, of course, impossible for a piece of music to be composed entirely of accented notes. This would be all the same as though none were accented. There should be appreciation of the tones which modestly hold back from the front line of publicity, but this appreciation is abnormal when it insists in reversing the proper order.

And I am thinking now of the substance of our preaching—the doctrines, ethics and discipline of our holy religion. These do indeed compose a harmony as real as a piece of music. And in this harmony there are both dominant and unaccented notes and notes which shade off into one or the other of the two extremes with divine precision. But it requires a rare perspective to fully appreciate this. My emphasis is on the word *fully*, for I think we all appreciate this arrangement to some extent. And good preaching is not described alone by the statement that it is truth, for it must be truth correctly emphasized.

Even a dominant note may be overemphasized, so that the preacher becomes a hobbyist on certain essentials. There are hobbyists on repentance, hobbyists on the second coming of Christ, and, with great rarity, hobbyists on holiness. It may be that God has delivered certain doctrines as "dispensations" to certain preachers, so they feel compelled to make that doctrine their specialty. But I think we will all agree that the normal preacher feels obliged to preach a "whole" gospel. This does not mean that he must preach a whole gospel every time he preaches. It does not even mean that he may not emphasize some certain theme for a period of time,

or exclusively within certain limits. But it does mean that he should keep a sense of balance and proportion.

But I am thinking more particularly of the danger of making a hobby of something which is less than first in rank of importance. I think it was Bishop Peck who represented it this way: Here are two pieces of money. One is a twenty dollar gold piece, the other is a one cent copper coin. Both are good, true money, but one is of higher rank than the other. Likewise a man may preach truth and yet preach one cent truth, and this may explain why his preaching is not more effective. A preacher may preach on secret societies, tobacco using, manner of dress, and other negatives of Christian ethics; preach the truth all the time and preach it in a good spirit; but because his truths are of inferior rank his success is small. There are certain truths, like the sinfulness of man, the atonement in the blood of Jesus Christ, the personality and office work of the Holy Spirit, repentance, faith, regeneration, entire sanctification, the second coming of Christ, and the inspiration of the Bible which tower over all others, and in a certain sense involve all others—twenty dollar gold piece truths. And whoever would make harmony of the divine revelation must make these truths dominant and accented. Perhaps it is a little harsh to say that big preachers preach big truths and little preachers preach little truths, but even this is kinder than to accuse the syncopater of heresy. And I am sure that a preacher can improve his own rank by becoming a preacher of the biggest truths. A good gospel poorly preached is more effective than a poor gospel well preached.

The entertainer is expected to make inventory of his repertoire. May we not suggest that the preacher look over his store of things "new and old" to determine *once again* where his emphasis is being placed? Is your music syncopated? Do you accentuate the off notes? Oh, of course you do not think you do. Otherwise you would not do it. But it might be a good thing to place the cross in the center of your theme field and then go back to the position of the sub-themes which you are wont to use and look from there and observe with what ease or difficulty one can see the cross from the points to which you most frequently lead him:

EDITORIAL NOTES

Two Kentucky preachers send in words of appreciation for THE PREACHER'S MAGAZINE. Frank Griffith, pastor of Camp Taylor church, Louisville, says he has been a subscriber five years. He works for the railroad every day, and is pastor of the church. His time for preparation is limited, and he says THE PREACHER'S MAGAZINE "lifts a great burden." He has found recent sermon outlines helpful, and has promised to contribute a few of his own for the profit of others. S. Frank Moss, of Monticello, commends the June issue especially, and says of THE MAGAZINE, "It is the finest thing for preachers I have seen. I never want to be without it."

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The publishers too give a better report on THE PREACHER'S MAGAZINE for the last fiscal year. While there was still a net loss on the publication, it was relatively small—slightly less than two hundred dollars, and the Publishers say they are willing to donate that much to the preachers. I am sure we appreciate this very much. But with just a little further extra effort we can, for the coming year, wipe even that deficit off the books. Three hundred extra subscribers would do it. Will not each one who reads these lines make a little extra effort to bring THE MAGAZINE to the attention of some brother minister who might thereby be induced to become a subscriber?

As previously announced, the October number of THE PREACHER'S MAGAZINE is to be filled with material relating to the Silver Jubilee Anniversary of the Church of the Nazarene. This will reduce the value of that issue to subscribers who are not members of this particular denomination. But perhaps there will be some value in the suggestions in that they may lend assistance in the task of creating denominational loyalty, which is no small item with any preacher. It sounds good for one to say that he has no particular reason for belonging to any particular church, and that he could very well join any one of a number of orthodox churches. But when it comes to paying the local bills and raising the denominational budgets, the pastor is pretty much dependent upon those who feel they have a reason for being where they are and that they could not very well be members of any other church. Denominationalism is not necessarily sectarianism. And members who join "the tribe of Gad" are of little consequence to any of the meetings which they visit in their rounds.

There are so many missionary societies and special missionary days in the Sunday-school and elsewhere that the preachers may be tempted to leave the theme of the Great Commission to the tender treatment of such agencies. But he should not yield to the temptation. It is the task of the whole church to give the whole gospel to the whole world, and the preacher should make this clear and emphatic and never let it be forgotten. Personally I think it is difficult to substitute anything "just as good" in the place of the monthly missionary sermon. There is so much available material that is fresh and interesting that the missionary Sunday can be made the most popular one of the month. And while occasional visits from returned missionaries and other special features are helpful, still I think they tend to make the church feel that missions is something special and above the requirement. Whereas, the feeling should be that this is the one thing for which the church is in the world. Exhortations to missionary prayer and missionary giving become threadbare unless they are well sustained with missionary information and missionary inspiration. And nothing convinces the people that giving the gospel to the rest of the world is their bounden and inescapable duty so much as to hear their pastor say so repeatedly and with the force which is born of deep study and full sympathy with the missionary enterprise.

DEVOTIONAL

CLEANSING FROM ALL SIN

A. M. HILLS

God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us (1 John 1: 5-10)

A GREAT heresy arose during the closing years of the first century. It threatened the utter subversion and destruction of the Christian religion. Peter wrote against it (2 Peter 2: 12-19). Jude wrote a blistering message against it (4: 10-19). Paul foretold it in his parting address to the Church at Ephesus (Acts 20: 18-35) and in his Second Epistle to Timothy (3: 1-8). John hurled his fiercest invectives against it in his first epistle, of which our text is the preliminary summary. Even Jesus condemned it in His message to the churches (Rev. 2: 6 and 14-16).

These false teachers were variously called Nicolaitanes and Gnostics. They went everywhere infesting the churches, denying the real incarnation of Christ and the reality of His atoning death. Their primal dogma that all evil resided in matter and did not affect the soul, was a heathen notion imported from Eastern Asia. Under its baleful influence even church members imbibed the idea that they could be purified in soul by a mental knowledge of God, and could then indulge their bodies in any form of vice without spiritual detriment. A gross licentiousness resulted, consecrated by a false profession.

Irenaeus says of them, "They assert that they themselves will be saved, not by practice, but because they are spiritual by nature, and that, as gold, though mingled with mire, does not lose its

beauty, so they themselves, though wallowing in the mire of carnal works, do not lose their own spiritual essence; and therefore, though they resort to the banquets which the heathen celebrate in honor of their false gods, and abstain from nothing that is foul in the eyes of God or man, they say that they cannot contract any defilement from these impure abominations, and they scoff at us who fear God as silly dotards."

In other words, these vile heretics taught that "a man might be an outrageous violator of moral law and yet be a pure and holy soul." It was a subtle error most pleasing to carnality, and struck a deadly blow at Christian morality. The aged apostle wrote this epistle as a defense of Christian purity from sin against Gnostic purity in sin. He says, "These things have I written concerning them that seduce you" (1 John 2: 26).

There is a constant series of burning antithetic ideas, issues between the true view and the opposite error, stated in the most intense language. John put all the earnestness of his Christlike soul into it, because he saw that the foundations of Christian purity were involved and Christianity itself was at stake.

1. Then consider the text as a whole: There are six verses in all, with three antithetic or opposing ideas, two verses to each. The first verse of each pair of verses states the Christian truth of pardon, purity and full salvation. The second verse of each pair is not a description of Christian character at all, but is a stunning blow at the doctrine and practice of these vile teachers who were seducing Christians from morality, and by their practice were uniting professed sanctity with unspeakable depravity.

Let us consider these verses by pairs, and the truth will appear. In the fifth verse the apostle teaches that "God is light, and in him is no darkness at all." In other words, God is light. His children will be children of the light and of the day. They will walk in the light of moral purity, and will be without darkness, like their Father.

Verse six gives the antithesis—a blow at the

seducers: "If we say [he meant, If you say] that we [you] have fellowship with him, and walk in darkness [as your false teachers say and do], we [you] lie and do not [tell] the truth." That is, "You simply cannot have fellowship with a holy God and practice vice as you are doing; and if you say that you do, you lie." It was terrific plainness, and he simply softened it by saying "we" instead of "you," to make the castigation a little more acceptable.

Take the next pair of verses. Verse 7 gives the blessed hope of salvation: "If we walk in the light as he is, in the light, we have fellowship one with another [we and God], and the blood of Jesus Christ his Son cleanseth us from all sin." This is the way to full salvation and complete deliverance from all sin. Walk in the light of God in faith and obedience, and He will cleanse our hearts "from all sin." Sin of every kind will be taken away.

Verse 8 is the antithesis—another fearful blow at heresy: "If we [you] say that we [you] have no sin [and no need of a Savior from all past sins, as your vile teachers would have you believe], we deceive ourselves and the truth is not in us [you deceive yourselves and the truth is not in you]."

You *Nicotaine Gnostics* affirm that your wicked vices are not wrong, and that when you practice them you commit no sin; but you are simply deceiving yourselves. You will not get rid of your sins by denying them, but by confessing and forsaking, and by praying for an application of the *cleansing blood of Jesus*.

Look now at the third pair. Verse 9 gives us again the blessed truth of full salvation: "If we confess our sins he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." This verse tells us how one may walk in the light of a holy God, and obtain justification and sanctification and complete deliverance from all unrighteousness (unrighteousness of heart). God has a perfect cleansing for us all.

Verse 10 gives the third antithesis—another blow at the doctrine of these corrupt teachers: "If we say we have not sinned [as these seducers say], we make him a liar and his word is not in us." In other words: "If you *Gnostics*, or any that accept your doctrines, say you have not sinned, while you are wallowing in shameless orgies of vice, you make God a liar and His Word is not in you."

II. If now we write the first verses of these three pairs together, and then write the second verses together, the correctness of our interpretation will be more apparent.

Verse 5: "God is light, and in him is no darkness at all."

Verse 7: "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."

Verse 9: "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." These three verses are the Gibraltar of the Christian faith—an epitome of the gospel of full salvation. Jesus has made ample provision for us to be justified and sanctified, pardoned and cleansed, from all sin and all unrighteousness, and thus made clean and holy. It is not salvation in sin, but salvation from sin, of every torn and degree. It is what we all must have to get to heaven. The other three verses, antithetical to these, are a scathing denunciation of the teaching of the *Gnostics*, who were corrupting the churches by teaching that people could be in a saved relation with God and yet be living in drunkenness and licentiousness. Notice how they read, and think of the pronouns as being in the second person instead of the first, and all will be plain.

Verse 6: "If we [you] say that we [you] have fellowship with him and walk in darkness, we [you] lie and do not the truth."

Verse 8: "If we [you] say that we [you] have no sin, we [you] deceive ourselves [yourselves] and the truth is not in us [you]."

Verse 10: "If we say we have not sinned [as these seducers say while practicing all sin], we make him a liar and his word is not in us."

Just such antithetical passages fill the entire epistle, and show to a demonstration that the beloved apostle was writing against the teaching and practice of Antinomian heretics who were teaching a salvation in vice rather than from vice. John himself said, "These things I write concerning them that seduce you." The above grouping of these verses makes this scripture perfectly plain, and robs it of all its seeming contradictions.

III. It is amazing that any Christian teachers should wrest this eighth verse from its connection and divinely intended meaning, and apply it to holy children of God who profess sanctification. It is a warning to wicked deceivers and

their followers who were described as "having eyes full of adultery and that cannot cease from sin," "which have forsaken the right way, and are gone astray, following the way of Balaam." But one preacher applies these words to the best of Christians thus: "What can be clearer than the statement, 'If we say we have no sin, we deceive ourselves and the truth is not in us?' To say we have not sinned, or to say we have no sin, is to show ourselves destitute of God's truth." What a wretched interpretation it is to take these words, hurled against vile seducers of the bride of Christ, and force them to teach as a divine revelation that the bride herself, with all the heavenly Bridegroom's sanctifying indwelling, and the cleansing of the Holy Spirit, cannot herself be pure and clean!

