

The PREACHER'S MAGAZINE

THE success of a preacher is not so much in the strength of his logic, or the splendor of his rhetoric, as the atmosphere of love in which both his pulpit and pastoral work are ensphered. The brainy man will be admired, but admiration is not ministerial success. It converts no sinners. The man with a warm heart will be loved. Gospel salvation makes sanctified human love its electric wire to souls distant from God, and melts them into penitence. It is not possible for all preachers to be irresistible in argument, or brilliant in diction; but all may have the baptism of love, perfect love to God and man, love the fountain of pathos and of power to sway men, drawing them to God.

Some tell us that we must commune with nature, study the beautiful flower, listen to His voice in the zephyr, and, in a reverent and childlike attitude, read earth and sky as two pages of God's love-letter to man. It is true that "part of his name divinely stands, on all His creatures writ." But only the sentiment of love, not the real virtue of the love of God, will be awakened by the study of nature. The contemplation of nature is one thing, but the communion of the personal God is another and far superior thing. Sentimental love bearing the Christian name will prompt no sacrifices, awaken no quenchless zeal, inspire no unspeakable joy, eradicate no inward depravity, tame no evil passion, make no roll of heroes, thrust out no evangelists, and erect no trophy of victory over the world. These practical proofs of genuine Christian love are apparent only as we know the Person who enkindles every truly believing heart into a flame of love by dropping a spark from the skies.—DANIEL STEELE in "Jesus Exultant."

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The Preacher Must Be Versatile

THE EDITOR

EVERY age must have its own preachers. Really every age must produce its own preachers, for they must belong to the age they serve. Even the individual preacher is confined largely to the people of his own generation. He can best help people who feel that he is one of them. He must not be too young and he must not be too old. He must be neither untempered nor fossilized. He must be of that age which is best described as "normal." This means that the acme of the preacher's usefulness is confined to those years between the time when he is no longer a young man and that other time when people instinctively classify him as old.

As in every other calling, preachers can loaf their way through without a great amount of strain and certainly without a great amount of success. But it is well for those who are bent to make their lives as ministers count to apply the words of Euclid to their calling. Euclid, it is said, was employed to teach geometry to the king of Egypt. The process was so slow and difficult that the king asked for a quicker, faster way. But the great mathematician answered, "There is no royal road to geometry." Likewise there is no royal, easy road to success in the calling of the preacher. Here, as much or more than anywhere else, "Nine-tenths of genius is hard work."

In general terms it may be said that the present-day preacher is required to be preacher, pastor and administrator-prophet, priest and organizer. These offices require at once scholarship, deep devotion, practical business ability and evangelistic fervor, and these factors are found to conflict as well as to overlap and duplicate.

Perhaps nine preachers out of ten prefer preaching to any other ministerial activity, and if they had everything to their liking, they would devote all their time and energies to the preparation and delivery of sermons. But the average preacher must buy the privilege of preaching by performing services which do not fully meet his taste.

Pastoral work is very difficult for many preachers. Especially general pastoral calling is a test which many would spare. And it is a work that demands tact and patience and about every Christian grace. But it has never been possible to successfully divorce

the pastor and the preacher. No matter what deaconess or assistant pastor calls on the people, they do not consider there has really been a pastoral call until the man who does the preaching comes to see them. Likewise when the people come to church they want to hear the man who came and prayed in their house. A lot has been said about the futility of "ringing doorbells," but the fact still remains that the visiting preacher is the man who has someone to hear him preach. People just will come to see the preacher who comes to see them.

On the other hand, a man who does not know something of the home and personal lives of the people is ill prepared to minister to their needs from the pulpit. Preaching must not only contain essential truth, it must also contain timely truth, and there is no way for an abstract "preaching program" to meet the needs of a people any more than patent medicine can meet the individual requirements of the sick—the doctor must know his patient and prescribe for him individually.

Also there is no substitute for the pastor in the prayermeeting, the Sunday school, the Missionary and Young People's Societies, and in the general activities of the church. No one else can lead like the man who has been divinely selected to do so. The pastor need not, and really should not, undertake to do all the work of the church, but he must know what is going on, and in at least an indirect manner, must guide the destinies of all his auxiliaries.

The pastor is also the financial director of the church. Giving is a spiritual grace, and no matter what the method of collection, the pastor is the man who prays the burden onto the people and gives the general direction which this part of the program definitely requires. It is always an indication that the day of defeat is near when the pastor begins to talk about what the church owes him and others, and gives evidence of thinking of himself as immune to the obligations of his people. Sunday school leaders a generation ago recited as a motto, "Train up the child in the way he should go, and go that way yourself." With a very slight variation, this motto applies to preachers and the finances of the church. No preacher can be a successful preacher of tithing unless he practices tithing himself. Few preachers can succeed with public collections unless they lead the way with their own personal subscriptions. People can be led into liberality, but they cannot be *sent* into it.

Amidst his varying tasks, there are, I think, three temptations to which the preacher is exposed: to become absorbed in secondary matters, to become physically, mentally and spiritually lazy, and to become discouraged. He cannot ignore secondary matters. In fact a great portion of his time will be occupied with those things by which he buys his opportunity, rather than by exercising himself in his real opportunities. It is that way with the layman. The layman must work six days in the week at his secular occupation, but he must not become secular. The preacher, likewise, must listen to long recitals of troubles and woes, but he must not become long-

winded or obtuse. He must spend much time with organization activities, but he must not become enmeshed with machinery. He must direct the financial fortunes of his church, but he must not become money conscious.

There are more polite words than laziness, but none express the thought more forcefully. The preacher does not have a human "boss." He does not punch a time clock, he does not have "hours." He may idle away his precious hours and few will be aware of what he is doing. Or he may become a mere parrot in the things of the mind, passing over the demands of study and hard thinking. Or he may just become a practical fatalist and take things as they come without fighting in prayer and faith for a revival and for things spiritual and eternal.

And, finally, the preacher may become discouraged, and this is disastrous beyond measure. There are undoubtedly many things which tend to discouragement in the endeavor to promote a spiritual kingdom in a materialistic world. But the preacher must always keep his heart and mind fixed upon the goal—the salvation of souls and the glory of God. He must remember always that some of the

very best and most enduring results are impossible of tabulation. He must "endure as seeing him who is invisible." He must keep his courage up and he must be enthusiastic in his work.

And in conclusion, I offer five brief counsels which the thoughtful preacher will be able to connect with the foregoing without my taking time to formally point out the relation:

1. Continue to be a learner—preachers, like trees, die at the top first.
2. Stay out of debt—the borrower is servant to the lender. Especially avoid borrowing from your church members or those who are in any way connected with you in the work of the church.
3. Be fair with your brethren in the ministry and in the church. Never descend to the use of personalities in the pulpit or claim any ministerial immunity out of the pulpit. Be a man among men, and make no demands on account of your calling.
4. Co-operate.
5. Expect results only when you meet the terms of adequate conditions.

Thoughts on Holiness from Old Writers

A Holy Character versus Gifts

Olive M. Winchester

And moreover a most excellent way show I unto you
(1 Cor. 12:31)

IN various walks of life often that which attracts the attention the most is that which is the most spectacular whereas fineness of technique is valued only by the few. Take the art of the day; a few bold strokes upon the canvas with a picture in consequence and the multitude is pleased while the picture that represents hours of hard, painstaking work is appreciated only by the more initiated. This same attitude enters into the religious life especially into the more intense religious movements. In our zeal for things spiritual we are often caught by the outward appearance rather than the inward reality. This is very frequently true in our estimation of spiritual gifts over against spiritual grace. The gifts make the more striking appearance and on the surface it would seem that they indicated deep spirituality, but this has been found to be fallacious reasoning.

GIFTS ARE VARIABLE

Reading in Scripture about the gifts one of the first propositions made concerning them is "There are diversities of gifts, but the same Spirit." As we have different talents in our natural life so in our spiritual life. In our natural life one has a talent for music, and herein also gifts vary for one has a talent to play one instrument and another, another. Moreover another still may have the gift of song while someone else may have the gift of composing music, a great variety of talents in this one field. We can pass to the different fields, there are art, liter-

ature and the many professions. Personality is one and the same, but the gifts vary.

In the spiritual life a variety of gifts is found. There are gifts of knowledge, gifts of faith, gifts of working miracles, gifts of prophecy and gifts of discernment of spirits. Within these classifications there are divisions. The first is subdivided into knowledge and wisdom. One is the acquisition of facts and the other is the application of the facts. All this indicates the variability of gifts.

But while gifts are variable, grace is ever one and the same, Christian character is a unit. It may vary in its degree of development, but it is one in essence. Thus does Watson teach when he says, "The graces are the same in kind in all worlds, and among all races of beings. Repentance, faith, submission, love, patience, and similar graces, are in substance the same among angels, men or children. Here there are no invidious distinctions. Everybody may have pardon and a pure heart full of love. Hence the graces form a bond of union, a source of sympathy throughout the pious universe."—"Love Abounding," p. 43.

GIFTS A MEANS

Gifts are given us for the purpose of achievement in the kingdom of God. The gift of prophecy is an endowment to preach the Word of God. It bears somewhat the same relation as the gift of oratory in the natural life. A gift of oratory has nothing to do with character; a person may orate the finest idealism and be a knave. This has been true. Idealism of speech and idealism of thought have

not always been expressions of inner reality; they can easily be what the individual desires to be, but not what he is. Strange to say one can preach, as it would seem with "the tongues of men and of angels," and yet not have grace in the heart. When such a state exists, the gift of prophecy has ceased to be an endowment of the Spirit, for when grace is not operating the Spirit is not present, but it may be the form of that endowment still remaining after the reality in the presence of the Spirit has departed.

What is true of the gift of prophecy is true of other gifts. This is very clearly set forth in 1 Cor. 13. Even such a gift as that of faith which can remove the greatest obstacle, it would seem, may be present without the supreme evidence of grace, that is, divine love in the heart. This would appear to be the inference in this chapter. How this can be is another question. There are many things which we have to recognize as facts that baffle us when we come to explain the how. It may be that it is the case of the lingering of the momentum of a spiritual gift after the Christian experience has waned. We have an instance of this in the Old Testament in the case of the gift of prophecy. Balaam retained the gift after he had openly disobeyed the commands of God.

While gifts constitute a means, grace forms the very essence of spiritual life. It changes the nature of man, it transforms. It enters into the warp and woof of being and creates the life that uses gifts as a means for its expression. Let us listen to Watson again: "Divine love is to our spiritual nature what blood is to our physical being—the essence of life, the source of health and strength, the very elixir of being. As the health and vigor of our bodily senses depend on the blood (except from external wounds), so the health and vigor of our spiritual sense are reached by the inundation of the love of Jesus" (p. 7).

Moreover we will note, on the other hand, his observation on gifts. "Gifts are merely instrumental. They are the spiritual machinery of the soul. They are lodged in the mind, the sensibilities, the voice, the body. They are external manifestations, more than internal. They do not constitute in themselves character, either good or bad. The implements on the form by which the soil is tilled are not the staple product. A block of ice may transmit sunshine in such a manner as to ignite material substances; so one may be the medium of truth, through his gifts, and not thereby be saved. Paul says we may give our money to magnificent enterprises, and become a voluntary martyr, without love."

DIVINE LOVE PRE-EMINENT

Over and above the gifts then stands divine love in the heart of man. While it is true that before the public this love does not make as striking an appearance. It will not attract attention as would the gift that could speak as men and angels nor as faith which brings great things to pass. Moreover also the unthinking looking upon persons with such gifts will regard them as exemplars of deep spirituality, and feel that the unassuming person with the quiet graces which come from the spirit of love in

the heart as rather deficient in spirituality. The Word of God, however, has a different rating.

What are the manifestations of love which represent the highest in Christian living? First in the category is the ability to suffer long. How much suffering many one bear and none will know it save our Lord and Christ? Suffering within the inner recesses of our heart will bow us down; we may bear it heroically, but the world will not necessarily acclaim us as a hero; even our own friends may not realize the burden we carry. But our Lord and Master does know, and our attitude under suffering is one of the tests of our Christian grace and a much more valid test than any display of gift or spiritual feat of like nature.

Very closely connected with this thought of suffering long is the fact that love is kind. As the subject is not repeated in this case, it may be that the thought is that under the suffering, love keeps a spirit of kindness, does not allow itself to be embittered or become resentful against the individuals who may be the occasion of the suffering or develop questioning toward God who allows the suffering.

Other graces likewise unassuming but indicative of a true Christian spirit mark the great saint such as absence of envy, lack of a boasting attitude and resistance of a spirit of pride. Keeping the heart undefiled with any of these traits means careful watchfulness, and the chances are will bring no honor save from the Lord himself, but it will produce an inward satisfaction, much more so than the display of some seeming spiritual power with an inward lurking suspicion that there has not been a fullness of grace along these lines.

With the graces already mentioned the apostle continues with others in his characterization of love, such as "Doth not behave itself unseemly, seeketh not her own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. All of these represent the quieter graces and less conspicuous but mark the truly pious. They give us the true values in Christian living.

Concluding on the superiority of love Watson says, "Love is greater than the other graces (he had been speaking of faith and hope) because it is this that we pre-eminently resemble God, and are turned into likeness to His nature. God is love. All His actions originate and terminate in love. Whether He creates worlds or tribes, or redeems or rewards or punishes, all the motions of His infinite will are in love. And when we are so melted and transformed by His spirit that all our thoughts are loving thoughts, and all our judgments and opinions of men and things are conceived and uttered in a loving spirit, and all our labors are prompted with love to God and our neighbor, it is then that we are fitted by perfect similarity to the divine nature both to do the will of God on earth and to live in everlasting communion with Him in heaven. We never can approximate a resemblance to God in gifts and talents; but in love we may bear His full image. Thus, the greatest of these is love."

Lifting the Spiritual Tone of a Congregation

J. G. Morrison, General Superintendent

SEVERAL instances have recently come to my attention, where pastors have declared that their churches were as spiritual as they knew how to make them. In one notable instance the pastor spoke up and asked:

"How can a given congregation be made more spiritual than it is?"

This is, indeed, a pertinent question. I think that any sincere group of people who believe the Bible, profess a religious experience and are under fairly constant supervision and care of a pastor, can be led to keener and deeper spiritual attainments.

Herewith we offer a few suggestions for the accomplishment of this much to be desired end:

1. The pastor must *sincerely desire* to deepen and intensify the spiritual experiences of his people, and to be willing to pay the price. It must not be merely for the sake of being able to report such a fact at assembly. It must spring from an ardent, devoted desire to make his flock truly Christlike, just because such an achievement is greatly pleasing to God.

2. He must lead the way himself in deep, tender, spiritual living. He must set the example of earnest, constant Bible reading and study, not in order alone to be well prepared for his coming Sunday discourses, but in order that he may be a real pacemaker to his people in genuine spirituality. He must be a great man of prayer—private prayer, pastoral prayer from house to house, and in public services. He must set a proper example of fasting. He must be a faithful and constant tither. He must be a keen man of faith. His relation to God and the church must be his very life. In it he must find a great romance. The zeal for God and God's cause must literally consume him. No congregation can be lifted above its spiritual leader. Pastor, see to it that you are a spiritual leader. Never allow anyone in your flock to be more faithfully, conscientiously and intensely spiritually minded than you are.

3. Read often to your people the great portions of Scripture dealing with high and intense spiritual experiences, like the Sermon on the Mount, the 13th chapter of First Corinthians, the first and second chapters of Colossians, the best chapters of Ephesians, etc. Quietly exhort them as you read. Ask them a bit pointedly whether or not they fare up. If the dress question is on in your congregation, do not preach on it, but quietly read that portion of Isaiah 3 that deals with this matter. Scarce any comment need be made, indeed, possibly the less you say about it the better. Just earnestly and dramatically read it. In a few weeks read it again. God's Word, to a genuine believer, is more powerful than a two-edged sword. It penetrates; it stings; it is a fire in the heart of one who accepts it. It rebukes; it chastens, and, if heeded, will marvelously deepen and enrich the spiritual life of the listener.

4. Preach much on rich and intense experiences. Do not drive, but lead. Do not command, but coax and entreat. See to it that you have first been a partaker of the fruits, in order that you may occasionally step down from the pulpit, so to speak, and take the witness stand, testifying of the enrichments your own experience has had in reading and heeding the words of Holy Writ. Do not make an altar call each time you set some great truth, or truths, before your people, which you know are far beyond the attainments of many who are listening. Just beg of them to walk in the light. This can be done without summoning them to an altar of prayer.

5. Several times in a year set before your people the negative demands of a Christian experience. The negative demand, for instance, of genuine regeneration, is an outward walk and conversation that is free from sin. Gently, but firmly and unctuously insist upon that as the standard, and solicitously inquire whether as professed Christians your flock are qualifying.

The negative side of the experience of entire sanctification is freedom from carnality. Enumerate the ordinary, everyday evidences of carnality, such as sin-tainted pride, worldliness, selfishness, bitterness, temper, anger, malice, lack of a serious passion for souls, lack of concern for missions at home and abroad, etc., and then tenderly inquire whether the listeners are free from all these. Naturally a pastor must himself be living a very blessed and victorious life, if he is to call his people to these high and holy attainments.

Many Christian people do not become keenly spiritually minded because they do not have the standard set before them. They ought to find in you, pastor, a noble and notable example of the highest and best in spiritual attainment. Then, too, they should have the scriptural passages that call for this kind of a life lovingly and unctuously set before them. It is quite fitting and natural for people to follow their leaders and teachers. Pastor, they will follow you, and earnestly seek to obtain what you habitually live before them and preach in their hearing.

Any congregation can be intensified in its spirituality if the pastor will lead the way, in example, in testimony and in public address. It is well to remember that adding numbers to a congregation is not always a sign of success. Success rather in the ministry is to gather souls out of the world and out of sin, lead them to God in forgiveness and regeneration, and then to press them earnestly on to that holiness of heart, life, conduct, example and conversation which will fit them to be comfortable with God and at home with Jesus Christ, when they meet Him.

