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WHY THE COUNTRY CHURCH FAILS

THE EDITOR

SOME years ago the president of the ministerial association in the city where our District Assembly convened came to welcome us to the city. In the course of his remarks he bewailed the passing of the rural church. He said that more than ninety per cent of the leaders of all the churches up to the present time came from rural sections and got their start religiously in rural churches. He passed from the subject by asking, "When the rural churches die, where are we going to get our leaders?" The speaker was very much in earnest and he was far from optimistic. His words have remained with me these years.

But a few weeks ago I remarked upon the passing of the rural church in the company of a pastor in a denomination which once was strong in the country, and he answered me as follows: "Yes, the rural church is passing. My own church right here has taken the place of several country churches in our denomination. And it is not a question as to whether the change is good or not—it is inevitable—it has come, and will come, whether we like it or not. There are, in my thinking, two reasons for this change. The first is our improved transportation facilities—the automobile and the all the year around good roads. The second is the consolidation of our public schools which has familiarized the country child with a full and rounded program. He has it in school, and he wants it in church. In fact he must have it in church if the church is to keep his respect. And the average country church was on a par with the cross roads school. In its day it was consistent and sufficient. But now the church that does not provide physical equipment and organization for Sunday school and young people's work, and which does not reach out into the time and interests of its people and draw and hold them for a considerable portion of the week—every week—will lose its grip. The people will get into their cars and go to the nearby town or city and unite with a group that is alive and functioning furiously, or they will lose interest in the church and drop out altogether. If a country church is able to keep a full-time pastor, and is able to get a pastor that

is actually alive, and if that church will stand for a program of worship and service that offers a full provision—and demands a full price (for people want to pay of their time and money in the support of their religion, and will not be happy and faithful if you do not give them the chance) it can still be a power. In fact it can draw from a larger field than was possible in the old days, and there is not the slightest evidence that country people do not still prefer to go to church with country people. The problem is to find a company of Christians that are willing to stand for such a program and a pastor who knows how to promote such a program in the country. Country churches still produce more than their proportion of ministers and other Christian leaders. There is a quality about the country that the city cannot approach. No doubt there are many country churches that do better to unite with the village, town or nearby city church, but there are many opportunities for building country churches, and these opportunities should be developed.

“And while we are speaking of it, the town and city church is up against competition also. We cannot get on just because we are in the midst of a vast population. The city church that actually grows must unite on a program of worship and service that is full and demanding. I have about a thousand members in my church here. I make from fourteen hundred to sixteen hundred pastoral calls each year myself, and have my members so organized for calling that they make an additional ten thousand calls. Our program of public services is so full that I am fortunate to have one night in the week at home. But if we let up even just for ‘the summer,’ as some churches are in the habit of doing, it takes us weeks to get back. We never let up. I usually take my vacation in a place so near that I can be home for Sundays. If I must be away I provide something extra special for that day. I try to secure one of our strongest men and make the day a real occasion. A church will not run itself—you must run it or it will stop. The problems in the city are different in some respect to those in the country, but I do not think they are fewer in number or any simpler of solution.”

EDITORIAL NOTES

In this issue we are beginning a series on “Psychology for Workers with Adolescents” by Basil Miller. This will be more in the nature of a technical study than we usually insert in THE PREACHER'S MAGAZINE. But I have a conviction that the preacher should be a leader in the Sunday school work and in every form and phase of religious education, and I think these articles by Basil Miller will be direct and dependable, so that the preacher who attends to them carefully will at least know what they are talking about when he's keen young Sunday school teachers discuss their special problems and seek their solution. I am going to especially urge subscribers young and old who have not had the privilege of following a course of study along this line in the formal process of their training in school to read Basil Miller's articles every month during this series.

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I asked the subscription man, Mr. P. H. Lunn, the other day how the subscription list of THE PREACHER'S MAGAZINE is going. He answered that it holds its own just around twelve hundred. We are glad it holds its own, but the number is too small to please us. We want it to hold its own around two thousand. If it could do that the publishers would not be worried looking after deficits in the cost of producing the magazine, and the Editor would at least be much happier. And still I do not know of any way to increase the list except just to call on every subscriber who thinks the paper worth the money to mention it to his preacher neighbor and see if he can encourage him to send in a dollar for a year's subscription.

Strange how differently people look at things. A preacher objected to the outlines in THE PREACHER'S MAGAZINE on the ground that they encourage indolence. "Young preachers," said he, "are tempted to depend upon these outlines instead of digging out something of their own." But in describing his own method this preacher innocently announced that he got his greatest help from Chappel, and that he got every new book this author produces. And on a little further inquiry he told me that there is so much usable material in Chappel's sermons that he felt he could not do without them. Here he was raising a noise about our offering him a skeleton, while he carried off the whole body, meat, skeleton and all. There is no preacher, according to my judgment, who is not a better preacher for cultivating the homiletical instinct, and there is no better way to do that than to read and study sermons and sermon outlines. But in reading sermons I think whatever sticks to the mind is legitimate to use and the same is true of sermon outlines. As one man put it, "Lay hold upon every good thing you can find, run it through your own coffee mill and then use it as a means to help you preach the common gospel better." No preacher owns the gospel and there are very few of them whose material is sufficiently original to warrant copyrighting.

EXPOSITIONAL

EXPOSITORY MESSAGES FROM HEBREWS

OLIVE M. WINCHESTER
Why Christ Became Man
(Heb. 2: 14-18)

THERE have been many acts of self-sacrifice throughout the history of the ages, many instances where man has been moved with compassion upon the poor and needy and has left his comfort and ease to minister to their distress, but none can be compared with the humiliation of the Son of Man for our redemption. The thought of the writer of the Epistle to the Hebrews seems to linger over the sacredness of this great act of compassion. He has dwelt upon the fact that we see Jesus made a lit-

tle lower than the angels to taste death for every man and now he further outlines the reasons for this humiliation.

TO OVERTHROW THE ONE HAVING THE POWER OF DEATH

We think of the conquest of Satan by Christ in the temptation when He met the power of evil and triumphed; we think of the conquest of Satan in the finality of all things; we realize that this latter conquest is due to the death of Christ, that all is centered in that, yet our thinking does not often bring these two principal factors together, but in this passage of Scripture we have the relationship specifically stated. But lying be-

yond the death of Christ is His incarnation; He took upon Him flesh and blood becoming like unto the children of men to taste death and thereby destroy the power and conquest of him who has the power of death.

All of the contingencies of death are not under the immediate control of the evil one, but sin originated with the solicitation of the archangel of evil and in the wake of sin came death, so death lies in close connection with Satan. Death originated in the realm of evil; it has no connection with the realm of good. Had sin not entered the world, it might have been that there would have been an exit from this present state of existence to another, but not through the medium of death. It might be possible that the passing of Enoch to another world is a type of what our transition might have been had sin not entered. Thus it is that Satan though not in authority over all the particular phases of death especially the hour of its coming when related to the physical being, its reign in the spirit in particular persons which is subject to the will and choice of the individual, does in general possess it as his realm where he reigns, it belongs to him; it has no part in the original divine economy.

TO DELIVER FROM THE FEAR OF DEATH

The element of fear is disorganizing. Let it sweep over a community and all is thrown into confusion; let it possess an individual and he is disorganized so that he cannot do work efficiently. One of the dominating fears, yes, it might be said, the most dominating fear which befalls the human race is that of death. Death spells tragedy wherever it goes. We see the beauty of the flower today and tomorrow behold it cast away, its glory gone forever. Death seizes the loved ones from our midst. Death hangs as a pall over the life of man. It is because of the fact that we cannot retain and what is more seek not to retain this thought of death in the field of our consciousness that we are freed from its overshadowing fears, yet once and again the reality of death stealthily creeps in upon us.

Men have tried in different ways to hide from the haunting fear of death, some have forbidden that its name be mentioned in their presence, some have tried to disrobe it of its darkness and clothe it with light, but no true hope has shed rays of light over its tragedy and sorrow save the

Christian. With the love of Christ in the heart, the joy of expectation of immortality in the realms of light, men may sorrow but not as those that have no hope, and for himself he sees in death a door into a larger life.

"Twilight and evening bell,

And after that the dark!

And may there be no sadness of farewell,

When I embark:

*"For though from out our bourne of time and
place*

The flood may bear me far,

I hope to see my Pilot face to face

When I have crossed the bar."—TENNYSON.

TO GIVE HELP TO THE SEED OF ABRAHAM

One of the facts that may cause the race of mankind to stand in amazement and wonder is that when the angels sinned there was no redemption offered. There may be a rationale in this for when the angels sinned, they fell through inner springs of their own nature exceeding their legitimate realm; they sinned in the clear light of an understanding superior to man and without solicitation or deception from an external power.

When man sinned, he was deceived by an external power and enticed to evil by this same power; thus although man is without excuse, yet the depth of his sin is not so great as that of the angels, its wilfulness not so intrinsic. The element of God-negation present in the sin of man was not as flagrant and deliberately volitional as with the angels. From this standpoint then there would seem to be a rationale that redemption has come to only one class of these created beings, namely, man.

On the other hand were we to look at the situation from another viewpoint, we should consider that the angels are beings of a higher order than man, and if the question lay in the redemption of the highest order, the angels would receive the preference. This however seems not to have entered in as a basic factor in the offers of mercy and grace.

Letting one's thoughts wander in a realm of this kind is moving in the field of the speculative, but in drawing a theoretical conclusion; we would assert that the explanation lies in the inherent nature of sin. Sin primarily is religious, that is, it has to do with matters religious. Sin may be

social and personal but this is not its fundamental nature. Sin in its essence is God-negation. In man this may be so deliberate that it is final. With some individuals there seems to be the span of a lifetime during which although the possibility of the choice of Christ and the sonship unto God the Father grows less and less, yet is not totally disannulled, with others, rather occasional, the final choice is made in the younger years; the deliberate refusal is made and the soul is forever lost. Drawing an inference from this analogy, we have at least some ground to conclude when the Scripture implies that there is no redemption for the angels that their sin at the first was final.

Christ therefore to operate in the realm of human activity to bring unto the sons of men redemption must enter into the close fellowship that comes through partaking of their human nature. "For He doth not, as we know, take hold of angels, but He taketh hold of Abraham's seed."

TO BE A MERCIFUL AND FAITHFUL HIGH PRIEST

In stating as a further reason why Christ became man the writer of our epistle suggests two facts which he treats more fully later on, but he calls our attention to their actuality now. First among these is that Christ is a merciful High Priest. We might even leave the qualifying adjective for a moment and consider that Christ became man to be our High Priest. This line of thought also is very fully treated later on, but comes before us in brief now. He is our High Priest, our Mediator, our Intercessor, the One who bears our sins and makes atonement for us.

Being thus our High Priest, He is merciful. The thought of mercy ever should move the heart of man. How much in need of mercy does man stand! How often has he wandered from the path of duty and righteousness, how often has he turned his mind and thought away to other spheres of activity instead of exercising them unto godliness!

*"Had not the milder hand of mercy broke
The furious violence of that fatal stroke
Offended justice struck, we had been quite
Lost in the shadows of eternal night.
Thy mercy, Lord, is like the morning sun
Whose beams undo what sable night had done;
Or, like a streak, the current of whose course,
Restrained a while, runs with a swifter force.*

*O let me glow beneath those sacred beams,
After bathe me in those si'vr streams;
To Thee alone my sorrows shall appeal.
Hath earth a wound too hard for heaven to
heal?"*—FRANCIS QUALLES.

But Christ is not only a merciful High Priest unto us, ever extending to us grace and forgiveness, He is ever faithful. In defining the meaning of this word Wescott suggests, that "It admits of two senses according as the character to which it is applied is regarded from within or from without. A person is said to be 'faithful' in the discharge of his duties where the trait is looked at from within outward; and at the same time he is 'trustworthy' in virtue of that faithfulness in the judgment of those who are able to rely upon him. The one sense passes into the other." We know of Christ that all that was necessary to fulfil all righteousness in the redemption of man, He bore and we also know that He is faithful in that we can place our trust in Him, knowing that He will meet all the needs of the longing heart and the seeking soul.

TO MAKE PROPITIATION FOR SINS

Concluding the reasons why Christ came in human form we have the great fact of His life that He made atonement for sins. When this thought of propitiation enters, the question necessarily follows wherein does the propitiation consist? If we take Wescott's comment here we have this conclusion: "The essential conception is that of altering that in the character of an object which necessarily excludes the action of the grace of God, so that God, being what He is, cannot (as we speak) look on it with favor. The 'propitiation' acts on that which alienates God and not on God whose love is unchangeable throughout." Quite opposite to this view is that of Curtis which maintains that the propitiation relates to God rather than to man. He states the matter thus: "Because God is holy He hates sin. Because He hates sin, the expression of that hatred is fundamental to any expression of God whatsoever. The death of Christ is the fundamental and exhaustive expression of God's hatred to sin." Preceding this the statement is made, "The death of Christ propitiates God, or reconciles God to mankind, or is a moral satisfaction rendered unto God's holy nature." Thus there are the two views, and some would say that both thoughts

are included in the true view. That there is an element relating to the propitiation of God would seem to be the trend of Scripture, for we read in 1 John, "If any man sin, we have an advocate with the Father, even Jesus Christ the righteous, who is the propitiation for our sins and not for ours only but for the sins of the whole world."