We should like to ask this brother and his fellow preachers a few questions:

1. When a sinner has experienced the works of grace described in verses 7 and 9, that is, when he has been *pardoned*, and afterward cleansed from "all sin" and "all unrighteousness," how much sin has he left in himself to lie about?

2. When God has thus pardoned and cleansed one of His obedient, trusting children, and that child gladly testifies for the glory of Jesus to his cleansing, does this saint of God lie in saying, "I am now, by the grace of God, without sin"?

3. Does an inspired apostle flatly contradict himself with a single pen full of ink by writing that we may be cleansed from "all sin" and "all unrighteousness," and yet we will still have sin in us until the last breath of life? And does he teach that to testify to the Holy Spirit's cleansing would be a lie?

If the king of England should pick up a filthy, ragged London beggar, take him to his own bath-room and wash him thoroughly, and burn up his rags and clothe him with the best of garments, would the beggar lie if he should then say, "By the grace of the king, I am now without filth and without rags"? Of course not! And no more does a child of the King of kings falsify when he extols the grace of his heavenly Father.

4. Do those teachers who declare that "we must have sin in us to the last hour of life" fitly honor the great salvation of Jesus? "All unrighteousness is sin." But the apostle, inspired by the Holy Spirit, declares that "the blood of Jesus cleanseth us from all sin and all unrighteousness."

Adam Clarke well says, "To attempt to evade

this and to plead for the continuance of sin in the heart through life is *ungodly*, *wicked*, and even *blasphemous*; for, as he who says he has not sinned makes God a liar, so he that says the blood of Christ either cannot or will not cleanse us from all sin in this life, gives also the lie to his Maker." God help us all to keep back from such awful sin!

Thank God, the old gospel will stand in spite of those who oppose Bible holiness and plead for the life-long continuance of sin in the heart! No wresting of scripture from its connection, and the plainest teaching of the context, and the avowed purpose of the writer, can rob weary souls of their blood-bought right to be cleansed from every stain of sin. The seventh verse and the ninth verse tell us of a complete deliverance. There is a double necessity and a double cure. Sin exists in two forms: *actual sin* which must be pardoned, and *inherited indwelling sin* or depravity which pardon cannot reach. It needs to be cleansed away. And if we confess and forsake our sins they can be pardoned. And afterward, if we abhor our pollution of nature, our indwelling sin can be cleansed. The immutable Word of God declares (verse 9): "If we confess our sins, God is faithful to His promise and just to His atoning Son to forgive us our sins and to cleanse us from all unrighteousness."

Jesus is "an uttermost Saviour." His precious blood can, and does cleanse from all sin. And those who have the blessed sanctification of the Holy Ghost can testify to freedom from sin without lying.

TRUST IN THE LORD

E. M. VAUGHN

TEXT: *It is better to trust in the Lord than to put confidence in princes (Psa. 118:8). They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever (Psa. 125:1).*

- I. TRUST IN THE LORD AT ALL TIMES (Psa. 62:8).
- II. TRUST HIM FOR STRENGTH (Isa. 26:4).
- III. TRUST HIM FOR GUIDANCE (Psa. 37:7).
- IV. TRUST HIM IN THE DARKNESS (Isa. 50:10).
- V. TRUST HIM WITH ALL THINE HEART (Prov. 3:5).
- VI. TRUST HIM THOUGH HE SLAY THEE (Job 13:15).
- VII. THE LORD KNOWETH THEM THAT TRUST HIM (Nah. 1:7).

EXPOSITIONAL

MESSAGES FROM ISAIAH

OLIVE M. WINCHESTER

Salvation Coming to Zion (Chaps. 32-35)

IN the previous message the main note was that of judgment, directed especially against the astute politicians that were seeking to protect themselves against Assyria by a league with Egypt. Isaiah always unsparingly denounces the sins of his own people, but he likewise holds out hope. His writings are filled with two main themes: judgment and salvation. There is, however, no essential contradiction because the application is to two distinct classes in Zion, the judgment is to fall upon the sinners and the hope of salvation is extended to the righteous remnant. In our present section the thought of salvation dominates, in fact Moulton entitles chapter 33, "A Rhapsody of Salvation."

While the prophet had warned the people that Assyria would chastise them, now he looks forth and although he still beholds that this nation shall spoil and lay waste the Hebrew people, yet he sees still further and announces that when Assyria herself had ceased to spoil, then shall she in turn be given over to the hand of the spoiler. The retribution of God would come upon her. As she had dealt treacherously with others so would treachery be plied upon her in return. Thus often in this life evil is returned upon the heads of the evildoers.

THE LORD IS EXALTED

With the plaintive note the people utter their prayer unto God to come with deliverance; they had waited long for their God, in Him alone they trusted for salvation. Daily did they seek unto Him for strength and in the time of trouble they turned unto Him.

Then again the prophet looks out in vision upon the world and he sees the nations fleeing, the people are being scattered, the spoil is being gathered. The reason for this is that the Lord is exalted. When this shall have come to pass then will Zion be filled with judgment and righteousness. In that day there shall be no more

wavering and trembling among the people, but they shall be steadfast rejoicing in an abundance of salvation, wisdom and knowledge.

Looking out once more the prophet sees for the time being another scene. Out beyond the city the highways are laid waste so the wayfaring man does not dare to tread them. The spoiler has broken his covenant of peace, and again is sweeping down upon the cities of Judah. All the luxuriant vegetation of the land is blighted and withereth; But in the midst of this picture of desolation once more do we see the Lord God arise, and the word of doom is pronounced upon the enemy; all their purposes shall be brought to nought and their people shall be destroyed. All this shall come to pass through the might and omnipotence of Jehovah.

In behind all of this symbolism there is a historical setting. Very aptly does George Adam Smith relate the messages of the prophet to the invasion of Sennacherib. Speaking of the opening verses of chapter 33, he says, they "fit the very moment of the crisis, as if Isaiah had flung them across the walls in the teeth of the Rabshakeh and the second embassy from Sennacherib, who had returned to demand the surrender of the city in spite of Hezekiah's tribute for her integrity. Then follows the prayer, and the confidence in the security of Jerusalem (v. 2). A new paragraph (vs. 7-12) describes Rabshakeh and his company demanding the surrender of the city; the disappointment of the ambassadors who had been sent to treat with Sennacherib (v. 7); the perfidy of the great king, who had broken the covenant they had made with him and swept his armies back upon Judah (v. 8); the disheartening of the land under this new shock (v. 9); and the resolution of the Lord now to rise and scatter the invaders." With this historical background the following verses have greater significance: "Now will I arise, saith Jehovah; now will I lift up myself; now will I be exalted. Ye shall conceive chaff; ye shall bring forth stubble; your breath is a fire, that shall devour you. And the peoples shall be as the burnings of lime, as

thorns cut down that are burned in the fire" (vs. 10-12).

THE LORD AS JUDGE AND KING

We have seen the resultant effects upon the great nation of Assyria when God Most High was exalted, how the host was smitten and the spoil gathered, *Turning from the foreign nation*, the prophet looks upon Zion and sees within the city itself varying attitudes on the part of the people at the manifestation of God's power. The sinners in Zion are afraid and in dismay they cry out, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" But to these questionings the righteous make answer:

"He that walketh righteously, and speaketh uprightly;

He that despiseth the gain of oppressions,
That shaketh his hands from holding of bribes,
That stoppeth his ears from hearing of blood,
That shutteth his eyes from seeing evil;
He shall dwell on high;

His place of defence shall be the munitions of rocks:

Bread shall be given; his waters shall be sure.
Thine eyes shall see the king in his beauty:
They shall behold the land that is very far off" (vs. 15-17).

As in other cases so here, we have already brought before us the existence of two parties in the city of Jerusalem. There were those who gave themselves over to rioting and pleasure, who reveled in their wealth and cared nought for the poor, that sought gain through oppression and bribes, who refused to trust in Jehovah and with defiance sought help from Egypt. Then there were those who accepted the fundamental premises that Isaiah ever reiterated in his preaching that God was with them despite the seeming circumstances to the contrary and who held steadfast their faith in God. When the manifestation of Jehovah's power came, the first class was afraid but the second rejoiced in the fulfillment of their hope and confidence and to them the promise of greater blessing was held out.

Continuing the realistic picture the prophet depicts the awakening of the people to the realization of the fact that the destroyer had actually gone. Smith draws for us the scene, he represents the people asking, "Is the Assyrian really gone, or do the Jews dream as they crowd the walls, and see no trace of him? Have they all vanished—the Rabshakeh, by the conduit of the upper pool with his loud voice and insults; the

scribes to whom they handed the tribute, and who prolonged the agony by counting it under their eyes: the scouts and engineers insolently walking about Zion and mapping out her walls for the assault; the close investment of barbarian hordes, with their awesome speech and uncouth looks! They have vanished. Hezekiah may lift his head again. O' people—sore at heart to see thy king in sackcloth and ashes as the enemy devoured province after province of thy land and cooped thee up within the narrow walls, thou scarcely didst dare to peep across—take courage, 'the terror is gone!'

Then in the concluding verses of the chapter the prophet draws a contrasting picture of the peace and security of Zion and the instability of the great nation of Assyria which is like an "unseaworthy ship" with its tacklings unloosed. Out in the future Zion lies as a city resting in peace with no insignia of war around about her, and in her midst shall dwell the Lord as judge, law-giver and king.

JUDGMENT UPON THE NATIONS

As in chapters 24-27 we had a picture of general judgment so again does the same thought appear in chapter 34. While there is included the peoples of the earth, yet especially would the divine wrath seem to fall upon Edom. Verses 1-4 give a sweeping judgment upon the world at large which is attended by universal terrors, then verses 5-17 depict the pouring out of vengeance upon Edom. The people will fall at the edge of the sword and the land shall be a desolation. Thorns and thistles will grow within its fortresses and it shall be the habitation of the wild beasts. There shall they call one to another and there shall the arrowsnake hatch her young.

"Seek ye out of the book of the Lord, and read:
No one of these shall be missing,
None shall want her mate:
For my mouth it hath commanded."

THE HIGHWAY TO ZION

In another contrasting picture we have set over against the desolation and carnage that shall befall Edom the invigoration of all life about Zion and its future glory and splendor. All nature will be transformed with the desert blossoming as a rose. Then shall the glory of the Lord be revealed unto the city where His tabernacle has ever dwelt. Then shall they call unto those who have been despondent and who feared lest

the dawn of the revelation of God might never come:

"Strengthen ye the weak hands,
And confirm the feeble knees:
Say to them that are of a fearful heart, Be
strong, fear not:
Behold, your God will come with vengeance,
With the recompence of God he will come and
save you."

To all that are afflicted there is a message of consolation, the blind shall see, the deaf shall hear, the lame shall walk and the dumb shall sing. As the wasted powers of man are restored so shall the desolate places of nature be renewed; waters shall break out in the wilderness and streams in the desert. Where there have been burning hot sands, there shall be a refreshing pool of water, and where the wild beast has prowled, there shall be an oasis.

In the midst of all this luxuriant life of verdant nature there shall be a highway built for God's holy people. No unclean person shall be allowed upon this highway, and it shall be only for the redeemed. The direction of its course will be so evident that it cannot be missed and it will be unmolested by wild beast. Along its way there shall come the ransomed of the Lord with songs of joy and rejoicing; all of their sorrow will be past and they shall enter into gladness and exaltation.

PRACTICAL AND HOMILETICAL SUGGESTIONS

One lesson that should ever impress itself on our minds from the ministry of the prophet Isaiah is that while so often he was called to pronounce sentence of judgment, and the outlook of his own day for the most part was not encouraging, yet he never let himself be lost in the clouds of pessimism; he could see the light breaking in through the shadows. Even though Assyria pressed with her host against Jerusalem, yet he still preached faith and courage. Again Isaiah always had a vision of the majesty and power of the Lord. While the enemy seethed around about, he could look up and see the Lord exalted.

Another lesson from this portion of Isaiah's prophecies is that judgment not only fell upon the enemies outside of Zion, the foreign nations, but the sinners in Zion were smitten with terror. The shelter of the church will be no covert for unrighteous living; all will stand exposed before the searching fire of divine judgment.

When we read in verses 17 and 18 of chapter 34 the awakening of the people to the realization that the destroyer is gone and the fact that it seems to them that it must have been a dream, that it can hardly be a fact, we recall that so often in our own lives we have been like them that dream when the Lord has turned our captivity.