Essentials to Effective Holiness Preaching

C. W. Ruth

FIRST, *a clear, personal heart experience of holiness, with a definite personal testimony.* It is difficult, if not impossible, for a minister to lead his flock farther than he himself has gone. The stream seldom rises higher than its fountain head. To the apostle it was said, "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things" (Acts 26:16). He was not simply to preach, but also to be "a witness," and bear personal testimony to the truth he was proclaiming. A witness is not supposed to tell what he, or others might think or believe about the matter, but what he personally knows about the case. So long as a man confines himself wholly to preaching, even though he preaches truth, men may say, "That is the doctrine of their church," or "that is his view or theory, or his personal interpretation of a certain passage of Scripture," and so dismiss the matter; but when a man can clinch his sermon with a personal testimony, and say, "Thus I have experienced it," it takes the matter at once out of the realm of theory, and evidences that the man knows what he is talking about; now it is so or it is not so; now he is either telling the truth or proclaiming a falsehood. Hence, true to his commission, Paul not only preached the gospel, but continued "to testify the gospel," according to Acts 20:21, 24; 21:11; 28:23. Indeed this was the apostolic method of preaching: see Acts 2:40; 8:25; 10:42; 18:5; 1 John 4:14. The success of early Methodism, the Salvation Army, and other evangelical denominations, was due largely to a "witnessing ministry." The testimony of reliable, trustworthy witnesses carries more weight than all the eloquence, logic and oratory of the lawyers. The New Testament commission is, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem [at home], and in all Judea and in Samaria [the neighbors], and unto the uttermost part of the earth" (Acts 1:8). The minister should never apologize for giving a personal testimony relative to the truth he is proclaiming. It is his duty to do so.

Second, *the minister must have a deep conviction of both the scripturalness, and the deep importance of the truth he is proclaiming.* Uncertainty and doubt will weaken and defeat any man. They who preach holiness with apologies, as though it were merely a Christian privilege—an added luxury, or addenda to Christian experience—as though it were an indifferent or an optional matter—will not succeed in leading others into the experience. The preacher must see and feel that it is imperative that men be saved from all sin and be made holy as a preparation and fitness for heaven; that the "carnal mind" is not merely a human weakness or infirmity, but that it is a principle of "enmity against God"; that it is sin in the heart. Paul spake of it as "sin that dwelleth in me" (Rom. 7:17, 20); and that no sin can pass through the pearly gates into the city of God;

and that nothing in this world or any other world can cleanse sin from the heart but the blood of Jesus. Since God has said no man shall see the Lord without holiness (Heb. 12:14), it would seem that every minister should be careful and eager to proclaim this fact, both to save his own soul and those to whom he ministers. Until the minister sees and feels the importance, and the absolute necessity of this matter, he must not expect others to obtain the experience.

Third, *the minister must be explicit and definite in the presentation of this truth.* He that simply refers to the subject of holiness and sanctification incidentally, and generalizes on the subject, as though other matters were of equal importance, seldom, if ever, leads anyone into the experience. To speak of the subject of holiness in general terms is to neutralize the importance of the matter, and lose the definite objective, and no one obtains the experience. We would say it very reverently, but our God specializes on holiness: He is in all His being, in all His attributes, in all His words and works; yea, He is absolutely holy, and commands us to be holy, even as He is holy (1 Peter 1:14, 15); it is only they who specialize on holiness who are successful and effective in living the life themselves, and in leading others into the experience.

Fourth, *the minister must have an eye single to the glory of God:* not men-pleasers, using the soft-pedal when certain individuals are present: standing with the holiness people in a holiness campmeeting, or in a holiness environment, and saying nothing about the subject when it might be unpopular, and meet with disapproval. The minister who would lead others into the experience must have a willingness and readiness to take the criticism, bear the reproach, and suffer the consequences of preaching holiness. As Mr. Wesley said, "This is the word which God will always bless, and which the devil peculiarly hates: therefore, he is constantly stirring up both his own children, and the weak children of God, against it" (*Letter to Mrs. Bennis, 1771*). Yes, it may mean a lower rating among his ecclesiastical brethren, a lesser appointment, and a smaller salary, but it will bring greater glory, larger results in soul-saving, and blessed and eternal rewards. He may not be as popular in certain quarters down here, but he will be more popular in heaven. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come" (Heb. 13:12-14).

Fifth, *the minister should be ready to meet the objections, and answer the questions* that will naturally present themselves wherever this truth is definitely proclaimed. He must acquaint himself with his Bible on this subject. He should preach the Word of God

on the subject rather than human opinions, or even what he himself may think about the matter. The gospel in itself, is still "the power of God unto salvation to every one that believeth" (Rom. 1:16). God has said, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it" (Isa. 55:11). A young minister requested me to recommend to him a good textbook on the subject of "Holiness," whereupon I most gladly and sincerely recommended to him our Holy Bible as the best book on holiness that has ever been written. In the language of Bishop Foster, "Holiness breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the

prayers, resounds in the songs, sparkles in the poetry, shines in the types, glows in the imagery, and burns in the whole scheme, from its Alpha to its Omega—its beginning to its end. Holiness! Holiness needed! Holiness required! Holiness offered! Holiness attainable! Holiness a present duty, a present privilege, a present enjoyment, is in the progress and completeness of its wondrous theme! It is the truth glowing all over, and voicing all through revelation! singing and shouting in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer! the great central truth of the system. If God has spoken at all it is to aid men to be holy." "Preach the word" (2 Tim. 4:2), as Mr. Wesley said, "Constantly, strongly, explicitly" and success and victory are assured.

The Contribution of Denominationalism to the Cause of Christianity

Paul S. Hill

SOMETIMES we hear it said that there are too many denominations. The idea is that the multiplicity of religious groups has weakened the cause of the gospel, and that if there were fewer, or possibly only one, it would be better for us all. The members of the Roman Catholic Church are likely to pass some such observation to us because they judge that their church is the only true church, and that all the rest of us are merely a conglomeration of splits and split-offs, and split-ups, with no concerted aim or being. The idea of too many denominations is also at work among many prominent leaders in the Protestant folds. The effort to consolidate the Protestant bodies into one general church is evidence of this.

At first it seems plausible to think of just one great denomination (or perhaps we had better say church, for if there were only one religious group the denominational feature of it would be lost), where all who are believers are members, and wherever one went the same type of service would prevail, with the same system of work and the same kind of literature used. The only distinction would be a church member or nonchurch member; not the distinction of denominationalism as we are now designated, but church or nonchurch.

However there are two sides to every proposition, and personally we would not like to think that all the men who were instrumental in founding the various denominations were out of divine order. It seems to us unthinkable that these men who stood at the head of the line when the various denominations were started, and who preached the doctrines upon which their denominations were founded, were misled or driven by selfish motives or were seekers after notoriety. A glance at these pioneers of denominations will show them to be men of high character, lofty ideals, with a passion for the souls of men and a laudable vision for the kingdom of God on the earth. Not only that, but these men made heroic

efforts to correct existing evils in the religious field without forming new denominations, and only formed them when they were persuaded that this was the only way of conserving their work, and the truths they were preaching. To say that there is no place for denominational movement in the Church of Jesus is either to charge the founders of the several denominations with lack of divine leadership, or to discover a place in the denomination when it went out of divine order and is now in total disregard by the Lord.

Every denomination has been formed around some doctrine, or truth. To begin with, the denomination was formed to propagate the doctrine, while now, in some cases, the doctrine is preached in order to preserve the denomination. But whichever way it is, the doctrine is more or less preached, and men are taught what the denomination believes to be essential to salvation. And it may be that right here the denominations have made a very large contribution to Christianity. If it had not been for that denominational urge back of some of the doctrines of the Christian Church those truths might have been dimmed because of the lack of distinctiveness that the denominational urge gave it. We can hardly imagine Christianity without the presence of those saving truths which denominationalism has helped to emphasize.

And then there is the matter of efficiency contained in groups of people working toward the same end. Denominationalism has given us these groups. Someone has said that a church with a membership smaller than two hundred is not up to its peak of efficiency, while a church with a membership larger than that loses the close contact with its members that the maintenance of deep spirituality demands. The exact number of members at the peak of efficiency for church work is of course a matter of different opinion. However it may be safely stated that either too small or too large a membership is not

ideal. The idea suggested by about two hundred members in a church carries weight when placed against the background of denominationalism. We can see the tremendous loss of efficiency in work if the entire church were placed in only one group. That group would be so massive and unwieldy that aggressive work would be greatly hindered.

Denominationalism has pushed the Church into the rural sections and has given much of the detail aspect to Christianity. It is through denominational effort that the Church has been placed in almost every rural school district, and thus contributed to Christian civilization.

Nor should we pass over the stress toward spiritual life that has more or less been identified with denominationalism. While at present there may not be the difference we would like between the church member and the worldling, yet the whole trend has been toward making a distinction in favor of spirituality on the part of the church member. The membership committees of the churches, or whatever official group had to deal with the reception of members, has been inclined, during the years, more toward making a distinction of spirituality than toward riches or social standing or educational qualifications. There can hardly be any doubt that the Christian Church is much more spiritual than it would have been without this feature of denominationalism.

It would also seem that denominational literature and propaganda have made their contribution. Many helpful books and printed articles have gone out into the world to bless it because a denomination has made it possible. The denominational schools have also added their influence.

The present effort toward uniting all Protestant denominational Christianity into one great Protestant Church is being worked out on lines of yielding denominational positions. That is, the several denominations are being indirectly asked to yield some of their doctrinal and traditional positions in order that a more agreeable amalgamation may take place. In reality it means that the very backbone of doctrine, around which the denominational life has been formed, be broken and another objective take its place, and be substituted for it. The denominational minister who accepts a "union" church is supposed to have too good manners to preach doctrines that do not suit the other group. Indirectly he is asked to yield at least some of his doctrinal position in order to carry out the program of "Church Unity." The man who is strong for his denominational doctrines does not get such positions. The demand is more for the denominational and doctrinal backboneless. And what will be the result? Is there anything in the suggested new order that can take the place of the rugged truths and rugged usages that have characterized the life of the several denominations? Will it not be more of a backboneless jellyfish affair than a church that has a message, and a ministry with a passion for souls and truths that save the souls of men?

Another matter that should not be overlooked in considering the contribution of denominational life to

Christianity is the fact that nearly every denomination has helped to bring Christianity farther away from the pagan influence of the Dark Ages and nearer to the simplicity which characterized the early New Testament church. This in itself is no small contribution. The early Christian would hardly know how to worship in the midst of the rigid ritual and man-made formality of some of the services that have been in the Church since their day. The Church has had a difficult time in freeing itself from some of the usages and silly performances that came in from paganism during the days when pagan influence captured the Church. But every denomination has shaken itself free a little more than the previous one, or at least this has been generally so, and today we are nearer to the simplicity of worship, and also nearer to having the proper goal for our activities than the Church has had since the dark ages.

This matter of denominational Christianity should be clearly divorced from sectarianism. Sectarianism is denominationalism gone to seed, while denominationalism is the grouping of numbers in the Church around some doctrine and some objective, and is useful for the carrying on of the kingdom of Jesus Christ in the world.

The contribution of denominationalism to Christianity is valuable.

Effective Preaching

IF all preaching were effective there would not be so much sterile Christianity as there is today. Powerful preaching has always wrought great things for God. When Whitefield preached sinners sat on the edge of their seats or they would fall on their knees in the open air meetings. Such power resided in the preaching of Jonathan Edwards that men and women literally trembled under their burden of guilt before a holy God. Baxter used to say, "It must be serious preaching that makes men serious." The earnestness of D. L. Moody was perhaps the most impelling force in his preaching. There was a driving power and pointedness to Charles Haddon Spurgeon's preaching, as if he were steadily herding souls out of the storms of sin and death into the green pastures of the Lord. There was a passion in the preaching of "Billy" Sunday which made people God conscious.

Great preaching is really a wonderful thing. It is as far from mere speechmaking as the sage wisdom of a mature saint is from childish prattle. Lecturing is not preaching, neither is the vocal thunder of the demagogue. "When I first began to preach," said an old man, who had had much experience, "I thought the great plan was to thunder at the people; but when I became wiser, I learned that it is the lightning which rent the oak; so I determined to thunder less and lighten more." If you would preach effectively "preach the word" and make God's grace a living reality. Souls are not won by pretty speeches, philosophical effusions and mere human platitudes."

—Editorial, *The Watchman-Examiner*.

A Layman's Idea of the Model Preacher

By a Layman

THE model preacher is one who has an experience of salvation. He has gifts and qualifications that peculiarly fit him for his calling else God would not have called him. As well as being a deeply religious man he must have a good moral background such as being the husband of one living wife and able to meet the groceryman or landlord on the street.

He should be an educated man. It is hardly probable that God would call a man to preach who did not know whether New Orleans was a city or a state, whether Washington was a king or a President or whether Jerusalem is in Africa or Asia. The model preacher has at least a fair knowledge of the world around him. He knows enough about the Bible to know that the Israelites and not the apostles ate manna, that Deuteronomy is in the Old and not in the New Testament. He also knows how many chapters are in Jude. He may be woefully ignorant when God calls him but he soon sees his need of preparation and with the help of God makes rapid strides toward the top. He will attend one of our own colleges if at all possible and learn how to preach our doctrine. He will be so concerned about our cause that he will not spend his time digging coal, raising cattle, or selling gas. The preacher who is too lazy to study, too busy to pray or too indifferent to carry a burden can never be a model preacher.

The model preacher is refined. He uses good language free from "aint's, haint's, and younses." He uses no words which are not elevating or fit to be heard by man, woman or child. By his wholesome conversation he wins the confidence of all who meet him. He is clean in body having the evidence of being acquainted with the washpan, the bath tub or wash tub and the barber. He frequently sees the boy who makes beautiful, black, shining shoes and Amos and Andy's paymasters spend not their money in vain.

He visits every member of his congregation, Brother Brown as often as Brother Jones. He goes with a smile for all. He has a word of encouragement for the discouraged, a laugh for the children and a tear for the blackslidden. He prays in every home and leaves after inviting all to church Sunday. When Sunday comes he is the first one there shaking hands with and speaking to everyone as they enter. He will be known as a friendly, sociable fellow. He will not weary the people out with a bouquet of sermons one on the Sunday school, one on the preaching service, one on the N.Y.P.S., another on the W.F.M.S., one on the prayermeeting, another on the budget and then air his theological brains until 12:30 or 1:00 p.m., and then climax with a good skinning for those whose appetites for chicken and dressing is causing frequent looks at Mr. Ingersoll's masterpiece.

The model preacher does not try to tell all he knows in one sermon but knows enough about the people, cold houses, hot, stuffy houses, hard seats,

etc., to enable him to have an intelligent idea about what his congregation can stand and will quit in good time, usually about thirty minutes. Then, the people will be happy and all will invite him home for dinner.

The model preacher is the head of his home. He and his family are examples of what our church stands for. His wife and daughters will have long hair and sleeves in their dresses and will be good looking enough that Mr. Woolworth would not dare to try to sell them his products. The model preacher is not a hobbyist. He has other texts besides bobbed hair, rouge, lipstick, cigarettes, Babe Ruth and Abner Peabody. One time a very refined lady from another denomination, who was a guest of a lady who was a member of our church, visited one of our churches. Upon an invitation she went to the choir. The pastor refused to start the service until she was taken out of the choir, saying that he would not have her up there with her bobbed hair and sleeveless dress. The lady went away greatly offended and neither she nor her relatives have ever entered our church doors again. An opportunity gone because of a lack of wisdom on the part of the pastor. A godly man will lead people into a good experience then these things will gradually fall off and they will come to church with a shout and a hallelujah.

The model preacher is a Spirit-led man. When I was a boy a preacher would come into the community and say, "I feel like we should have a revival." The meeting would start next day and we would invite all our friends and neighbors regardless of their denomination. The preacher would go into the pulpit with tears in his eyes, the people would get blessed and sinners would go to the altar and get saved. Now the preacher comes telling flowery tales and the young people get disgusted and have gone to the taverns and booze joints. Much of the low spirituality and cold churches is due to the falling of the clergy. Some preachers will sit around, part of them on relief, and say, "Why don't they call me to hold them a revival?" Then when a man is called and about twenty saved and sanctified he says, "I would have had fifty or sixty at my altar." When he does preach and a good-sized crowd comes out he sticks his fingers in his vest pockets and says, "They came out to hear me." The chances are they came out to hear some old grandma pray and shout.

Finally in the advanced stages of his career he must still learn a few lessons. In the convention when he is allotted ten minutes he should not take sixty. If this type of preacher would enclose himself in a sound proof room and pour out his volumes of self-praise, flattery and hot air, his myriads of I's, my's, we's, and me's would be far more appreciated by their lone hearer than they would in a gathering of people all anxious to hear from everybody and everywhere instead of listening to one little phonograph.

The model preacher is an all around cultured and refined gentleman. He does not go around telling the failings of his people, neither does he tell his own difficulties. He is not telling discouraging things about himself and does not wear a long face. In

short he is God's man fully equipped to meet and help all classes of people. Those who cannot fill the bill had better go to plowing corn and making hay and quit hanging around in the ministry to get their bread and butter.

Essential Factors of Ministerial Success

E. E. Wordsworth

WHEN we were attending our eastern school we heard our successful pastor say in his church one Sunday morning, "You young men going out into the ministry will have to know human nature as well as theology and homiletics if you are going to succeed." Being inexperienced in ministerial labors at the time, although we made mental note of it, we confess that we did not then see the full significance of it, but having now been in the ministry almost thirty years we fully appreciate the wisdom of the statement. "He that winneth souls is wise," and since this is the great objective of the ministry, it behooves us to not only know God but also human nature.

But first we mention that ministers must be preeminently men of prayer. The writer was in a pastor's home for four days and never saw him on his knees once. Not even family prayers were conducted so far as we know. At least we were not requested to come in for worship. In Acts 6:4 we read, "But we will give ourselves continually to prayer, and to the ministry of the word." Prayer and preaching are the chief functions of the minister. Spurgeon said, "A minister must pray as much as an ordinary Christian else he is a hypocrite, and that he must pray more than the ordinary Christian, otherwise he is disqualified for his office." Then with Whitefield let us pray, "Lord, make me an extraordinary Christian." Whitefield's prayer was answered. Ours can be.