Around the cross of Christ there ever lingers a sacred glory which has radiated over the world and extended its rays down through the ages. Here we cast our burden of sin, our load of guilt and go away with the peace of God within our hearts. The sense of condemnation coming from the consciousness of divine displeasures and divine wrath passes away and in its place there is the sense of divine favor.

*"My God is reconciled;
His pardoning voice I hear:
He owns me for His child;
I can no longer fear:
With confidence I now draw nigh,
And, 'Father, Abba, Father,' cry."*—WESLEY.

As we view the scope of the work of Christ founded in His incarnation and completed in His atonement for sin, we bow our heads and worship, giving tribute and praise unto Him that loved us and redeemed us from our sins. He has

overthrown the "one who has power over death," the one from whom all death came as its source and who lives and moves in the realm of death; he has delivered us from the fear of death and has brought heaven near in this the great tragedy in the life of man; He has come with redemption for man, a deliverance from the thralldom of sin and a newness of life within His being; He is a merciful and faithful High Priest, ever looking upon man with compassion and offering to man surety of hope whenever he comes with faith, and He has made propitiation for sins which carries from our hearts the load of guilt and blighting condemnation and causes us to look up with joy and gladness, giving us access to the throne of grace in prayer and personal fellowship with Christ our Lord.

*"Jesus, whose love rekindles dying fires
Flickering to ashes in our aching hearts,
Be thou the goal of all our best desires,
The dawn from which our longing ne'er de-
parts.*

*"When night's grim loneliness throbs like a
wound,
And day's bright sunshine stabs us like a
sword,
Us, with thy peace, like travel'er's cloak, around,
Enfold us as we go forward, O our Lord."*

HOMILETICAL

SERMONS FOR AUGUST

H. B. MACRORY

AUGUST is the climax and usually about the close of the campmeeting season. Our Nazarene pastors would do well to attend at least one campmeeting each year. We do not know a better investment one can make during the year to enrich his ministry than to spend ten days at an old-fashioned campmeeting.

If a pastor is financially unable to bear his expenses to such a meeting the church he is serving would be blessed and well repaid to do so for him.

A good pastor is one who is laying down his

life for the church. The church in turn should do what it can for him. What a beautiful thing it is to express our appreciation and love for each other. Then it is that we can be at our best and do our best for Christ and the church.

August 5—Morning Sermon

THEME: BROKEN AND UNBROKEN NETS.

SCRIPTURE READING: Luke 5:1-11 and John 21:1-14.

INTRODUCTION—We have before us two miracles performed by our Lord. The one recorded by Luke occurred at the beginning of His public ministry and the one recorded by John at the

close of His ministry. They present an interesting contrast and study.

I. A BROKEN AND AN UNBROKEN NET

1. Both miracles were acted parables.

Jesus made frequent use of parables. On one occasion it was said, "Without a parable spake he not unto them." Time and again He acted out His parables as in the lesson before us.

3. Both miracles have a number of striking resemblances.

In each case it took place on the Sea of Galilee. In each case the miracle followed a night of fruitless toiling. In each case Jesus gave instructions what to do. In each case Simon Peter was the spokesman for the disciples. In each case obedience brought results. In each case they caught a great draught of fishes.

3. Both miracles have a number of striking differences.

a. The miracle recorded by Luke occurred at the beginning of Christ's public ministry. The disciples knew it was the Lord (vs. 1-4). In this case the net broke (vs. 5, 6).

b. The miracle recorded by John occurred after the resurrection at the close of His ministry. At first Jesus was not recognized. In this case the net remained unbroken.

II. LUKE GIVES TO US THE STORY OF THE BROKEN NET

1. The disciples had toiled all night and taken nothing.

While anchored, in the morning, and mending their nets Jesus appeared and a great multitude following Him. After using the boat as a pulpit and dismissing the multitude Jesus said "Launch out," etc.

2. The unexpected happened.

They immediately inclosed a great multitude of fishes. It was so large their net broke. They beckoned unto their partners in the other boat (v. 7).

3. The miracle presents a number of analogies between the incidents of that day and certain incidents in the lives of the disciples during the three years that followed.

a. For three years they remained the disciples of the broken net. They walked with Him. They sat at His feet and heard Him speak. They watched Him perform miracles. They beheld His glory as on the Mount of Transfiguration.

b. There remained among them jealousies, envies, strife, pride, unholy ambition, unbelief. Peter remained the same impulsive fellow. Judas sold his Lord. The others all fled.

c. They were disciples of the *Broken Net*.

III. JOHN GIVES US THE STORY OF THE BROKEN NET

1. The crucifixion and resurrection of Jesus had taken place.

The disciples were stunned and scattered. They did not know what to do. One night Peter said, "I go a fishing." The others said, "We go too."

2. Again the unexpected happened.

After toiling all night and having taken nothing, they heard a voice from shore (John 21: 4-11). Yet was the net not broken! What significant words.

3. From that hour they became the disciples of the Unbroken Net.

a. Peter was restored to his apostleship. What a touching, pathetic incident.

b. All were instructed to tarry for Pentecost.

Following the ascension the 120 gathered in an upper room, etc. At last they were fully equipped to be disciples of the *Unbroken Net*.

c. Peter was no longer a disappointment to himself and others and Christ but strong, courageous and fearless, the mighty preacher of Pentecost.

August 5—Evening Sermon

THEME: THE WAY OF THE UNGODLY.

SCRIPTURE READING: Psalm 1: 1-6.

INTRODUCTION—The psalmist presents two striking metaphors. He compares a godly man to a tree. "Like a tree." Planted by the rivers of water. An evergreen, whose leaf shall not wither. That beareth fruit—and whatsoever he doeth shall prosper.

He compares an ungodly man to chaff. "Like chaff that the wind driveth away." The original here is "like dust." Of no value to the owner, and which shall be burnt up with unquenchable fire.

I. THE WAY OF THE UNGODLY IS THE WAY OF REBELLION AGAINST GOD

1. It begins innocently.

Watch the chi'd in the home. How beautiful and pure and innocent. Yet it has carnality and it soon begins to manifest itself.

2. It advances rapidly.

- a. Note the steps of the Psalm (v. 1).
- b. Take the entrance of sin with our first parents.
 - (1) The lust of the eye. Eve looked.
 - (2) The lust of the flesh. She desired and took it.
 - (3) She passed it on to Adam.
- c. We witness the same thing every day.

3. It climaxes in open rebellion.

This is illustrated in the history of Israel at Sinai. Multiplied millions within the church today are putting other gods first! What a tragedy. Our God is a jealous God.

II. THE WAY OF THE UNGODLY IS THE WAY OF SEPARATION FROM GOD

1. Separation from God today.

The sinner is without God. He is dead in trespasses and sin. Many fail to realize their condition. Samson was unaware of his condition.

2. Separation from God at the judgment (Matt. 25: 31-46).

3. Separation from God eternally.

This is set forth in the story of Dives and Lazarus (Luke 16: 19-31).

III. THE WAY OF THE UNGODLY SHALL PERISH

1. They shall not stand at the judgment.

- a. They shall be like chaff (Matt. 3: 12).
- b. They shall have no Advocate.

2. This is emphasized in the parable of the Wedding Garment (Matt. 22: 1-14).

3. Why will ye die?

While living in California we saw a number of great forest fires. Many times men will be trapped by the flames and lost. Others may see them but be helpless to rescue them. God is able to see the fires

of the judgment closing in on men and is calling tonight, "Why will ye die?" Mercy's door is open.

August 12—Morning Sermon

THEME: TRUE WORSHIP.

SCRIPTURE READING: John 4: 1-26.

INTRODUCTION—We have before us a very happy day for Samaria. The Samaritans were mongrel Jews and the Jews had no dealings with them. But on this occasion Jesus said, "I must needs pass through Samaria."

Jesus and the disciples left Judea early in the morning. For hours they journeyed over a burning desert under a hot Eastern sun. They were walking, not riding. At last the city of Sychar was in view.

It was noon, the sixth hour of the day, when they reached the outskirts of the city. Stopping at Jacob's well Jesus sat down to rest. The disciples went on into the city to buy. What a picture of the toiling Christ!

While Jesus was resting a woman of Samaria came to draw water. They entered into conversation. He had come to seek and to save that which was lost and paid no attention to the feud between the Jews and the Samaritans. Not only was He ready to address multitudes but to deal with one poor lonely woman however far she may have wandered into sin.

The conversation proved to be one of the most interesting of all history (vs. 9-26).

I. THE DISCUSSION INTRODUCED FIRST, THE PLACE OF WORSHIP

1. The woman said, "Our fathers worshipped in this mountain, and ye say that in Jerusalem is the place where men ought to worship."

The answer Jesus gave brought out the fact that the place of worship is only incidental. That which is important is our manner of worship and whom we worship.

2. We are not to localize our worship.

Under the old dispensation the people were represented by a priest and gathered at Jerusalem to worship. There they met Jehovah in the holy place and holy of holies. Jesus presented a new thought. God is a Spirit and they who worship Him may worship Him anywhere, at any time. A

way of approach is now open unto God through the rent veil of the flesh of our Lord Jesus Christ.

3. Jesus did not mean to say men should not have places of worship.

The house of God should always have a peculiar attraction. Jesus himself found His way regularly to the house of God. He was jealous for the house of God. He would have us to be the same. We should also establish family altars and have a place of private prayer.

II. THE DISCUSSION INTRODUCED IN THE SECOND PLACE, WHOM WE SHOULD WORSHIP

1. "Ye worship ye know not what," Jesus said.

The Samaritans accepted only the first five books of the Old Testament. Their knowledge of God was limited. They were handicapped. One to know God must know the Bible!

2. Multitudes today know not what they worship.

Many times it seems to be anything but God. Current events, ritualism, music, etc. They never come into contact with God.

3. "We know what we worship," Jesus said. Our eyes have been opened. Ears un-stopped. O to have your understanding enlightened. This is a part of the work of the Holy Spirit today.

III. THE DISCUSSION INTRODUCED ALSO THE MANNER OF WORSHIP

1. We are to worship Him in spirit and in truth.

God is a Spirit. "They who worship him," etc. He is omnipresent. We come into His presence. The psalmist said (Psa. 24: 4-10). Men cannot live like the devil all week and worship God on Sunday.

2. We must come in the proper frame of mind.

John the Revelator said, "I was in the Spirit on the Lord's day." No man ever sees Jesus who is not. We must come with thanksgiving and praise.

3. We must come in God's appointed way—by Jesus Christ.

He is our only way of approach. He is our High Priest, our Advocate, our Mediator, the Author and Finisher of our faith.

August 12—Evening Sermon

THEME: BUYING WITHOUT MONEY.

TEXT: *Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price (Isa. 55: 1).*

INTRODUCTION—Our text is one of unusual interest. In order, however, to fully appreciate the same one must know the context. In the fifty-third chapter the prophet speaks of the Man of Sorrows. He pictures His victorious sacrifice. The fifty-fourth chapter follows in logical order. It tells of the triumphs of the Church. The chapter abounds in gracious promises and declares these are the heritage of the people of God.

The text is the climax. It represents God as a merchant and employs metaphors that the Oriental mind would be quick to grasp (quote text).

I. WHAT A WONDERFUL INVITATION

1. Extended to all men.

"Ho, every one," Jew and Gentile, rich and poor, all classes and all races. "Ho!" The speaker would command the attention of those who pass by as a merchant selling goods.

2. Within the reach of all.

"He that hath no money, come and buy."

- a. This is to be taken literally.

The idea seemed to be more or less prevalent among the Jews that a poor man without money would find it difficult to obtain salvation.

- b. The real application is the spiritual. He that hath no money, who is a bankrupt spiritually, and is hopelessly involved without capital to do business, let him come and buy.

3. It is a wonderful invitation because of Him who gave it.

The Divine Merchantman. Each of the Trinity say, "Come." And John the Revelator adds, "The Spirit and the bride say, Come."

II. WONDERFUL OPPORTUNITY TO BUY

1. To make a safe and profitable investment. Many investments are a disappointment. We have our crop failures, bank failures, depressions, panics, etc.

But the text speaks of an investment that is safe and sound. One that will yield dividends throughout time and eternity.