Seeking for texts, we may find several in these chapters, but the special storehouse is found in chapter 35. Here we have the picture of the Lord redeeming His people from captivity, and while the picture originally referred to the bringing forth of the people from the captive nations, yet it may be applied individually and also to a community under bondage. Pre-eminent in this chapter stands the designation of the highway, "The way of holiness." This indicates to us that God's people are destined to be a holy people. We can draw from the context some suggestions as descriptive of this highway. The ease with which it may be found, the protection afforded, the joy in traversing it.

QUESTIONS FROM JOB

LON R. WOODRUM

1. "Why is light given to a man?" (Job 3:23).
2. "What is man?" (Job 7:17).
3. "Canst thou by searching find out God?" (Job 11:7).
4. "Is it good that he should search you out?" (Job 13:9).
5. "Man giveth up the ghost, and where is he?" (Job 14:10).
6. "If a man die, shall he live again?" (Job 14:14).
7. "What is the Almighty that we should serve him?" (Job 21:15).
8. "Can a man be profitable unto God?" (Job 22:2).
9. "What is the hope of the hypocrite?" (Job 27:8).
10. "How then can man be justified with God?" (Job 25:4).
11. "What profit shall I have, if I be cleansed from my sin?" (Job 35:3).
12. "Where is God?" (Job 35:10).
13. "Who teacheth like him?" (Job 36:22).
14. "Who then is able to stand before me?" (Job 41:10).

HOMILETICAL

SEPTEMBER

L. T. CORLETT

Generally this month is considered the end of the vacation season. School opens some time between the first and the middle of the month. The church generally recognizes it as a time when the activities of the various groups will be gathered together and preparations made for a program of greater and larger activity. The Sunday school department has set the last Sunday of the month as Rally Day and this can be used as a means of stirring up all the church to their responsibility and to arouse them out of any carelessness or indolence they may have gotten into during the summer months. Some pastors have made a practice of devoting the entire morning service on the last Sunday of the month to this rally service. This is very profitable as it gives the pastor an opportunity to speak to the children and to the older ones as well. The other special day that is observed by the church during the month is Labor Day. While this occasion does not fall on Sunday yet the church has taken advantage of this special occasion to preach sermons that remind both capital and labor of their moral obligations to each other. In this day of economic crises, there is a splendid opportunity for the pastor to give the Bible viewpoint to these two classes.

September 3—Morning Sermon:

Am I My Brother's Keeper? (Gen. 4: 7)

I. INTRODUCTION

1. An excuse.
 - a. Trying to evade responsibility.
 - b. Trying to hide personal sin.
 - c. Trying to put God off.
2. A sin as great if not greater than the murder he had committed.

II. PERSONAL RESPONSIBILITY

1. For personal salvation.
 - a. An act of the will.
 - b. A personal choice.
2. For personal influence.

"No man liveth unto himself, and no man dieth unto himself."

3. To a certain degree for the soul of the other person.
 - a. The words of the Lord to Cain, "What hast thou done?"
 - b. To Eve, "What is that thou hast done?"
 - c. Paul's advice to Timothy (I Tim. 4: 14-16).

III. PERSONAL WATCHFULNESS

1. Experience.
 - a. Satisfaction is the greatest power to help others to God.
 - b. Growth, signs of life are powerful sources of inspiration and encouragement. Like an oasis in the desert.
 - c. This produces good spiritual atmosphere.
2. Relationship to others.
 - a. Life consists of contacts with others.
 - (1) Not responsible for the contacts but for the results of the contact.
 - (2) The words, actions, spirit all leave an impression on everyone with whom contact is made.
 - b. Christians should influence others to God.

IV. How to Be My BROTHER'S KEEPER

1. Recognize that I am not his judge.
 - a. Not to pry into his business.
 - b. Not to condemn.
2. Pray for him.
3. Endeavor to get him out to church.
4. Give him good literature to read.
5. Do some personal work with him regarding his soul salvation.

September 3—Night Sermon

Wages That Nobody Wants (Rom. 6: 23)

I. INTRODUCTION

1. Labor Day message.

The conflict of labor and capital.
2. All classes of society show about the same spirit.
 - a. Try to take advantage of the other man and get as much as possible for as little as possible.

- b. Labor wants the largest amount of money with the least amount of work.

II. THE WAGES THAT NOBODY WANTS — WAGES OF SIN.

1. Because they are disappointing.
 - a. Devil has promised much.
 - b. Had looked so promising at first.
2. Because the wages disclose the character of the workman.
 - a. Men are willing to keep their evil character if they can get rid of their evil reputation.
 - b. The wages of sin gradually reveals the inner man.
3. Because they realize that it was against their better judgment, conscience and experience that they worked for such wages.
 - a. All human history condemns sin.
 - b. Conscience tells of its failure.
4. Because they end in material loss.
 - a. The criminal does not make much.
 - b. Sin dissipates one's possessions.
5. Because they show the poison of sin.
6. Because they show the character of the master of sin—the devil.

III. WHY DO YOU GO AFTER THE WAGES YOU WILL NOT WANT WHEN YOU GET THEM?

September 10—Morning Sermon

Helping God (Esther 4: 14)

I. INTRODUCTION

1. Setting of the text.
 - a. God's providence in having a Jewish queen of a heathen country just at the right time.
 - b. God always plans ahead of time.

II. PRIVILEGES OF SALVATION BRING GREAT RESPONSIBILITIES

1. Salvation is positive in its operation.
 - a. Causes an individual to become active.
 - b. Demands an interest in the work it does to receive the greatest blessings from it.
 - c. Generates in each individual an unselfish spirit in the welfare and salvation of others.
2. God is working and is expecting each Christian to do his part.
 - a. Many times, behind the scenes, hidden from us, God is working.
 - b. Many times His plans are much farther advanced than man gives Him credit for.

- c. Right now God is planning for each of us farther in advance of the present moment than we realize.

III. OUR OPPORTUNITY

1. Christian experience.
2. A church that preaches a whole gospel.
3. Revival meetings when people can find God.
4. A time when people are in distress.
5. A period when many persons need something to steady them.

IV. HOW CAN WE MEET THE OPPORTUNITY?

1. Like Mordecai and Esther did.
 - a. Become informed and alarmed.
 - b. Fast and pray.
 - c. Plan wisely.
 - d. Be absorbed in the salvation of men and women.
 - e. Act courageously.
2. Be now what we wish we had been when life is ended.

September 10—Night Sermon

Excuses Nobody Ought to Make (Luke 14: 18-20)

I. INTRODUCTION

1. Human nature is prone to become elusive.
 - a. Try to avoid as much work as possible.
 - b. By evading duty whenever possible.
2. Jesus gives this incident as a warning as well as an example of how people will act.

II. EXCUSE OF MATERIAL POSSESSION

1. Become so possessed with owning real estate that he had not time for the things of worth to character.
2. Material possessions are essential and a necessity yet man must not allow his affections to be entangled with them.
3. Man must get a true viewpoint of what real treasure is.

III. EXCUSE OF ROLLING STOCK

1. This man was interested in a yoke of oxen. If he lived today his interest would be in automobiles.
2. The automobile is a great blessing if used properly.
3. How many people take the car as an excuse to miss church and lose sight of things of eternal value.
4. Everything man has or may get will lead him away from God if he allows it to.

IV. EXCUSES SURROUNDING THE HOME

1. This man allowed his wife to change his viewpoint of life.

2. People today are allowing the attitude of wife, or husband or of children to change their ideas of serving God and living for Him.
3. The center of every home should be God and unless He is placed foremost and uppermost in the home there will be troubles of various kinds.

V. TOO BUSY

1. This is the fastest age the world has ever known.
2. Many people are using the speed of the age and the rapidity of their contacts to allow them an excuse for leaving Christ and the Church out of their lives.
3. The test of character today is to choose between what is good and what is the best.
 - a. So many things to do and to see and experience that the Christian must distinguish between things.
4. No one is too busy to die.
 - a. Death is coming more suddenly upon people on account of the rapidity of the age.
 - b. Man has less time to prepare at the call of death.

VI. NOT ONE OF THESE EXCUSES WILL STAND BEFORE THE JUDGE AT THE DAY OF JUDGMENT

September 17—Morning Sermon

Let Us Have Grace (Heb. 12: 28)

I. INTRODUCTION

1. Author nearing the end of a group of comparisons of the law and grace.
2. The text is the beginning of a group of exhortations and conclusions.

II. "LET US HAVE GRACE"

1. Difference between the provisions of the law and grace.
 - a. The law began at Sinai accompanied by thunder, lightnings, fire, darkness, blackness, a tempest and terrifying voices.
 - b. Grace provided through Jesus Christ (Eph. 1: 7).
 - (1) Jesus Christ was a social being, mixing and mingling with the people.
 - (2) His spirit of tenderness and sympathy touched them.

- (3) He invites people to draw near.
2. Difference of the kingdom.
 - a. Law a negative gospel positive.
 - b. Law an uncertain sacramental service gospel certain joy in the Holy Ghost.
3. Prospects of the two.
 - a. Law centered in earthly temple and ceremonies with perishing high priest and an ending priesthood.
 - b. Gospel is far superior (vs. 22-24).

III. "LET US HAVE GRACE"

1. Grace implies an active gift of favor from God that imparts a blessing to the person involved.
2. How much grace is a person to have? (Eph. 4: 7; 1 Tim. 1: 14).
3. How long is a person to have grace?
 - a. Indefinite period.
 - b. As long as he needs it.
 - c. "Grow in grace" (2 Peter 3: 18).
4. What it does for the recipient.
 - a. "By grace are ye saved."
 - b. Brings spiritual riches (2 Cor. 8: 9; Heb. 4: 13).
 - c. Gives consolation and good hope (2 Thes. 3: 16).
 - d. Enables a person to serve God acceptably (2 Cor. 9: 8; Heb. 12: 28).

September 17—Night Sermon

A Spirit that Nobody Ought to Quench (1 Thess. 5: 19)

I. INTRODUCTION

1. What Spirit?
 - a. The Spirit of the Lord.
 - b. The Holy Spirit.
2. Addressed both to saint and sinner.

II. WHY DO PEOPLE WANT TO QUENCH THE SPIRIT?

1. The Spirit brings with Him.
 - a. A consciousness of new powers.
 - b. A new vision of God.
 - c. A new viewpoint of holiness.
 - d. A new revelation of the Scriptures.
2. All these tend to reveal sin.
 - a. Most people do not want their sin to be uncovered.
 - b. People would rather live without being reminded of personal sin.
3. The Spirit convicts of sin.

III. HOW DO PEOPLE QUENCH THE SPIRIT?

1. By directly resisting the truth He presents to the mind.
2. By endeavoring to support error.
3. By uncharitable judgements.
4. By indulging prejudice.
5. By violating conscience.
6. By indulging appetites and passions.
7. By casting off the fear of restraining prayer.
8. By indolence and procrastination.

IV. RESULTS OF QUENCHING THE SPIRIT

1. Great darkness of mind.
2. Great coldness and stupidity in regard to religion generally.
3. Losing a hold of truth.
4. Presence of error in thought and conduct.
5. Hardness of heart.
6. Deep delusion with regard to one's responsibility.

September 24—Morning Sermon

The Christian's Challenge (Heb. 6: 11-20)

I. INTRODUCTION

1. Many people have difficulty in their Christian experience because they fail to see the challenge in Christianity.
2. Christianity consists of three things in relation to the individual.
 - a. Knowledge.
 - b. Experience.
 - c. Practice.
- d. The first leads to the second and the second produces the third.
- e. The second is dependent for development upon the individual's attitude to the first and the third.

II. THE WRITER DESIRES THE PROGRESS OF EACH CHRISTIAN

1. He was persuaded that they could do better than they were (v. 9).
2. He wants Christians to understand that God knows all about them (v. 10).
3. Desires that they should show diligence unto the end.
4. That they be not slothful.
 - a. Slothfulness—slowness, tardiness, disinclination to action and labor.
 - b. Not rebellious but slow to action.
 - c. Not disobedient but tardy in doing what one knows to do or is needed to be done.

d. Not rejection but lack of fervency for the things of God.

5. Be followers of them who through faith and patience inherit the promises.

a. Fellowship like Enoch.

b. Faith like Abraham.

c. Meekness like Moses.

d. Courage like Joshua.

e. Patience like David.

f. Insight and steadfastness like Daniel.

g. Compassion of Jeremiah.

b. Trust of Paul.

i. Tenderness of John.

j. Daring spirit of Peter.

k. Practical viewpoint like Jesus.

l. One may not be able to possess all of these qualities like these men but the very existence of the characteristic is a challenge for a Christian to develop it.

