

# The PREACHER'S MAGAZINE

**B**UT you must cling to the things which you have learnt and have been taught to believe, knowing who your teachers were, and that from infancy you have known the sacred writings which are able to make you wise to obtain salvation through faith in Christ Jesus. Every Scripture inspired by God is useful both for teaching, for convincing, for correction of error, and for instruction in right doing; so that the man of God may himself be complete and may be perfectly equipped for every good work.

I solemnly implore you, in the presence of God and of Christ Jesus who is about to judge the living and the dead, and by His Appearing and His Kingship: proclaim God's message, be zealous in season and out of season; convince, rebuke, encourage, with the utmost patience as a teacher. For a time is coming when they will not tolerate wholesome instruction, but, wanting to have their ears tickled, they will find a multitude of teachers to satisfy their own fancies; and will turn away from listening to the truth and will turn aside to fables.

But as for you, you must exercise habitual self-control, and not live a self-indulgent life, but do the duty of an evangelist and fully discharge the obligations of your office (2 Timothy 3:14—4:5, Weymouth's Translation).

## The Preacher's Magazine

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

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

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### *Following the Preaching Urge*

BY THE EDITOR

THE "preacher's itch," whatever that is, is supposed to be a reprehensible and more or less disgraceful affliction. And of course the term is applied with the intention of intimidating and restraining the prophet who is "easy to be intreated" when it comes to the business of preaching. When modesty is on the throne it is expected that a preacher will not answer with too ready assent when someone in authority says, "Preach for us."

But, on the other hand, it scarcely seems necessary that a preacher should pattern after the old-time country girl who always had to be begged to play her piece on the cottage organ, but who, nevertheless, would have been woefully disappointed if the company had been content to give her but one passing invitation to perform.

But I am not thinking especially about these human urges. Rather I am thinking about that inner urge which I think every God called preacher feels, and which one preacher described in the words, "Woe is me if I preach not the gospel."

The migratory birds were passing through the country going south. A man succeeded in ensnaring one of them and encaging it. In the cage the little feathered fellow flew about wildly and beat upon the bars of the cage with his wings and sought by every means to escape that he might continue his course on south. But the man kept the bird in the cage until the migratory urge died out. Then he released it in the room and even took it out of doors. But the bird was docile and wanting in vitality and energy. His time had passed, his inner urge was gone, the South no longer called him. The bird had become just like other birds—content with his surroundings.

Paul exhorted his protege to "Be instant in season and out of season," which covers all the time there is. Timothy was to preach when it was expected of him and when it was not expected. He was to be both conventional and unconventional. He was to take such opportunities as came his way, and he was to seek opportunities—even to make opportunities. He was to preach moderately and immoderately. He was to exceed in both quality and quantity.

The content of preaching is important, but, if comparisons in such matters can escape being odious, the spirit or temper of the preacher is more important. What the preacher says is, in verbal address, of less value than the manner in which he says it. Heterodoxy may consist of improper emphasis as well as of false words and sentences. The young preacher who rushes to the pulpit and there remembers that he is short on preaching material is yet more fortunate than the older preacher who enters the stand with leaden tread still seeking to decide which of a number of more or less obtuse themes he may most likely treat.

The very word preach is freighted with suggestions of precipitation and fiery declaim. The indifferent priest may talk in monotones, but the evangelist will lift up his voice like a trumpet. The lecturer may stick to his notes, but the prophet is almost certain to occasionally go afield in pursuit of people, even though the sermon may suffer in the scramble. The teacher may keep his blood cool, but the pentecostal exhorter can scarcely restrain his tears and his gestures.

An ancient prophet described his situation as having the Word of God shut up in his bones. There was an inward burning that stirred him day and night and made him feel that expression was a privilege and a necessity. "While I mused, the fire burned," said he. While he thought in secret the urge to speak to the masses increased in force. While he meditated on precious truth he felt impelled to pour it out on others. He had the urge to preach.

Going back to the metaphor of the migratory bird: have we not all at times delayed to speak until the urge departed? Sometimes the passing of the season was chargeable to our own reluctance, sometimes it stood against the account of another who had charge of "the preliminaries." By the process of many repetitions both preachers and people have come to expect the preacher to begin at eleven o'clock in the morning, at three in the afternoon, and at eight at night. At these hours prayer and preparation and interest are all at climax. It is usually a mistake to begin the preaching earlier than the hours mentioned, and it most certainly is a mistake to postpone its beginning much beyond. At the right time the preacher is fullest of the preaching urge, and when the time passes, like the migratory bird that passed its season, he becomes spent and restraint takes its toll leaving him with the inward feeling that "it's all over." No preacher can do his best on the ebb of his own urge (not to mention the waning of the draft by which the audience draws the preach from him). Speaking from a rather full experience as an "occasional preacher," I do not mind how early they start the meetings or how many public prayers, testimonies and special songs they have before the accustomed time for me to read the text. But I am always at a disadvantage when they "steal the preacher's time" and put me up after the tide has started to run out—I want to be driven by my inner urge and not try to follow on the tail of the migrates after the season is over.