2. An interest in the King's business.
A partnership with Him.
3. Unsearchable riches.
Riches of God's grace. Heirs of God and joint heirs with Christ.

III. WONDERFUL TERMS AND CONDITIONS

1. Buy—without money and without price.
He will pay your debts and set you up in business!
2. What are the conditions?
That we act immediately. "Today if ye will hear his voice." "Now is the accepted time." There is the danger of the offer being withdrawn. "How shall we escape if we neglect so great salvation?"
3. Come tonight.
Procrastination hardens the heart. Years ago a pirate named Gibbs was captured and executed in New York City. He said when he committed his first murder his conscience almost drove him mad. It was not long though until he could capture a ship and murder the crew and laugh about it. How many there are who have become so hardened they can go on in sin and reject the mercy of God again and again without any feeling whatever!

August 19—Morning Sermon

THEME: A GIDEON BAND.

TEXT: *The sword of the Lord, and of Gideon* (Judges 7: 18).

INTRODUCTION—Israel was at war with the Midianites. God had permitted disaster to come upon them. They were scattered and panic-stricken, hiding in dens and caves of the earth. It was a sad predicament for God's people.

An army of 135,000 Midianites were camped in the valley. Israel's extremity was God's opportunity. An opportunity to manifest His love for Israel and to demonstrate His power.

I. ISRAEL WAS WITHOUT A LEADER

1. No one was prepared to lead them to battle. Thank God for great leaders. Men such as Moses, Joshua, David, Paul, Wesley, Knox, Luther, Dr. Bresee and many of our men today. But Israel was without a leader.
2. God laid His hand upon a young farmer.
How often He takes the weak things of

the earth, etc. The men Jesus gathered about Him were for the most part humble fishermen and those from the common walks of life.

3. Gideon was a doubter.
He insisted and demanded that God satisfy him he was right.
4. God transformed him into a believer.
God was patient with him. Strengthened his faith. Led him step by step until he knew. Of how many it might be said today, "O ye of little faith."

II. ISRAEL WAS WITHOUT AN ARMY

1. The people were scattered.
There was no organization. They were discouraged and defeated. What a picture of the church in many places today.
2. A call for men was issued.
32,000 responded. Israel had 1,000,000 fighting men. Only 32,000 responded to meet 135,000. How few there are today ready to sacrifice and give themselves, their time and money and all.
3. But Israel did not need 32,000!
Many in that group were cowards and quitters. God tested them and 22,000 fell out. He tested them again and 9,700 more fell out. Only 300 remained! But they were real men.
4. At last God had a company He could depend upon.
They were of the type one shall chase a thousand and two put 10,000 to flight.

III. ISRAEL HAD AN OMNIPOTENT GOD BACK OF HER.

1. The Midianites were defeated.
300 men defeated 135,000.
2. It was the sword of the Lord, and of Gideon.
The presence of God. The same God who passed over Egypt, who had led Israel throughout her history. The God of Elijah and Daniel.
3. He is our God today.
He is the same yesterday, today and forever.
He is able to defeat our enemies and make us more than conquerors.
4. He is calling for a Gideon band today.
For men of courage, faith, obedience and sacrifice. Men into whose hands He can

slip the sword of the Lord. Men whom He can use to tear down the strongholds of Satan and build up the kingdom of God.

August 19—Evening Sermon

THEME: SPIRITUAL PREPAREDNESS.

TEXT: *Prepare to meet thy God* (Amos 4: 12).

INTRODUCTION—In Genesis 1: 1 we read, "In the beginning God." But few deny the existence of God. While we live in a materialistic age in which multitudes are crowding God out of their lives yet few deny the existence of God.

Robert Ingersoll is usually referred to as an atheist but according to his own statement he was not an atheist but rather an agnostic. Mr. Bryan one time wrote to Mr. Ingersoll as to his position concerning the existence of God and Mr. Ingersoll replied, "I do not say there is no God: I simply say I do not know."

The psalmist said, "The fool hath said in his heart there is no God." Every reasonable, intelligent being knows there is a God.

I. MAN IS A CREATURE OF TWO WORLDS

1. Many live entirely in the present.

They crowd God out of their lives. Multitudes live entirely for the material and temporal things of life. God has no thought or place in their lives.

2. Many have never given the future a serious thought.

While at Akron, Ohio, we were called upon to visit a poor fellow slowly dying from a bullet wound inflicted by his own hand. His life had been one of sorrow. He thought he would end it all. What a mistake! He simply plunged his soul into hell.

3. This life does not end all.

Man is a creature of two worlds. He is endowed with immortality. Man like God shall never die.

II. MAN MUST MEET GOD IN THE WORLD TO COME

1. All must stand before the judgment seat of Christ.

In Romans 14: 12 Paul said, "Every one of us shall give an account of himself unto God."

2. Jesus emphasized the same again and again. Hear Him say, "I say unto you that every idle word that men shall speak they shall

give an account thereof in the day of judgment."

3. Men must meet God in the judgment. The preparation must be made now. The time is coming when it will be too late. It was so with Dives.

III. HOW ARE WE TO PREPARE?

1. One must be born again—born of God.

It is God's appointed way. There is no substitute. Men have tried many other ways. But Jesus said, "Except ye be born again," etc.

2. One must be sanctified wholly.

Many treat this lightly. What a mistake! "Jesus suffered without the gate that he might sanctify the people with his own blood."

3. Are you prepared to meet God?

If time were to end at midnight tonight are you ready now?

August 26—Morning Sermon

THEME: TIMES OF REFRESHING.

SCRIPTURE READING: Acts 3: 1-21.

TEXT: Verse 19.

INTRODUCTION—The healing of the lame man was a great miracle. Peter and John had gone to the temple at the hour of prayer. They were met by a man who had been lame from birth. His friends would carry him and lay him at the gate of the temple. On this occasion he addressed Peter and John asking alms. Peter answered (v. 6).

But Peter and John themselves presented a greater miracle: the miracle of Pentecost. A miracle not of outward signs, nor of the healing of the sick, but the miracle of an inward work of grace. What a miracle Peter and John were to all who beheld them.

I. MULTITUDES GATHERED AND PETER EMBRACED THE OPPORTUNITY TO PREACH

1. He astounded the people with his message. Peter, who had been but a fisherman, was considered illiterate by the doctors of the law. But he spoke with an eloquence and force that struck conviction to the hearts of all.

2. His message was one that exalted Christ. The miracle was wrought in the name of Christ. Peter refused to accept any credit for what had taken place (vs. 12 and 13).

3. The message was one of faithfulness and tenderness.

Faithful in uncovering their sin (vs. 13, 14, 15). But Peter added, "Ye did it through ignorance."

II. THE BURDEN OF PETER'S MESSAGE WAS, "REPENT AND BE CONVERTED THAT YOUR SINS MAY BE BLOTTED OUT"

1. "Repent," he cried.

Confess your sins. Acknowledge your guilt. Cry to God for mercy.

2. "Repent and be converted."

Turn to God. Renounce Judaism. Peter made a heavy demand upon them. Heavy demands are made upon all who turn to Christ today. One must renounce the world. Come out from it and have no fellowship with it.

3. "That your sins may be blotted out."

What an argument! Doubtless the reason so many live barren lives today is they never repented. They failed to come to God in the scriptural way. Their sins have not been blotted out!

III. THE CLIMAX OF THE MESSAGE IS FOUND IN THE WORDS OF OUR TEXT (quote).

1. "Times of refreshing."

What an interesting statement. Peter understood it. He spoke from a personal experience. Many understand it today! They remember the day their burdens rolled away.

2. "From the presence of the Lord."

Yes, such seasons come *down*. We cannot work them *up*. They are like the rain that falls upon dry ground. How wonderful it is when God comes in saving and sanctifying power.

3. How wonderful it is!

The psalmist expresses it in the 126th Psalm, "We were like them that dream." "Then was our mouth filled with laughter and our tongues with singing."

August 26—Evening Sermon

THEME: THE RICH YOUNG RULER.

SCRIPTURE READING: Matthew 19: 16-30.

TEXT: *Good Master what good thing shall I do that I may have eternal life?* (v. 16). Also verse 20, *What lack I yet?*

INTRODUCTION—The incident before us is one

of the most fascinating of the ministry of Christ. A young man a ruler of the Jews; a man of great wealth; a man of culture, came running to Jesus and kneeling before Him asked, "Good Master," etc.

I. THE YOUNG MAN WHO MADE A PROFOUND IMPRESSION UPON JESUS AND HIS DISCIPLES

1. They were impressed by his personality and his position.

Mark tells us Jesus looked upon him and loved him.

2. They were impressed by the life he lived. In answer to the question, "Good Master," etc., Jesus said, "If thou wilt have eternal life, keep the commandments." "Which?" asked the young man, etc. "All these have I kept from my youth up." What a record he had made. Yet he was not satisfied.

3. Jesus soon located his trouble.

The young man was a legalist. He depended upon doing rather than being. He trusted in his self-righteousness to win God's favor. Outwardly he kept the law, but inwardly—spiritually he failed. Many a man has kept the letter of the law and failed! The law says, "Thou shalt not kill." Yet many have murder and hatred in their hearts, etc.

II. THE YOUNG MAN ASKED, "WHAT LACK I YET?"

1. Jesus answered, "One thing thou lackest." Jesus knew. He always knows. He was ready to put His finger upon it. "Go thy way. Sell whatsoever thou hast. Give to the poor and thou shalt have treasure in heaven. And come and take up thy cross and follow me."

The price was too great. When the young man heard it he went away sorrowful for he had great possessions.

2. He was unwilling to pay the price. He was unwilling to make a complete surrender. Wealth in itself will not damn a man but the love of money will. A study of the lives of Abraham and Job is helpful in this connection.

Many a poor man has set his heart on riches and has been as guilty as the rich young ruler. "No man can serve two masters."

3. The young man went away sorrowful. He went away. He left Jesus! He went

away knowing He could never be satisfied. He went away a lost soul!

III. "WHO THEN CAN BE SAVED?" THE DISCIPLES ASKED

1. The disciples were perplexed.
Jesus had just said (vs. 23, 24). No case is too hard for God. "With God all things are possible."
2. To be saved one must be born again.
To many this is perplexing. But again let us remember that with God all things are possible.
3. Again, one must be sanctified wholly.
Without holiness no man shall see the Lord. Does it pay? Yes, one hundred-fold in this life and in the world to come life everlasting.
"And every man that hath this hope in him purifieth himself even as he is pure."

During the "flu" epidemic following the World War a millionaire in one of our large cities contracted for a \$100,000 life insurance policy. The contract was on his desk ready for his signature. He took sick and died without signing it and the family lost \$100,000.

That was a great loss but what a fearful thing it is for one to lose his soul! To turn away as the rich young ruler.

PRAYERMEETING SUGGESTIONS FOR AUGUST

L. T. CORLETT
THE DIVINE UNION
(Psalm 85: 10)

- I. PSALMIST IS BROODING ON THE DISOBEDIENCE AND REJECTION OF ISRAEL
 1. Questions (v. 5).
 2. Pleads (vs. 6, 7).
 3. Listens (v. 8).
 4. Hope arises (vs. 9, 10).
- II. MERCY AND TRUTH ARE MET TOGETHER
 1. Prophetic.
 2. Picture of law and mercy blending together in Christ.
 3. Looking forward to the sacrifice of the Savior.
- III. RESULTS
 1. Righteousness and peace unite in the life.
 2. Truth is seen springing up in the earth.
 3. Righteousness looks down from heaven.
The Lord is happy and angels rejoice.

4. God will give that which is good.
- IV. THE WHOLE A PICTURE OF THE BLESSINGS OF SALVATION

PAUL'S PRAYER FOR THE EPHESIANS
(Eph. 1: 17-19)

1. Discernment toward God.
2. Enlightenment of things pertaining to God.
3. The hope of His calling.
4. To have a small conception at least of the riches of His inheritance in the saints.
5. To comprehend also the saint's inheritance in God.

GRACE

1. Power—of God.
2. Provision—Salvation.
3. Purpose—Right living from inner spiritual life.
4. Prospects—Blessed hope.

SPIRITUAL PROGRESS
(2 Peter 1: 1-11)

1. God's plan based on His promises.
2. Conditioned on individual diligence.
 - a. Includes haste, earnestness and perseverance.
 - b. Results of diligence are fruitful faith, sure calling, cloudless hope, peaceful welcome.
"The hand of the diligent maketh rich."
3. God's plan for His children is for them to add:
 - a. Virtue, courage.
 - b. Knowledge.
 - c. Temperance—self-control.
 - d. Patience—steadfastness.
 - e. Godliness—piety, devotion.
 - f. Brotherly love.
 - g. Charity—divine love.