III. REMEMBER GOD WILL NOT FAIL YOU (vs. 17-20).

September 24—Night Sermon

Why Do People Do Wrong? (2 Chron. 12: 14)

I. INTRODUCTION

1. Story of king Rehoboam.

a. Son of Solomon.

b. Grandson of David.

II. STORY OF A KING WHO KNEW BETTER THAN HE WAS DOING

1. Knowledge of right is not enough.

a. Takes action on the right to follow knowledge to make it effective.

b. This generation knows but continues in evil.

2. Good environment is not sufficient.

3. Good position is not sufficient.

4. Wealth is not enough.

III. HE DID EVIL BECAUSE HE PREPARED NOT HIS HEART TO SEEK THE LORD

1. Brought a personal responsibility.

a. He prepared not.

b. So many people think that God must do all to get a person ready for salvation.

2. How can one prepare his heart to seek the Lord?

a. Awake to the sin around them.

b. Become conscious of their personal need.

c. Consider where sin will lead them.

d. Consider the price that God paid for personal salvation.

e. Remember God cannot help one until he prepares his heart to seek Him.

f. Make a thorough repentance.

IV. WILL YOU MAKE THE PREPARATION NOW?

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Living in Readiness for Death

A lady once asked Wesley, "Suppose you knew that you were to die at twelve o'clock tomorrow night, how would you spend the intervening time?" "How, madam?" he replied. "Why, just as I intend to spend it now. I should preach this night at Gloucester, and again at five tomorrow morning; after that I should ride to Tewkesbury; preach in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with the family as usual, retire to my room at ten o'clock, commend myself to my heavenly Father, lie down to rest, and wake up in glory."—Dr. C. L. GOODELL.

Christ the Answer to Every Question

A man once came to Mr. Moody, and said, "If you will answer this list of questions, then I will become a Christian." Mr. Moody said, "If you will become a Christian and start tonight, and then come to me tomorrow morning, I will answer every question in your list." The man said, "Sir, I will come." That night he accepted Christ as his Savior. The next morning he came back to Mr. Moody's house, his face shining, and said, "Mr. Moody, I will not have to put you to the trouble of answering the questions; they have all been answered."—Selected.

The Sacrament of Work

Upon thy bended knees thank God for work,
Work—once man's penance, now his high reward!

For work to do and strength to do the work,
We thank Thee, Lord!

Since outcast Adam toiled to make a home,
The primal curse a blessing has become,
Man in his toil finds recompense for loss;
A workless world had known no Christ nor cross.

Some toil for love, and some for simple greed,
Some reap a harvest past their utmost need;
More, in their less, find truer happiness,
And all in work relief from bitterness.

A toiler with His hands was God's own Son;
Like His, to Him be all thy work well done.
None so forlorn as he that hath no work,
None so abject as he that work doth shirk.

Upon thy bended knees, thank God for work!
In workless days all ills and evils lurk.
For work to do, and strength to do the work,
We thank Thee, Lord!

—JOHN OXENHAM.

The Father's Drawing

As you study the successive stages of the life of a son of God, you find him at each stage in the attitude of a receiver. Before he becomes a son of God, he is, if the Bible is to be believed, at enmity with God. His heart is set upon his own ends, and not on doing God's will. Now, if there arise in him any better sentiment, any desire for God, any distaste for his sinful life, these are not produced by his own will. They do not grow up naturally in his own heart; they are the work of the Holy Spirit of God, drawing him to God. The very impulse to become a son of God comes to him from outside himself, and is received by him. Suppose you take a child into your household. He has been under the care of those who have taught him to hate you. He has been made to believe that you are harsh, cruel, arbitrary; that your home is a gloomy place; and he comes into your house reluctantly, and keeps away from you as much as possible, and is cold and reserved, morose and rebellious. But you surround him with an atmosphere of love. You speak to him kindly. You give him many privileges. By and by a change comes over his feelings. He begins to desire to know you better; his reserve melts away, he seeks your society, and finally comes to you and confesses his error, and gives himself up to you with a child's abandonment of affection. I ask, whence came the impulse to this change of feeling? It was not self-generated. It came from you. It was created by your affection shown to him. The attraction over him was exerted by your character. Is not this just what John says, "We love him because he first loved us"? Is it strange, as we come to know something of the hardness and wilfulness of the human heart, that Christ said, "No man can come unto me except the Father which hath sent me draw him"? So, then, in the very first movement of a sinful man's desire toward God, he is a receiver. The impulse comes from God.

—DR. MARVIN R. VINCENT.

The Antidote for Worry

John Wesley was walking one day with a troubled man who expressed his doubt of God's goodness. "I don't know what I shall do with all this worry and trouble," he said. At that moment Wesley noticed a cow looking over a stone wall. "Do you know," asked Wesley, "why that cow is looking over that wall?" "No," replied his troubled companion. "I will tell you," said Wesley, "because she cannot see through it. That is what you must do with your wall of trouble—look over it and above it." Faith enables us to look over and above every trouble, to God, who is our help.—*Selected.*

Man Proposes, God Disposes

In 1839 the sultan of Turkey decreed that not a representative of the Christian religion should remain in the empire. Learning of this, Dr. William Goodell, an American missionary to Turkey, came home to his friend and colleague, Dr. Cyrus Hamlin, the first president of Robert College, Constantinople, with the sad news. "It is all over with us; we have to leave. The American consul and the British ambassador say it is no use to meet this violent and vindictive monarch with antagonism." To this Dr. Hamlin replied: "The Sultan of the universe can, in answer to prayer, change the decree of the sultan of Turkey." They gave themselves to prayer. The next day the sultan died, and the decree was never executed.—*Selected.*

The Importance of Witnessing

I remember an old farmer who, when he was about sixty years of age, professed faith in Christ. He was full of zeal, and, for a time, was like a flaming torch in the neighborhood. I never saw a man who seemed to feel so keenly the awful risk he had run in delaying his salvation so long. He could not be in a prayermeeting without rising to warn his fellowmen against his mistake. But he was also an ignorant man, and his new experience only deepened his sense of his ignorance of the things of God; and he used to shut himself in his room with volumes on systematic theology, and painfully wade through their contents, and then come down to the prayermeeting and attempt to reproduce what he had read. You can easily imagine the result. So long as he kept to his own experience, so long as he was just himself, speaking of what he knew and felt, he spoke with power. The moment he tried to patch the theologian upon the plain farmer, he spoiled it all. The theology was ruined and so was the per-

sonal experience. The ignorance which no one would have thought of in the plain man speaking out of a full heart, was thrust into prominence by the ridiculous attempt to play the part of a theological teacher.—DR. MARVIN R. VINCENT.

The Abiding Comforter

The writer in other years has seen a noble looking mansion sitting dark and solitary in a grove of sighing tress. The owner and his family were in some distant city and state living there for months or years at a time, and so the home was left with forsaken grounds, grass-grown walks, closed doors, and darkened windows. The heart would feel a sensation of pain whenever the eyes would rest upon the scene. A visit now and then from the family or part of the family was like a sunburst on a cloudy day. But they would be off again in a few hours or days, and the house and grounds would take upon themselves the former lonely and sorrowful appearance.

One evening as people passed in the dusk they saw the house all lighted up. There was life and animation everywhere. Light streamed from the hallway and twinkled and glanced in the windows. Forms were seen flitting to and fro in the building. The laugh of servants in the yard, the prattle of children in the porch, and the voice of singing from the library floated out upon the night air. Warmth, light, color, movement and gladness were seen everywhere. The owner had come home. It was not a visit to last a few days and then leave the home plunged again in loneliness and darkness; but he had come this time to remain, and the bright, animated scene before the eyes was the result.

So have we seen a life, gloomy, desolate and forbidding. The windows of the soul were darkened, the door of the mouth was locked, the daughters of song and praise were still, and not a light shone from the face. It was evident that the Master of the house was absent.

Then came the time that Christ was admitted and beholders were made to rejoice over the signs of life and gladness which immediately appeared. But the joy and animation were not permanent. There would be lapses again and again into silence and gloom. The Lord's house suddenly became dark and quiet and would present the mourning appearance of being forsaken again. The Master was not to be seen, and the house sat in shadow and solitariness.

But the man was seen again, and this time the

Lord had come to stay. And what a transformation! Fires burned on the hearthstone of the heart, lights streamed from the soul's windows, forms of strength and beauty were seen flitting through the house or standing at the door, sounds of holy singing and happy laughter floated out on the air, and warmth and color, bustle and activity were seen everywhere about the divinely filled and finished house.

And the last state was permanent. See the man where and when you will, and he is the same. The light in the face, the warmth in the soul, the song in the heart, and the joyous laugh and praise of the lips are fixed features and conditions. The constant, abiding presence of the Lord Jesus is the explanation. The Divine Visitor has become the Indweller.—DR. BEVERLY CARRADINE.

SEED THOUGHTS

W. M. BAKER

A Cure for Troubled Hearts

INTRODUCTION.

Christ is all we need to comfort our troubled hearts.

I. TRUST HIM WITH YOUR SINS

1. He forgives.
2. He will stand by us until the judgment is past.

II. TRUST HIM WITH YOUR TRIALS

He promised that there shall be none that we shall not be able to bear.

III. TRUST HIM AMIDST HUNGER, FAMINE, HARD- SHIPS

He feeds the sparrow.

IV. TRUST HIM IN DEATH

He prepares a mansion.

V. TRUST HIM AGAINST THE GREAT TRIBULATION TO COME

He has promised "I will come again."

VI. TRUST HIM IN VIEW OF ETERNITY TO COME

We shall reign with Him forever and ever.

How to Win

I. WE WIN IN THE CHRISTIAN LIFE BY

1. Sticking to it.
2. Forgetting past failures.
3. Never acknowledging defeat.
4. By a deepened determination in trial, hardship, sorrow, reverses, losses.
5. By praying more—more sincerely—more intensely.
6. By obeying the Word of God.
7. By obeying checks of the Spirit.

II. WE WIN AS A CHURCH BY

1. Hard labor.
2. Unity in the task.

3. Zeal.

4. Love.

5. Faithfulness to the task.

Working out our Salvation

Work out your own salvation with fear and trembling, (Phil. 2:12).

I. THIS IS THE GREATEST WORK OF OUR LIFE

II. TO WORK IT OUT MEANS ETERNAL SALVA- TION

III. WE MUST WORK IT OUT AGAINST THE STRUGGLES, BATTLES, TRIALS AND HARDSHIPS OF LIFE

IV. WHAT HELP MAY WE FIND IN THIS WORK?

1. God in us.
2. Ministry. (Pay heed to the preaching of the Word).
3. How MAY I HELP MYSELF IN WORKING OUT MY SALVATION?
1. Prayer.
2. Obedience to Word of God.
3. Obedience to checks of the Spirit.
4. By keeping "wholly" consecrated.
5. By keeping blest.
6. By being honest with ourselves, God and all men.

VI. RESULTS OF WORKING OUT OUR OWN SALVA- TION

1. A growing soul.
2. A useful life.
3. A soul fitted to live.
4. A soul fitted to die.
5. A soul fitted to dwell forever in heaven.

The First New Testament Revival

LESSON: (Second chapter of Acts).

I. THREE THINGS THAT BROUGHT THIS REVIVAL

1. "Tarrying until" in prayer.
2. The outpouring of the Spirit.
3. Holy Ghost preaching.

II. RESULTS OF THIS REVIVAL

1. Three thousand souls added to the church.
2. A continual revival.
3. A growing membership.
4. "The Lord added to the church daily such as should be saved."
5. A sacrificing membership to carry on the great work.

Wanted, a Man

Run through the streets of Jerusalem and seek in the broad places thereof, if ye can find me a man (Jer. 5:1).

INTRODUCTION

The great need of the church is men. We need a choice selection of men.

I. MEN WHO WILL OBEY LIKE ABRAHAM

II. MEN WHO WILL BE FAITHFUL LIKE SAMUEL

III. MEN WHO CAN PRAY LIKE ELIJAH

- IV. MEN WHO ARE VICTORIOUS LIKE DAVID
- V. MEN OF WORKS LIKE NOAH
- VI. MEN WHO MAKE A CHOICE LIKE MOSES
- VII. MEN WHO ARE CLEANSED AND PURIFIED LIKE ISMAEL

How to Show Forth His Salvation

- I. BY LIVING A CHANGED LIFE
- II. BY LIVING UP GOD GIVEN CONVICTIONS
- III. BY SEPARATION FROM SIN
- IV. BY LIVING SEPARATED UNTO GOD
- V. BY OFFERING CONTINUAL PRAISE FOR SALVATION
- VI. BY KEEPING THE SWEETNESS OF HIS GRACE IN THE SOUL AND MANIFESTED IN THE LIFE UNDER
 - Pressure, trial, persecution, misunderstanding.
- VII. BY KEEPING BLESSED IN SOUL
- VIII. BY LIVING A SPIRIT-FILLED LIFE

Songs of the Saints

- I. WHAT ARE THE SONGS OF THE SAINTS?
 - 1. Songs of deliverance.
 - Moses and Israel crossing Red Sea.
 - 2. Songs of victory.
 - Song of Deborah and Barak (Judges 5)
 - 3. Songs in the night.
 - Paul and Silas.
 - 4. Song of crowning Him Lord of All (Revelation).
- II. WE SHOULD SING AS CHRISTIAN PEOPLE
 - 1. Sing psalms, hymns and spiritual songs, singing and making melody in your heart unto the Lord (Eph. 5:19).
 - 2. It will keep the "blues" away and make soul cheerful.
 - 3. It will keep us in better soul health.
 - 4. It will keep us in better health physically.
 - 5. It helps keep the soul blest.