We would have you note that prayer precedes ministerial pulpit ministry. Please note the order in the above text. Unless a preacher prays he cannot preach as he ought. His sermons will be powerless, unctionless, fruitless. Rubenstein, the great musician, said, "If I neglect my practice one day I notice it; if I neglect it two days my friends notice it; if I neglect it three days the public notices it." It is likewise with a minister and his prayer life and public ministry. First he will feel a conscious lack; next his family will recognize it; then soon the church to which he ministers will discover it. Preacher, you must pray and pray much if you would succeed.

The next factor we mention is the ministry of the Word. Paul said to Timothy, "Preach the word." Mark you, not preach about the Word. "Preach the word." We believe expository preaching is the best, the most effective, of all types of preaching. "For the word of God is quick and powerful, and sharper

than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12). In Nehemiah 8:8 we read of the method of Ezra as follows: "So they read in the book in the law of God distinctly, and gave the sense, and caused the people to understand the reading." Evidently, this was expository preaching and teaching. And concerning the method of Paul we read, "And he reasoned with them three sabbath days out of the scriptures." Not out of his head. Dr. George Watson used to say that when he was a young man in the ministry he thought he had to bring some brilliant thoughts to the Bible and give the same to the people, using of course a text as a starter, but when he became a wiser man he found out that all he had to do was to read and study God's Word and mine its truths and give them to the people. Because he learned this secret he became a peerless expositor. Every preacher should know his Bible and memorize it, at least much of it for pulpit use. George Mueller had only a few books but read the Bible over a hundred times and ministers everywhere sat at his feet.

Furthermore, the preacher must have a studious mind. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Paul said to Timothy when writing, "When thou comest, bring with thee . . . the books." We sometimes hear our preachers referring to "Uncle Bud" as an example of God using ignorance. We deny the statement that "Bud" is ignorant. We surely all know of his familiarity with the Bible and the studious hours and days of memorization work. Furthermore our beloved "Uncle Bud" has a very studious mind, is a constant reader of good books and has a mind crammed with knowledge. It is true God called this stuttering, stammering, ragged boy of the log cabin of Tennessee, but God also saw that Bud would read, study and learn. And the preacher who would succeed must read, think and advance in knowledge as the years slip by.

Our busy Dr. Chapman finds time to read two books each week. Bishop Quayle of the Methodist Church reads a book each day. Roger Babson, the famous statistician, tries to read a book every day of his life, yet extremely busy with a thousand responsibilities. Gladstone carried a book in his pocket to use in spare moments. Dr. Chapman has one in his car to use while waiting for his wife when she is

shopping. Seize the moments and read. I will give a brief and suggestive list of what a preacher ought to read: Bible, commentaries, concordance, hymnal, theology, homiletics, books especially for preachers; all our church periodicals; *Religious Digest*; *Reader's Digest*; *Literary Digest*; browse through monthly magazines as found in public libraries; your city paper, state newspaper, autobiographies and biographies of great saints, pioneers and leaders; politics and statecraft, *The National Voice*, or some other temperance periodical; science, psychology, books on elocution and personality, business, fiction, history, in fact with the great Dr. Adam Clarke I would say, "Preachers should intermeddle with all knowledge." We know that all minds are not constructed alike, nevertheless every preacher should be pre-eminently a reader and should have a well-balanced mental diet. Do your heavy reading in the mornings and the lighter in the evenings.

We finally mention one more factor in ministerial success. That is work. I challenge you to find anywhere in the Bible where God ever called a lazy man to a great task. Witness Gideon, Elisha, Peter, James and John, Matthew, Saul of Tarsus. And the preacher must toil and sweat to succeed. Jesus said of Him-

self, "I am among you as one that serveth." "Wist ye not that I must be about my Father's business?" Dr. Theodore Cuyler well said, "Study sermons in the mornings and knock doorknobs in the afternoons." The minister above all men must know how to win souls by faithful work, tact and wisdom. John Wesley won 60,000 souls by personal evangelism. Professor London says that 34 out of the 40 characters of the New Testament were won to Christ by the personal touch. The bookish preacher that is all head will not succeed. It takes everlasting work to win for God and souls.

The preacher must have the shepherd heart. He must see men as lost and away from the fold and out on the bleak and cold mountains in the bitter night of sin. Go after them as sheep gone astray. Tenderly bring them back to Christ and carry the lambs in your bosom. Leave the ninety and nine who are safe in the fold for a while and seek until you find the lost sheep. Not only go yourself but get others to go and bring the wanderer back to the fold.

Then some day the faithful shepherd will receive his reward and his crown. "Be thou faithful unto death."

Hands Full of Honey

S. Ellsworth Nothstine

Behold there was a swarm of bees and honey in the carcass of the lion. And he took thereof in his hands and went on eating and came unto his father and mother, and he gave them, and they did eat (Judges 14:8, 9).

MY design is to cheer the desponding and stir up God's people to a greater diligence in His service. Bible readers are familiar with the story connected with our text. Modern theologians would have us laugh at the story saying it is impossible for a man to kill a lion bare-handed. Yet in the early history of Ohio we are told of a man who fought a bear, alone and empty-handed for three hours and killed it. Christian people are going to have battles to fight in this life. Yet by the help of God we can overcome these and go on our way rejoicing as Samson did in the story of our text.

The first thing I wish to call to your attention is the fact that Samson faced his lion. He could have run or dodged into the undergrowth and maybe have got away; but perhaps later on they would have met and then old man lion would have been hungrier than ever. Samson could have got away but no doubt would have traveled in fear the remainder of his journey. Many are living in fear today of some lion lurking along their pathway of life.

It seems to me that this young Israelitish hero with a slain lion in the background, and he standing in the open road with honeycomb and hands dripping with honey which he holds out to his father and

mother makes a fine picture, worthy of any artist's time to paint.

Again, this conquering young hero is a gracious type of our Lord, Jesus Christ, who is the Conqueror of death, hell and the grave. He has destroyed the lion that roared upon him. He has shouted "Victory" over His foes. "It is finished!" was His note of triumph and now He stands in the midst of His Church with His hands full of honey. To each of us who believe in Him He gives the luscious food which He has prepared for us by the overthrow of our enemies. He bids us come and eat that we may have our lives sweetened and our hearts filled with joy. Our Lord is laden with sweetness, holding it forth to all His brothers and sisters, inviting them to share His joy.

Samson's life depended on his success. It was either kill or be killed by this beast which was seeking to destroy his life. If Samson had failed the lion would have killed him, because he is filled with that passion to destroy. So it is with sin; any sin great or small; your sin, your pet sin; that beastly sin that has been causing you so much trouble and fear. Get the Spirit of God upon your soul and that sin destroyed before it destroys you.

Others also depended upon Samson's victory. There were his father and mother. By killing the lion he no doubt saved them. At the end of his journey was his lover waiting for him. There are other people depending upon us to live clean,

righteous lives and win them to Jesus, thus saving them from the jaws of the lion. One faint-hearted church member trampled by a lion will dampen the enthusiasm of the whole church; while a happy, devil-tramping, lion-killing member cheers everyone on to do more for Jesus and His cause.

There is no doubt in my mind that this victory encouraged Samson. Having faced his lion and conquered him he is not likely to run or have any fear the next time. Victories always encourage. Soon the lions would recognize Samson and become afraid of him. They might roar in the distance but all that Samson would ever see would be just a tail disappearing through the brush, in the distance. "Resist the devil and he will flee from you."

His victory brought him a great blessing. The text says, "There was a swarm of bees and honey in the carcass of the lion. And he took thereof in his hands and went on eating." Oh, yes, in the yesterdays when he traveled this way he met a lion and had a hard fight, but now he is enjoying the sweetest of all sweets—honey. The battles we are facing today may be long and hard, but, beloved, there will come a time in the tomorrows when you can be eating honey.

My last thought: How did Samson slay that lion? I quote the sixth verse of our scripture lesson, "The Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid." If you would have victory in life's battles get the Spirit of God upon you. "Not by power, nor by might, but by my Spirit, saith the Lord of hosts." The reason we do not have more honey eaters is because we have so few lion-killers. Are you about to be destroyed by the lion of sin? Turn to Jesus!

The Minister I Like

JOHN F. COWAN

I heard a minister who often preached without a text. He had nothing to "stick to" and he stuck to nothing nobly. I like a text-taking minister.

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Another minister I heard seemed to be worried about a place to park his hands while preaching. He tried his trousers' pockets several times, but seemed afraid he might get a ticket if he stayed there, and hooked his thumbs in his vest pockets, then twisted his watch chain a while as if he thought he was a horse, after all, and needed a hitching post. I like a minister with serene hands.

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I met a minister going to church one Sunday, wearing his "blue-Monday" face. I like a minister who smiles as if he was expecting to meet the Lord, or was walking with Him.

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I like a minister who does not advise squeezing the budget, like wearing boy's size shoes to save a little, and then paying the corn doctor more than he saved to get him out of torment.

I like the minister who said that, if an eleventh plague had been sent on Egypt he believed it would have been a committee of weak-kneed Israelites to wait on Pharaoh and tell him they did not believe Jehovah could get them free that year, anyway.

The Forgotten Man

JIMMY MCGRAW

THE evangelist who preached and prayed until the break came deserved the admiration he commanded because his revival was the greatest in the history of the church. So did the pastor who labored untiringly until the church developed from a weak group of discouraged members into the strongest organization on the district. So did the courageous founder who refused to be defeated but fought on in a community where he was a stranger until the church was organized. These were heroes. They carved for themselves an honorable niche in the minds of the masses because of the success of their labors.

But there can be found a nobler hero. His deeds are not heralded about from place to place, it is true, but nevertheless they are worthy of praise. He is more fervent than the evangelist, busier than the pastor, and no less courageous than the founder. He faces the greatest task that any leader can face, a task that seems to be hopeless. Yet he is hopeful, and when his friends talk with him they are impressed with his apparent optimism. But he cannot feel as optimistic in his heart as he appears to his friends, because after all he is human.

Martyrdom does not express his role. A martyr dies for his cause; this man lives for his. He would be willing to die for the attainment of the goal, but his death could not help. He must live, suffer, toil and be patient lest he give up when he sees the time and effort that are necessary for such little progress. In some of his weaker moments he has made up his mind to quit and leave the job, but has told no one of his decisions. He has stayed with the job, and will not leave until his share of it is finished.

He is a man of unquestionable character who has accepted the call to pastor a church that was almost ruined by unfortunate occurrences and mistakes of the past. God has forgiven those who sinned against Him and against this unfortunate church, but the people of the town have not yet forgiven, nor have they forgotten. This unsung hero—although few have ever heard of him—will stay on the job and refuse to give up until the confidence and respect of the community is regained.

No one will ever know of the heartaches and trials this hero has suffered, and none will realize the enormity of the task he has performed. It will not show in his assembly report. But God knows, and God will reward the man who slowly but persistently labored to build back again the damaged reputation of an unfortunate church. May God bless the forgotten man.

GENERAL CHURCH PROGRAM

The Pastor's Leadership in Erecting New Church Buildings

During the past year we have received many requests for information and literature relative to planning and financing new building projects. To meet this demand we publish, by the courtesy of the American Sunday School Board, a series of articles as an aid to the pastor in this all important task.—M. LUNN, General Treasurer.

THE pastor is the key to a successful building effort. Frequently he must himself impart to the congregation the vision and conviction which are needed to make the new building possible. In rare instances old and well organized churches seem willing and able to carry to completion important building projects without asking the pastor to assume leadership in planning the building or in conducting the financial campaign. Even in such cases, one can but wonder that the pastor should be content to see his church move in such gravely important matters without his making such contribution as the pastor alone is supposed to be able to make.

We indicate some definite things which the pastor may do to set forward the movement for a new building.

He may frankly accept in this matter the leadership which his position implies and imposes. The commission to preach the gospel is likewise a commission to provide the housing which is required for such preaching. Christ gave no special commission to erect church buildings, but as the churches multiplied and grew, the necessity to build suitable houses became apparent. The Prophets Haggai and Zechariah, had as the burden of their ministry the appeal to the people to arise and build a house for Jehovah's worship. There must come times when modern prophets face similar conditions and when they must in like manner lend themselves with the weight of their ministry to induce God's people to build for His service and worship. The pastor who declares that he is called to preach the gospel, not to build churches, is speaking after a shallow fashion. He needs to consider the words of Paul to Timothy, "Make full proof of thy ministry."

Dr. A. F. McGarrah writes interestingly in "Modern Church Finances" concerning two preachers who took utterly divergent views as to their obligations to direct the material and financial affairs of their people.

One of the preachers, a brilliant man, declared that he was called to preach the gospel and to minister in spiritual things, and openly stated that he would not concern himself with material things, nor suffer himself to be disturbed about finances. The

other, with more meager natural gifts and with no better training had far outdistanced his talented neighbor. Perhaps, in part at least, his success was accounted for by the following statement which he himself made concerning his methods. "I concern myself with the finances of my church as earnestly as with my sermons. Liberality is essential to growth in spirituality. If the officers are unfaithful, if the financial standards are inadequate, if the members fail to give as they should either in measure or method, if a debt or deficit throws its chilling shadow over our faith, if unpaid bills or money-raising evils discredit us in the community as unsuccessful or dishonorable; then the church suffers at every point, the kingdom is delayed, and the name of Christ and the wisdom and power of God are dishonored. I believe the pastor is more responsible than all others for financial conditions. When they gave me a call, my officers suggested that I attend to the spiritual interests and they to the secular interests of the church, but I reminded them that finances are just as spiritual as prayermeetings, and stated that I would not accept the call unless they were willing to have me with them as their chief adviser in all their financial deliberations, and would also help me in the business which they had hitherto considered as exclusively mine."

The pastor should guide his people as regards the proposed church building and the varied ministries which it is to house. It may be assumed that the pastor is better informed than his people along these vital lines. The members of the building committee may not know; the architect may not know; the pastor must know. In the designing of modern church buildings which must meet varying and often conflicting demands and which must provide properly and proportionately for preaching, teaching, training, social and the administrative needs, no one can take the pastor's place. He has his own viewpoint and must make his own contribution.

The pastor must lead in the educational campaign which through months and perhaps years is to prepare for the actual effort to build. No one else can do this; few if any others can have an adequate sense of the need and value of such preparatory campaign. The messages and instructions needed to prepare the people to build constitute a natural part of the pastor's ministry both in the pulpit and in the homes of the people.

The wise pastor who has a proper sense of spiritual values will know well how to impart the instruction which is needed. In this connection, we recall a zealous pastor who entered a field where a new building was greatly needed. He proceeded to make this need for a building the burden of his ministry. He preached about it in season and out of season. His people grew weary of a ministry

whose dominant note was, as they felt, material rather than spiritual. He left the field and a wiser leader succeeded him. The new pastor felt deeply the need of a new building, and the feeling inevitably reflected itself in his public ministry, but he sought first of all to create spiritual atmospheres and inaugurated policies which brought an enlarged attendance and which itself demonstrated the need for a new building. In less than two years after he began his pastorate the desired new building was completed and paid for.

Throughout the whole building program the pastor must be the unifying and inspiring influence in the midst of the people. Problems and perils abound throughout the building season. From its earliest inception to its final completion, the effort to build involves dangers. The pastor may be needed to harmonize diverging elements; he may be needed as a balance between the conservative and the more progressive tendencies; he will be a needed reserve force for any emergency. Even in the matter of raising the required funds, the pastor is only fulfilling his high mission when he places himself in the lead of the movement and so directs the campaign as to infuse a joyful and conquering spirit among the people.

Many methods of setting forward the campaign will suggest themselves to the thoughtful pastor. We venture to mention some which have found favor:

1. Wall charts have been used to advantage. With many people such appeal to the eye is especially strong.

2. A bulletin giving the floor plans and the perspective of the building may be widely distributed among the people. This bulletin should give full information regarding the building and its intended uses. Some such paper, comprising four or possibly eight pages, has been used to advantage by many churches.

- a. The showing of the floor plans and exterior perspective puts the people in position to subscribe intelligently; they know exactly what they are to get.

- b. The way is opened to detect errors in planning. The floor plans are thus placed in the hands of the workers in each department for their careful scrutiny; they may be sent to interested Sunday school workers in wide circles for their examination and criticism. It is quite safe to say that many buildings would never have been erected as they now stand if the plans had been published as is here proposed.

- c. This presenting of the plans well in advance will serve as a liberal education for the workers in preparation for the proper and effective use of the new building. This is a matter of more than passing moment.

The educational campaign for which we make plea may well begin many months, even years in advance of the time when the actual building is to be erected. Two pastors of long service were exchanging experiences. Said one of them, "I have

always been mindful of the difficulties and even prejudices of my people. When I have wanted some advance movement, I have always begun well in time. I have sought to plant the idea and then I have waited for the idea to take root and grow. Sometimes I have waited as much as five years for a great project to be realized."

The other man listened with surprise and said, "Well, I have not concerned myself about either the difficulties or the prejudices of my people. When I have wanted anything, I have pressed it on my people. I believe in driving on."

A little later it developed that the first named pastor had had only two pastorates, each of them long and very happy. The other preacher had changed fields about every two or three years and was at the time of the above conversation open to consider a call to a "larger field of service." This simple story brings its own message.

THE PASTOR AND THE BUILDING CAMPAIGN

Suggestive Texts for the Campaign

The one motive which will always appeal and which should always be urged is that the new building will be for God's worship and for God's glory. The people should be made to feel that Jehovah himself has commissioned them to build the house. The Bible abounds in suggestive texts and in illustrative material. We give below some texts which may be used in various stages of the building campaign.

"Except the Lord build the house they labour in vain that build it" (Psalm 127:1).

"Ye shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee" (Deut. 16:16, 17).

"He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully" (2 Cor. 2:9).

"And this stone which I have set for a pillar shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto thee" (Gen. 28:22).

"And let them make me a sanctuary; that I may dwell among them" (Exodus 25:8).

"But the liberal deviseth liberal things; and by liberal things shall he stand" (Isa. 32:8).

"Then he called for Solomon his son, and charged him to build an house for the Lord God of Israel" (1 Chron. 22:6).

"Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it, an offering of the Lord; gold and silver" (Ex. 35:5).

"But as one was felling a beam, the axe head fell into the water; and he cried, and said, Alas, master! for it was borrowed" (2 Kings 6:5).

"Let us build" (Mark 9:5).

"How much owest thou unto my Lord?" (Luke 16:5).

"See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains" (2 Sam. 7:2).

"This people say, the time is not come, the time that the Lord's house should be built" (Hag. 1:2).