EIGHT "OUGHTS" OF THE CHRISTIAN LIFE

1. The "Ought" of Love (1 John 4: 11).
2. The "Ought" of Prayer (Luke 18: 1).
3. The "Ought" of Obedience (Acts 5: 29).
4. The "Ought" of Patience (Rom. 15: 1).
5. The "Ought" of Sacrifice (1 John 3: 16).
6. The "Ought" of Giving (Acts 20: 35).
7. The "Ought" of Forgiving (2 Cor. 2: 7).
8. The "Ought" of Service (John 13: 14).

—Selected.

WORKERS TOGETHER WITH GOD

(1 Cor. 3: 9)

1. Exalted Privilege.
2. Do what He did and what He wants done.
3. Do it like He wants it done.
Attitude and influence means more than words or actions.
It takes a proper spirit to succeed with God.
4. Twofold attitude shown in fifth chapter of Matthew.
Happiness in the Beatitudes.
Usefulness as Salt and Light.

FOUR DIMENSIONS OF GOD'S LOVE

(Eph. 3: 18; John 3: 16)

God's love, as eternity, is boundless.

1. Length of the outpouring of God's love.
"God so loved the world." Not certain classes or groups, but the world in its entirety.
2. Breadth of its saving influence: "That whosoever."
3. Depth of its redemptive power. No sinner so deep in sin he cannot be reached by the love of God in Christ.
4. Height of the attainment of God's love: "Whosoever believeth may have eternal life."
—Selected.

THE MEASURE OF A MAN

(2 Cor. 4: 18.)

The true measure of a man is to be found not in that which is seen but in that which is not seen. Life is to be measured by the unseen forces behind the seen.

Man is to be rightly measured by:

1. The height of his ideals.
2. The depth of his convictions.
3. The breadth of his sympathies.
4. The length of his sacrifices.—Selected.

SPIRITUAL DEVELOPMENT

(2 Peter 3: 18)

1. Impartation of life implies development.
 - a. A natural thing for life to increase.
 - b. A result of life.
2. The ideal for development.
 - a. A proper objective necessary.
 - b. Christ the ideal and goal.
His grace.
Knowledge of Him.
3. Dissatisfaction with present attainments.
 - a. Reaching forth for greater victories.

- b. On the stretch for greater attainments.
4. How to reach the goal.
 - a. Making gradual advancement.
 - b. Letting Christ rule in the heart.
 - c. Depending upon the guidance of the Holy Spirit.

CONQUEST OF FEAR

(Psalm 27)

1. A picture of faith, militant, wrestling with fear.
2. This man is beset with enemies.
 - a. They have been foiled (v. 2).
 - b. They still threaten, another attack is imminent (v. 3).
 - c. He is closely watched (v. 5).
3. Deliverance.
 - a. He prays earnestly (v. 9).
 - b. He wrestled with fears within and the dangers without in divine supplication, pleading the divine promises (vs. 8, 6).
 - c. Deliverance and the means (vs. 13, 14).
4. God will deliver every man from fear.

DANIEL

1. He is an example that impressions of early training are almost ineffaceable.
2. Daniel was a young man who was not afraid to trust God.
3. God put him to the test. He started right and kept right.
4. An example of a person who does not bend to public opinion but forms it.
5. He shows the beauty of Christian sobriety. Self-denial brought a blessing.
6. An example of clean living, healthy diet and and spiritual exercise that unite to improve the whole man.
7. An example of decision of character of a great value.
8. Daniel took his religion into his politics and business.
9. He stood on an unpopular program but lions could not hurt him.
10. He loved the Lord so well, God opened the future to him.

NEHEMIAH

1. A sympathetic ear.
2. A tender spirit.
3. A kind, thoughtful consideration.
4. A burdened spirit.

5. A tactful opportunist.
6. A courageous adventurer.
7. A believing contractor.
8. A firm administrator.
9. A joyful leader.
10. A man of great devotion to his God.

SPECIAL SERMONS FOR SPECIAL OCCASIONS

BASIL MILLER

Summer Sermons on God's Out-of-Doors The Mountains of God

TEXT: "*Thy righteousness is like the mountains of God*" (Psa. 36: 5, 6, R.V.).

INTRODUCTION: It is summer time. We have been knee-deep in June as the poet expressed it. We have watched the bursting lilies. Out-of-doors most of us have gone to breathe God's fresh air, and to revive our spirits, and recharge the energies of the body. No place brings such a thrill at this season of the year like being in the mountains. Let us then get outside in our spirit life, and climb the great mountains of God, which are round about Jerusalem. God's righteousness toward the soul is like the mountains.

I. STABILITY OF THE MOUNTAINS. Time may wear away the plains and smooth out the course of the rivers, but the mountains remain stable and enduring. The memory of the oldest man, yes, the oldest race, cannot mark a change in the mountains. So is religion. It lasts. Grace endures, while other things are fleeting. The plans and purposes of God for the soul are as stable as the Rockies. His providence for the weakest soul is as lasting as the tallest hills.

II. THE MOUNTAINS ARE UNCHANGING AND ETERNAL. So is salvation eternal in its extent. Time may roll into the forgotten past but God's promises of redemption are eternal. When the suns and stars fall as untimely figs, the righteousness of God toward the soul will be as young as the morning. Heaven alone can measure this eternity.

III. MOUNTAINS ARE REFRESHING. We climb them for their exhilarating effects on the body. Their air is purest, their oxygen is heavily charged with ozone. So grace refreshes. The spirit of man needs the intoxication of God's enduring mountains of righteousness to be at its best. Dwell high in these regions of God's holiness and the heart is happy, and we return to the normal duties of life with joy and singing.

CONCLUSION—Soul, pitch the tent of your abode high in the enduring mountains of God's righteousness. Dwell where the zephyrs of the highlands of grace can fan your spirit. Make every day a vacation time for the inner man, in that you refresh the spirit by a view of eternity from the hilltops of time.

Rivers of God's Pleasure

TEXT: "*Thou shalt make them drink of the river of thy pleasures*" (Psa. 36: 8).

INTRODUCTION—The hot days of summer, when the winds of August seem to burn all nature to a cinder, beckon to the mossy banks of some stream, where one can luxuriate in grass, sit at ease with a favorite author, idly drift on the silvery current and dream dreams of release from life's burdens. Where shall it be? Some mountain stream in the Adirondacks, some icy stream of the highest Sierra Nevadas, or some slow moving brook of New England, enshrined in memory by a poet? Wherever it is, the glory of God's rivers of His delight is our heritage.

I. RIVERS OF GOD SATISFY (Psa. 35: 8). The rivers of God's pleasure satisfy the soul. Every vacation must some time end. The silvery stream must at last be forsaken. Not so these streams of God. We can drink from them eternally. They satisfy the inner longings of every soul. Earthly pleasures no longer entice, when once the spirit sips from this water.

II. RIVERS ENRICH THE LIFE (Psa. 65: 9). The rivers of God enrich the soul. Man cannot long remain a spiritual pauper and drink from these streams. Spiritual vigor, the power to defeat the devil in his attacks, a radiance which bursts from the face, a holy anointing which abides upon the life—all of these are the result of the enriching power of God's river.

III. GOD'S RIVER NEVER RUNS DRY. It is full of water (Psa. 65: 9). To its banks every soul may come and drink and be transformed. The stream from Calvary has been flowing through the centuries and none yet has reached its banks to find the stream dried up. Drink, soul, whatever your longings and needs may be, there is water here and to spare. Time finds it racing, and as eternity comes on these streams of God's pleasure flow gently into the glorious River of Life.

IV. RIVERS REFRESH. David said, "At the noise of thy waterfall; all thy waves are gone

over me" (Psa. 42: 7 R.V.). Nothing revives the body like a cool dip beneath the gentle waves of a stream; yes, nothing comparable to the waves of God's river going over the soul. You may be tired in body, but an hour under the spell of this stream will rest you. Worn in spirit, a wavelet from this eternal stream will bring glory to the soul.

CONCLUSION—Then may we dwell long on the banks of this river of God's joy and pleasure. Turn your back upon a barren desert of the world, and be refreshed on the waters of God's stream.

Flourishing Like the Palm

TEXT: *The righteous shall flourish like the palm tree* (Psa. 92: 12).

INTRODUCTION—Let's go to sunny California, or to the resorts of Florida this summer for our vacation. Or it may be that we desire to spend the summer, with August's heat boiling down, under the towering pines of Maine, or under the spruce and hemlock on the sides of Mount Shasta, snow-crowned the year around. Wherever we are, trees in their leafy beauty will abound. The psalmist must have spent a few hours in God's great out-of-doors in the summer time, and noted the luxuriant growth of the trees, the cedars of Lebanon, the olives on Mt. Olivet, or the palms that dotted the plains. They brought to him a picture of the righteous, and he said, "They shall flourish like the palm tree." The righteous can be:

I. AS A TREE PLANTED BY THE WATERS—"that spreadeth out her roots" (Jer. 17: 8). We need not wither in our spirits. Our glory need not be scorched by the winds of the world. The branches under which others come to find rest need not be barren. The roots of our spiritual life go down into the depths, and are watered by the waters from God's stream.

II. AS A GREEN OLIVE TREE FOR FRUITFULNESS (Psa. 52: 8). The fruit of our lives can grow in abundance. The weakest Christian can bear fruit for God through daily deeds grandly done. The most insignificant can reach the throne by the route of prayer, and touch the heart of God. The fruit of the Spirit is given us to employ in the Master's service.

III. AS A FIR TREE—for attractiveness. Wherever you find the fir it is ever green, always a thing of beauty. So the righteous can under the

unction of the Spirit be powerful in attracting others to Jesus. This is a borrowed beauty, reflected from the Redeemer.

IV. AS A LILY AMONG THORN—*for beauty amidst sin* (S. S. 2: 2). The lily partakes not of the color of its surroundings. It can grow in spotless purity amid the smoky regions of our industrial cities. Out of the muck of a river bed its white petals can be unfolded to catch the rays of the sun, and remain unstained. So the righteous can live amidst sin, and remain holy, can dwell amid squalor and remain pure, can work with evil companions and be white within.

CONCLUSION—Study the out-of-doors, for the tree brings to you a sermon on the attractiveness of righteousness, the fruitfulness of salvation, the purity of God's redeeming love.

A Basket of Summer Fruit

TEXT: *Behold a basket of summer fruit* (Amos 8: 1).

One summer day the sheep-herding prophet Amos decided to trudge through the countryside. On his arm he hung a basket, and here and there where the fruit was ripe he would pick it and when he returned he said, "Behold a basket of summer fruit." Summer time is fruit time, and summer fruits take the mind back to God and His providence. May we remember every time we see a luscious apple, or taste a delicious peach, or eat the grapes, that back of it all is the hand of the Almighty. Note how summer fruit speaks for us:

I. SHOWS THE GOODNESS OF GOD. The Almighty makes the sun shine on the just and the unjust. He is so beneficent that he feeds the world on fruit. His lavish hand casts the seed, His gracious hands gently lift the tree, His tender hands carefully unfold the bud—and Amos cries out, "The summer fruit!"

II. SHOWS THE PROVIDENCE OF GOD. Amos saw the bud, the blossom, and finally the fruit, and he remembers but for God the bud would have been destroyed. The winds might have whipped around it, and the frosts might have ripened it, but the hand of the Almighty unfolded it. So with our lives. He tempers the winds to our strength, smoothes the road to our ability, lightens the load to our strength. He notes the fall of the sparrow, and marks the numbers of our hairs.

III. SHOWS THE TRIUMPH OF GOD. The summer fruit came from last winter's death. Out of the death of winter came the bud and ere long Amos' basket was full. The summer fruit shall fade, but another spring will bring forth a new resurrection. So with our lives. The hope of a resurrection marks the triumph of God. We shall all fade like the summer fruit, but the springtime of eternity will see us again in the power of our manhood. The grave cannot hold us, cries out Amos' basket of summer fruit.

CONCLUSION—As we take our baskets to the orchards this summer, may each piece of fruit we pluck speak of the goodness, beneficence, providence and triumph of God. Soul, you will learn much if you dwell long with Amos' basket of fruit in contemplation.

SEED THOUGHTS

W. W. BAKER

Subject: Job, God's Tried But True Servant

"There is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil" (Job 1:8).

There are at least three things that we notice in the life of this man Job:

I. JOB WAS A HOLY MAN

1. God said he was a "perfect" man.
This word "perfect" means "whole" or "complete."

Could we not say that he was "whole" in the sense that he was fully cured of sin's disease?

Could we not say he was "complete" in that he lacked no grace or virtue that would make him holy in soul.

This is nothing short of the experience of entire sanctification.

According to this picture, Job was rid of everything within his heart and life that would make him unholy and filled with that which makes holy.