The Three-fold Hope of the Soul

- I. HOPE OF SALVATION
- II. HOPE OF HIS COMING
- III. HOPE OF HEAVEN

How to Make a Success of the Christian Life

- I. HAVE A VISION OF THE POSSIBILITIES BEFORE YOU
 - 1. A life of usefulness.
 - 2. Of being a Christlike soul.
 - 3. Of a grace that is able to fit us for heaven.
- II. HAVE CONFIDENCE IN YOURSELF
- III. HAVE A DEEP DETERMINATION
 - 1. Not to do evil.
 - 2. To do good.
 - 3. To succeed.
 - 4. To keep blest and spiritually minded.
 - 5. Not to let little or big things defeat you.
- IV. STICKTIVITYNESS
 - 1. A never give up spirit.

V. DEVOTION TO THE TASK

- 1. Take time to pray.
- 2. Take time to meditate.
- 3. Take time to study.
- 4. Take time to serve God and His holy cause.

JOHN THREE SIXTEEN

ROY L. HOLLENBACK

In our message, we plan to give you a brief survey of salvation from its broad plan all the way down to its personal benefit, under a metaphor which we shall base upon John 3:16. In this figure, we will observe salvation as pouring from a great reservoir into a river, thence dipped with a pitcher and drank. This great text easily bears out this figure. See first,

I. THE RESERVOIR. "God so loved the world."

1. These were new words for the ears of the people, for nobody ever dreamed of saying, "God loves," before this. If the prophets ever approached this phase of the gospel they did it in lieu of future revelations. But now we have heard of God's love so much we have almost become sickly, sentimental, and are callous to its real meaning.

2. "Loved the world." Not in the bulk; but loved each member of the human family individually. My patriotic love for America is almost a trifle as compared to the way I actually love my wife and children. I have heard people say, "I love India," or "I love Africa"; but I have wondered just how much that means, since they do not know one single inhabitant of either country. God loves *all* because He loves *each*. He not only loved "the world," but He loved *me*, and gave Himself for *me*.

3. He loved a world of sinners, who were vile, hateful, and altogether unappreciative and unreciprocating.

II. THE OUTLET RIVER. "That he gave his only begotten Son."

The lake of divine love empties itself into a river of expression, breaking resistlessly over all bounds to do it. His love is not a pent-up emotion, but is adequately conveyed to us through Calvary.

1. God's love did not annul the necessity of an atonement, but it provided the atonement. His righteousness required a sacrifice, and thank God! His love provided One—He rent it right out of His own heart! "If God spared not his own Son," etc.

2. Some would have us leave out the middle part of this text, and would join the first and last words of the text together. They are ready to accept the fact that God loves; but that His sav-

ing love is expressed only in the cross of Calvary they are ready to disdain. They would abbreviate the text to read, "God so loved the world that he gave . . . everlasting life." They would be willing to dip their pitchers into the reservoir itself, but are unwilling to take "the water of life" from the stream of atonement. But God's love has just one saving expression—Christ.

Between God's love and heaven there are two things: (1) The atonement, and (2) "Whosoever believeth." And there are two awful thoughts here which make this the most fearful hell text in the Bible: (1) *Except He had died we would all have perished*; (2) *We will all perish even now if we do not believe on Him!*

III. THE PITCHER: "That whosoever believeth in him." It is with the pitcher of personal faith that we draw the water of life for *our own use*.

1. Must believe in Him: This means more than simply to believe the facts of history concerning Him, or to believe that He died, or to believe that what He taught was true. It means to cling to His hand for saving; to stake your life upon Him; to transfer your sins upon Him. It is not what is expressed in that high-sounding word, "Faith," but the more everyday word, "Trust."

IV. THE PERSONAL DRAUGHT: "Should not perish but have everlasting life."

1. Our present state is that of exasperation; and from that we are not only momentarily resuscitated, but are given eternal life. A draught of this water saves from a death too horrible for words to define. Yea, from hell!

There are no bounds to the river of life. None are excluded. Any and all who will come with the pitcher of faith, draw and drink, shall have "everlasting life." And I believe you need not much urging. If you are truly famishing and thirsty, you will make haste to come. Amen!

CASTAWAYS OF GOD

H. J. SUTTON

Lest that . . . when I have preached to others, I myself should be a castaway (1 Cor. 9:27).

Ministers and leaders in the church may be finally lost. Ordination credentials are no guarantee. Those who bear the vessels of the Lord must need go through the same gate as the layman. Some succeed in getting others to port and—tragically that it is, miss the landing themselves.

Many differ as to the figure, but the meaning is plain. We use it in a seafaring sense—a castaway mariner. Some causes of disasters—

I. CREATING FALSE LIGHTS

Illustration: On the Cornish coast robbers would put a lantern on a horse and walk the

horse up and down the shore. It would seem to be a moving vessel. The ship off the coast in the storm would steer for it, and after it was wrecked on the rocks the robbers would plunder it.

Many false lights, today.

1. Unbelief.
2. Reliance on God's goodness.
3. Morality.
4. Churchianity.

Only one safe beacon—the gospel of Christ.

II. SUDEN SWEEP OF THE TIDELIST

Vessel in the storm: One moment on a wave mountain high, and the next moment in the trough of the sea. The unwary mariner is swept over the rail and *gone!* Be watchful!

III. SILENT RECKLESSNESS

In former years the average life of the seaman was 12 years. Familiarity with danger begets carelessness. Nautical men agree that there is someone to blame in most disasters.

1. Icebergs of formalism.
2. Storms of life.
3. Fog of doubt (questioning God's dealings with us).
4. Derelicts—already castaway (once enjoyed a good experience, had the blessing, but now sour and bitter). Those familiar with ocean travel tell us that the greatest danger of the seas is the derelict.

IV. FAILURE TO SOUND DISTRESS SIGNALS

Steamship captains, if it is at all possible, want to bring their vessels to port without having to ask for help. Many because of pride try to "go it alone" and thus make shipwreck of life. Will not seek aid. "The wicked, through the pride of his countenance will not seek after God" (Psa. 10:4). Sound the call now—don't wait!

V. WRECKED VESSELS OR CASTAWAY SEAMEN DO NOT FULFILL THEIR MISSION NOR REACH THE PORT

Do not land:

1. Their cargo (churches wrecked and ruined).
2. Their passengers (souls under their care are lost).
3. Others suffer:
 - Business—trade injured. Reputation of religion (holiness) damaged.
 - Wives and children come to want, poverty, and disgrace.

Conclusion—Let us take warning. Lot started for Capaan, but landed in Sodom—*Rearranged.*

George Young, the seventeen-year-old Canadian who won the Wrigley \$25,000 ocean marathon by making the Catalina Island swim, testified, "On the day of the start, I had a strong cup of tea and some toast. Tea is my strongest drink. I never drink liquor. I do not smoke and I do not keep late hours."

PRACTICAL

MAKING A MINISTER

PAUL S. HULL

WE remember hearing a truly good preacher tell how on one occasion, when he was undergoing a very severe trial, he tried to get under conviction. His conduct during the few days of trial had been so unusual that he wondered if he had pleased the Lord. He could not think of any other course than the one he had taken (which afterward proved to be quite right), but being concerned over the outcome of the matter and the condition of his own heart, he *honestly tried to get under conviction before God*. Nearly a whole night was spent in prayer with his heart open for light and reproof, waiting for God to put His finger on the spot where he had been at fault. Rather than conviction, he was peculiarly blest. God sent approval instead of conviction.

We wonder just how many of us could get off scot free, if we really tried to get under conviction. Our natural tendency is to avoid any deep conviction, but the heart that honestly comes open to the searching of God will get the most solid and useful experience. The face to face with self-experience is not flattering. It levels pride and sinks one in humility. But why not? There is no place for pride of heart in the Christian experience. To see our faults, to acknowledge them, to use strenuous efforts to correct them, to consider ourselves unsaved and useless unless we deal righteously by ourselves; these are the things that help us to honest and holy moral character.

The deep convictions of our own heart honestly met will not only be of untold value to ourselves, but will be great aids in helping others. The seeking heart at the altar of the church, dealing with a mighty inner conviction of sin, needs help from someone who himself has had a similar struggle and won out. The seeker needs just such a one to help him pray; needs someone who himself has stood on the verge of a sinking wreck and found the only way to rescue and safety.

Someone who will "remember the pit from which he was digged."

Doctrinally we emphasize justification, but our theology also includes humility, heart searching, *groaning after God* and His power, and these are necessary to continued justification. Habbakuk said, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved."

Those experiences which a minister has in his own soul are the ones which determine his ministry as to its helpfulness or otherwise. If he keep his own spirit tender and sweet under all the tests that come to his ministerial life, he will be helpful to his church and community. If he develops a spirit of fault-finding and peevishness, his powers to help men will be diminished. The temptation to assert the ministerial prerogative and insist on a certain thing in the church sometimes does more damage than it does good, because it damages the spirit of the minister, and what damages the minister works ill for his church. On the other hand, if a minister will give way to the judgment of others, even though he knows they are making a mistake, and will keep his spirit calm and sweet, he stands a good chance to correct the mistake later, and lead his congregation deeper into worthwhile spiritual things.

These occasions of testing to a minister's spirit are not rare. Hardly a public service but somebody says or does something that would be better if said or done some other way. Things said with the best of intention are likely to be misconstrued. A testimony to saving grace may lack fine theological accuracy or some blunder may be made in the program that was planned. We have heard a scathing comment made on misquoted scripture given in a testimony. The one who made the sad mistake was almost discouraged from trying to quote a verse from the Bible again. We have heard a janitor publicly blamed for the poor condition of the air in the church.

A correction was needed, but the spirit of the minister who offered the correction was not helpful.

But one of the sad things about these trivial things is the effect they have on the spirit of the minister himself. Better to let those small and annoying things pass than to draw fire upon them and have the gun kick back and injure the heart of the leader.

Every experience of mind or soul that a minister has goes into the making of the minister. Every call he makes, every book he reads, every prayer he offers, every sermon he preaches, all of everything he does, enters into the sum total of his life, and is a help or hindrance as the case may be.

Carelessness anywhere will show up sooner or later. It may be that a few careless gestures will spoil not only one sermon, but by repetition will spoil many more. It seems easy to form bad preaching habits: Leaning on the pulpit, carelessly thumbing the Bible, putting the hands in the pocket, frequently taking off and putting on the glasses, are all bad preaching habits, easily formed and usually easily broken. Habits of frequent ejaculation of praise, using the same form of expression each time, are not so easily gotten rid of, because they usually are accompanied by rapid-gait preaching, and the preacher doesn't like to stop to think about them. Habits that are more likely to form with the slow speaker are easier to handle, because the preacher has more time to think about what he is doing.

I had a serious time with frequent repetitions of "Bless God forever," at one time in my ministry. I unconsciously got into the habit, probably because I wanted to emphasize everything I was saying, whether it was worth emphasizing or not. One night I went to service with an unsaved man with whom I was staying. On the way home, I felt the thrill of the victorious meeting that we had both just been attending, and I said to myself, "Bless God forever." The unsaved man said, "I want you to stop that, you say it all the time." I asked, "Did I say it much while I was preaching?" He replied, "Only about a million times—at the close of every sentence, and sometimes in between." I thought about it a little, and said, "I want you to come to church with me tomorrow night and see how many times I say it. I want to stop it myself, for it will ruin me." The next night on the way

home, I asked, "Did I say, 'Bless God forever' very much?" And he said, "Only about five hundred times tonight." The next night I caught myself using it, and if I caught myself in time I would say something else. I remember saying a few times, "Bless God, anyway," which was not much of an improvement, but was a change at least. It took me a long time to get free from that phrase, and still longer to keep from substituting another. But I think I am pretty free from it now, unless I preach too fast, when that old phrase that went into my "making" when I was a young preacher jumps in and has a little revival of its own.