"Enlarge the place of thy tent and let them stretch forth the curtains of thy habitations; spare not; lengthen thy cords and strengthen thy stakes" (Isa. 54:2).

"Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore, we his servants will arise and build; but ye have no portion, nor right, nor memorial in Jerusalem" (Neh. 2:20).

"But Jehovah said unto David my father, Where-as it was in thy heart to build a house for my name, thou didst well that it was in thy heart" (1 Kings 8:18).

"I have hallowed this house which thou hast built to put my name there forever; and mine eyes and mine heart shall be there perpetually" (1 Kings 8:33).

"Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

"Build the house; and I will take pleasure in it, and I will be glorified, saith the Lord" (Haggai 1:8).

"Is it time for you, O ye, to dwell in your houses, and this house lie waste?" (Haggai 1:4).

"And the house which I build is great; for great is our God above all gods" (2 Chron. 2:5).

SEED-THOUGHTS FOR THE CAMPAIGN

The First Building Program

The first building ever erected for the worship of Jehovah was the tabernacle which Moses and the Children of Israel set up in the wilderness. The methods used in the planning and financing of this structure are minutely recorded. (See Ex. 35:40). From this record we glean the following suggestions:

1. All of the people shared in the movement from its beginning to its completion. "And Moses assembled all of the congregation of the children of Israel" (Ex. 35:1). "And they came, both men and women, as many as were willing hearted" (Ex. 35:22).

2. The commission to build came from Jehovah. "These are the words which Jehovah hath commanded, that ye should do them" (Ex. 35:1b). "This is the thing which Jehovah hath commanded" (Ex. 35:4).

3. The building was to be erected out of the voluntary offerings of Jehovah's people. "Take ye from among you an offering unto Jehovah; whosoever is of a willing heart, let him bring it" (Ex. 35:5). "The children of Israel brought a freewill offering unto Jehovah; every man and woman whose heart made them willing to bring for all the work, which Jehovah had commanded to be made by Moses" (Ex. 35:29).

4. Every man gave of that which he had. "And every man with whom was found . . . brought it." Some brought gold, some silver, some fine linen, some goat's hair, others seal skins. "The women that were wisehearted did spin with their hands and brought that which they had spun" (Ex. 35:25).

5. The people gave not only of their means, but of their time and talents. "And all the wisehearted men among them made the tabernacle" (Ex. 36:8).

6. After the people had made a great initial of-

fering they continued to make regular offerings. "And they brought yet unto him freewill offerings every morning" (Ex. 36:3).

7. The materials needed were oversubscribed and the people were bidden to withhold further offerings. "And they spake unto Moses saying, The people bring much more than enough for the service of Jehovah." And Moses gave commandment, "Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much" (Ex. 36:6, 7).

8. The people, only recently come out of slavery, made really magnificent offerings for this building. It is estimated that the gold they offered would amount to \$960,002.50; the silver \$219,088.64; the brass to \$2,487.03; making a total of \$1,171,578.17.

9. Great as was the task, meager as were the resources of the people, the tabernacle was speedily completed. "So Moses finished the work" (Ex. 40:33).

10. Jehovah, condescending to accept the work and offerings of the people, came down to dwell in the house which the people had built. "Then the cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle" (Ex. 40:34).

When public sentiment is favorable and the way seems open, the church should in a definite and businesslike way commit itself to the building project, and the necessary committees should be appointed. These committees may be as follows:

1. A committee on plans for the new building. This committee will select the architect, or better, will recommend some architect to the church. In co-operation with the architect this committee will devise plans for submission to the church.

This should usually be a rather large committee, comprising representatives of the various organizations within the church. Younger as well as older members, women as well as men, may well have places on this committee.

2. A committee to raise the necessary funds. The work of this committee will necessarily be based upon the finding of the committee named above. People should not be asked to give until they are furnished full and definite information concerning the building plans. Contributors are entitled to know all essential details as to building plans and probable cost before they are asked to make their subscriptions.

This committee will propose plans and methods for the financial campaign. It will consider various questions involved, such as, Shall the payments be in cash, or in instalments as the building progresses, or shall they be payable in monthly or quarterly or annual instalments through a more or less lengthened period? Shall any given subscription be binding without conditions or shall it be binding on condition that a certain amount is subscribed and paid? These and many similar questions must be faced by this committee.

3. A building committee to see that the building

is erected in accordance with the plans adopted by the church.

It is of course possible to have one large general committee which shall itself appoint subcommittees to perform the duties outlined above. It is probably better to have the three committees appointed directly by the church. They will of course wish to work in the closest harmony. The pastor should be ex-officio a member of all of these committees.

When the plans for the building have been agreed upon and adopted by the church, cuts of the exterior perspective and the floor plans may be published in a neat folder, so that members and friends of the congregation may see for themselves exactly what is proposed. Large wall charts may be used to keep the attention of the congregation fixed upon the building enterprise. As has already been said, no pains should be spared to inform and enlist the last and the least member of the congregation. While you are building a house, you are also building a people to occupy the house.

LAUNCHING THE CAMPAIGN

If the old building has burned or collapsed or if it has been blown away or has otherwise been suddenly rendered unfit for use, it is usually easy to start the movement for a new building. If the church owns a fairly comfortable house which has proved inadequate, if the church is growing in a new community and has not yet owned a building; if the church originally built largely with a view to meet the needs of the preaching service and has come to feel the necessity of building further to meet the needs of the teaching service and the various social needs of the community, under these and multiplied similar conditions, it may be exceedingly difficult to crystallize sentiment for the new building and to launch the project and carry it to completion. We have all known instances where church communities, well able to build and with well-recognized need for building, have waited and parleyed for many years, always on the verge of beginning and yet seemingly never able to rally their forces to undertake the task. The difficulties encountered in inaugurating a building enterprise are numerous and familiar. They need not be recounted here. There is, of course, the natural shrinking from the necessary burdens of expense. There is also the lack of vision and conviction as regards the blessings which come from proper housing and equipment for the Sunday school. There is the usual conservatism which abides content with things as they are and all but resents suggestions of change. Whatever the source and nature of these objections, wise workers will respect the objectors and will use every tactful means to remove seeming difficulties and to secure the widest co-operation. The full strength of the whole church community will be required to carry to successful completion any worthy plans which may be devised.

The sentiment favorable to a new building frequently begins in some very small way and grows, more or less gradually, to fruition. Sometimes the idea comes to some prosperous man, as it came to David long ago. David had built for himself a house

of cedar, a worthy and comfortable home. One day, as he waited in the Lord's presence, it was borne in upon him that while he had built for himself and his own a suitable house, the Lord still dwelt in the ancient tabernacle or tent which had been designed only for the wandering life of the desert and was wholly unsuited to the stable life of the people now happy and prosperous in their own land. "See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains." This noble sentiment has moved many men and women to inaugurate a community effort for a new building. This thought, with the quotation of David's words, tactfully dropped with the right person, has many times resulted in a new building for the Lord's worship.

The sentiment for a new building may grow, perhaps all unconsciously, out of other worthy building achievements. A neighboring church, no stronger or better able, has torn away an old structure and has erected a modern plant providing for all phases of church need. Thus a congregation may be led to consider the question of building as it might not otherwise do in a generation. There can be little doubt that very many of our building projects get their inspiration in this perfectly legitimate way.

(Continued in the November issue)

RAMBLINGS FROM THE ROVING CORRESPONDENT

QUITE recently in my perambulations I dropped in on a District Assembly. The preliminary business had been disposed of and the chairman was calling for reports of pastors. Before calling the roll the men and women were exhorted to be brief, to stick to essentials, to make their reports interesting. This sounded like good advice to me, but I wondered why anyone with any intelligence at all would do differently. Well, I did not have long to wait.

The reporting had not progressed very far until here came a young brother. He started with a personal testimony and soon emerged into a brief (?) recital of his conversion, sanctification and call to preach. He was soon in a glow of fervor and half the crowd was shouting. Then he started to tell of a certain service at his church where an outstanding character of the town came forward for prayers and found God. Then he told about their revival and went into minute details about their cottage prayermeetings, their advertising, and finally the hindrances to the best results of the meeting, such as inclement weather, an epidemic of scarlet fever, etc.

The dear man talked for fifteen minutes and never did tell what was his increase or loss in membership. He said nothing about the church's financial affairs. But he did have a big time and the folks—most of them—seemed to enjoy it. Well, I said to myself, "He's young, and he may learn as time goes on."

Personal Evangelism

J. A. ALLEN

THE Reformation in England developed along three lines: Anglicanism, Puritanism and Separatism. The Anglicans held to the Old English Church—minus the Papacy and the distinctively Papal features. The Puritans, including the Presbyterians and some Anglicans, held to the National Church with a reformation which would provide an education, spiritually minded ministry and would recognize the members in a voice for the minister, the management of the local church. They believed, however, that they should remain in the church and thus secure its reformation. The Separatists held that the whole system of the establishment was an anti-Christian imitation of the true church and could not be reformed and that the only proper thing for a Christian was to withdraw himself from it.

After the Act of Uniformity was passed in England in 1559, tried to suppress any movement under the radicalism of the above named sort. The movement, however, could not be suppressed and in 1604 (the first year in the reign of James I) the man to whose influence is chiefly due the development of Separatism into Congregationalism came to a little congregation already organized at Scrooby. John Robinson was ordained in the Church of England, but he became acquainted with Browne's writings and accepted their principles without their virulence. Under persecution he was exiled to Amsterdam and then to Leyden. Here he and his friends met with a friendly reception but after a few years decided to remove to America, where they could practice their religion unmolested and at the same time live and rear their children as Englishmen.

Robinson remained in Leyden but in 1620 the first band of Pilgrim Separatists, 102 in all, landed at Plymouth, Massachusetts, under the leadership of Brewster, Bradford and Winslow. There was founded the first Congregational church in America.

Two laymen, Governor Endicott of Salem, and Doctor Fuller of Plymouth, were able to unite the Puritans with the Separatists and made the combined Congregational Church.

During the decade from 1630 to 1640 the groups increased rapidly with the immigrants from England joining with them as fast as they came over.

The Congregationalists took the initiative in the remarkable revival known as the "Great Awakening," which was started in 1734 by the preaching of Jonathan Edwards and was developed under the eloquence of Whitefield.

It was this church of the Congregationalists which won a man by the name of Edward Kimball and used him as a Sunday school teacher. It was this Edward Kimball who in turn won D. L. Moody. Here are the words of Kimball himself, "I determined to speak to him [Moody] about Christ and about his soul, and started down to Holten's shoe store. [This was the store in which Moody worked.] I found Moody in the back part of the store wrapping up shoes. I went up to him at once, and putting my hand on his shoulder, I made, what I afterward thought, a very weak plea for Christ. I don't know just what words I used, nor could Mr. Moody tell. I simply told him of Christ's love for him and the love Christ wanted in return. That was all there was. It seemed the young man was just ready for the light that then broke upon him and there in the back of that store in Boston he gave himself and his life to Christ."

Moody was sanctified in the year 1871 just before the Chicago fire. The cause of his sanctification was the constant agitation of two old ladies who used to sit on the front seat of his church in Chicago with their heads down in prayer during the service. He accosted them one night and they told

him they were praying for him. He invited them to come and pray with him personally which they did. He received the Spirit and was a changed man from then on. It was this that added power to his service for God and he credits the lives of those saints as a great influence in his future work.

We find a little later on this Mr. Moody in a State Convention of the Y.M.C.A. at Indianapolis, Indiana, in the year of 1870. It was at this convention that Mr. Moody was asked to conduct a morning devotional service.

At that morning service a certain Mr. Sankey was present out of sheer curiosity of meeting Mr. Moody. Mr. Sankey was a delegate to the convention. When Mr. Moody arose to lead the service he was desirous that someone should lead the singing and Mr. Sankey arose and sang a special song in the back of the church. He sang, "There Is a Fountain Filled with Blood," and the congregation joined him.

After the singing Mr. Moody went directly to Mr. Sankey and said in his blunt way, "You are to come to Chicago and work with me." So it was Moody, the convert, after Sankey, the singer.

Sankey did go to Chicago and was from then on the singer for Moody. This is the Sankey who afterward was driving through a gipsy camp and spying a little black-headed boy, laid his hands upon him and said, "Lad, Jesus will use you some day." And that lad is the Gipsy Smith of revival fame today.

Some of the first impressions of religious things I ever had were impressed upon me by a Gipsy Smith in Wichita, Kansas. So there it is. A Sunday school teacher wins Moody; Moody gets Sankey; Sankey wins Smith and Smith made one of the first religious impressions upon my life.

Then this great Moody goes to Bristol, England. On May 10, 1867, he gave an address to a Sunday school Bible class, closing with the request that the young men who desired prayer should rise. Fifteen members of the class rose immediately, among them John Kenneth MacKenzie, then a lad of sixteen, who later became a medical missionary in China, and was the means of founding and conducting the first government medical school in that empire in connection with the London Missionary Society.

Again we find the trail of personal work in his life when we stop at a tabernacle in London, England, in the year of 1885. A young, brilliant doctor is walking down the street past the Moody meeting, hears the praying inside, stops through curiosity, looks in, goes in and becomes converted. That man is Wilfred Grenfell, who later becomes the faithful missionary to Labrador.

But he does not stop there. He comes back to America and becomes one of the first presidents of the Y.M.C.A. in America. Raises funds for the first permanent buildings of that organization. Furthermore, he meets a lady by the name of Frances E. Willard, persuades her to devote full time to the Temperance cause and she becomes the outstanding leader of the W.C.T.U.

But still we dare not stop with our tracing. I want to show you how a Moody touched my life. In a certain meeting of Moody's a young man arose to leave but thought to speak to Moody before so doing. He walked up to Moody and started to make himself known when Moody asked, "Are you a Christian?" The young man replied "Yes." Then said Moody, "Ask that young man over there to become one." This he did. When he won his first soul through personal work he sat down and wrote a book, "Witnessing for Christ." That book was written by George Irvin, the fellow whom Moody directed to personal work. I read that book of Irvin's and it influenced me to do the work.

Then it was Moody who won a Sunday school teacher who in turn won a Jewish family in Chicago by the name of Mark Salmon. Mark won a fellow by the name of Harry Clark who led singing for Mr. Sunday. Clark preached at the First Church of the Nazarene at Hutchinson, Kansas.

while he and Billy were holding a campaign in that city. As a result of their work about thirty people joined the Church of the Nazarene. I was pastor at that time in the Peniel Church and went to hear these men, Harry and Billy. This all had its effect on me toward evangelism. But it was the coming of that certain Mark Salmon to my church at Muncie, Indiana, that played the greatest part in strengthening my faith in personal work.

Still farther I trace Moody's influence in my life. It was Moody who got R. A. Torrey to work with him. Torrey got Alexander, the singer, to work with him as his singer. During one of their services a thin, little man was converted. He was so ignorant he could not write his own name. He begged to travel with Alexander and Torrey if for nothing else than to black their shoes and keep the tent clean. After much persuasion they consented. This little uneducated fellow won hundreds to God in the meeting by his personal work. Reading of this incident and others in Torrey's books encouraged me in the writing of these lines.

Rev. Paul Herrell was in my study at Council Bluffs, Iowa, in November, 1936, during the time he was holding a meeting at the South Side Church of that city. I was building sermons on "Personal Work" and chanced to ask him how he was won to God. Among others who influenced him was Jarrette Aycock. I recalled something about Aycock's conversion and before I knew it I was going back to Billy Sunday and others. Here it is in a nutshell.

No one much ever saw a little woman at Ames, Iowa, who tried to rear a family in poverty after her husband was killed in the Civil War. But I see that woman in my imagination. I see her as she lays her hands on the head of one of the children and prays. She asks God to save that little chap and make him a blessing in the world. That boy grows up and becomes an outstanding ball player. That ball player was Billy Sunday.

It was one evening in 1887 in the fall of the year that Sunday with others of his team sat on a curbing in the city of Chicago and heard workers from the Pacific Garden Mission tell about Christ. Sunday was tanked up from the saloon but was able to understand the whole affair. He accepted the invitation to go down to the hall and hear more. This he did over and over again until one night Mrs. Clark, the wife of Colonel Clark, the devoted founder of the Pacific Garden Mission, led him to Christ.

The conversion of Billy Sunday enriched the influence of that mission. It was then at that mission one Mell Trotter was converted. I have stood in the mission at Chicago and looking up on the wall at the pictures of Sunday and Trotter I gained inspiration for evangelism. This same Mell Trotter went out to California and held a campaign. It was in one of those services that Jarrette Aycock was saved. Under Aycock Paul Herrell was influenced for the ministry. On and on the trail winds. One man wins another.

HERE IS PERSONAL WORK AGAIN—

Carey the missionary. Jeremy Taylor and William Law influenced Wesley; Wesley influenced Baxter who wrote "A Call to the Unconverted"; John Eliot was influenced by the pamphlet and, John Eliot influenced David Brainerd. David Brainerd inflamed Jonathan Edwards. Edwards' pamphlet, "Extraordinary Prayer for a Revival of Religion and the Advancement of God's Kingdom," influenced William Carey by suggesting to him the plan of an organized society.

Did you ever hear that story about a young Scottish probationer who was visiting an old lady who knew her Bible pretty well? I suppose he thought it was his duty to leave a text with her; so he said, before he left the room, "What a lovely promise that is, 'Lo, I am with you alway'." She replied, "Hoot, mon, it's not a promise; it's a fact."—W. HETHERINGTON.

Hints to Christian Workers

H. B. GARVIN

II. PERSONALITY HINTS

WHEN we speak of personality we mean the sum total of all of the characters and qualities which combine to make up the individual's character. It involves every thought, word, act, gesture, movement and attitude of the person.

One's personality is not some strange, mysterious faculty with which the individual is born, and which is incapable of being changed. Personality is developed and cultivated in the process of character building.

Whether conscious of it or not, your personality speaks to the full extent of your active influence. And someone has said that what you do may speak so loudly that people may not be able to hear what you say.

Be positive in dealing with this self of yours. If indeed you are able to master yourself, then there will be hope that you may be able to successfully lead others. "He that ruleth his own spirit is better than he that taketh a city" (Prov. 16:32).