2. JOB WAS AN UPRIGHT MAN

This uprightness refers to his character. "God made man upright." Looks like the original character of man was restored to Job.

- a. His uprightness is seen in his dealings with men.
 - (1) He saw that honesty and justice were imparted to all men.
 - (2) He showed no preference to any man.
 - (3) His own life was governed by the principle of "uprightness."

3. HE FEARED GOD.

Here we see a carefulness in his life not to say, do, or act anything that would bring on his life the frown of his God.

4. HE AVOIDED EVIL

Sin frightened the holy soul of this good man. A man whose soul is holy does not flirt with sin. He fears what it might do to his own soul and flees from it.

5. JOB MANIFESTED THE PRINCIPLES OF A HOLY CHARACTER IN ALL THE RELATIONS OF HIS LIFE

- a. Study Job as a father.
His heart yearning was that all his children might serve God and to this end he worked and labored.
- b. Study Job as a ruler.
 - (1) He delivered the poor that cried unto him.
 - (2) He was a father to the fatherless.
 - (3) He caused the widow to sing for joy.
 - (4) He studied every case that he did not understand that he might give proper judgment.
 - (5) He punished the wicked for their wickedness.

II. THIS HOLY MAN HAD A GRACE THAT WOULD KEEP HIM UNDER EVERY TRIAL AND TEST OF THIS LIFE

That is the kind of grace many hearts have desired and can have if they get the experience Job had within his soul.

1. THE FIRST TEST WAS THE REMOVAL OF EVERY MATERIAL THING THAT JOB HAD

- a. Loss of possessions.
In writing the story of Job's life, Dr. Mitchell calls Job the "Millionaire of Uz."
But in one stroke this the "greatest man of all the east" is reduced to poverty.
- b. Loss of his ten children.
 - (1) Picture the grief of a father in laying ten children away.
 - (2) What will Job do now? Will he backslide? Will he hate God? Will he sour on religion? Will he surrender to the devil?
 - (3) Think what many people did when the "crash," that we call the "depression" came. Many leaped from tall buildings to death in the streets below (They lost their bank account).
 - (4) Think of what many people do when some precious loved one dies. Many hate God and surrender to the devil.

- (5) Listen to Job's testimony: "Job arose and rent his mantle and shaved his head and fell down upon the ground and worshipped God. And Job said, Naked came I into this world and naked shall I return thither: the Lord gave and the Lord taketh away; blessed be the name of the Lord." "In all this Job sinned not nor charged God foolishly."

2. THE SECOND TEST WAS THE LOSS OF HIS HEALTH

In this test we see:

- a. Job smitten with boils. "Satan smote him with boils, from the sole of his feet unto his crown."

Think of how many lives have proved disastrous because of ill health. Thousands have committed suicide.

- b. This man who once sat at the gate as judge, now sits on the "ash heap."

We might infer here that he lost his position.

Here is a test that many have failed to endure during this "depression."

- c. Loss of sympathy.

Here is the "last straw" that many break down under.

His wife said, "Dost thou still retain thine integrity? Curse God and die."

WHAT WILL JOB DO UNDER THIS TEST?

Hear him: "Though he slay me yet will I trust him."

Does it not look like Job found that grace that keeps under every trial and test that a human soul must meet in this life?

This same grace, called sanctifying grace, can keep us in every test of our lives.

III. THE LAST PICTURE IS ONE OF DELIVERANCE

Has not God promised that He would not allow any temptation to come on us that we are not able to bear? He has also promised grace to bear those we must go through. "My grace is sufficient for thee."

Notice his deliverance:

1. God healed Job.
2. He had restored unto him twice as much possessions as he had in the first place.
3. God also gave him seven sons and three daughters. That made him twice as many children as he first had. Ten children in heaven and ten on earth.
4. Then God added one hundred and forty years to his life to love and serve God and enjoy life all over again.
5. Surely he had twice as much faith, wisdom and grace as he formerly had.

CONCLUSION

Looks like it pays to get the blessing.

Looks like it pays to go through the trials, for God will deliver in due time.

Looks like the reward is worthy of our effort.

EZEKIEL—CHAPTER 18

H. J. SUTTON

"*The soul that sinneth, it shall die*" (Ezekiel 18: 4).

Present fallacies are but ancient ones in modern guise. The battlefield changes from one center to another, but down through the years one error or false doctrine has disappeared only to reappear in another form at some later time. In these latter days they are all coming to the front.

In the time of Christ the unbelieving Jews were the seed of Abraham, but not his children (John ch. 8), and today there are unbelievers in the church that are not of the "Church." Slurs and insults as to Christ's virgin birth are not new, for in the earthly life of our Lord they said, "We be not born of fornication" (John 8: 41). Those who advocate "eternal security" were answered once and for all in the first epistle of John.

It is true that one may assent to certain so-called fundamentals and yet accept other false premises that will spell ruin in the end. Such was the case in this chapter. Israel did not deny God but said, "The fathers have eaten sour grapes and the children's teeth are set on edge." That is, What better can you expect of the children when their parents have lived as they have? The parents are to blame for the condition of the children. Someone else is to blame for my condition.

God, in this chapter, puts the blame in the right place—on the individual.

Notice some things in the chapter:

I. ALL SOULS BELONG TO GOD (v. 4).

1. By Right of Creation. God breathes into man the breath of life. Man invents but God creates.

2. By Right of Preservation. In Him both saint and sinner live and move and have their being. He preserves us here that we may make choices, and He will preserve us in eternity that we may abide the choices that we make.

3. By Right of Occupation. The soul is the rightful dwelling place of God. Jesus, speaking of the strong and the stronger in the 11th of Luke refers to the soul as a palace because its rightful occupant is a King.

4. Man must account for the stewardship of his soul. Many say, "I will live my own life." None ever did. Man's only liberty is to choose his own master. "Ye cannot serve God and mammon," but ye will serve God or mammon. We

hear, "I do not desire to lose my liberty," but the fact remains that none has any liberty to lose. Obedience is a law of life. The sun and the sand, the bird and the planet obey forces that are as old as God. "Take my yoke." It is not a question of a yoke, but whose yoke. It is not a question of a Master, but who shall be our Master. We must choose. We must abide our choice. We must answer for that choice in the day of God.

II. PERSONAL RESPONSIBILITY (vs. 4-20).

Not another shall answer for or share one's guilt. This proverb may have some strength in the time life, but not in eternity. Israel here blames God and their fathers.

1. Hereditary Goodness Will not Save (v. 13). There is no national, state, or family religion. All religion is personal. You must have it. Many are content to let one person in the family have all the religion. "My mother was a good woman." Jesus said to the young ruler, "Do this—" Not another but he was to do it.

2. Hereditary Badness Will not Damn (vs. 14-18). Evil of another will not ruin us. Heredity is great but grace is greater. Many excuse themselves by saying that certain tendencies are prevalent in their families and that you cannot expect anything better of them. Under God men can expect something better. Abounding grace is ours.

III. PAST OBEDIENCE WILL NOT SUFFICE FOR PRESENT OBLIGATION (vs. 24, 26).

The one who has been righteous in the past, but sins now and dies in a sinful condition—his righteousness shall not be mentioned, he shall die in his sins. This is a death blow to eternal security. Many who will not heed this now will do so in death and the judgment. Not, did you have an experience in other days, but, do you have it now? Not grace then, but now. Many who are dry, lean and barren in soul are in for a rude awakening.

IV. PAST SIN WILL NOT PREVENT PRESENT SALVATION (vs. 21, 22, 27).

The black past can be wiped out with the sponge of Calvary; the hardest case is the delight of the Savior; the worst of men is not beyond the reach of divine grace; Jesus gets underneath the lowest and lifts them to the white heights of pardon and holiness.

V. THE EQUALITY AND FAIRNESS OF GOD ARE EXHIBITED (v. 25).

All men have a chance to be saved. Many speak of luck and chance, and foolishly charge God with being against them. They turn the providences of God, which are to jerk men to their senses, into a personal grievance (Hab 1:1 Kings 18:22. Read entire chapter). All that God owes men is one chance for salvation and He gives that. One of the characteristics of the judgment will be

an exhibition of fairness and equality of God in His dealings with men.

VI. SIN BRINGS DEATH (vs. 4, 20).

Not spiritual or physical, but final. Death in sin means eternal sin. Eternal sin means eternal death. To choose sin is to choose death. Present choice determines future destiny.

VII. SALVATION, UNDER GOD, IS THE WORK OF THE SINNER (v. 31).

We make, God gives—a new heart. Some things in our salvation only we can do. Some things only God can do. Man himself is to cut off hands and pluck out eyes. Do not expect of God what He expects of you. Act on the light you possess. Stir! Arouse! Awake!

REJECTING GOD

(Jeremiah 5:3, 6)

EDWARD PEAL

INTRODUCTION: Three facts are learned by watching God's dealings with the Jews.

1. The depravity of the human race.
2. God's love.
3. When love ends, justice begins.

I. GOD'S WARNING

1. Thou hast stricken—to show their frailty.
 - a. Took freedom.
 - b. Took possessions.
 - c. Took loved ones.

God is doing the same today.

But they have not grieved. They would not admit their sin.

2. Thou hast consumed them. To show His power.
 - a. With fear.
 - b. With troubled minds.
 They have refused to receive correction.

Illustration: Saul.

II. RESULTS WITHIN

1. Made their faces harder than rock.
 - a. This is a natural result. *Illustration:* Pharaoh.
2. They have refused to return.

Destiny sealed.

Other thief refused. Could have been saved almost as easy as turning hand.

III. ETERNAL RESULTS

1. A lion shall slay them. Most powerful beast.

May be made to represent disaster.

Illustration: Jerusalem.
2. A wolf of the evening shall spoil them.

Most ravenous beast. May represent disease.

Disease is eating body because of sin.
3. A leopard shall watch over their cities.

Swiftest beast. May represent death lurking to spring upon victim.

THE UNANSWERABLE QUESTION

R. E. PRICE

SCRIPTURE: Hebrews 1; 2: 1-4.

TEXT: *How shall we escape if we neglect so great salvation?* (Heb. 2: 3).

INTRODUCTION

God has in these last days spoken directly to man by His Son.

The throne of Christ is everlasting.

All things shall be brought in subjection to Him.

We see not yet all things subjected to Him, but we see Jesus, who will in the future set up His kingdom and reign in righteousness.

What shall become of those who refuse to become subjects of Him?

How shall we escape if we neglect so great salvation?

I. SO GREAT SALVATION

1. Great because of its cost.

Robbed heaven of its brightest jewel. Meant the missionary journey of Jesus to this world. Christ's life of poverty and sacrifice. The Garden of Gethsemane. The cross of Calvary. It cost God's best.

2. Great because of its Author.

The Author of eternal salvation. One who will be the final victor over Satan and his regime. The Master Teacher. The greatest personality. Very God, Creator, and Savior of mankind.

3. Great because of its efficacy.

Salvation from the uttermost to the uttermost.

Makes a saint of the worst type of sinner. Destroys all sin (sanctification and regeneration).

"Justification saves from guilt, sanctification saves from depravity glorification saves from infirmity, the resurrection saves from mortality."—Godbey. (1 Cor. 15: 53-58.)

II. IF WE NEGLECT

1. The great sin of the world is procrastination.

As much a presumptuous defiance of God as any outbroken sin.

2. Neglect is a form of carelessness.

Many are lost because they fail to appropriate the provisions of the atonement to their own souls.

4. The wail of the lost through eternity is, "If I only had." "Missed it at last."

5. We need do nothing about our salvation to be lost.

6. The Christian who neglects sanctification is in danger.

III. HOW SHALL WE ESCAPE?

1. The unanswerable question.

Let us call upon various witnesses:

Peter, he answers in Acts 4: 12.

Paul, he answers in Romans 6: 23.

Jude, he answers in Jude 14-15.

The children of Israel at Kadesh-Barnea (a group of believers who refused Canaan experience). They were destroyed in the wilderness.

Saul (a backslider), "God has departed from me and answereth me no more."

Hered, the tetrarch (a sinner), eaten of worms.

The Jews of Christ's time (hypocrites). The destruction of Jerusalem under Titus.

Jesus the only way of escape (John 14: 6).

2. Escape (as the word means in the original, "Flee away from"). Escape what? God's wrath upon sin; God's judgment uncondemned; the fires of hell; God's frown through eternity; the memory of our lost opportunity; the pangs of conscience through eternity.

3. Our speculation and agnosticism will not change God's truth.

4. Philosophers, educators, attorneys and statesmen cannot answer the question.

5. Can you answer the question of the text?

CONCLUSION

1. Let us not be so presumptuous as to think that we will be an exception.

2. If we spurn God's love His wrath will soon overtake us.

3. Since there is no escape we should not neglect so great salvation.

MY SON, GIVE ME THINE HEART

M. G. BASSETT

TEXT: Proverbs 23: 26.