It does not seem quite correct to say that we are creatures of habit. It seems nearer the truth to say that we are developed through some inner urge, some message to be delivered, some truth to be told, some grip on our minds by a great text. But these things get mixed up with habits of expression that are more apparent to the people in the pews than is the inner force which energizes our sermon. If we could cultivate preaching habits that are in themselves correct, and could adequately express what is in the mind and soul we would do better, and of course that is what we want.

But we do not think that habits of body and voice are so injurious to the ministry as attitudes of soul and mind. The habit of stubbornness is disastrous, if not overcome. There are times when men of the mildest nature have to take a firm stand, but this does not mean stubbornness as a habit. We refer to stubbornness as a habit more as a constantly repeated attitude toward almost everything that comes along. It is the fixed position at every board meeting, every doctrinal issue, every duty for the other fellow, every claim to a special revelation. This practice of soul makes yielding a point, even for the sake of the kingdom, a difficult task. It is likely to develop into a rule or ruin spirit that breaks both the church and the preacher. Churches are asking about their prospective pastor, "What kind of a man is he? Is he harsh? Has he good judgment? Does he think he knows it all? or does he think some of his church members know something also?" And the truth will come out.

It seems that regardless of how "raw" the preacher's mind may be when he begins his ministry after a while he will acquire some power to analyze the things he reads and hears. We do

not refer now to the power to understand what is read or heard, but rather to that sense that separates the good from the bad, the false from the true. This power to analyze the various grists that pass through his mill does much to make the minister useful and accurate. He gathers solid convictions that concentrate on important points of living and service. It is because of this power that the sham is seen in false religions, and the truth is seen in the religion of Jesus. And it is by this same power that the senseless and useless things that the devil and false professors are continually trying to tack onto Christianity are discarded. The mind of the minister is constantly exercised to keep the system of Christian truth free from the leeches of error and modernism that would sap its vitality and rob it of its saving strength. The multitude of little cults that claim some relationship with Christianity are thus discovered, and consistently cast aside.

About every false thing has some few catch phrases that are used frequently by that particular cult. And by reading a page or listening five minutes over the radio one may trace their presence, and be prepared accordingly.

However it is not safe to depend on the analytical powers of the mind alone to keep us from error. Much that is said comes so near the truth that before the mind can analyze it the mischief is done. Especially is this true when the matter refers to something that naturally one would want to believe. Protection against error largely comes from the indwelling Holy Spirit. Many men who are now far away from the teaching of the Bible have as great, if not greater, analytical powers of mind than the average holiness preacher. But lacking the indwelling Spirit, they have become befogged, and followed down blind alleys and dead end streets. The Holy Spirit's presence, dwelling in their sanctified hearts, would have saved them to themselves, to the church and to the ministry of the gospel.

The Holy Spirit is the preacher's greatest safeguard, because He constantly testifies of Jesus. He keeps the vision of the cross clear. The atonement for all sin through the blood of the Lamb of God never dims when the Holy Ghost abides. He settles great and fundamental truths in the heart and mind, and enables the soul to anchor steadfast in the storm-tossed sea of controversy. When the argument of the enemy is so confusing and subtle that the head almost nods assent;

then the Holy Spirit puts the check on and the heart shakes its head "no."

When the preacher has some eternal verities forever settled in his mind and soul, he has a beginning for a building of truth. The things that come to him he will receive or reject according as they fit or do not fit on the foundation of what he knows to be truth. The powers of the mind to analyze things, combined with the indwelling Holy Spirit, help keep a minister straight in his thinking.

But we think that even these two would not do all that needs to be done unless the mind is fed a good portion of the truth as it is in Jesus. If one reads trash all the time, when there is opportunity to read helpful things, we are sure that even though the mind may analyze what is read, and the Holy Spirit constantly witnesses to the truth of the cross, there will be a diminishing of the stream that ought to flow in fullness through the mind and soul. The dwindling stream will eventually dry up, and the channel get full of rubbish. Our best method is to read good things, analyze what we read, and, most of all, have the Holy Spirit indwelling.

We have recently been thinking of the thirteenth chapter of 1 Corinthians in relation to the threefold nature of man; body, soul and spirit. We consider the spirit that part of man that lies deepest within him, the ego, the heart, the mind. The soul seems to be the junction point between the spirit and the body and is the territory of the emotions, will and intelligence. The soul is necessary as a medium of contact and communication for the spirit with the outside world. The spirit expresses itself outward through the soul, and also through the soul receives impressions from the outside world. Therefore the soul registers both the things springing from the spirit and the things of the bodily senses conveying themselves to the spirit. It is along this line that we have been studying the thirteenth chapter of 1 Corinthians.

It requires a stir of the soul to speak with the tongues of men and angels. The soul must vibrate. Emotions, the intellect, the will, must be caught in the current and be stimulated with the theme of the sermon or speech. To just say things and have no feeling and express no conviction is to have a poor sermon. In order to speak well the soul must awake.

It seems that the soul, rather than the spirit,

is the part of our nature where the various *gifts* lie. The gift of speaking, gift of prophecy, gift of understanding mysteries, gift of faith, gift of generosity, and all the other gifts seem located in the soul. These things engage the soul powers, the emotions, intellect, will. Because they are things of the soul these gifts ebb and wane, thrive and diminish, are strong and then grow weak. They are not constant, and do not always determine the condition of the spirit or inner man. The spirit of man is constant. "As a man thinketh in his heart so is he."

Charity, or divine love, belongs to the spirit. Love is a principle rather than a gift. It is not a mushy emotionalism that simpers over an object in order to satisfy a selfish desire. It is a deep-seated, inner-heart principle that stays true to the God of heaven; feeling or no feeling. And this is what St. Paul said saved us from being tinkling cymbals, or becoming nothing. If our spirits are filled with love, if we have real heart religion instead of mere emotionalism, then we are indeed the children of God in truth.

The inference of this chapter is that these various gifts should lead to correction of spirit, as well as *throbbing of soul*. To have an emotional experience of a religious character and not respond to those good motives extensively enough to let the principle of divine love sink down into the spirit is too bad, it is in vain. Though we have all the gifts and have not love we are nothing.

We are wondering just how much the exercise of *gifts* is possible without divine love. We met a lady who evidently did not have a very deep Christian experience, who was healed of a cancer through the exercise of her faith. Doubtless some who may read this can tell of those who possessed gifts, but whose lives did not correspond to the teaching of the New Testament standard for Christians. Probably the gift of preaching offers as good an illustration as any. A truly good preacher who is not a good man in his spirit will be a clanging cymbal.

There is no doubt but emotional religionists enjoy religion, but the question is not being happy but being good. And goodness is a matter of the inner heart rather than of the feelings. Of course this does not argue that a heart that is right will not feel good. It seems that the right heart should feel the best.

We believe that in some cases in the Bible the terms soul and spirit are used interchangeably.

We would like to hear from someone, who has made an exhaustive study of the question and know if it is not true that where these two terms are used interchangeably they refer to cases where the spirit has been renewed by the power of God, and thus brought into harmony with the best exercise of the gifts. In other words, we suspect that such use of these terms will be found only when there is divine love in the spirit as well as gifts in the soul.

Last night we were privileged to see and hear Helen Keller, who because of her total blindness and deafness has had to deal all her life with a handicap that was tremendous, but who in spite of these things has learned to read, write on a typewriter, secured a college education, and come to the place where she is described as one of the world's greatest women. Accompanying her was her teacher, Mrs. Macy, who told the audience the processes and struggles through which Miss Keller has passed to acquire an education. How hopeless the task seemed at first. Over and over that first word was spelled into her hand, Doll. D-O-L-L. Over and over again, until faintly the meaning came that the object had a name. But another struggle came when Mrs. Macy undertook to make her understand that everything had a name. That there was a name for the cup, and another name for the water that was in the cup. Almost discouraged, she took her pupil to the well and pumped water over her hand while she spelled water. Like a great light the idea came. She dropped the cup and straightened up in possession of the foundation of knowledge. She testifies in her book that her mind at that time awoke. That day she learned and remembered the names of over one hundred objects.

During the evening Mrs. Macy kept the attention on Miss Keller. She did not speak of herself only as it was necessary to show the methods used by which her pupil learned. She stressed the hard work and untiring zeal of Miss Keller. But on the way home from the lecture it was very forcibly impressed on me that Mrs. Macy had done wonders. Miss Keller learned what she was taught. But Mrs. Macy had to find ways to teach her, and that was no small task. To think of ways to accomplish her purpose, to seize opportunities that were passing, to stay by the task night and day, to counsel, guide, and endure, to sit faithfully in the classroom and tire-

lessly spell into her hand the words the professor said, to read and sometimes repeat whole books of the study course, to supply the missing ideas that are usually gathered from other sources, all these and more were the task of Miss Keller's instructor. Surely it required consecration of time and energy over a long period of years. Last night her teacher looked a bit weary, but brave and resourceful. Her face held the refinement that only consecration to a great task can give.

I thought about my own task as a minister. I too have pupils, many of them. They sit in the pews and hear me preach each week. They are around town during the week. They have a great fight in order to get to heaven, and much depends on me. Some of them have eyes and see not, ears that hear not. They present a difficult task. They must overcome, but so must I. I must find ways to make them hear, and see, and talk. How can I do it? I must avail myself of all the means I can. I must make ways where there are none. Saul's armor is too large for me. I must use my own sling to throw such stones as the brook of passing events provides. It is up to me to find the how, and then do the work. I pray for apt students in the way of life, but I will have to pray also for myself. May I be resourceful enough to find the way to preach and teach so that men shall live!

We have often wondered what has become of the old-time arguments that were used to silence the infidels and atheists of the previous generations. From what we read and hear it appears that this army of skeptics and unbelievers are more numerous than ever, and that they have forsaken the corner stores and soap boxes for the pulpits, and are now in the paid employ of the churches. The cut of their coat or their changed position does not mean a change in their attack on the cross of Christ. In general their position on the "sovereignty of God," "eternal hell," "doctrine of creation," "sin," etc., is about the same as it was when they were considered rank infidels, the silencing of whom was the solemn duty of every true shepherd of the sheep.

We have heard these men spoken against as dangerous to listen to. We have heard their theology ridiculed as destructive and modern. We have heard a lot against them, but we have never heard a sermon the object of which was to defeat, with the power of logic and reason,

the claims of these men whom the Fundamentalists call Modernists and destructive critics, and who if all claims are true, are carrying the old arguments of the infidel still farther than the old-timers.

We believe that there is still truth in the old arguments of the Christian Church. Why not let some of our well educated holiness preachers show up the false positions with a logical and well ordered argument?

THE JOYS OF THE CHRISTIAN MINISTRY

J. E. KIEMEL

THE Christian ministry embraces and radiates a large measure of joy. In fact the ideal ministry is one of joy. The joyful ministry is an ideal ministry and the ideal ministry is a joyful ministry. There are trials manifold and adverse winds, sorrow and suffering in the ministry. But the man of sorrows and acquainted with grief said, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." A ministry always bowed down with grief and perplexity is oppressive and unattractive. It is said and rightly so, that a prayerless church is a powerless church, and in an equal manner we may say, that a joyless church is a fruitless church. A consecrated, blood-cleansed, Spirit-filled, joyful church full of good works is the mighty power of God in the world.

If the ministry is in vital touch with Christ joy is inevitable. If there is an unholy condition inwardly and a laxness in activity there will be an absence of joy. The fact and factor of joy in our ministry should constitute a vital part of the fruit in the sanctum of our spirit. A ministry exempt from joy is sordid and unsound and unsympathetic. A ministry of joy is solid and sound and sympathetic.

The sacrifice of Christ is an eternal factor in the salvation of souls, the pardoning of our sins, the cleansing of sin and iniquity from our hearts and the unfolding of the potential resources of our lives. There are times of great weeping and heavy burdens to be borne in the ministry but even though weeping may endure for a night, joy is sure to come in the morning. And those who sow in tears shall reap in joy. The gospel preacher who goes forth sowing seed and watering the same with tears shall doubtless come again with rejoicing, bringing his sheaves with him. The

joys of the Christian ministry are many and we shall mention a few of them.