It is well for the servant of the Lord that he avoid extremes and excesses in all things. This may apply to dress, attitudes, and behavior. But it must be remembered that habits of personal cleanliness and neatness are priceless to the personal worker, and will add much to the force of one's personality.

If you have personal habits while speaking, or otherwise before the public which you know to be obnoxious to the good taste of others, such as pulling at your clothes, placing your hands in your pockets, picking your nose, or other forms of rude manners, then purpose in your heart to master yourself on these lines for Christ's sake and the gospel's sake. Why should you continue to drive good people from your audience by uncouth manners when you are capable of overcoming such indecencies? The very fact that you are called of God to serve is evidence that you are serious about the work of soul saving, and want to succeed. If it is necessary enlist the aid of some very personal friend to check up on you and help you to break yourself of such irregularities.

If you are a public speaker take good care of your voice and train it. A good voice under proper control is a strong factor in the personality of the Christian minister.

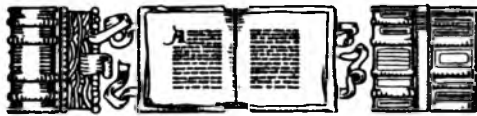
The poise, naturalness and force of your personality are factors which work for success in your high and holy calling. Give of your best to the Master.

But Christian personality reaches the zenith of its power and effectiveness only when one has been cleansed and empowered with the Holy Ghost. Note these expressions in the fourth and fifth chapters of Acts, "Then Peter, filled with the Holy Ghost, said unto them"; "Now when they saw the boldness of Peter and John"; "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and spake the word of God with boldness"; "Then Peter and the other apostles answered and said, We ought to obey God rather than man."

DEVOTION AND ACTIVITY

The Holy Spirit is always calling us to new ministries of prayer; and only as we watch and wait upon Him can we keep in touch and be responsive to His calls. In the so-called strenuous life, there is much danger of losing the very source of our strength by failing to keep up true balance between devotion and activity. Each has its true place; but as the Levites waited upon the priest, so all true service must be subordinate to spirituality. The spirit of communion and the habit of waiting upon God is the element of all spiritual life and growth.—A. B. SIMPSON in *The Alliance Weekly*.

BOOK CHATS



By P. H. Lunn

IT is gratifying to know that trained writers are devoting their attention to material about the Bible and that astute publishers are accepting this material for publication. The latter, especially are influenced by the public demand. A recent book in this field is *THE BIBLE GUIDE BOOK*, by Mary Entwistle (Cokesbury—\$2.50).

In spite of all the books already published on the Bible and its times there is a definite place for this newcomer. First of all, it is written with the needs of teachers of boys and girls and young people in mind. Yet it is in no sense a primer. It has information that any teacher and Bible student will be glad to get and to have at hand for ready reference.

The book is divided into six parts. Part I, *The Land of the Bible* discusses the people, climate and weather, mountains and hills, plains, valleys and wilderness, lakes and rivers, trees and flowers, animal life, cities and villages, roads and routes.

Part II, *Life in Palestine* in Bible Times treats of dwellings, occupations, dress, food, games and play, musical instruments, writing materials, money, weights and measures, education.

Part III, *Times and Seasons*, gives interesting and valuable data concerning springtime, harvests and feasts.

Part IV, *Religion and Religious Leaders*, is an important division. Here we are told about Beliefs, about God, the Sabbath, the Tabernacle, Temple and Synagogue, Religious Leaders and Teachers.

Part V, *Rulers*, takes up Old Testament rulers, those between the Testaments, in the New Testament and in the Christian Era.

Part VI is a Time Chart of the Books of the Bible including both Old and New Testaments.

There are many illustrations and adequate maps. The Book Man considers this volume one of inestimable value, one that should be accessible to every teacher, either in a private bookshelf or in the Sunday school library.

GOD'S GREAT SOUL WINNERS is the appealing title of a new book just published by the Warner Press (\$1.00). It is another one of the several books written by our own Dr. Basil W. Miller of Pasadena, California. The book gives, in Dr. Miller's sparkling style, interesting highlights from the lives of the following Christian workers: Moody, Inskip, John Vassar, Gipsy Smith, George Whitefield, Jonathan Edwards, Peter Cartwright, William Bramwell, Finney, Stanley Jones, Jacob Knapp and Amanda Smith.

These sketches are written so cleverly that young people, even older boys and girls, can enjoy them, yet older Christians also, may read them with profit and to their edification.

From the house of Revell comes a volume, *JOHN E. WILLIAMS OF NANKING* (\$2.00) by W. Reginald Wheeler. This is the life sketch of an American missionary who served for twenty-eight years in the Far East. Those who have followed modern history in missions will remember that Dr. Williams lost his life in 1927 at hands of Communist soldiers. While the subject of this biography was not as well known as are some modern day heroes of the mission field yet this life story convinces one that here was a true soldier of the cross, one whose name shall go down in history as having made no small contribution to the advance of Christianity in China.

ILLUSTRATIONS

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"Old Chair, You'll Never Get Me"

Years ago a young man by the name of Becker was given a place on the police force of New York City. He was apt and won several promotions. One day he was given the task of escorting a convicted man to the penitentiary at Sing Sing. As this was his first visit to the place, he was shown through the institution. Of special interest to him was the electric chair. Noticing his interest, he was asked if he would like to sit in it. He seemed pleased at the idea, so they took off his shoes, fastened the electrodes to his bare feet, strapped him fast and put the helmet that carried the other electrode on his head, then asked him, "Are you ready?" But he said, "You've gone far enough; let me out of here and do it quick." They released him, and as they laughed at him, he turned to the chair and said, "Old chair, you'll never get me." Years passed. The headlines in the papers told of a particularly hideous murder that had been committed. Detectives were placed on the case and soon four gangsters were arrested, Lefty Louie, Gyp the Blood and two others well known in the annals of crime. They were convicted and paid the penalty with their lives. But the prosecutor was not satisfied. He felt that there was some other motive for the crime, that someone else had been the instigator of the murder. For weeks and months he kept on the case till at last he unraveled the clues. Then one day an officer came to the door of Lieutenant Becker and arrested him, charging him with the crime. The trial was held, the evidence was conclusive. So again he took the trip to Sing Sing, and again he was placed in the electric chair. The electrodes were placed on his feet, and the helmet on his head, but this time they did not release him, and the old chair that he had said would never get him, did get him at last. I think of Hazael who when told by the old prophet of the trail of black sin that would be left behind him, said, "Is thy servant a dog, that he would do this thing?" I think of Peter, who thought he would die with Jesus, but never saw what sin would do for him. I think of the countless millions who are trifling with sin, deceiving themselves into thinking that they can go as far as they want to and then stop. "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 14:12).—Submitted by W. W. CLAY.

My Spirit Will Not Always Strive With Man

In a little western Oklahoma community several years ago I was conducting the singing for a Nazarene revival that was being held in a large consolidated school building. The evangelist and I were being entertained in the home of a member who was a neighbor to a family that had a young man who was under great conviction, so much that he came and talked to us about the condition of his soul. The evangelist labored patiently with him and succeeded in getting him to attend the services but failed to get him saved. He went on with the conviction still on him to the close of the meeting. When the last service had closed and the evangelist had

boarded his train for home the young man took suddenly ill with an abdominal pain that the doctor pronounced as acute appendicitis and further notified his mother that there was no hope for him to survive. His mother ran frantically to his bed and cried and begged for the evangelist to come and pray for her boy, but it was too late. He died soon and I fear was lost.—*Submitted by* W. LAWSON BROWN.

How Sad the Backslider's Death!

Edward Dunbar, author of the hymn, "There's a Light in the Window for Thee, Brother," sleeps in a pauper's grave at Coffeyville, Kansas, where he died a tramp in the town jail. One night he called at the Coffeyville jail for shelter. He was sick and the authorities took him in, and the next day he died. Some good people erected a marble slab over his grave, on which these words are inscribed: "Here lies Edward Dunbar, who wrote, 'There's a Light in the Window for Thee, Brother.'" Thousands have sung that pathetic song. How sad to think that poor Edward Dunbar ended his career in darkness, and saw only the light that came through the prison window as he was about to end his earthly career. Drink was the cause of his fall.—*Selected by* W. A. LAYFIELD.

The Responsibility of "Holding the Ropes"

While a boy attending the old country school three men were employed to dig a well on the school ground. After going down about twenty feet they struck water but also solid rock. The well yet lacked several feet of being as deep as desired so in order to proceed further dynamite was used. In those days the clay and rocks were drawn out of the well in a wooden tub lowered and lifted by a strong rope fastened to a small log which had a crank on each end and wound or unwound by two men, one on either side of the well. When the charge of dynamite was set one man was lowered to light the fuse, the other two held the ropes. After the fuse was ignited it was the duty of the two men to quickly draw the one out of the well and away from danger. To watch them work one was impressed with their carefulness and activity. It could easily be seen that they realized their responsibility.

We hear much today about the one who goes as a missionary and those who hold the ropes. Many in the church take the attitude that if God calls one to a foreign land it is his responsibility to go, but they do not seem to feel it their responsibility to properly support him while there. They are "not called," they say, but God calls *all* to service, and at the same time He calls those to a foreign land. He calls all others to support them while there, and the responsibility of those who "hold the ropes" is just as great as the one who lights the fuse.

Had the two men at the well been negligent they no doubt would have been tried for murder, and justly so, but there are many in the church today who never give anything for foreign missions and yet profess a high state of grace. But are they uncondemned?—J. FRANK SIMPSON.

Why the Two Young Women Died

For part of the year 1908 I lived on the primeval prairies of western South Dakota, fifty miles from a railroad. Neighbors were few and far between. Instead of getting mail twice a day, and delivered to my door at that, I got it twice a week, and must walk three miles and a half to the tiny post-office. I learned to appreciate some of the hardships of our pioneering ancestors.

While in that wild and spacious land I was told of a pitiful incident that had taken place there some time before. Two young ladies had come out to that region to take up claims on government land. They had made all

preparations for their homesteading. The day came when they must leave the country store, where supplies were sold for settlers, for their little "shack," which was to be their residence as homesteaders.

They had provided themselves, as they supposed, with all necessities; food, fuel, and other supplies, were theirs. They departed with high hopes and joyful plans. It was the cold season of the year.

Soon after they went to their new quarters, very cold weather set in. But their friends did not become anxious, believing they were well-equipped for it.

After the severe weather was over these friends called at the "shack" of the two girls to see how they did. They were found dead. And the tragedy was due to but one thing. *In all providing for needs they had forgotten to include matches.* With plenty of fuel at hand they had frozen to death.

It has made me think of some churches I have known. They were furnished, apparently, with everything that would make for success, except one thing. *That was the fire of the Holy Ghost.* And spiritually, those members were as dead as physically those poor girls were in their small cabin on the plains of South Dakota. See the latter part of Rev. 31.—WILLIAM T. WENDELL.

God's Spirit Will Not Always Strive With Man

Just a few months after I was converted I was appointed pastor of a baby church in the desert of southern California. I was burdened for every soul and was on the look-out for an opportunity to tell the story of Jesus.

There was a man camping near us who was dying with that dreadful disease of T. B. I stopped one Sunday morning to speak to the man about his soul and these are his words just as near as I can recall them: "When I was sixteen years old I attended a preaching service in a little schoolhouse near my home; it seemed that something spoke to me and said that I should be saved. Well, I thought that I would wait until the evening service and then I would go to the altar and give my heart to God. I went back to the service but when the invitation was given there was something that seemed to hold me to my seat until it was impossible for me to go forward. I went home without being saved and it was about three o'clock in the morning before I went to sleep. When I arose the next morning I was the meanest man in the world. I could curse my own mother." I said, "Jack, old boy, won't you let God save you now? Give Him a chance Jack," when he continued: "George, I'm getting along in years now and want to say that from the night back in the little schoolhouse to this present time I have never had another urge to seek God." This dear man died a few months later and according to his testimony he died without God.—*Submitted by* GEORGE M. KNIGHT.

The Indwelling Christ

I heard a retired Methodist preacher give the following illustration:

"I was talking to a skeptic about religion one day. The skeptic said, 'It seems to me that your arguments are inconsistent. How is it possible for you to be in Christ and, at the same time, for Christ to be in you?' I answered, 'Just a minute and I'll show you.' I went into the kitchen and obtained a pail filled with water and a four ounce bottle. Returning to the skeptic, I said, 'We will let the water in this pail represent Christ, and this bottle represent man.' Placing the bottle partly into the water, I said, 'Now is this man in Christ?' 'Yes,' answered the skeptic. Then I pushed the bottle to the bottom and when it had stopped gurgling and bubbling and was filled with water, I said, 'And now, is Christ not also in the man?'"—*Submitted by* L. S. OLIVER.

Problems Peculiar to Preachers

Chas. A. Gibson

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

Q.—Should an evangelist while conducting a meeting accept invitations into the homes of the members, and talk over the problems of the church, the pastorate for another year—in other words, seek the pastorate for the coming year?

A.—I put this question next to the one just dealt with because the general subject matter is the same. I think the question answers itself. It is a proved fact that such an evangelist is on the way out, at least out of the evangelistic field, for news of such action travels fast and far. No one believes that such a practice is right. It is so unethical as to border on questionable character. Thank God we have few men who would be found in that line of meddling or self-seeking.

Q.—Should a minister feel humiliated and disgraced if he is voted out, especially if he feels his work is not done?

A.—This question has two parts that are only loosely connected. In the first part there seems to be a just ground for a modified feeling as suggested. It has never done preacher or people any good to be voted out, or to vote a preacher out. Personal feeling must be considered, and I think there would in most cases be more or less of the stated feelings on the part of the preacher. However, these matters do not occur often, and they can ordinarily be sensed in advance, and in nearly every case can be avoided if the advice of superiors is honestly sought and willingly followed. I doubt that anyone is justified in allowing a depressed feeling to take possession of him or to feel disgraced in the larger sense of that term, so long as the law of the church makes this the final method of settling these matters. Answering the second part of this question regarding the will of the Lord: It seems to me that every preacher should see in the action of the church the will of the Lord, and should not attach too much importance to personal feeling regarding same.

Q.—Should the pastor lead the midweek prayermeeting?

A.—Under normal conditions, yes. However he should not monopolize it, and certainly he should not preach. He will find times when it will be to his advantage to have others lead the prayermeeting. He may even find that a custom has been established before his coming that will be hard to break down. If he is wise he will not try to break it too fast, but will with opportunity take charge of the prayermeeting, and by making it so outstandingly different and interesting, create a demand that he conduct it all the time. In any event he should guide the prayermeeting.

Q.—Is it ethical or lawful for a pastor, when leaving a pastorate, to seek to arrange for his successor?

A.—It is neither ethical nor lawful and the pastor that tries it will hurt both himself and his successor. A pastor should of course have an interest in the field where he has labored and put in several years of the very best of his life, but he should also realize that in leaving he is to leave the work for others to carry on, and the responsibility for the future rests upon the shoulders of those in authority. He should persistently insist that the matter of a successor be left where the Manual places the authority—in the hands of the District Superintendent and the church board.

Q.—A preacher is a good Christian, a hard worker, a good visitor and a fair preacher, but he is brusque, a bit dictatorial; he is hard to approach. His finances are a bit chaotic, both personal and as regards the church. He keeps his accounts, so to speak, on the fly leaf of His Bible. His memory is a bit impaired about financial transactions, he is proverbially "hard up," and his family needs weigh him down. Please analyze his case and suggest a cure, short of voting him out.

A.—In attempting to analyze this case it would take a specialist to beat the work done by the one who presents the problem. In prescribing a cure short of voting him out I do not feel that I can. If a man can succeed with all the handicaps named I think it would be mean to vote him out. However, in a more serious way, any preacher in such straits is almost hopelessly involved. He has acquired handicaps God never intended His ministers to have, and handicaps that will eventually retire him from the ministry. Then some poor District Superintendent will be accused of putting himself in the way of a man whom God has called. I suggest that when the time comes that this kind of a preacher is retired that he have a conference with the Board of General Superintendents before he charges too heavily on his District Superintendent.

Q.—Can a pastor succeed who is bossy as to the church board, the W.F.M.S., N.Y.P.S. and the Sunday school?

A.—No one can succeed in any walk of life who is bossy. If it is meant, however, that he is the directing force, and guiding hand, in these departments of the church, then that is another thing. Certainly no pastor should try to "lord it over God's heritage," and then no pastor should allow any department of the church to run independent, or even loose. It might be well to remember the words of a statesman who said, "He governs most who governs least," and yet keep the work of all the church in hand.

Q.—What strength in a preacher may be named his greatest asset?

A.—His ability to balance weak points with strong ones both in himself and his congregation so that he will be a well rounded preacher and have a balanced working church that climaxes its efforts by getting the gospel to the ends of the earth and having revivals at home.

Q.—Should a preacher invite confessions from the people, and dig up doubtful family history? Is it right to pass along to others such confessions?

A.—The confession business can be easily overworked. The average preacher will receive all the confessions he can assimilate in the regular run of his work without any invitation on his part. It would seem clear that a preacher should never be dealing in doubtful things, much less in doubtful family history. Regarding the passing of such confessions on to others, this would seem to be a tremendous breach of confidence, and if persisted in or practiced extensively would warrant an appeal to some authority. Of all people who would keep a confidence a preacher ought to be the one.

Q.—Is it ethical to make regular calls on those whom the pastor knows to be members of other churches? If not, upon whom should a pastor call?

A.—It is a fact that many people are members of churches but do not attend, and unless someone goes to their home and interests them in church work they will die outside the church, except for the fact that their names are on the books. Courtesy should always be the order of the pastor, both to the people upon whom he calls, and the pastors of all the churches, but even this should not make him withhold his efforts to locate the lost sheep of the fold. Putting the two

questions together I would say, call on everybody possible and let the reaction of those upon whom you call guide your future calling. I think that will prove to be the attitude of wide-awake pastors in all churches. In so doing you may be able to get some started back to their church and others will eventually come to yours. The proper time for a call would be about fifteen minutes, but home conditions and localities will alter this one way or the other. The call should never be long enough to give opportunity for gossip either regarding the call itself or for conversation in the home to drift to folks and gossip.

Q. I am an evangelist and a certain individual who has taken his letter out of the local church and not placed it anywhere else to date wants to give me his tithe. What shall I do?