I. I died for it. It therefore of right belongs to me.

II. I only can cause it to realize its highest powers.

III. 'Tis not safe in thy keeping.

IV. I can save you from reaping the wages of sin.

V. You can have your whole life in which to glorify me.

VI. I cannot take it unless you yield it.

VII. You will be truly happy only as you yield your heart to me.

PRACTICAL

PSYCHOLOGY FOR WORKERS WITH ADOLESCENTS

BASIL MILLER

No. I. *Psychology and Adolescence*

IT remained for the modern age to discover the science of psychology. The same period likewise in its desire to apply its findings to concrete situations discovered the adolescent. There have been men who literally made "the youth movement." But it took more than a century for the trainers of the Church to apply its practical conclusions to the instruction of its young people. Robert Raikes was the father of the youth movement, and such men as Francis E. Clarke, of Christian Endeavor fame, Sir George Williams, founder of the Y.M.C.A., John R. Mott, who put the student missionary movement around the world, have carried on the work of Raikes in the various phases of Christian activity.

Once men, and that ministers, scoffed at the "ragged schools," where boys and girls were trained to read the Bible, as being outside of the scriptural method of conducting Christian work. The "sights" of such men were too high. They could not see the value of children, nor did they realize the worth of young people.

DISCOVERIES OF PSYCHOLOGY

Psychology, the child of the new age, began to make important discoveries, which brought to the attention of educators, and of the Church, the tremendous value of understanding the subject with which they dealt. From being a science of mental activities, which worked only with the tool of introspection, psychology turned its microscope upon the outward life of its subjects.

The first thing it found was that *adults are not young people*. At one time there was just one method of changing the life of an individual, whether he be young or old. And this method was wrapped up with a long, stilted sermon. There was no place for teaching, the training of children and young people. But it was not long until the new age discovered that the appetites along moral lines were not the same for every

period of life. Young people like action; old folks are interested in the more stable things. The young adolescent finds his interests in hero activities, but when one reaches the middle of the adolescent period we see him or her beginning to look upon life as a mating ground. Next comes the interest in a career and a home, with a suitable copartner.

With this discovery came a desire of trainers in both the secular and the religious field to work out a program of instruction which will *meet the changing needs* of the various periods of life. We then heard much about graded curriculums. Youthtime is training time, and if religious or Christian education is to fit the youth for life, it must deal with the needs of that youth. We find moral instruction a necessity. There is likewise a call for more than mere moral training, there are the broad activities of the Christian life which must be instilled into the character of the youth. One's training does not stop at the altar, where one meets the Master, rather it is here that it has its beginning. There are the many things which are connected with "good churchmanship," the building of vital religious habits, which youth must be taught.

The uniform mold, through which all were fashioned, was discovered to be a faltering method for instruction. The science found that *individuals differed* among themselves. Former habits had much to do with the type of character one possesses. The environment with which one is surrounded does much to determine his religious or moral outlook upon life. Then it was not enough for the Church to prepare a universal form by which its adherents should be trained; but this mold must be fashioned to suit the needs of every individual.

In psychological parlance this is called *individual differences*, and has much to do with the procedures of the science.

It was this general process which gave us the various types of psychology. For instance we find the psychology of childhood, psychology for

workers with adolescents, psychology of mental hygiene, social psychology, etc.

THE MEANING OF ADOLESCENCE

Adolescence is the period of life between childhood and maturity. It usually begins around the twelfth year and continues until about twenty-four. There can be no hard and fixed rule concerning this period, for in some cases the beginning of adolescence is delayed until around fifteen. Usually among girls adolescence sets in a year or so earlier than among boys. Puberty marks the beginning of this period, and this occurs with girls earlier than with boys.

In reality adolescence is the training ground for maturity and life. The habits which are now learned form unbreakable bonds that bind one to either the right or the wrong throughout life. Interests now builded are guiding principles for the years to come. Friendships which are made during this time are the most lasting. Of course this is the mating period supreme. Courtship sets in during the first few years of this period, and the majority of people start their own home before adolescence comes to a close.

There are three divisions to this phase of life. Early adolescence begins roughly at twelve and closes around the fifteenth year. This is the age of the junior high school. The second division runs from sixteen to eighteen, and is the senior high school time. From nineteen on to about twenty-four, which in the main are the college years, is later adolescence.

These broad divisions are correlated with school activities, which in turn form important environmental factors in the youth's life. The interests of one which are builded in school naturally influence character. The teacher of religion must understand the school activities which engaged the attention of the youth.

IMPORTANCE OF ADOLESCENCE

The most critical period of life is this one. Habits now fashioned into one's character are ruling forces later. Childhood was the age of becoming acquainted with one's self, while this time is one of becoming acquainted with others and adjusting character to them. Morally youth-time is critical. The developing of the sex capacity which dawns with the opening of adolescence for many is a source for the building of wrong habits, the development of associations

which may prove to be fatal to right moral progress.

Religiously (of which we shall write more at length later) this is the time for conversion, or in general parlance of those churches who do not stress conversion, this is the age of "religious awakening." The majority of conversions occur during the twelfth to the eighteenth year. It is of great interest to note that due to our recent interest in religious education, and particularly in Sunday school evangelism the average age of conversion has been lowered about three years during the past thirty years. This is one of the outstanding arguments for a more strenuous campaign for Sunday school evangelism that can be found.

One can well say, that if the youth is not converted during this period—from twelve to twenty-four—the chances are a hundred to one that he will never experience this divine transformation, because youthtime is the period for taking such steps. What the man of the future is religiously, the period of adolescence makes him. There is no denying of this.

Socially this is a critical age, in that it is during this time that life associations are formed. It may be difficult for us to realize, with the juvenile worker of the courts, that these associations become ruling factors in a life either of crime or righteousness, or moral rectitude. Out of some 5,000 cases where boys appeared before a juvenile judge in New York City recently, only two had been attendants at a Sunday school, and that irregularly. The judge remarked when reviewing the work that the associations made by these young people had much to do with their troubles with the law.

It is now that the criminal is made, as well as the preacher, or worker in the church. Our recent crime statistics prove that the average age of those in jail is now around twenty-one, rather than thirty-five as it once was. What is it? Only proof that socially the most important period for making a criminal is adolescence, and likewise if rightly guarded this may become the age wherein watches will be set against social crime.

Life molding now takes place. The sculptor realizes that his materials must be worked while they are plastic. Adolescence is the period of plasticity along all lines. Then into your hands as Christian workers is thrown the greatest possible opportunity.

THE RELIGIOUS TRAINING OF YOUTH

We are prone to think of religion as a separate compartment of one's personality. Rather it is a vital element in every activity which engages youth. To build character properly all the interests and activities of young people must be made deeply religious. Every phase of life must come under the religious motive, and be controlled as largely as possible with the religious ideal. Take for instance social contacts which young people make. It is natural for them to seek the fellowship of other young people—and if they do not find this in the church and under Christian supervision, then they will discover these associations outside of church fellowships.

The danger becomes one of improper selections of amusements, associations and friendships. What must be the attitude of the Church toward this problem? Give to the young people all of the social and fellowship activities under Christian supervision which is necessary for them to have. In other words when young people have spare time, let the Church outline a program which will take care of this free leisure time. But make it religious throughout.

The reading of young people should likewise be of a religious content. They will read—and if unsupervised it will be some of the trashy novels, short stories, etc., that mark present day literature and periodicals. This can be taken care of by the teaching force making a selection of religious fiction, the provision of a suitable type of light religious reading which will interest them. There should be one room in every church for reading, fellowship meetings, associations with Christian young people, that the youth will be free to use at any time.

This is one of the greatest arguments in the world for Christian education. Youth becomes like that with which it associates. In the ungodly public organizations, colleges, etc., the proper environment cannot be discovered for the development of vital religious interests, and hence the Church must provide religious schools, colleges for the training of her young people.

THE BUILDING OF CHARACTER

From the divine standpoint the beginning of Christian character is conversion. There can be no questioning of this fact. This conversion may come as a sudden upheaval, without a great amount of previous preparation for it. During

a revival sermon conviction may seize a person, and all of a sudden a desire to seek the Lord may force one to make this vital decision. Or on the other hand it may be a process which comes upon one gradually. The fruits of previous sermons and religious instruction may be some time in appearing, then as a definite decision one may seek the Lord and be saved. Conversions may be emotional, that is one may experience a great amount of feeling at the time; and on the other hand it may come without much sentiment. But in every case it develops a tremendous transformation within the life. Habits and ambitions, methods of living and acting, all come under the sway of the experience.

The process of character building is not hereby completed. The altar experience is but the beginning of the Christian life. The experience must be fed to thrive, the character must be molded into comely shapes for it to be a thing of beauty. This is the process of Christian training, or in the technical language of current usage, religious education.

Everything that goes into one's life leaves thereon a mark, an imprint, conscious or unconscious. In psychological language, every impression demands an expression; every incoming sensation calls for an outward or inward reaction. One is the sum total of all these incoming sensations, or the character is the result of all of his experiences. Then if this be true we must realize the vital importance of controlling as largely as possible the environmental stimulations which affect the youth.

If the environment is one filled with immorality, it will be difficult for a Christian character to thrive in it. How much easier will it be for the young people to maintain, or to seek for, a Christian experience in surroundings which are religious.

To state this principle positively: It is the duty of the church to surround her young people with a religious environment, to feed the character upon religious stimulations, to afford every possible religious activity wherein they can engage. This is for the purpose of building into the life stream habits of a religious nature. These are the attendance at church, the building of a religious outlook upon life and all its problems, the development of an attitude of trust and dependence upon God, the establishing of a natural de-

sire to pray and worship both privately and in common with others of a like spirit.

In other words to build a Christian character in young people, it is necessary for the divine experience of conversion to "change about" the life processes, to transform the character, which includes the experience of sanctification, in fact which is the ending of the conversion process, as conversion is the beginning of the sanctification experience. This then must be followed by a feeding into the life experiences which are religious in content. Without the followup work young people will not be established in grace. There must be religious instruction which is builded upon a knowledge of the Bible, religious history, life stories of "great souls aflame with God." This does not complete the story. Instruction will not make a religious character. This must be supplemented with worship, "the fellowship of the saints," as it is called in the Bible. Through social worship instruction is wrought out into character.

The third phase of this "follow up work" is the carrying out into life the religious principles which are instilled through worship and instruction. Again this but means that "young people must put into practice" their religion. This calls for engaging the young people in religious activities, carrying out into life the principles of Christ, putting them into practice in concrete life activities. Through all of this the divine and the human phases, character is molded, destiny is shaped in young people.

SYSTEM IN PASTORAL CALLING

V. P. DRAKE, *Pastor First Church of the Nazarene, San Diego, Calif.*

THERE is no argument as to whether there should be system in the matter of calling as a pastoral duty. Anything that is worth the time it may take to do it must have some system, for without order there is confusion, and where there is confusion success is sure to be lacking. While system is an admitted essential, it must be, in my opinion, a flexible one. To say that calling must be done in some certain way or manner, and require all to proceed according to that method, would mean to seriously cripple some whose general makeup might require that the system be adapted to them, rather than they to the system.

As to the time for making pastoral calls, it is

generally accepted that afternoon is preferable. Theodore L. Cuyler, at the end of a long pastorate said, "Pastoral work has always been my passion. It has been my rule to know everybody in my congregation if possible, and seldom have I allowed a day to pass without a visit to some of your homes. My motto has been, 'Study God's Word in the morning, and door-plates in the afternoon.'" Whatever the rule, there will of necessity be exceptions to the rule. Request calls should be granted when asked for if at all possible; and sick calls should take precedence over any other regular duty.

Keeping a record of calls made is a valuable system. It will assure a more even distribution of the pastor's visits among his people, a matter of no small import with most of them, and thus prevent just grounds upon which he might be accused of favoritism. There are a few parishioners who do not care for regular weekly or even monthly visits from the pastor, while others may feel neglected without these regular calls. There is one phase of keeping a record of calls made that would detract from its value rather than add to it. I speak here of a desire to make a big showing in the aggregate of calls in the annual report. It is my opinion, based on experience and observation, that a pastor must build up a spirit of real friendliness with his people if he is to be a welcome visitor, and this cannot be done as effectively when one thousand "calls" are made in a month, as when fifty to one hundred calls are made in the same length of time.

The great objective in pastoral calling is first, to give spiritual help and counsel where such is needed, and second, to render any other assistance within his power to give. The dignity of his office should not interfere with the humility of his office. Our Savior felt neither inconvenience nor impropriety in laying aside His robe and girding Himself with a towel and washing His disciples' feet. Figuratively speaking, there is a lot of "foot-washing" connected with pastoral visitation, if he would make the best and most of his calling.