I. *The first joy of the Christian ministry is that of our calling.* When a lad the writer was impressed that he was to be a preacher and often led the singing and preached to an older and younger brother and sister who composed his audience. As time passed and new acquaintances were made and new associations formed, he drifted from the ideal calling which was visualized when a lad. Later in life he found Christ and this glorious calling was realized. The divine source of this calling produces a joy within that is unspeakable and full of glory. This calling is without repentance from the divine point of view, and unqualified from the human standpoint. That is, God does not change His mind when He calls one into the ministry, neither does He propose that we shall offer qualifying remarks. He does not call us into the ministry and qualify the call by permitting us to engage in the lumber business, farming or real estate. Sickness or reverses might cause one to flee to the field of secular toil for a while but after restoration this glorious calling will be resumed. Preaching in the calling of the ministry is not an adjunct or side issue, it is primary and fundamental.

Strength is required to preach, but the joy of the Lord is our strength. Jeremiah was called or ordained to be a prophet before his birth and desired that his head were waters and his eyes a fountain of tears, but then again says, "Thy words were found and I did eat them and they were the joy and rejoicing of my heart." Another who viewed life with all its resources and material possessions swept away, said, "Although the fig tree shall not blossom, neither shall fruit be in the vine; the labor of the olive shall fail and the field shall yield no meat, the flocks shall be cut off from the fold, and there shall be no herd in the stall, yet I will rejoice in the Lord, I will joy in the God of my salvation." The term rejoice literally signifies, "to shout aloud," and the literal translation of joy is to dance or spin around. It is the divineness of the call that makes the joy so real for if one were to depend upon human resources to produce this joy, when his actual possessions were swept away his joy would vanish. The calling is of God, hence the joy is permanent and divine.

Mayor Porter of Los Angeles, who refused liquor when in France, said in a speech in connection with the earthquake disaster, "It gives us

great joy to minister to those who are in need." He referred to various agencies in Long Beach and others who rushed as quickly as possible to the stricken section. If when a catastrophe of this kind occurs and sailors, soldiers, nurses, doctors and civic organizations count it joy to minister to the wounded and suffering; should not we as ministers or Christian workers be filled with joy that we are counted worthy to minister to those who are well, the wounded, the suffering and sorrowing? In fact it gives us a joy superior to all other joys that we are called upon to marry the young, to visit the sick, to preach the gospel to the living, and to speak words of comfort to the dying. It is a joy that is full, limitless and has its source in Christ. Its source indeed is in Christ.

Here is an expressive figure in close proximity to this and seems to illustrate it in a measure. Some few years ago we drove up a most exquisite and beautiful canyon in California. Finally we reached a great artificial wall built of cement to hold back the water coursing its way down to the sea or ocean. This was called the Osheannysy Dam and there were tons and tons of water backed up the canyon for city use. An aqueduct four hundred miles long had been constructed in order to convey the water to San Francisco. There were hundreds of families who could turn the faucet in their homes and receive a splendid supply of water either day or night. Many of them knew nothing of the tremendous cost to get the water there; but it gave them great joy to turn on the faucet and to get so easily and conveniently water that came from such a remote distance. The joy of the Christian ministry is great, its cost is incalculable in fact it comes from a remote source, but oh, so wonderful and strengthening, "The joy of the Lord is our strength!"

II. *Another joy in the Christian ministry is the joy of preaching the Bible.* A Bible preacher is a joyful preacher and a joyful preacher is a Bible preacher. The joy of doing good is great, but the joy of being good is greater. One is the joy of works the other of fruitage, or character. The Lord is pleased to give us the flowery spring with its beauty, and fragrance, as well as the autumn with its fruits. He gives us joy in our ministry as we go on our way to heaven. Joy is a bonus, a grace of the Spirit thrown in for good measure. A Bible ministry is building character that will weather the storm and stem the

side. A joyful ministry is a winning ministry. One who is frequently looking on the pessimistic side of life is not on the winning side but rather on the repulsive and disappointing side of life. This one must go deeper and be decisive in his experience and knowledge of Christ. The preacher who is filled with joy will be bold to utter the truths of the Bible. Peter quoting David said, "Thou shalt make me full of joy with thy countenance." Stephen was censured and criticized for preaching the word but there was so much joy in his heart his face was recognized as the face of an angel. This joy is powerful and penetrating. And when Paul and Silas were beaten at Philippi and roughly thrust into the inner dungeon and their feet were made fast in the stocks, the joy of the Lord so burned in their hearts that it commenced to bubble over at midnight in the damp, dark, loathsome dungeon. God answered by an earthquake and the jailer and his household were gloriously converted. This did not come as a result of education alone, not knowledge of books, not gifts of speech, not winsome manner, nor a magnetic voice, nor a commanding presence; but only God and joy pouring forth from their inmost being. The Christian ministry needs a joy and boldness to speak as did the apostles who went forth from the presence of councils where they were threatened and charged not to speak, filled with joy and the Holy Ghost. A joy and boldness similar to that of good old Bishop Latimer who was afterwards burned at the stake; having preached a sermon before king Henry the Eighth which greatly displeased the monarch, he was ordered to preach again on the next Sunday and make an apology for the offense given. The day came and with it a crowded assembly anxious to hear the bishop's apology. Reading his text he commenced thus, "*Hugh Latimer, dost thou know before whom thou art this day to speak? To the high and mighty monarch, the king's most excellent majesty, who can take away thy life if thou offendest; therefore take heed that thou speakest not a word that may displease. But then, consider well, Hugh, dost thou not know from whence thou comest? Upon whose message thou art sent? Even by the great and mighty God, who is all present, and who beholdeth all thy ways, and who is able to cast thy soul in hell. Therefore take care that thou deliver the message faithfully.*" He then repeated the sermon of the previous Sunday word for word, but with double its

former energy and emphasis. The court was full of excitement to learn what would be the fate of this plain dealing and fearless bishop. He was ordered into the king's presence, who with a stern voice asked, "How dared you thus offend me?" "I merely discharged my duty," was Latimer's reply. The king arose from his seat, embraced the good man, saying, "Blessed be God I have so honest a servant."

A Christian traveler was packing his suitcase when about to proceed on a journey, when he remarked to a friend, "There is still a little corner left open in which I desire to pack a guide book, a lamp, a mirror, a telescope, a book of poems, a number of biographies, a bundle of old letters, a hymnbook, a sharp sword, a small library containing thirty volumes, and all these articles must occupy a space about three by two inches." "How are you going to manage that?" queried his friend and the reply was, "Very easily, for the Bible contains all of these." It is a revelation of these things in the heart that gives joy to the Christian ministry and a boldness to speak as did the apostles and prophets. It is divine truth that subdues the heart and gives the ministry a joy that is potent and glorious. It cannot be otherwise than that the truth selected from God's Book produces joy unutterable. This message is eternal and imperishable. "Truth received but disobeyed and unappropriated in experience will be truth fading from view. Truth received and translated into action and life will be truth enlarging and shining more and more unto the perfect day."

One day Mrs. Isaac Haldeman, wife of the eminent pastor of the First Baptist Church of New York City, said to a friend, "We are going to have a wonderful sermon this morning." The friend replied, "Dr. Haldeman always gives us wonderful sermons." "But," said the pastor's wife, "this morning we will have a more wonderful sermon, because I saw my husband placing his Bible on a chair and falling down upon his knees with his face buried in the book. He prayed God to illumine his mind, and to enlarge his grasp of the truth of the Word." A conception of this character in regard to God and an attitude similar to this toward His Word will produce a joy unearthly. Jesus said, "Hitherto have ye asked nothing in my name, ask and receive that your joy may be full."

III. *Another outstanding joy in the Christian ministry is the winning of souls to Christ.*

There is not another feature of our work that so intensifies and glorifies our heavenly calling. To lead souls to Christ is great, to get them into the experience of holiness is joy beyond compare. The writer has been informed a number of times that he has been directly instrumental in leading a soul to Christ. He has seen it with his own eyes. In fact he has seen many kneel at an altar of prayer under his ministry. And then to have one say, "It was under your ministry I found the Savior," gives to us a joy that is pleasant indeed. One reported to me last summer that it was my ministry and life that led him to Christ and salvation. The writer has also read of souls being brought to Christ and pardon in the first service attended. To the praise of God and the joy of his soul he reports that this has occurred under his ministry more than once. There is no joy in the Christian ministry superior to the joy of winning souls. To bring a soul to Christ and then finally hear words similar to these when death has come to claim the individual, "Jesus is with me," gives to us a joy that eclipses every trial, sorrow and heartache we have gone through. An Italian bishop who had encountered many difficulties, who always seemed contented and happy, was asked the cause, whereupon he replied, "In whatever state I am, I first of all look up to heaven, and remember that my great business is to get there. I then look down on the earth and call to mind how small a place I soon shall find in it. I then look abroad in the world and see what multitudes are in all respects less happy than myself. Then I learn where true happiness is placed, where all my cares must end, and how little reason I ever have to murmur or to be otherwise than happy." There is a joy and happiness in winning souls to Christ that cannot be known or experienced in any other realm or calling in life.

Bishop Robert McIntyre said when delivering an ordination address to a class of young men, "Above all things, young men, be soul winners and to be that, you will soon discover that you must preach the fundamental doctrine of sin, salvation, sanctification, which are supernatural works. You will not have time to preach art, literature and travel and such things. You have no time for such things." Some of our preachers come to conference every year and report not a soul saved. They are preaching the same sort of truth but you will find that truth is like money. It has several denominations. A penny is money

just as much as a twenty dollar gold piece. The stamp of Uncle Sam is on a nickel and just as much power behind it as a piece of gold. So there are penny truths and there are golden truths, and many of our preachers are spending time peddling out to their people chicken-feed of truth when they might be handing out gold eagles. Any man who preaches art, travel or literature, is preaching truth. But think of the difference between that and the big truth, the golden truths.

If some great angel should come down from the skies and offer me this saying, "You can have fifty more years of earthly life, thousands of friends, abundance of money, your name will be blown for centuries by the trumpet of fame, all men shall honor you, and a million babies will be named after you, or you shall live from this day friendless and have no more than four years of your career left and you will die without one tear or one parting sigh and will never know any burial but what the fangs of the wolves shall give you, and no one shall remember or miss you, but in return for this you may have one more soul saved," I would instantly reply to the angel to get the wolves and the shroud of snow and I would have that soul. That one soul saved from eternal hell brought up to God through me would meet me on the streets of the New Jerusalem and say to me, "If it were not for you, I would not be here." That is pay.

IV. Finally there is great joy in the Christian ministry when we see our people growing in grace and making spiritual progress. Some go slowly but surely and exhibit sterling qualities in their lives daily. Others are quick and emotional but they lack it seems the grace of patience and the element of perseverance. It presents to us a shocking sight and a sad commentary indeed to see those who should be firm and faithful to be lean and lax in spiritual things. Some present an aspect of religion similar to paganistic idolatry. The natural countenance of heathendom is gloomy and often very sad. Wherever you find the heathen at worship they seem to have a veil over their faces. They are having a hard time. The natural countenance of genuine New Testament religion is radiant and joyful. It is something that is joyful and happy and yet a great many people misunderstand what real joy is. The joy of the Lord is something as substantial as the Lord himself, and does not depend upon outward circumstances, it does not depend upon forms or moods or feelings or ecstasies. Some imagine there

is no joy where there is no emotion, ecstasy or rapture. But as ministers we are hunting Bible principles, Bible practices, Bible experiences and Bible results. Here we shall insert a page of Paul's experience as a preacher of the Word. And despite the perils he encountered he was victorious. He said, "Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches." And then to the Ephesian elders at Miletus he reported that the Holy Ghost witnesseth in every city, saying, "Bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received, of the Lord Jesus, to testify the gospel of the grace of God."

We are going to celebrate ultimately by helping to sing the redemptive doxology, "Unto him that loved us and washed us from our sins in His own blood, to whom belongeth honor, power, majesty, and glory forever." It is said of Fenelon that he had such communion with God that his very face shone. Lord Peterborough, a skeptic, was obliged to spend the night with him at an inn. In the morning he rushed away, saying, "If I stay another night with that man, I shall be a Christian in spite of myself." Fenelon's manners were full of grace, his voice full of love, and his face full of glory. Every minister should be a spiritual magnet like this. The preacher's ministry in the pulpit and his example will determine the spiritual life of the church, whether it be vigorous or feeble, aggressive or defensive. Recently we saw this incident referred to by one of the Lord's servants. He tells of a certain preacher attending one of those holiness conventions. They came to a high place in the service. There was considerable rejoicing. The first thing you knew that preacher was running down one aisle and back the next shouting the praises of God. When he was quieted down he seemed to think that he needed to make an apology of

some sort for it, so said, "I'll tell you how it was, I brought along a bottle of that oil of joy that the Bible speaks of and before I knew it, the stopper flew out."