A. Encourage this person to put his letter in the church and support the whole program with his tithes and offerings. To accept the tithe as suggested would be to encourage come-out-ism.

Q. When a new pastor comes to the field and finds folks with talent who feel they are not wanted, and because of this they refuse to work in the church, what can he do?

A. Proceed with a good, live program and use such as he can get to put the work across. After a while these people with talent will come back. Treat them with every kindness but in no sense beg them to take part.

Q. We have a member who violates one of our General Rules. He has been a member since the beginning of the church and always has done this thing; some desire that I drop his name but I know that if that is done he will quit going to church, and apart from this one thing he is a fine fellow. What shall I do?

A. I take it from the question that you did not receive this man into membership. In that case you must keep in mind the fact that you cannot correct all the mistakes of others including your predecessors. In the second place you state that this man seems to measure up in every line save this one. It would seem then you should deal long and carefully with him at this point. I believe he will do his best to measure up if approached right and dealt with long enough.

Q. Our town recognizes the Nazarenes and want us to take part in the services of the Week of Prayer, the graduation services of the schools, etc. Some of our people are opposed. What shall I do?

A. Your people may come by their views from some past training and may be perfectly sincere. In that event they should be dealt with very carefully and be shown the opportunity that is presented to our church. Certainly we can pray in a week of prayer in the presence of others as well as alone or in our own church. I believe the Lord will give you wisdom and leadership sufficient to bring them out of this narrow view and help you to take advantage of these opportunities.

THE PREACHER'S WORKSHOP

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

Roy E. Swim

NATIONAL THANKSGIVING DAY

Following the first national Thanksgiving proclamation by Washington for the twenty-sixth day of November, 1789, a period of seventy-four years passed before the final establishment of a definite day for a national Thanksgiving observance. Mrs. Sarah Josepha Hale, editor of *Godey's Lady's Book*, was largely responsible for this establishment. She began her campaign for a regular national Thanksgiving Day in 1846. The gathering clouds of war already were threatening the land. She felt that the establishment of a new national holiday might unify the people and avert the calamity. Few paid her any heed. When finally the storm had broken she pleaded for a Thanksgiving Day to be observed by a cessation from fighting—"a sort of truce of God." The idea seemed impractical. In the midst of the war, two years later, she won her plea with Lincoln, who proclaimed such a day and set the last Thursday in November, 1863, as the time. Although the fighting continued, the proclamation did set a permanent precedent which no President since that time has failed to observe.—*Adapted from Household Magazine.*

SERMON SEED

Cause for Perpetual Thanksgiving
(Ephesians 1:3-23)

Repaying a Debt of Gratitude
(Psa. 116:12-14)

THE MEASURE OF GOD'S GIVING

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32).

THE BASIS OF PEACE

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever" (Isaiah 32:17).

"Parchment will fail, the sword will fail. It is only the spiritual nature of man that can be triumphant."—CALVIN COOLIDGE.

LIVING DEEPLY

(Matthew 13:21)

Three perils to Christian living: forgetting the Word, shallow living and worldly mindedness.

JOHN PRESENTS CHRIST

In his Gospel as *the One in whom we believe,*

In his Epistles as *the One whom we love.*

In the Apocalypse as *the One for whom we wait.*

A BUSINESS MAN'S ADVICE TO MINISTERS

1. Preach only when filled with fire and enthusiasm. Then give us both barrels.

2. Remember that most of us laymen are in trouble. We have come to church hoping for help. Be sure we go away satisfied.

3. Have classes in prayer. If you wobble as to the power of prayer for guidance get out of the ministry. If you believe in it, then boldly teach it.

4. Finally, take your work seriously. Do not be content to go through a formal service like an old Russian priest. Go out and sell the gospel as a salesman goes out to sell insurance, automobiles or vacuum sweepers.—ROGER W. BABSON in *Church Management.*

MOODY'S AUTOBIOGRAPHY

"Some day you will read in the papers that Dwight L. Moody, of East Northfield, is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now. . . I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die: that which is born of the Spirit will live forever."—*Christian Advocate.*

THREE RULES FOR BEING HAPPY

1. Commit something to memory every day—something good, a Bible verse or a bit of a poem.

2. Look for something beautiful every day.

3. Do something for somebody every day.—MRS. E. G. FEARSON in *Burning Bush*.

THE GOODNESS OF GOD

And I will trust that He who heeds
The life that hides in mead and wold,
Who hangs yon alder's crimson beads,
And stains those mosses green and gold,
Will still, as He hath done, incline
His gracious ear to me and mine;
Grant what we ask aright, from wrong
debar,
And, as the earth grows dark, make
brighter every star.

—JOHN GREENLEAF WHITTIER.

"HEART OF MINE, BE GLAD AND GAY!"

Heart of mine, be glad and gay,
Wear thy festival array,
Sing thy song for gathered fruit;
Why shouldst thou alone be mute,
When the winds from sea to sea
Ring in chords of jubilee?
After waiting, after prayer,
After pain and toil and care,
After expectation long—
Lo! the bright fulfillments throng;
Gleam the apples through the leaves;
Thickly stand the golden sheaves;
Earth is all in splendor drest;
Queenly fair, she sits at rest,
While the lovely autumn day
Dreams its happy life away.

—MARGARET E. SANGSTER.

CALL FOR PEACE

Put off your mail, ye kings, and beat
your brands to dust—
A surer grasp your hands must know,
your hearts a better trust.
Nay, bend aback the lance's point, and
break the helmet bar—
A noise is in the morning winds, but not
the noise of war!
Among the grassy mountain paths the
lightning troops increase—
They come! They come!—how fair their
feet—they come that publish peace!
Yea, victory! fair victory! our enemies'
and ours,
And all the clouds are clasped in light,
and all the earth with flowers.
Ah! still depressed and dim with dew,
but yet a little while,
And radiant with the deathless rose the
wilderness shall smile,
And every tender living thing shall feed
by streams at rest,
Nor lamb from the fold be lost, nor
nestling from the nest.

—JOHN RUSKIN.

LIFE

Forenoon and afternoon and night—
Forenoon
And afternoon and night—Forenoon, and
—what?

The empty song repeats itself. No more?
Yea, that is Life. Make this forenoon
sublime,
This afternoon a psalm, this night a
prayer,
And Time is conquered, and thy crown
is won.

—EDWARD ROWLAND SILL.

THE SILENT LOOM

(Zech. 3:13)

MILTON MCKENDREE BALES, M.A., D.D.

Not till the loom is silent,
And the shuttles cease to fly,
Will God unroll the canvas
And explain the reason why.
The dark threads are as needful
In the weaver's skilful hand,
As the threads of gold and silver
In the pattern He has planned.

KEEPING THE FIRE

There is a fable from *The Silver Crown* of two men who came to Love-the-Lord, asking for some of his white fire. "Yes, take it and use it," he said. Then they went off by themselves. Soon one of them came to a dark valley full of men who were groping with their hands to find the way, for they had no light. They cried, "O that we had a light to show us the way."

Then the man took the fire that Love-the-Lord had given him and made a torch of it, and led the men out of the valley into the light of day.

The other man traveled on thinking to himself, "How shall I keep my fire safe, so that no wind will blow it out and no harm come to it? I'll hide it in my heart."

So both men came to the end of the way and there waited for them a man clothed in white with his face veiled. He said to the first man, "What of your fire?"

And the man said, "I used mine for a torch to lead people out of the dark valley. It is nearly gone but it still burns."

"Your fire shall never die," said the man in white. "But what of your fire?" he asked the second man.

"Oh, I've brought mine safe through perils and storms. It's in my heart." Then the man in white drew aside his veil. It was Love-the-Lord. "Alas!" he said, as he opened the man's heart, for inside was only a black char and white ashes. It is only by using the talents God has given us that we can have beautiful souls and be a light and blessing to the world.—*Burning Bush*.

TEN COMMANDMENTS FOR PARENTS

1. Make it plain unto thy children that thou art as interested in their religious welfare as thou art in their mental and physical well-being.

2. Thou shalt not bow down thyself unto thy children in the manner of a

slave, lest in later years a husband or wife will find it hard to please a pampered nature.

3. Thou shalt win the confidence of thy children by good example, and not by unnatural pious platitudes about being good boys and girls.

4. Thou shalt have no other purpose before this, to create the desire of the best in character and a taste for the finer sentiments of life itself.

5. Speak not critically of church and minister before thine offspring, lest they sit in the seat of the scornful toward the church and report verbatim your words to the minister himself, when invited over for dinner or to spend the evening.

6. Covet for thy children greater opportunities than thine, not only in the ways of education or along the lines of modern advance, but also for greater vision of religious truth and the coming kingdom of the Christ.

7. Honor every institution and every program that will contribute to the development of a well-rounded life, for verily they will reinforce the efforts of the Christian home.

8. Thou shalt not put old heads on young shoulders, neither shalt thou reserve discipline for riper years, for if a three-year-old cannot be disciplined with grace, how can one expect to discipline a child thrice three?

9. Thou shalt not forget thine own childhood and youth, for if thou hadst worn a halo during those early years, thy parents would have had thy picture taken as a positive proof of thy perfection. Without such evidence, take it for granted that thou wert like other young people.

10. Remember thine own mistakes to keep thee humble, and also that it is easier to learn from the ages of one to thirty than thirty to sixty.—*Exchange*.

WAYSIDE SERMONETTES

Every duty left unobeyed obscures some truth we might have known.—RUSKIN.

It is the preacher's business to make sinners uncomfortable.

Satan fills all vacancies promptly.

Is your life a reservoir or a channel?

You must wake up if your dreams come true.

Destiny comes of choice not chance.

Christianity is not an escape from life; it is life.

The only way to have a friend is to be one.—EMERSON.

A pint of gasoline mixed with gin, brings eternity near.

To the lazy a thing of duty is a bore forever.

Living a full life does not mean living a fool life.

When some men discharge an obligation the report may be heard for miles around.—MARK TWAIN.

HOMILETICAL

A Preaching Program for November

Orval J. Nease

Morning Message, November 7

THE REVIVAL WE NEED

Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? (Acts 2:37).

INTRODUCTION

1. Definition:

Renewed activity in religious life. Spiritual awakening which arouses the conscience, the will and thus the zeal to a quickened interest in religion.

2. Experience:

The large majority of all who have ever been saved were brought to Christ through special revival effort.

Begins in the church and continues in the unsaved.

I. HISTORY OF REVIVALS

1. Old Testament Revivals.

a. Israel's tendency to drift.

b. Faithful men of God.

(1) Prophets:

Elijah, Elisha
Isaiah, Jeremiah

(2) Kings:

Hezekiah, Josiah
Ezra, Nehemiah

c. Characteristics of these Old Testament Revivals:

(1) Destruction:

Tore down the altars of Baal, groves, etc.
Never reconsecrated for Jehovah worship.

(2) Restoration:

Built new altar to Jehovah and made sacrifice thereon.

2. New Testament Revivals.

a. John the Baptist the first evangelist.

b. Christ the greatest evangelist.

c. Church age ushered in with revival.

d. Paul, a world evangel.

e. Apostles—

"Filled Jerusalem with their doctrine.

"They that were scattered abroad went everywhere preaching the gospel.

"Believers were the more added to the Lord."

3. Modern Times:

Savonarola, Luther, Wesley, Whitefield, Finney, Edwards, Moody.

II. THE REVIVAL WE NEED

1. Pentecostal Type.

a. Ushered in by prayer.

b. Characterized by searching preaching.

"Ax laid to root of tree."

"Pricked to the heart."

c. Precipitated by a spiritually alive church (Luke 24:52, 53).

d. Inundated by the outpouring of the Holy Ghost.

2. Bible Type:

a. Back to the Bible.

b. Restoration of Bible experiences.

c. Revivals that bring awakening.

3. Transforming Type.

a. They must produce repentance.

b. Must effect the righting of wrongs.

c. Joy producing revivals (Acts 8:8).

d. Separate from worldly compromise.

e. Results in changed lives, changed homes, changed communities.

CONCLUSION

1. No bargain counter revivals.

2. Must begin with the church.

Evening Message, November 7

A KING GRINDING CORN

And he wist not that the Lord was departed from him (Judges 15:30). Read carefully, Judges 15 and 16.

INTRODUCTION

1. Men of greatness.

Abraham, the man of great faith.

Samuel, the man of great prayer.

Solomon, the man of great wisdom.

Samson, the man of great brawn.

2. The measure of a man's greatness.

Some are measured with a tape about the muscle.

Some with the tape about the head.

Some with the tape about the heart.

I. THE TRESSES OF POWER

1. Samson, a giant of muscle, not of morals.

a. He was a child of promise.

b. He was a physical giant.

His amusement found in huge playthings.

Enjoyed carrying off the gates of Gaza.

Amused himself tying foxes' tails together.

Chuckled over his riddles.

c. He was enticed to ruin by a woman.

The Delilahs and Herodias'es and Mrs. Potiphars have ever left ruin in their wake.

2. The secret of the giant's strength.

a. Was it in his hair? No!

His long hair but a symbol of his vow to God.

He was a Nazarite from birth.

b. God was the source of his strength.

Before all of his deeds of daring it is recorded, "The spirit of the Lord came upon him."

3. His token of power became his pride.

a. He depended upon hair more than upon God.

b. Like Absalom, his hair became his destruction.

II. THE SCISSORS OF DELILAH

1. Learning the secret of the giant's power.

a. Spiritual power not defined in terms of externals.

b. Spiritual power determined by the heart of obedience.

c. Outward testimony and inner consecration must agree.

2. Playing with the sacred secret.

a. Delilah, the daughter of the Philistines.

Sin is as enticing as a seducing woman.

Flirting with sin is always hazardous.

"Fools make a mock of sin."

b. The costly caress.

(1) Dreaming in the Philistine's lap.

Sin as a sweet morsel.

The pleasures of sin for a season.

(2) The high cost of sinning.

Adam paid Paradise for pleasure.

Achan paid his life for a wedge of gold.

Samson paid power for a woman's caress.

c. The clipped giant.

While Samson was conquering Philistines he was safe.

His head in the lap of ease, he lost.

3. Delilah's shears did it.

a. The shears of dissipation, of immorality, of evil association, of selfishness, of pride, of luxury, of unholy ambition, of self-indulgence, etc.

b. The shears of greed sheared Ananias.

The shears of idolatry sheared Solomon.

The shears of disobedience sheared Saul.

III. A KING GRINDING CORN

1. The saddest sentence ever written.

"He wist not that the Lord was departed from him."

- a. The loss of power is gradual.
No sudden plunge, but a gentle descent.
- b. Dwarfing a soul.
"Chinese dwarf feet."
"Japanese dwarf plants."
"Central Africans dwarf the body."
"Sin dwarfs the soul."
- c. Others knew, Samson "wist not."
"A body with the spirit departed."
Ichabod written over his soul.
2. A king with his eyes gouged out.
 - a. The vision of spiritual verities dimmed.
 - b. The vision of sin's horrors blurred.
3. A king grinding corn.
 - a. One born to rule.
Made to serve sin.
 - b. The grinding and the binding of sin.
4. A king, a plaything.
 - a. The game of death.
In the temple of Dagon.
 - b. Sin makes a plaything of the king as the king makes a plaything of sin.

CONCLUSION

The hair grew, but the soul was shorn.
No boast now of long hair, a soul-cry to God.
"O God, strengthen me once more."
Samson died with a prayer on his lips.

Morning Message, November 14 THE CHRISTIAN'S STRENGTH

Finally, my brethren, be strong in the Lord (Eph. 6:10).

INTRODUCTION: "Finally."

1. The parting injunction of an old warrior.
 - a. Paul the veteran warrior.
 - b. Speaks from experience on many battlefields.
2. Addresses a company of novices or "rookies."
3. The veteran identifies himself with the fighters for Christ of all ages.
"My brethren."
 - a. A common foe.
 - b. The same Captain, Jesus.
 - c. The same resources.
 - d. The same victories.
 - e. The same rewards.
- I. THE COMMAND TO STRENGTH
"Be strong."
 1. The character of the foe demands strength.
 - a. A cunning foe.
 - b. An experienced foe.
 - c. A mighty foe.
 2. The character and provision of God demands strength.
 - a. This is the Lord's warfare.
 - b. The soldier of the Lord represents God.
 - c. It is a reflection upon the character of God to be weak,

- d. It is a reflection upon the provision of God to be inadequate.

II. THE SOURCE OF STRENGTH

"In the Lord."

1. The first need of the Christian soldier is God.
 - a. Marginal reading is, "Be made powerful in the Lord."
 - b. Human and often carnal manipulation hinder.
"The weapons of our warfare are not carnal."
 - (1) Weapons of human logic must rather be "logic on fire."
 - (2) Weapons of human oratory and song.
 - (3) Weapons of human organization.
 - c. Human powers and abilities must be surrendered to God.
"Not by might nor by power but by my Spirit."
2. The Christian soldier's resources must be received from God.
 - a. Utter dependency upon Holy Spirit.
 - b. Heaven knows the need of the soldier even better than the soldier himself.
 - c. "Our sufficiency is of the Lord."

III. THE MEASURE OF STRENGTH

"The Lord."

1. How are we to measure the Christian soldier's resources?
 - a. Not by visible munitions.
 - b. Not by human leadership.
 - c. Rather to be measured by the God who sends into battle.
2. All heaven at the command of the soldier of this warfare.
 - a. What is at the soldier's command.
 - (1) The immutable promises of God.
 - (2) The angel messengers of God.
 - (3) The infinite power of God.
 - b. Remember Israel at Kadesh.
 - (1) Ten spies reported "we are not able."
They looked only to Israel's men of war.
 - (2) The two spies said "we are well able."
They included God in their calculations.
 - c. Remember General Pershing in World War.
 - (1) No one soldier fights alone.
 - (2) The brains of the nation behind him.
 - (3) The man power of the nation behind him.
 - (4) The physical resources of the nation behind him.
 - d. Remember all heaven is behind you.
 - (1) What courage this affords.
 - (2) What strength this assures.
 - (3) The victory is assured.

CONCLUSION

"Therefore take up with you unto the battle the complete armour of God, that ye may be able to withstand in the evil day and having overthrown them all to stand unshaken upon the field."—CONYBEARE.

Evening Message, November 14

SHADOWS OF DOOM

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand (Dan. 5:1).
Read carefully all of Daniel 5.