Systematic calling as it relates to *time and records* is especially helpful to the minister who is just beginning to do pastoral work in developing the calling habit; for with many preachers calling may at first seem a very awkward task, and a relish for such service must be cultivated. Some otherwise good preachers have failed in the pas-

torate because they were not inclined to call on their people; and were unwilling to educate themselves in this service. It is the writer's conviction that whether a certain time for calling is observed, or whether records are kept, such service should be so much a matter of conscience that it will be as natural to call in the homes of his people as to preach in the pulpit of his church.

In conclusion I would suggest that since system is only a means to an end, our greatest concern should be for the end, or the objective, so much so that we will seek to adopt whatever system that will make his calling on the people the most effective service possible.

The pastor ought to be able to say with the apostle Paul, "I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you."

ADVERTISING THE CHURCH

WILLIAM KOPP

Advertising means to be active in giving intelligence. No definition better expresses this idea.

From the first Christmas morning, when heralding angels announced the birth of a Savior, to the present time His followers have endeavored to carry the glad news of the gospel to the ends of the earth. At first it was done only by word of mouth, later Paul wrote letters. Thus the Christian Church's publicity started and grew.

Christ's followers have always cast their message in the mode of the times. It may seem a far cry from a Galilean fisherman's boat to the *Ivory-then*, from the lowly donkey to a modern automobile, and from a laboriously produced manuscript to the radio of our day; but each age has its means of spreading the message of peace and good will.

In applying modern publicity to the church we are endeavoring only to do something in a new light and under new conditions that has already been done.

Automobiles have brought health to thousands who have bought them because they were advertised, and out of gratitude people would make Ford President. Milwaukee sold in one year \$111,000,000 worth of one brand of soap—pushing other well-known brands aside through advertising. Advertising has brought recruits to our army and navy, sold Liberty bonds, made us fast to feed our allies, and accomplished many

other wonderful feats. We have the best thing on earth; the only thing that satisfies the longing that is in every human soul. Would it not be possible, by using the same skill and wisdom the world uses, to bring the benefits of the church to the attention of the people until they would rally and fill our churches? It is not a privilege only, but it is our duty to publish everywhere the purpose and program of the Christian Church.

SIX GOOD REASONS FOR ADVERTISING THE CHURCH

1. To enlarge the membership. Over the door of every institution is written "Grow or Go." Just as a business house must advertise to sell its product and increase its customers so also must the church.

2. To inspire its present membership. The church that advertises is unquestionably the church that is alive, and the people belonging to a church that is really alive are always proud of it.

3. To deepen the influence of the church in the community. We will never get every family in our community into the church but we can influence every family. Your church can be known among the unchurched element as an active, fearless, upbuilding influence to make the community better.

4. To co-operate in the united evangelical campaign with other churches in the city. It is the co-operative spirit that wins.

5. To get nonchurch-goers to thinking. Your church advertising will reach some with a seed thought who will never be reached any other way.

6. Advertising is modern salesmanship. To keep alive we must keep up with the times—be receptive to new ideas. If man is "incurably religious," those who can supply him with religion need but learn how. In every community there are those who are in more or less close relation to the church, many of them reared in its influence, and here is a susceptible market half sold.

In Jesus' publicity campaign many principles of modern advertising are found:

a. He had a herald—John the Baptist.

b. He sent two to a town or city as sort of publicity agents. He used the healed demoniac of Gadara and the woman of Samaria to advertise.

c. His miraculous works were so extensively reported and discussed that they drew the multitudes.

d. He had five hundred followers at His death but at the close of the first century His religion had spread throughout the civilized world.

"Anything that can be sold," says the advertising manager of American Multigraph Sales Company, "can be so'd by mail." This applies particularly to the church which has an unusually good product to sell. Following are some of the advantages of direct mail advertising:

1. It is economical.
2. It is direct, no wasted circulation.
3. It is timely.
4. It is selective to a special group.
5. It is personal.
6. It is definite.
7. It is dignified.

One of the most widely used methods is the church bulletin which can be used to great advantage.

Many churches do not have a name on the building so that strangers can recognize a church of their own denomination.

The Wayside Pulpit carrying sheets 32 x 44 and interchangeable is a good means of advertising the church.

Newspaper advertising. In America there are over sixteen hundred daily papers that sell 31,500,000 copies daily and over five hundred Sunday papers that sell 21,500,000. Every newspaper has space for sale for church advertising. This kind of advertising must not however be spasmodic, but should be carried on consistently, persistently, and consecutively.

In the gospel we have the "Pearl of Great Price" of which there is no equal. We ought to go forth then to advertise it by printer's ink, by flaming word of mouth, by brightly illuminated signs, by radiograms, by our own personality: in short by every known method that all the world may see the glory of God's kingdom and the onward march of His Son our Lord and Savior.

"There is no reason under heaven why a congregation should give of their hard-earned money to support a preacher if he is not enriching and stimulating them. And he himself cannot eat the bread of honesty unless he is making them this return."—A. B. AUSTIN.

EFFORT AND POWER

E. WAYNE STAHL

A CERTAIN holiness preacher I know (he is not an old man) will in five years probably be permanently laid aside, or possibly be dead. Why? Because of physical exhaustion as a result of his pulpit work. The pitiful thing about the matter is that if he observed some of God's laws having to do with the conservation and control of nervous energy in public speaking his career of wonderful usefulness might be prolonged indefinitely. He expends his energy with such enormous extravagance, when he preaches, that after a sermon he is physically prostrated; some time must elapse before he has recuperated.

He illustrates the reason why so many earnest ministers, including evangelists, are forced to give up their activities, at least temporarily, and replenish their wasted bodily forces. Something is tragically out of joint somewhere, when these devoted men must pass through such long intervals of inactivity.

Not for one moment would I have less earnestness, less vigor, less feeling, in the delivering of the gospel warning and invitation. But as one has expressed it, one of our mottoes should be, "Every day less effort, every day more power." The sad fact about the pastor to whom I referred is that by an expenditure of one-fifth of the speaking energy he uses he would probably get greater results.

It would pay him immensely to heed the advice of one of the most proud students of human life who ever lived, who, referring to public speaking, counseled, "Use all gently; for in the very torrent, tempest, and whirlwind of your passion, you must acquire and beget a temperance that shall give it smoothness."

Another holiness preacher I know beautifully exemplifies this wonderful advice. He is a true "master of assemblies." In the pulpit he is an oratorical dynamo; people listening to him are like that one who, writing of the marvelous oratory of Sir Francis Bacon, confessed that his hearers were during the speaking haunted with the fear he was "going to make an end" of his address, such pleasure and profit did they find in it. This particular holiness preacher does not "tear a passion to tatters." He manifests power, wonderful power, but it is controlled power, directed power. He is the very opposite in principle, of a sight I once saw on a country road.

A team of horses drawing a farm wagon was running down that road at terrific speed. To the utmost of their strength they were plunging along. The wagon swayed from one side to the other in appalling fashion. There was no driver in that wagon. *Those horses were running away.* They illustrated power, but it was misdirected power, power that had gotten out of control. Some public speakers are like that team.

How enhanced, how prodigiously enhanced, would their effectiveness be, if they took for a watchword those words I have already quoted, "*Every day less effort; every day more power!*" If one of them lived among the Indians, these people might give him a name like this, "Man with the runaway horses."

I believe that a preacher literally should "cry aloud" in the passion of his message. I believe he should manifest tremendous action before an audience, when the occasion calls for this. I believe that as the preacher shall "cry aloud," he should also "spare not," either his audience or himself: his audience in "shunning not to declare the whole counsel of God"; himself, in putting unsparingly into his declarations all his energy.

But let us remember that effort is not necessarily power.

Those who heard William Jennings Bryan on the platform will get an idea of what I have in mind in repeatedly quoting "Less effort; more power." With what ease Bryan spoke. How he "used all gently." How he illustrated "power through repose." "In the very torrent, tempest and whirlwind of his passion" he "acquired and begot a temperance "that gave his message a matchless appeal to what he uttered.

S. D. Gordon also learned this dynamic secret. Many have read his helpful book, "Quiet Talks on Prayer." He has written a series of volumes, whose general title is "Quiet Talks." "Quiet Talks about Service," "Quiet Talks about Jesus Christ" are two more of this long series. Do you know how he came to get this general title? It is an interesting story.

At a certain period of his life his physical condition was such that it seemed he must forever give up his speaking in public on religious subjects. He was almost a bankrupt as to energy. But he decided to try an experiment, to speak before an audience with the utmost economy of his energy. At the same time he would not diminish a jot or tittle of his fervor or earnestness as a spokesman of the Most High. And he experienced

a gratifying surprise. He found that seeking to expend "less effort" he actually acquired "more power" before his audiences. So wonderful were the results from this new method of speaking that he adopted it altogether. He was enabled to continue his public appearances. And one result of the remarkable discovery he had made was the "Quiet" series of "Talks," which have been put into book form, and which have been read with blessing by millions.

This principle that Gordon acted on, enunciated in the quotation which I have more than once offered in this article (it is so precious that I love to quote it frequently), is the basis of a remarkable little book, "Power through Repose" (Little, Brown Co., Boston). It was in this handy volume that I first found the words, "Every day less effort; every day more power." I would not take a thousand dollars for what the message of its author, Annie Payson Call, has meant to me. "Not as though I had already attained, either were already perfect; but I follow after." Scores of readers of this article will find in this book incalculable benefit. The Publishing House can supply it. A preacher practicing its simple and effective teachings will find that his voice receives augmented endurance. It points the way to avoid huskiness, soreness or weakness of the vocal organs because of misuse of them during public speaking.

John Wesley mastered the distinction between "effort" and "power." And this knowledge enabled him to preach more than 42,400 sermons in a career of fifty-one years, following the strange warming of the heart that May evening, when he first experienced vital religion in the little London chapel. He averaged fifteen sermons a week for a little more than half a century. It was his belief that preaching, instead of depleting a minister's physical powers should add to them. For him there was no period of prostration following his matchless messages concerning the kingdom.

In the opinion of many the greatest life of Wesley ever written is Dr. W. H. Fitchett's "Wesley and His Century" (Abingdon Press). (If you don't have this biography order it at once of the Publishing House.) In this "Life" Dr. Fitchett states of Wesley's preaching: "Beneath his words the crowd was melted and subdued until it resembled a routed army shaken with fear and broken with emotion; men and women frequently falling to the ground in a passion of distress." And in the very next paragraph the biographer

writes these significant sentences: "The mood of the speaker was one of perfect calmness. But it was the calm of power."

Lord Jesus, impress it ineffaceably on our hearts that in quietness and confidence our strength shall be.

CLOSING ILLUSTRATIONS

EDWARD PAUL

An epidemic of diphtheria was raging in a rural community. There were several doctors in the community but there was only one who seemed to have any success in combating the disease. While the other doctors lost patients regularly, this physician had not a single patient to be taken by the epidemic. This doctor was an infidel and one day at the post office he made the statement that he was as powerful as God and defied God to make a case of this disease that he could not cure. A few days later the elder of his eight children was noticed to have the symptoms of diphtheria. Upon careful observation, the physician discovered that she did have the disease. He used all the skill that his knowledge and practice afforded in vain. The child choked to death one day as he stood by helpless. Then one by one his other seven children were stricken by the disease and died. The doctor was helpless. *God is not mocked.*

A young man committed a crime. He went to one of the brilliant young lawyers of the town and told him how he had been drawn into the crime by unfortunate circumstances. During his plea before the jury, the lawyer showed how the young man had been drawn into crime and pleaded for leniency. The jury brought back, as a result, a verdict of not guilty. Time passed. The young man having not learned his lesson, again found himself in the meshes of the law. He went to the office room where the lawyer had had his rooms but they were empty. He hired another lawyer to plead his case. To his surprise, when he came with this new lawyer into the courtroom he found out that the first lawyer had been elected judge and was to try him. Observers of the trial were surprised by the attitude of sureness observed in the actions of the young man when the evidence of guilt was as plain as it was. Both pleas were made. The jury retired and upon entering brought a verdict of guilty. The judge read the sentence which was the maximum that could be given for the crime.

The young man was amazed and when asked by the judge as to whether he had anything to say before sentence was passed reminded the judge of the former trial and said that all through the trial he had depended on that former relationship to gain for him mercy. The judge answered, "Son, then I was your lawyer and could plead mercy. Now I am your judge and am obligated to deal out justice." Sinner, Jesus Christ is now your lawyer pleading for mercy. The day will come, however, if you refuse the mercy of God, when He will become your judge to hand down the sentence that you have earned by your rejection of mercy.