*We are going through this needy land,
A free and joyous gospel band,
Telling souls on every hand
Of that bright and happy land
Where Jesus dwells above.*

*We joyfully the news proclaim,
Salvation through the Savior's name;
We seek to tell how Jesus came
Into this world of sin and shame
To die for sinful man.*

*O wondrous grace, unmeasured love,
That He should leave His home above
And to this sinful planet move
That He in death might fully prove
His great desire to save.*

*Do not give up or compromise,
Resist the devil and his lies,
Though he may come in angel's guise,
Let him not take thee by surprise,
Have thy full armor on.*

*With valor fight, with faith press on
To where thy blessed Lord has gone;
Watch through the night, wait for the dawn;
Soon, soon, shall rise the glorious sun
Of thy eternal day.*

*Then in that land of cloudless light,
Far, far removed from sin's dark blight,
Thou shalt with Him find full delight,
While boundless ages take their flight,
And be forever in His sight.*

THE ART OF MAKING GOOD

W. B. WALKER

ONE day I sat musing. The following thoughts were astir in my mind: Does the Lord will that we succeed in the ministry? What is success? Why do some pastors succeed in their field of labor and others fail? Why is it that two ministers of equal gifts, the one succeeds and the other has but meager success? I became tremendously concerned to ascertain the why of men's success. We have many types of men and many conditions. After carefully analyzing a number of successful pastors I came to the following conclusions:

I. SPIRITUALITY—No amount of talent will substitute for spirituality. Ever education and good manners will not take its place. And no amount of book learning and congeniality will

substitute for real fellowship with God. The men who are succeeding in the ministry are deeply spiritual. They are great prayers. They know how to keep in touch with heaven. They keep the soul tender and compassionate. They ever court the presence of the Holy Ghost. They are not hard and demanding, but tender and easily entreated. They strive to keep their devotional life up by reading the Bible and meditating upon the goodness of the Lord. They feed their faith on the promises, and refuse to be discouraged.

I. STAYERS—No business man can succeed in one year. The efficient school teacher cannot build up a good school without adequate time. The physician must remain in one locality for many years to establish a commendable practice. The lawyer must also stay in one place for years to build up a great law practice. In fact in every walk of life men must stick to one job and to one place to succeed. Doubtless all are agreed that it is equally necessary for the pastor to stay in one field for many years to establish an outstanding church. The men who are establishing strong churches are good stayers. They are not occasionally changing from the pastorate to the evangelistic work, and from the field of evangelism to the pastorate. It will take longer than one year to determine whether a man is a success in his field of labor or not. It will take the lapse of years to tell the story. We must learn to be stayers. If we will stay, it will more fully develop our preaching ability. One young preacher was asked why he wished to move after a very successful stay of one year. He said, "To be perfectly frank, I have run out of soap." He meant that he had run out of sermons. Happy is the day when the preacher has preached the last sermon he has prepared.

Then I believe the long pastorate will greatly benefit the preacher's children and the church. The preacher who moves every year or so works a mighty handicap on his children. A preacher should be able to stay long enough in one place to enable his children to make advancement in their school work. Then it is a very fine training for a church that the pastor remain many years. Brethren, we must find a logical place to hew us out a kingdom and stay until the kingdom has been hewed out.

III. FINANCIERS—They must be financiers. The pastor may not be a banker or merchant, but he must be a preacher who can finance the program of the church. Someone might raise the

objection that the preacher is not called to raise money. It is true that we are not commissioned of God to raise money, but if we succeed in this age we must be able to raise adequate money to finance our work. The preacher who refuses to heed the call of the local, district and general program of the church will utterly fail in the work of the pastorate. We must learn the best methods of supporting the work of the church. Yes, we should know the methods that have succeeded elsewhere. Let us not forget that all successful pastors work night and day to keep up the finances of the church. Study men's plans who are putting the job over. Listen to the pastor at the District Assembly who raises his budgets; and if you deem it necessary ask him how he did it. Furthermore, let us remember that there is no plan of itself workable. A bad plan will work if we will help it work, while a good plan will fail if we neglect to make it work. We need plans, but we also need men who will help work these plans.

God's plan of tithing must be kept before our people. If you fail to raise your budgets, you will be severely criticized, and if you everlastingly keep after the people in order to raise them, you are likely to be criticized. But I have fully decided that it is criticism either way that we may take, and I would rather be criticized for raising the budgets than for not raising them. We should adopt the slogan in our church, "Everlastingly at it."

IV. CONGENIAL FAMILIES—I do not mean that every member in the preacher's family must be converted for him to have success, but it is much better to have a congenial home for his background. Many a good preacher has been greatly hindered in his ministry because of his family. Perhaps his wife was a poor housekeeper. The pastor's wife should be a capable leader, but she should seldom lead. She ought to be unassuming and retiring in disposition. She should be tremendously interested in the program of the church, but not bossy. She should busy herself in creating a right atmosphere in the parsonage. She must feel that her biggest duty is to strengthen the hands of her husband. She must be a booster, but not a dictator. Then the personal appearance of the preacher and his family will go far toward his success. We must remember that soap and water are great assets to our ministry. The preacher's children should be obedient to the parents; they should respect the

work of their father enough to do nothing that would reflect on his ministry. But God bless such men as are forging ahead in spite of handicaps.

V. KNOWLEDGE OF PEOPLE.—Many a strong preacher has failed because he did not know his people. One preacher who had several degrees from schools made the statement that he was failing in the work of the ministry. Another kind-hearted minister ventured to say, "It is because you do not know people." If a preacher is not succeeding in the ministry he should be profoundly interested to know why. If a business man were not succeeding, he would check up on his business to ascertain the why of his loss. Too many of us are afraid to feel of the pulse of our success.

There are many good books on leadership that will help us in our work. There are signs everywhere in the Church of God—men wanted—men of leadership. I care not what your local problems are, the right man in the right time will graciously lead you out. Many a preacher has practically failed in delivering God's message because he did not know his congregation. I have heard good preachers reach the climax in the message, and then preach on until all the interest was gone. They did not know when to quit. We should never cross a person until we have to. We should agree with people in their nonessentials in order to get them to agree with us in essentials. If you cross a person on his nonessentials, he will disagree with you in your essentials. If I were running for a public office I would not try to get elected by fighting my opponent. And if I were in Congress I would willingly vote for the man's bill that did not amount to very much in order to get his friendship and support for my bill of great importance. We should never be guilty of preaching at people from the pulpit. It is always safe to preach on general lines that pertain to local conditions, but we should never gather the gossip of the community during the week and then pour it on our people on Sunday morning. We should be men who can hold our equilibrium in crises. We must not go to pieces when things are going wrong. When others are losing their balance and poise we must be cool and deliberate.

Brethren, we must learn the art of leading people; It is much easier to lead people by praising them than to scold and drive them. If we

will but weep over people, they will follow our leadership. In spite of bad conditions the wise pastor will know his people. He will know what they like and dislike. The preacher will learn more about human nature by visiting people than by reading books on human nature. The more we learn about ourselves the better will we know others. Preach on the subject that sets your heart aflame, and you will be able to move others to action. Do not take the human element out of your preaching. Learn to differentiate between the carnal and the human in people. Rejoice with those that rejoice and weep with those that weep. Do not neglect to visit your people and the outside friends of your church. Study your books in the morning hours, and study human nature in the afternoons.

VI. STUDENTS.—The preacher who stays on the job year after year, and brings out of the Word new and old truth, must be a devout student. All preachers may not have college degrees, but all may have a well-rounded education. These are days of opportunity. There is absolutely no excuse for ignorance in the ministry when there is information at our finger-tips. There are only two things that will keep a preacher from having an education—poor health and laziness. The question will arise as to what to study. I would suggest that you first study the Bible. Give this blessed Book the first place in your library. In these troublesome times we ought to give more time to prayerful Bible study. It should be studied systematically, analytically and by subjects. Every preacher should memorize the Bible accurately.

Books to the preacher are as necessary as food and clothing. The very best books should be purchased. Books are true friends. Someone has said, "He that loveth books is never without a friend." Good books talk to us when earthly friends cannot. If we will read widely and observe carefully, there will never be any lack for sermon material. We should study and prepare for the future. Always keep an abundance of reserve material on hand. There are a few preachers who feel that when the prescribed course of four years has been finished, there is no further need of hard study. But there is no place to let up in our study. If we would meet the expectation of the church in the future there must be much hard study. May the Lord help us all to reach the highest point of efficiency.

ASHLAND, KY.

THE PASTOR'S SCRAPBOOK

I. L. FLYNN

"SEARCH ME, O GOD"

(Psalm 139: 23)

*Search all my sense, and know my heart,
Who only canst make known,
And let the deep, the hidden part
To me be fully shown.*

*Throw light into the darkened cells,
Where passion reigns within—
Quicken my conscience till it feels
The loathsomeness of sin.*

The searching at the end of this Psalm is far deeper than at the beginning. It has for its issue not only the searching, but the cleansing of all the evil that God has beheld. Not only are we to be cleansed from "any wicked way," but what is far more, any way of pain and grief. (See margin.) The word "search" is very emphatic. It means dig deep. Go through the whole of my being; dig deeper and still deeper, until bedrock is reached. Bring all the deep-lying parts of my being to light. "Know my heart," the center of my personality, my inmost self, the heart, out of which are the issues of life. It is not a prayer of fancied fitness to stand the divine investigation; but a prayer of lowly acknowledgment that a deep searching is needed. "Search me, O God, I know that thou wilt find much evil in me, but I submit myself to be searched."—*Selected.*

A HUT FOR THE SOUL

Nero's resources were so great through extortionate taxes on his vassals that he shod his mules with silver. He built a house of gold for his body, but his soul lived in a mud hut. His body was of the most beastly proportions, and he belonged to that gluttonous class that utilized the Roman vomitorium to empty the stomach so they might eat again. Mark Anthony was so great that he was accorded a triumph in a chariot drawn by lions along the streets of Rome, and yet he lived in unrighteous relationship that dishonored his name. Alexander the Great at thirty-two was master of the world, but he was so dissipated that he died in a drunken debauch.—
H. L. PINER.

HE PRACTICED WHAT HE PREACHED

A chaplain on the battlefield came to a man who was wounded, lying on the wet ground. "Would you like me to read you something from this book—the Bible?" he asked the soldier. "I'm so thirsty," replied the man, "I would rather have a drink of water." Quickly as he could the chaplain brought the water. Then the soldier asked, "Could you put something under my head?" The chaplain took off his light overcoat, rolled it, and put it gently under the soldier's head for a pillow. "Now," said the soldier, "if I had something over me! I am very cold." There was only one thing the chaplain could do. He took off his own coat, and spread it over the soldier. The wounded man looked up into his face, and said gratefully, "Thank you." Then he added feebly, "If there is anything in that book in your hand that makes a man do for an enemy what you have done for me, please read it to me."—*Selected.*

MOUNT OLIVER

The Jewish Targums say that Noah's dove plucked the olive leaf from this mount, and bore it to the imprisoned patriarch as a sign that the avenging waters had passed away and peace was restored to the smitten earth. The rabbins affirm that when the Shekinah, the visible symbol of the divine Presence, forsook the temple, at the crucifixion of Jesus, it rested three years upon Olivet to see whether the Jewish people would repent, all the while proclaiming, "Return unto me, and I will return unto you; seek ye the Lord while he may be found, call upon him while he is near," and then left (see Matthew 23: 38).

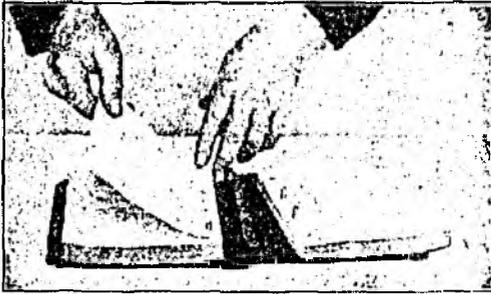
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<p><i>God defends his church.</i></p> <p>these are things that I hate, saith the Lord.</p> <p>18 And the word of the Lord of hosts came unto me, saying:</p> <p>19 Thus saith the Lord of hosts: The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts:</p>	<p>ZECCHARIAH 9, 10.</p> <p>10. 27.</p> <p>10. 28.</p> <p>10. 29.</p> <p>10. 30.</p> <p>10. 31.</p> <p>10. 32.</p> <p>10. 33.</p> <p>10. 34.</p> <p>10. 35.</p>	<p><i>The coming of Christ.</i></p> <p>8 And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth; and no oppressor shall pass through them any more: for now have I seen with mine eyes.</p> <p>9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh into thee:</p>
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brethren had not many children, neither did all their family multiply, like to the children of Judah.

28 And they dwelt at Ezer, and Ma-la'-dai, and

41 And these written by name came in the days of Hezekiah King of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day.

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