INTRODUCTION

1. Babylon the great.

"An empire since the fall of Nineveh, built by Nebuchadnezzar, it took 2 million men, unlimited treasury, unnumbered years to build. Wall, 15 miles square, 350 feet high, 86 feet wide. On the top, 250 towers. 25 great brass gates on each side and from them streets ran through the city. Bridges connected the house tops where roof gardens of oriental beauty hung. A branch of the Euphrates ran through the city arched by the most magnificent bridge of the times. A great artificial mountain was constructed in the midst of the city, nearby the temple of Belus. The golden images of the temple worth more than 50 million dollars."
2. Sunset in Babylon was a dazzling array of colors and shadows as the setting sun played with the dazzling towers and beautiful gardens.
3. The world was attracted to Babylon and the greatness of the king was heralded wide.

I. THE FEAST OF SIN (Dan. 5:1-4).

"Belshazzar made a great feast."

1. Belshazzar on the throne.
 - a. Nebuchadnezzar had "gone to grass," for pride of heart.
 - b. Will Belshazzar learn from his father's fate?
2. The Feast of Belshazzar.
 - a. The palace of feasting.
Six miles in circumference.
 - b. Women, music, wine, dancing.
 - c. "Feasted and then fell."
Adam feasted and then fell.
Dives feasted and then fell.
"Soul, take thine ease."
Belshazzar feasted and then fell.
3. The sin of Belshazzar.
 - a. The sin of wrong example.
"And Belshazzar drank wine before the thousand" (v. 1).
 - b. The sin of permitting bodily desires to rule.
 - c. The sin of profaning the holy (v. 2).
 - (1) Forgot how God dealt with Nebuchadnezzar.

- (2) All sin in finality is forgetting God.
- (3) "God did not forget Belshazzar!"

II. THE VERDICT OF SIN (Dan. 5:5-29).

"The king saw the part of the hand that wrote."

1. Shadows upon the wall.
 - a. Shadows strike terror to guilty souls.
More than the armies of Darius.
 - b. Guilty consciences make cowards of men.
 - c. The king with the "knees that smote."
 - d. You cannot keep the shadows out.
Jacob's sin faced him in Egypt.
Ahab faced the death of Naboth.
2. The Hand that cast the shadow.
 - a. The Hand was God's.
 - b. The letters were fire.
 - c. The shadows were the king's.
3. The message on the wall.
 - a. The handwriting of God.
 - b. The messages on the wall.
"Prepare to meet thy God."
"The soul that sinneth. . . ."
"Whatsoever a man soweth that shall he also reap."
"What shall it profit a man . . ."
"We must all stand before the judgment seat."
"The wicked shall be turned into hell . . ."
"MENE," "TEKEL," "PHARES."
- c. The interpretation.
 - (1) Belshazzar needed no interpreter to read his doom. Conscience had done that for him.
 - (2) He hoped the interpretation would ease the verdict he had already read.
 - (3) The interpretation is doom. "Weighed," "Wanted," "Divided."

III. THE DOOM OF SIN (Dan. 5:30).

"In that night was Belshazzar the king of the Chaldeans slain."

1. A brief paragraph records the history of doom.
 - a. Note: 4 verses tell the story of the feast.
25 verses record the verdict.
1 verse tells the story of doom.
 - b. The message of doom is always the same.
"Sin when it is finished, bringeth forth death."
2. The chasm between verses 1 and 30.
 - a. Chapter opens with laughter, it concludes with a moan.
Chapter opens with wine, it closes with blood.
Chapter opens with life, it finishes with death.
 - b. It is the "great gulf fixed."
The eternal distance between

God and Satan, sin and righteousness, heaven and hell.

3. The suddenness of doom.
 - a. "That night was Belshazzar slain."
"That night," the deluge broke.
"That night," fire rained on Sodom.
"That night," the walls crumbled on Jericho.
 - b. It is always night when men forget God.
Adam sinned and "that night" was driven out.
Achan stole and "that night" was stoned.
Samson played the fool and "that night" was powerless.
Judas turned from his Lord and "it was night."

CONCLUSION

1. Mercy first beckons.
Peter sinking cried, "Lord save me," and was saved.
Publican prayed, "Lord be merciful," and was justified.
2. Belshazzar awoke too late.
The battering rams of Darius already against Babylon's gates.
"He that being oft reproved hardeneth his heart, shall be suddenly cut off and that without remedy."

Morning Message, November 21

(Thanksgiving Sunday)

THE THANKSGIVING PARADOX

Sorrowful yet always rejoicing (2 Cor. 6:10). Scripture: 136 Psalm read responsively.

INTRODUCTION

Troubled thoughts about Thanksgiving.

I. THE APPARENT MOCKERY OF THANKSGIVING

1. The fitness of things.
 - a. Wealth, prosperity, success, beauty, etc., appear compatible with Thanksgiving.
 - b. Poverty, sickness, disappointment, disease, etc., seem more in keeping with a day of mourning, or a day of complaint and lament.
Note: Unsuitable things are like a clash of colors or like laughter at a funeral.
2. The condition of things.
 - a. Internationally.
Ultimatums; boom of cannons; nations "rising against nations."
 - b. Nationally.
Crime increase; labor unrest; moral upheavals; governmental graft and usurpation, etc.
 - c. Ecclesiastically.
Revivals infrequent; spirituality at low ebb; Bible ignored; worldliness in the pew; lukewarmness in the pulpit.

- d. Individually.

Scars from the depression; insecurity of possessions; sickness and disappointment; home disturbance; death.

3. The truth of things.

If our thanksgiving is dependent upon world conditions and things about us socially, economically, religiously, etc., there is anything but a bright outlook.

II. THE SECRET OF THANKSGIVING

1. The unthankfulness of prosperity.
 - a. "Diagnosing today."
All that glitters is not gold.
Beneath the superficial coating that wealth and success bring there is nothing but unrest.
 - b. There must be a search for reality in the face of mere appearance.
Christmas ends in frivolity.
Thanksgiving synonymous with dissipation.
 - c. Take away these externals and you leave but misery.
Note: The devil said, concerning Job, "Take away these things and he will curse God."
2. The true spirit of Thanksgiving.
 - a. More than a presidential proclamation to produce it.
Not the blue goggles of blind optimism.
 - b. Rather, God-touched hearts.
 - c. The inner song.
 - d. A spirit of appreciation that comes from within.
3. The source of Thanksgiving.
 - a. Thanksgiving not dependent upon externals.
"Look not upon things which are seen."
"Look unto the hills from whence cometh my help."
Note: The little old lady said, "A crust of bread and Christ makes Thanksgiving for me."
 - b. Thanksgiving an attitude of heart.
Note: Infidel asked his Christian neighbor if he meant by having "God Is Love" on his weathervane that God's love was as changeable as the weather. The Christian replied, "No, I mean that whichever way the wind blows God is love."
 - c. Thanksgiving an expression and interpretation of faith.
It acknowledges God (Rom. 8:28).

III. THE GAIN OF THANKSGIVING

1. God is glorified.
"Whoso offereth praise glorifieth God."
2. Personal enrichment.
3. Social illumination.
Praise is contagious.

CONCLUSION

A depression not the worst evil. Prosperity has damned many.

"Look up for your redemption draw-eth nigh."

Note: The nightingale sings when darkness reigns because it is its nature to sing.

Evening Message, November 21

A DESERTER'S EPITAPH

Demas hath forsaken me, having loved this present world, and hath departed to Thessalonica (2 Tim. 4:10).

INTRODUCTION

1. John Mark deserted Paul.
 - a. "John departing returned to Jerusalem" (Acts 13:13).
 - b. Desertion was not the final chapter (2 Tim. 4:11).
2. Demas never came back.
 - a. Demas left the broken-hearted Paul.
 - b. Demas left Jesus Christ.

I. A GLORIOUS PAST

1. Demas, the disciple.
 - a. Reared in the culture of a Greek home.
 - b. Had left all to follow the Hebrew Paul.
2. A faithful laborer with Paul.

"Demas, my fellow laborer" (Philemon 1).

 - a. Demas had shared Paul's vision.
 - b. Demas had preached the same gospel.
 - c. Demas had aided in the establishment of the church.
3. A trusted companion of Luke.

"Luke, the beloved physician, and Demas" (Col. 4:14).

 - a. The trusted brotherhood of the gospel.
 - b. The tragedy of ruptured fellowship.

II. THIS PRESENT WORLD

1. A present world.
 - a. The immediate world.
 - b. The world of time and sense.
 - c. A message for Demas (2 Cor. 4:18).

"Look not upon the things that are seen, but—"
2. An evil world.
 - a. The physical world is not evil. Mountains, rivers and skies, etc. God pronounced it "very good."
 - b. The world of men is not to be despised.

"God so loved the world."

We are commanded to love men.
 - c. It is the world of "self-pleasing" that is evil.

"If any man love the world the love of the Father is not in him" (1 John 2:15).

"The friendship of the world is enmity with God" (James 4:4).

The dominating spirit of selfishness.

The spirit that forgets God.

3. The alluring world.
 - a. The lure of a present satisfaction.
 - b. For the present Esau sold his birthright.
 - c. Demas fell in love with the world.

III. THE VEILED FUTURE

1. Demas followed his heart.
 - a. Self pleasure led the prodigal to "the far country."
 - b. Selfishness also remained with "the elder brother."
 - c. The self world is as attractive as seducing woman.
2. The direction of the deserter.
 - a. Back to all he had forsaken in the Greek surroundings.
 - b. "To Thessalonica," the city of luxury, lust and idolatry.
 - c. Away from Christ.
3. The curtain of silence falls upon Demas.
 - a. No voice speaks of him. No record refers to him.

Like a father who refrains from speaking of a wayward son.
 - b. Demas won the world but lost Christ.
 - c. Only an epitaph remains.

CONCLUSION

1. Note the close of day with Paul.
 - a. One "window reveals a glorious past."

"I have fought a good fight."
 - b. Another "window opens to a glorious future."

"Henceforth there is laid up for me a crown."
 - c. Choose with Paul or Demas.

Morning Message, November 28

THE GREATEST COMMANDMENT

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself (Luke 10:27).

LESSON: 1 Cor. 13; Mark 12:28-34.

INTRODUCTION

1. Israel was accustomed to many commandments.
 - a. Through Moses:

Moral and ceremonial law.
 - b. Through the Pharisees and scribes:

Interpreters of the law.
 - c. Through Rome:

Civil and military law.
2. The question of the greatest commandment.
 - a. No doubt a confused but sincere questioner (Mark 12:34).
 - b. Jesus' answer was immediate and explicit.
 - c. The "first" (of first importance) commandment.

The end of commandment—God.
The quality of obedience—love.
The means of obedience—the entire man.

I. THE OBJECT OF THE COMMANDMENT

1. We must love God.
 - a. God is worthy of man's love.
 - b. God commands man's love.
 - c. Love is the basis of understanding and fellowship.
2. We must love man.
 - a. Man is the creation of God.
 - b. Man as the investment of God.
 - c. Love to man is an indication of our love to God.

"If ye love not him whom ye have seen how can ye love God whom ye have not seen?"

II. THE QUALITY OF OBEDIENCE

1. It must be a heart obedience.
 - a. A law of the moral consciousness.
 - b. A law demanding an inner obedience.

"Spirit of obedience."
 - c. God told Israel, they "obeyed with their lips but their hearts were far from him."
2. It is the obedience of love.
 - a. Love as the *means* of obedience.
 - b. Love as the *source* of obedience.
 - c. Love as the *quality* of obedience.

III. THE MEANS OF OBEDIENCE

1. "All the heart."
 - a. The seat of the emotions and passions and appetites. The man himself.
 - b. Love with the warmth of our emotional life.
 - c. "All"—no reservations.

"No other lovers."
2. "All thy soul."
 - a. Heart and soul not used synonymously.
 - b. Soul refers to man's capacity for God.

"Created in the image of God."
 - c. Love God with all our powers of worship.

"No other gods before me."
3. "All thy mind."
 - a. "Understanding."

An intelligent love and obedience.
 - b. Elicits an earnest seeking to know:
 - (1) God's will.
 - (2) God's methods.
 - (3) God's purpose.
4. "All thy strength."
 - a. The employment of *every* physical power for God.

Religion in practice.
 - b. The expression of love *through* every physical employment.

Quality of service.
 - c. *Ennobles* every physical power.

Gives meaning to service.

CONCLUSION

1. The greatest commandment.

It embraces all of the man.

2. The greatest commandment.
Its obedience lands men in the kingdom (Mark 12:34).
3. The greatest commandment.
Gives meaning to all of life.

Evening Message, November 28

THE STONE PILE AND THE PILLAR

O Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son! (2 Sam. 18:33).
Carefully read the entire 18th chapter.

INTRODUCTION

1. Absalom, the third son of King David.
2. Absalom, means "the father or source of peace."
3. Absalom, was rather the father of sorrow.

I. THE SINS OF PRESUMPTION

1. Absalom's sin was a sin of pride.
 - a. A beautiful physique.
 - b. A natural leader.
 - c. An enviable position (king's son).
2. Absalom's sin was the sin of ambition.
 - a. He would disregard the rights of older brothers.
 - b. He set his judgment against the judgment of his father.
"O that I were judge in the land" (2 Sam. 15:2-6).
 - c. He would wrest the throne from his father.
"And the conspiracy was strong" (15:10-18).
3. Absalom's sin was the sin of misdirected talents.
 - a. No wrong to be a leader, have good physique, etc.
 - b. No wrong to be ambitious and accept responsibility.
 - c. It is wrong to use our abilities to obtain power in an unworthy manner to an evil end.

Note: The prodigal son "wasted his substance."

II. THE CRIES OF GRIEF (Text)

1. A cry of lament.
 - a. Sin soon reaps its harvest.
 - b. Absalom came to an early end.
 - c. David's cry refused to be comforted.
"Would God I had died for thee!"
2. A cry of retribution.
 - a. David was being judged as well as Absalom.
 - b. David saw the fruitage of his own early sin.
Bathsheba, Uriah's wife (ch. 11).
 - c. David would accept the sin and its punishment as his own.
"Whatsoever a man soweth."
3. A cry over a wasted life.
 - a. Absalom's talents wasted.
 - b. Absalom's influence negative.
 - c. Better that Absalom had never been born.

III. THE TOMB WITHOUT AN OCCUPANT

"Now Absalom in his life time had reared up for himself a pillar which is in the king's dale" (2 Sam. 18:18).

1. The pillar in the king's valley.
 - a. A tomb befitting a king's son.
 - b. The epitaph, "Absalom, the son of David."
 - c. A monument without a man.
2. The stone pile in the forest.
 - a. The tragic death of Absalom (ch. 18:14).
His pride (long hair) became the instrument of death.
 - b. He died the enemy of the king (ch. 18:32).
 - c. He was buried under a pile of rocks like a traitor (ch. 18:17).

CONCLUSION

1. David prayed, "Would God I had died for thee."
 - a. A sad and beautiful prayer.
 - b. A vain and impossible prayer.
2. Christ has died for our sins.
 - a. His death is efficacious.
 - b. His death brings salvation.

SERMON OUTLINES

The Eternal Universal Call of God

RAYMOND V. SMITH

The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun, unto the going down thereof (Psalm 50:1).

INTRODUCTION

Every sinner is lost, even as the prodigal son in a far distant land. "All we like sheep have gone astray." "All have sinned and come short of the glory of God." "There is no difference." Yet over the wireless system of divine love and mercy the eternal call of God is sent out without ceasing to the ends of the earth. "The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression" (Num. 14:18). "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

I. THE NATURE OF THE CALL

- It is a call.
1. To salvation.
 2. To sanctification.
 3. To service.

II. THE MEANS OF THE CALL

1. *Providence and Nature.* Speaking of the dark ages, Paul said, "Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17).

2. *Conscience.* That inward voice warning the soul of danger. Reproving the wrong and commending what is upright and honorable.

3. *The prophets, and the recorded history of God's people.*

4. Calvary.

- a. As time grew shorter, God's call grew louder. "God . . . hath in these last days spoken unto us by his Son" (Heb. 1:1, 2).

- b. Jesus Christ was God's final appeal to man to consider his ways.

- c. Jesus Christ expressed in Himself both God's great love and His call for love in return.

III. WE SHALL BE JUDGED ACCORDING TO OUR TREATMENT OF HIS CALL

Some have ignored the call. Others have listened, but have not been willing to pay the price demanded of all who would take up the cross and follow Jesus Christ.

Many have yielded to the appeal of Divine Love, and found in God a Father, in Jesus Christ a Savior, and in the Holy Spirit Comforter and Friend and Guide.

A Blood Transfusion

J. A. RUSSELL

Without shedding of blood is no remission (Hebrews 9:22).

1. Blood has life, the reason for giving blood transfusions.
 - a. Jesus said, "He that believeth in me, though he were dead, yet shall he live" (John 11:25).
 - b. "You hath he quickened, who were dead in trespasses and sins" (Ephesians 2:1).
 - c. How? "We have redemption through his blood" (Ephesians 1:7).
2. No doubt many persons would die if it were not for the love and interest someone had in them.
 - a. This is the reason one person is willing to give another his blood.
3. A blood transfusion must be an act of willingness or agreement upon the part of both parties.
 - a. You cannot by law force anyone to give his blood.
4. If the transfusion works you will at once see a change in the receiver.
 - a. "He that believeth on the Son of God hath the witness in himself" (1 John 5:10).
 - b. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16).
5. When we have the Spirit transfused in us we grow stronger.
 - a. "And the Spirit of the Lord came mightily upon him" (Judges 14:6).
 1. First, he was able to kill a lion.
 2. He carried the gates and post of Gaza to the top of the hill close to Hebron, laid them down and praised God.