A few years ago a naturalist brought one pair of gipsy moths from the old country for study. Through carelessness they escaped. They multiplied until a great problem in the country now is their extermination. One state alone, Massachusetts, has spent \$700,000 because of them. One sin may seem harmless but it will grow until, so far as man is concerned, there is not power of moral nature left to confess, forsake and believe for salvation. Sin is dangerous. *He that teareth down a hedge shall be bitten by an asp.*

What shall it profit a man if he shall gain the whole world and lose his soul? Alexander died in a drunken debauch. Hannibal took poison and died a suicide. Caesar was murdered by his best friend. Napoleon died in banishment without friends.

A Sunday school girl told her teacher that she had asked a schoolmate to attend the Sunday school. The girl had told her that her father was an infidel and would not allow her to attend church. She asked her teacher what an infidel was. The teacher answered that an infidel was one who did not love Jesus. The girl pondered as to how one could not love Jesus. One day she met the other girl's father on the street and said, "Sir, why don't you love Jesus?" The man became almost ~~angry~~ and pushed her aside and went home. Nevertheless he could not forget that question, "Why don't you love Jesus?" He finally decided that he would get no peace of mind until he found in the Bible an excuse for not liking Jesus. He bought a Bible and by chance began with the reading of John's Gospel. By the time that he had finished this book he had discovered that He was the one altogether lovely and bowed in prayer and accepted this Jesus as his Savior and Guide.

BUILD A RESERVE

M. H. AUBSBURY

ANY person who does a worth-while work in the world must be greater than the work he does. The great and good of past ages have left us a precious heritage in their works—great pictures, great architecture, great looks, great reforms, great philosophies and poems. But these were only, like institutions, the lengthened shadows of great personalities.

It is especially true that the handler of words, spoken or written, must be greater than his production. No conscientious writer or speaker is ever quite satisfied with what he writes or says. It seems inadequate to express the thought behind it. He both knows and feels more than he can express, and simply gives out of his store snatches, glimpses, such as time and space or the ability of the audience to comprehend will permit.

The poet asks:

"I wonder if ever a sculptor wrought
Till the cold stone echoed his ardent thought?
Or if ever a painter, in light and shade
The dream of his inmost soul portrayed?"

Never for one moment believe that you can do, in any line of work, anything greater than you yourself are, that you can belie the poverty or smallness of your nature and give to the world something great. You must give out of the "abundance of your heart." You can give only that to which you yourself hold sovereign title.

All this is true in a special sense of the preacher. The preacher's range of knowledge and his depth of feeling must be far greater than expressed in any sermon. A great sermon, like a great book or painting, is always the outpouring of a great soul. Or, since the word great is so often misused to mean only that which is showy or approved by the majority, let us rather put it this way, a good sermon is always the outpouring of a good soul, and one that is larger and better than that which is given out. There must be a fund of knowledge and a capacity for feeling far in-excess of that which is expended. Such broad knowledge and deep feeling give a sense of reserve strength to the preacher and is inevitably recognized by the audience. A leader should always bring this impression of reserve strength. It cannot be done, however, by any striving after that effect, but it may be done by the holy man or woman, "called of God as was Aaron," having deeps in the soul greater than can be expressed, fountains ever divinely renewed that never run dry.

The good scribe, "instructed unto the kingdom of heaven," is likened to a householder who bringeth forth, not *all* of his treasure, but "out of his treasure" things appropriate to the occasion, new and old.

There is such a thing as preaching beyond personal experience. The fluent preacher, the one to whom words come easily, is perhaps most tempted along this line. It is so easy for a facile memory and a ready tongue to utilize words and phrases denoting deep spirituality which are almost meaningless to the speaker. They have not been wrought out on the forge of his own experience. Such handling of deep spiritual truths becomes, at its worst, a sacrifice, and at best touches no deeps in the hearts of listeners.

Unless a truth has been profoundly impressed upon us, it cannot be effectively expressed by us.

God is more interested in what we are than in what we do no matter what that work may be. Be bigger, then, in some sense at least, than the work you do even when that work is the greatest work in the world, preaching the gospel of Christ.

THE TRAGEDY OF A SERMON

MRS. IDA M. ATTEBURY

It was a bright, western Sabbath morning. The preliminaries had accomplished their part in producing a worshipful atmosphere. The pastor arose and began his discourse. Problems of life, grief, worries, ambitions—everything that would distract—had faded, and a clear and wonderful picture appeared.

We were in the temple with Isaiah. We heard the seraphim crying, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." We saw the posts of the door move at the voice of him that cried. We knew that the holy place was filled with smoke, and we were in awe. We heard Isaiah crying, "Woe is me! for I am undone; because I am a man of unclean lips." Isaiah was in need, in desperate need. He acknowledged his need. If we acknowledge our need, God will help us. Isaiah was going to have help. It was coming.

We were leaning forward, eager with him to reach the climax. We were in expectancy. We hung upon the words of the speaker. We were breathless. Sudden'y our celestial vision was shattered and lay all about us in glittering fragments, for just at this point the preacher said, "An' here come an angel with its wings a floppin'!"

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NO MIGHTY WORKS THERE

Nazareth for nearly thirty years was the most privileged city in the world. Jesus lived there, spent His babyhood, His youthful days there. It was there He grew into manhood, the finest specimen of humanity God ever made; the finest example of holy character that ever walked the dirt roads of earth lived in that little village called Nazareth. He went away one day. A few weeks later He returned filled with the Holy Ghost and fire. He wanted to hold them a revival, He wanted to save every one of them, but they would not hear Him. They cast Him out and would have killed Him, but He escaped with a broken, bleeding heart. Oh, why? Light refused and rejected!

Jerusalem, the City of the Great King; entrusted with the oracles of God: custodians of the Holy Scriptures; resounding with the tread of holy kings, priests and prophets for a thousand years; blessed with the presence of the Son of God, yet this favored city refused to have a revival, cast out the only One who could save them, killed His soul, crushed out His life, and chose blood, wee, death, hell. Oh, why? Light refused and rejected!

"I tremble for my country when I think God is just."—THOMAS JEFFERSON, quoted in "Life of Inskip."

ALL THINGS WELL

"He doeth all things well:

We saw it now with tears,

But shall sing it with those we love,
Through the bright, eternal years."

WHAT IS A SERMON?

"Let me give you a definition of a sermon. It is a pure communication of experience and truth; an experience of truth that has been felt in the soul of the preacher. A sermon is a message plus a man. There must be heartfelt feeling. I guess that means warmhearted. Any kind of cold preaching is obnoxious to me. . . . Whatever you do, serve it warm. (I would add, serve it hot!) Do not redden out heresy. Tell what you yourself really know."—BISHOP MCINTIRE.

"Preaching is not the art of making and delivering a sermon; preaching is the art of mak-

ing a preacher and delivering THAT!"—BISHOP QUAYLE.

A NOBLE PURPOSE

"I would rather my tongue would cleave to the roof of my mouth, and my lips be forever sealed, than to lift my voice, or raise my hand, in such a manner, as to hurt or injure a brother."—A. S. LONDON.

RIPENING THE SAINTS

When he hath tried me, I shall come forth as gold (Job 23:10).

"I find in all Christians who have passed through much tribulation, a certain quality of ripeness which I am of opinion can be formed in no other school. Just as a certain degree of solar heat is necessary to bring the finest fruits to perfection, so is fiery trial indispensable for ripening the inner man."—THOLUCK.

"Thanks for mercies past received;

Pardon of our sins renew;

Teach us henceforth how to live

With eternity in view."

INTERPRETATIONS OF LOVE

Patience is Love on the anvil bearing blow after blow of suffering.

Zeal is Love in the harvest field, never tiring of toil.

Meekness is Love in company when it vaunteth not itself.

Perseverance is Love on a journey pressing on with unflagging step toward the end.

Joy is Love making its own sunshine where others see nothing but gloom.

Power is Love driving the soul's chariot wheels over all opposition.

Gentleness is nothing but Love in her own sweet voice and manner.—*Sel.*

"TO THE CHURCH AT ROME"

Not all of the church at Rome was established in the sanctifying grace. Paul claimed an experience of grace they did not possess. He was anxious to see them that he might lead them into that grace. (See Rom. 1: 9-11.) In the twelfth verse he says that they might have a "mutual"—the same faith, or experience—the sanctifying faith. Verse seventeen. "From faith to faith."

From the justifying faith to the sanctifying faith!

N R A

Says Dr. Clarence True Wilson: "The N. R. A. that we need is a National Religious Awakening. Getting into line with Providence is the best adjustment for the life of a man or nation. The administration at Washington seems to be trying every suggestion made. Why doesn't someone suggest a realignment of morals?"

THE GLORY UP THERE

*"We speak of the realms of the blest,
That country so bright and so fair,
And have its glories confessed;
But what must it be up there!"*

*"The reign of sin and death is o'er,
And all may live from sin set free,
Satan hath lost his mortal power,
'Tis swallowed up in victory."*

HE KNEW THE GREAT

When a penniless immigrant boy, later Professor Pupin, came to America, the immigration inspectors asked him if he had any acquaintances in this country. "Yes," he replied, "Benjamin Franklin, Abraham Lincoln, and Harriet Beecher Stowe." The officials said, "We have decided to accept you as a citizen. A boy with such friends is sure to get on." Pupin knew those persons only by the books he had read. Make acquaintance with the great by reading good books.

IT IS STILL TRUE

Doctor Joseph Parker, in one of his last sermons said, "Let the church be one of many institutions and she will have her little day and die, but not till the world thinks she has gone stark mad will she be on the highroad of success."

CALVARY!

A place of separation.
A place of suffering.
A place of ostracism.
A place of disgrace.
A place of death (Heb. 13: 12).
A place of life and glory.

HAPPY CHRISTIANS

The happiness of a genuine Christian lies far beyond the reach of earthly disturbances, and is not affected by changes and chances to which mortal things are exposed. The martyrs were more happy in the flames than their persecutors could be on their bed of down.—DR. ADAM CLARKE.

NOT WEAKNESS

Let me emphasize the fact that the word "meek" does not mean "weak." There is no suggestion here of softness. My old schoolmaster once wrote to point out to me that in Greek the word here translated "meek" is used of a colt broken in ready for its work. It means strength harnessed for service, force completely at rest and, therefore powerful.—CAMPBELL MORGAN.

"JOY IN TRIBULATION"

It is written of John Bradford, "When the morning dawned on which he was to be put to death, he had such peace within that he swung up on the rail of the bedstead in his dungeon, and while he swung he cried, 'Oh, I am so happy! We shall light a fire today that will never be put out.' Then he went forth, smiling and joyful, to the stake at Smithfield, glorifying God."

The highest duties oft are found

Lying on the lowest ground;

In hidden and unnoticed ways,

In household tasks, on common days.

—MONSELL.

DARK INDEED!

It would be almost impossible to paint a viler picture than this one: Herod knows John to be a holy man; but John reproves him for adultery; and that makes Herod's adulterous wife mad. Her daughter so dances before Herod and his company as to induce him to make a very foolish promise. The girl asks her mother for advice, and is told to call for the head of John the Baptist. Your King James Version is too slow. She rushed to Herod, and demands that the holy man's head be given to her *immediately*. Sin has no limits.—O. C. MINGLEDORFF.

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70] CHAPTER 20

AND God spake all these words, saying,

2 I am the LORD thy God, which have brought thee out of the land of E-gypt, out of the house of bondage.

3 Thou shalt have no other gods before me.

4 Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above,

Mk. 10. 13.
Lk. 13. 29.
Ro. 13. 9.
Jes. 2. 13.
1 Pt. 10. 11.
Cit. Mat. 19. 18.
Mk. 10. 19.
Lk. 18. 20.
Ro. 13. 9.
k ch. 23. 1.
Cit. Mat. 19. 18.
Mk. 10. 19.
Lk. 18. 20.
Ro. 13. 9.
1 Pt. 5. 21.
1 Tim. 13. 15.

neighbour's house, the covet thy neighbour's manservant, nor his neighbor his ox, nor his anything that is thy neighbor's.

13 And all the people of thundersings, and the and the noise of the trumpet the mountain smoking the people saw it, they and stood afar off.

10 And they said unto the Lord, Speak thou with us,

Cit. Po. 7. 7 & 13. 9. m 2 S. 11. 2. n 1 Pt. 1. 17, see Dt. 5. 6-9. o (ch. 13. 1). ch. 23. 13. p ch. 13. 16. q ch. 13. 14. r ch. 13. 13. s ch. 23. 1. t ch. 13. 13. u ch. 13. 13. v ch. 23. w Beal trembled, ch. 13. 16. x ch. 13. 21. y ch. 13. 4. 19. z ch. 13. 13. 14. 6. 7.

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The posterity and cities of Simeon

I. CHRONICLES 5

brethren had not many children, neither did all their family multiply, like to the children of Judah.

28 And they dwelt at Beersheba, and at Me-tanah, and

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

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