*"The blood, the blood is all my plea.
The blood, the blood it cleanseth me."*

PAULINE ADVICES TO A YOUNG PREACHER

C. W. RUTH

FIFTEEN THINGS A PREACHER SHOULD NOT DO

1. "Be not ashamed of the testimony of our Lord" (2 Tim. 1:8).
2. Do not be entangled with the world (2 Tim. 2:4).
3. Do not partake of other men's sins (1 Tim. 5:22).
4. Flee youthful lusts—Self-seeking, Pride, Popularity (2 Tim. 2:22).
5. Be "Not greedy of filthy lucre"—not covetous (1 Tim. 3:3).
6. Shun "vain babblings," and "science falsely so called" (1 Tim. 6:20).
7. Do not fuss—"must not strive" (2 Tim. 2:24).
8. Do nothing by partiality (1 Tim. 5:21).
9. Do not be dissatisfied with your position or salary (1 Tim. 6:8).
10. "Withdraw thyself" from "men of corrupt minds" (1 Tim. 6:5).
11. Have respect for the aged—"Rebuke not an elder" (1 Tim. 5:1).
12. "Foolish and unlearned questions avoid," they "gender strife" (2 Tim. 2:23).
13. "Having a form of godliness," but "lovers of pleasure more than lovers of God," "from such turn away" (2 Tim. 3:4, 5).
14. "Against an elder receive not an accusation, but before two or three witnesses" (1 Tim. 5:19).
15. "Lay hands suddenly on no man."

I suppose that means, do not try to rush everybody into the ministry because he talks glibly (1 Tim. 5:22).

FIFTEEN THINGS A PREACHER SHOULD DO

1. First be "partaker of the fruit" (2 Tim. 2:6).
2. Be an example (1 Tim. 4:12).
3. Rule his own family well (1 Tim. 3:4; 1 Tim. 5:12).
4. Keep a good conscience (1 Tim. 1:19).
5. Preach the word (2 Tim. 4:2).
6. Read and meditate (1 Tim. 4:13, 15).
7. "Endure hardness as a good soldier" (2 Tim. 2:3).
8. Look after his own health, and keep fit (1 Tim. 5:23).
9. Rebuke sin openly (1 Tim. 5:20).
10. "Keep thyself pure" (1 Tim. 5:22).
11. "Reprove, rebuke, exhort with all long suffering" (2 Tim. 4:2).
12. "Study to shew thyself approved unto God, a workman that needeth not be ashamed" (2 Tim. 2:15).
13. "Give thyself wholly" to this thy God-given task (1 Tim. 4:15).
14. Be everlastingly at it—"instant in season and out of season" (2 Tim. 4:2).
15. "Take heed unto thyself, and unto the doctrine . . . in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16).

V. Each person regulates his personal reception of grace.

VI. The challenge is to handle all material goods so as to make them a means of developing character and receiving grace.

PROPER DIET

(John 4:32)

- I. Meat that was superior to the material and physical.
- II. His meat was to do the will of the Father who sent Him.
- III. His was a directed life.
 1. A life of sacrifice.
 2. A life of compassion.
 3. A life of love.
 4. A life of service.
 5. A life of happiness.
- IV. Proper diet means proper health.
 1. Spiritually as well as physically.
 2. Man needs to follow the example of his Master.

TESTIMONY FOR CHRIST

(Col. 4)

1. Continual prayer (v. 22) "Continue in prayer."
2. Consistent walk (v. 5) "Walk in wisdom."
3. Compassionate testimony (v. 6) "Speech . . . with grace."
4. Comforted hearts (v. 8) "Comfort your hearts."
5. Complete consecration (v. 12) "Perfect and complete."—SELECTED.

SOURCES OF COMFORT

1. God comforts (2 Thess. 2:16, 17).
2. Comfort one another through the hope of living forever (1 Thess. 4:18).
3. Comfort one another by planning to help each other (1 Thess. 5:11).
4. The gospel comes in comfort (assurance) (1 Thess. 1:5).
5. The ministers are to comfort (1 Thess. 2:11; 3:2).
6. The saints are to comfort those less fortunate (1 Thess. 5:14).
7. Comfort from the spiritual progress of others (1 Thess. 3:7).
8. Comfort from the judgments of God (Psa. 119:52).

THE PURPOSE OF THE COMMANDMENT (Psalm 19)

1. Converting the soul (v. 7).
 2. Making wise (v. 7, cf. Psa. 119:98).
 3. Source of rejoicing (v. 8).
 4. Enlightenment (v. 8).
- (Psalm 119)

1. Means of cleansing (v. 9).
2. Restrains from sin (v. 11).
3. Establishment (v. 92).
4. A lamp and a light (vs. 105, 130).
5. A heritage (v. 111).
6. A source of peace (v. 165).

Paul tells Timothy that the end of the commandment is charity out of a pure heart (1 Tim. 1:5).

Prayermeeting Suggestions for November

Lewis T. Corlett

A FAITHFUL CHURCH (1 Thessalonians)

1. An Energetic Church—Threefold commendation, "Work of faith," labor of love, "patience of hope."
2. An exemplary Church—"Ye were examples to all."
3. An Evangelistic Church—"From you sounded out the word of the Lord."
4. An Emancipated Church—"Turned to God from idols."
5. An Enlightened Church—"Serve the true and living God."
6. An Expectant Church—"To wait for his Son from heaven."

—SELECTED.

LOVING AS JESUS LOVED (John 13:1-17)

1. Love that Lasts (Rom. 8:35-39).
2. Love that Serves (John 13:1-17).
3. Love that Forgives (Eph. 4:1-3, 32).
4. Love that Shares (Mark 8:1-10).
5. Love that Helps (Luke 10:30-37).
6. Love that Heals (Matt. 8:1-4).
7. Love that Controls (1 John 3:14-24).

—SELECTED.

RESULTS OF SELFISHNESS

1. Thoughtlessness of others (Ezek. 34:18).
2. Encourages greediness (Prov. 21:25, 26).
3. Lot's Selfishness Brought Destruction (Gen. 13:5-13).
4. Affects Other Viewpoints (John 12:1-8).
5. Shames us before others (Luke 10:30-37).
6. Shuts man from God (1 John 3:17).

RECEIVING GRACE (2 Cor. 9:6-8)

- I. Closely related to man's attitude to stewardship.
- II. Vitally connected to the spirit in which a person gives.
- III. A strong connecting link between the material and the spiritual.
- IV. God has provided a divine plan whereby man can give so as to receive grace.

CONSTANT FAITH

(Rom. 4:20, 21)

Abraham's faith was constant in the midst of:

- Separation from loved ones.
- Opposition from enemies.
- Misunderstanding of friends.
- Uncertainty of journeys.

When he could not comprehend the commands of God.

God called him "the Father of the Faithful."

KNOWING GOD

1. As Creator (Gen. 1:1-27).
2. That God is Everywhere (Psa. 139:7-10; Isa. 57:15).
3. As a Father (Eph. 4:6; Matt. 6:9).
4. That God is Merciful (Psa. 86:1-5).
5. That God is Love (1 John 4:7-11).
6. That God is a Spirit (John 4:24).
7. That God invites Man to Fellowship with Him (Matt. 11:28-30).

BLESSINGS WHICH COME TO THE MEEK
(Matt. 5:5)

1. Satisfaction (Psa. 22:26).
2. Discretion (Psa. 25:9).
3. Instruction (Psa. 25:9).
4. Salvation (Psa. 76:9).
5. Exaltation (Psa. 147:6).
6. Beautification (Psa. 149:4).
7. Valuation (1 Peter 3:4).

—SELECTED.

THE ROCK

(1 Cor. 10:4)

1. A Fruitful Rock (Deut. 32:18; John 1:3).
2. The Foundation Rock (Matt. 7:24, 25; 1 Cor. 3:11).
3. A Refreshing Rock (Ex. 17:6; 1 Cor. 10:4).
4. A Nourishing Rock (Deut. 32:13; John 6:35).
5. A Protecting Rock (Psa. 18:2; Jer. 49:16).
6. A Redeeming Rock (Psa. 19:14).
7. Saving Rock (Deut. 32:15; Psa. 89:26).
8. Enduring Rock (Isa. 26:4; Heb. 13:8).
9. Keystone Rock (Matt. 21:42; Eph. 2:20).
10. Dividing Rock (Isa. 8:14).
11. Judging Rock (Dan. 2:44, 45).
12. High Rock (Psa. 61:2).—SELECTED.

MAN'S BLESSED DELIVERANCE

(Psalm 91)

1. The Secret Place and Its Blessing (v. 1).
2. The Strong Provision and Its Keeping (v. 4).
3. The Sinful Plague and Its Banishment (v. 10).
4. The Splendid Prevailing and Its Victory (v. 13).

5. The Satisfying Portion and Its Enjoyment (v. 16).—SELECTED.

THE PENITENTIAL PSALM

(Psalm 51)

1. Repentance from sin (v. 13).
2. Redemption from sin (v. 7).
3. Re-creation by Spirit (v. 10).
4. Restoration of Joy (v. 12).
5. Revelation of Praise (v. 15).

—SELECTED.

CREATION'S CHORUS

(Psalm 104)

1. The Majestic Creator (vs. 1-3).
2. The Mighty Covering (v. 6).
3. The Merciful Causation (v. 14).
4. The Marvelous Continuation (v. 19).
5. The Manifold Cohesion (v. 24).
6. The Melodious Chant (v. 33).
7. The Meditative Condition (v. 34).

—SELECTED.

An Outline Study of the Book of Hebrews

Paul S. Hill

CHAPTER TEN

THIS chapter presents another angle to the argument. It is presented in the form of what Christ himself says about the matter. The subject matter of the argument is still the same but the emphasis at this point is the claim of Christ himself. "Wherefore when he cometh into the world, he saith, Sacrifice and offerings thou wouldst not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo I come (in the volume of the book it is written of me,) to do thy will, O God." "Then said he, Lo I come to do thy will, O God. He taketh away the first, that he may establish the second." This claim, which the Old Testament put into the mouth of Christ, was maintained and urged by Jesus when He was engaged in His public ministry. The claim of Christ to be the Messiah was well known to the Jews and firmly believed by His followers. Therefore when this angle of the argument is presented it comes with peculiar force because of its Old Testament claim, and from the claim of Jesus himself.

Added to the testimony of Jesus to the New Testament order, is the testimony of the Holy Ghost. "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us" (vs. 14, 15). It was to this entire New Testament claim that the Holy Ghost bore witness. The day of Pentecost and the wonderful signs and miracles and gifts of the Holy Ghost were not accidents of divine providence. They were associated with Christ and His claim to the Messiahship. He had come into the world. He had accomplished the will of God in securing salvation for men, and the Holy Ghost bore witness both with signs and wonders and divers miracles and gifts of the Holy Ghost.

And last of all there was the testimony of Christian experience. The new covenant had included a writing of the moral law on the heart of the followers of Christ. "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I

write them; and their sins and iniquities will I remember no more." This last mentioned proof is important only as it is a fact. If Jesus was not the Christ, if He could not save from sin, if He could not bring peace to the heart, if He could not work a fundamental change in the spirit of man, if He could inspire no hope, nor make any change in the life, then the entire claim of all the future argument is lost. The claim of the writer of Hebrews that Jesus is the Christ must be ever supported by changed hearts and lives. We have already referred to the trials of the Church in the period before the epistle was written, during which period they were tried by persecution and internal strife, and how the New Testament Church triumphed through faith in Jesus and the power of the Holy Ghost. It is quite fitting that the evidence of the changed heart and life be presented at the close of the argument. This is really what salvation is for. This is what the salvation through faith in Christ will accomplish. To this the New Testament Church testifies.

This closes the argument. The rest of the epistle is given to explanations and exhortations. What a wonderful array of proof has been presented to the Hebrew mind. What a foundation for their faith.

CHAPTER ELEVEN

The eleventh chapter of Hebrews is the great faith chapter of the Bible. It is altogether fitting that this wonderful treatise on faith should be a part of this wonderful epistle. No other portion of the Scriptures has such a massive array of facts presented in argumentative form to show that Jesus is the Christ, the Son of the Living God, but here in the epistle to the Hebrews, as has been outlined, is an unanswerable mass of proof which is offered to the Hebrews, and to the world, as a foundation of living faith. To have closed the epistle without this eleventh chapter would have taken away a link connecting the argument with the climax, a link vital to the argument, and caused much confusion in reference to the way of salvation.

The supernatural element of salvation is shown by this treatise on faith. That

is, the things of salvation, because they belong to a realm beyond and above nature. cannot be reached and enjoyed by human works nor human effort but by faith. That they may be enjoyed and appropriated by faith is clear teaching of this chapter, and here also is a mass of evidence to prove the workability of faith. The writer to the Hebrews quite frankly deals with two realms, the realm of nature and the realm of the spirit, and the basic matter or principle in the chapter is faith which brings spiritual things to pass. It is as though the writer had said, "Some things have come to pass in the natural realm that never could possibly have happened if all there is is nature." "No possible reason for these things can be found within the realm of nature." "These events are supernatural." "They spring from the supernatural realm." "They are spiritual rather than natural, hence they cannot be obtained by human effort or work, even the work of the law; but they can be appropriated and enjoyed and made real by faith."

The definition of faith in the opening verse stands for all time. It should be easy to understand what is meant by the "substance of things hoped for" when we have such an array of massive proofs concerning the Son of God as is contained in the argument of this epistle. Who can read, intelligently and without prejudice, this letter to the Hebrews and fail to see Jesus Christ the Son of God offered to the Hebrews and to the world as an all sufficient Savior? Surely the world needs just such a program of salvation, with just such a Savior. For this the world has always hoped, and it is this hope which is shown in all the expectancy of the Old Testament. Christ the Son of God is the "substance" of that hope. He is the "Author and finisher of our faith." He is Christ the Son of God, clothed in all His redemptive garments, and anointed for all His glorious work. Here, and here only, is contained the "substance" of that hope, and the sturdy and wonderful array of truths presented in the Epistle to the Hebrews furnishes plenty of ground for that faith.

Not only is saving faith presented in this chapter, but there is historical mention of miracles of conquest, healings and achievements of faith, which are possible only on the ground of a Mediator, a Redeemer, who stands between a holy God and a sinful race of men. It can be truly said that all the blessings that attend humanity are possible only through the Mediator. This is true whether the blessings are physical or spiritual. Therefore the whole array of supernatural events related in this chapter have their foundation in Christ, and are wrought through faith in Him.

The Old Testament worthies were engaged in a program and process of establishing revealed religion in the world, and revealed religion is the religion of

Jesus Christ, who is the Way, the Truth, and the Life. The entire expectancy of the Old Testament is toward this end. For this cause the battles of faith were fought in the Old Testament. The list given in the eleventh chapter is a partial list of warriors for that great cause. Because they engaged in this conflict, because they were carrying on a progressive program of warfare in order that the expectant hope of the world might not be lost, because they saw by faith the result of their conflict, therefore they are designated "The heroes of faith." The promised seed of the woman was a matter of great concern to those Old Testament servants of God. If the worldly nations, led by the devil himself, could have had their way the promise would have been lost, and the "substance" hoped for miscarried. But God was back of His promise of a Redeemer, and when necessary fought from heaven that the hope might be established. The entire list of Old Testament warriors does not include one person who directly or indirectly did not engage in this fight of faith for the specific purpose of bringing the expectancy of the Old Testament Hebrew people to full fruition in the form of the "substance" of things hoped for. In the New Testament we have, in Christ, the "substance" of all the hope of the Old Testament worthies, an answer to all their hopes, all their battles, all their feast days and sabbaths, all their sacrifices and offerings, all their rites and ceremonies, all their order of worship, and all the outline of their progressive history. Here is the sure foundation for the soul, and when the affections of men are engaged in believing and embracing, and

yielding these supernatural truths, then human faith is present, and those blessings of God which can come only by faith are being received. Surely with Christ as the foundation or "substance" for all the blessings possible for humanity, and with every human affection fully embracing Him as the source of all blessings, we have everything that is contained in the wonderful definition, "Now faith is the substance of things hoped for, the evidence of things not seen."

A study of each individual in this chapter, with the specific kind or type of his faith, and what it accomplished would be interesting, but it would take too much time and space. The reader will find profit in referring to his Bible for their history. We would like, however, to call attention to one character, Abel, the son of Adam. The reason why we call attention to him is because he was the first man whose personal salvation is recorded. No church historian, Jew, Catholic, or Protestant can trace an experience of personal salvation farther back than Abel. He was the very first man to get saved of whom we have any record. He is interesting also as part of the argument for salvation by faith, as

taught in the New Testament. No Jew who claimed Abraham for his father could establish a creed more convincing and genuine than that faith of Abel. Also we are told plainly of the three great elements of his religion. They were, one, blood; two, faith; and three, witness. This is a typical case of personal salvation, and every saved man from his day forward has had those same three facts as part and parcel of his personal experience, blood, faith, and the witness of the Spirit.

The men mentioned in this chapter were the greatest men on the earth during their generation. Enoch was the greatest man of his day, and Noah the greatest of his day, and so on down the list. This greatness is from God's point of view. It is the greatness of their faith that places them in the program of the development of revealed religion so that from the viewpoint of God and heaven they are the greatest men of their day. This greatness is not based on their wealth, mental abilities, political influence, leadership, nor earthly accomplishments, but upon their faith. A study of their lives reveals differences of personalities, and shows up their weaknesses and strength, but the great characteristic of each is faith. They faced the world alone, and when everything pointed the opposite direction so far as the human events were concerned they stood for the program which contained the promise of the Messiah, the Substance of things hoped for, and faced the frowning world alone. Some of them achieved great success and fame, others died during the awful battle, but they died in the faith, and the cause for which they fought was carried forward. As New Testament Christians we look back to the Old Testament program, and see its progress through the dark and bloody days of old. We take off our hats in the presence of the heroes of faith and stand in reverence beside the pathway of their toil and blood. They fought a gallant battle of faith. They brought the program of God up to the long promised Messiah. They have handed to us the results of their sturdy faith. They obtained a good report through faith and sealed their faith with their death. God having provided some better thing for us that they without us should not be made perfect. God of mercy help us that we may be the kind of Christians that will perfect and carry on the great cause for which they so nobly fought! It is with the thought of a New Testament program, higher, fuller and more enduring that the writer exhorts in chapter six. "Leaving the principles of the doctrine of Christ, let us go on to perfection." The same thought is expressed in the twelfth chapter when he says, "Let us run with patience the race that is set before us." With this we shall deal in our notes on that chapter.



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13 And ye shall know that I <i>am</i> the LORD, when I have opened your graves, O my people, and brought you up out of your graves,	† ch. 35, 24. * ch. 34, 25. † ch. 11, 16. † ver. 24. Joel 2, 27.	ing covenant with them: and I will place them, and multiply them, and I will set my sanctuary in the midst of them for evermore.
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