Of all that we have said this is the sum: God will put an inner urge to preach into the man or woman whom he calls to the work of the ministry—this is the axiom assumed. Therefore the preacher should take care not to curb this urge through the injection of too many mental regulations. Follow the urge. Preach often and with but small outward provocation. Preach when there is opportunity, and do not require too much of opportunity—a small one will do. Follow the urge in preparation by letting your private reading take form for public preaching, and consider secret devotion a spring which requires the channel of the pulpit for its complement. Trust your urges as dependable and scruple not to follow them, cater to them, seek to encourage them, and preach by their phases. In the most of instances, if you are a pastor, you will have general charge

of the whole service. Direct the service so it will be subject to your preaching urge. Do not let some shallow emotionalist run away with the preliminaries and climax the meeting before you have a chance with the message of God. Do not allow some special singer to spoil your atmosphere—you know what your theme is to be—he probably does not know and may not even care. And if your ministry is to be effective, study to close a meeting effectively. Do not allow the effect of the preaching to be habitually nullified by the bringing in of alien elements in the last moments. Learn to “conclude,” and insist on doing this yourself with increasing efficiency. In all meetings in which preaching is a part, compel the spirits of the prophets to be subject unto the prophet, and direct every part of the service by the compass of your own preaching urge.

## Holiness in Symbol

Olive M. Winchester

*The Holy Spirit this signifying, that the way into the holy place hath not yet been made manifest, while the first tabernacle is yet standing; which is a figure for the time present; according to which are offered both gifts and sacrifices that cannot, as touching the conscience, make the worshipper perfect (Heb 9:8, 9).*

FROM the time the Children of Israel were called forth out of the land of Egypt to worship the God of their fathers, the one dominating thought in their personal preparation was that they should be pure and holy. The emphasis rests here when the first appearance is made unto them at Mount Sinai. The word of exhortation is given that they are to be holy, a holy nation. It is also echoed forth in precept, for more than once the command is given, “Be ye holy for I am holy.” Then it stands out preeminently in their worship.

Within the tabernacle stood the inner sanctuary. While the people could enter the outer court, and the priests the holy place, yet in this inmost sacred enclosure only the high priest could enter and that only once a year. Thus this place where the shekinah glory of God dwelt was closed to the ordinary worshiper. He could only stand afar off, look and wonder as the high priest went in. There might be a longing in his heart to enter where the God of Israel dwelt, but he could not; should he attempt to do so he would be thrust forth by the priest and the Levites, the ministrants guarding the place of worship.

### A FIGURE OF A BETTER DAY

The writer of the Epistle to the Hebrews, although realizing that these rites of worship in the olden days were only types and figures, lingers over them in fond retrospect. It may be that his own heart had been stirred by the offerings made at the altar of burnt offering in the temple. No doubt he had felt the movings of worship in his soul as he had bowed at the hour of prayer.

But whatever may have been the heart yearning over these sacred rites, he knew that they prefigured

a better day. The old might have fond associations, but yet the fullness of time had not been brought in, so he tells us that the Holy Spirit was intimating that the way into the holy place had not been made manifest while the first tabernacle was standing.

The fact that such a statement was made that the way was not yet made manifest implies that there is to come a time when it will be made manifest. There lies out in the future a day when the entrance into the holy place shall be open to all. In that day man worshiped God as a member of the community; his individuality was lost in the group. He was one among many, and the promises of God applied to the people as a whole.

Then also man approached to God through a mediator, a human mediator. The Levites, the priest and the high priest took precedence in worship and he could approach only through their ministrations. His religion, as it would seem, was expressed by proxy. God appeared in His house and to those that drew nigh to Him there instead of the individuals.

But the fact that one was allowed to draw near unto God and that one was representative of the people betokened a better day. He stood as a type of the privilege that awaited all men, that they too might at some time enter into the thick darkness, where the light of the sun and of the moon would not penetrate, but there would shine the brightness of a light, the divine glory, and there he could meet God, not as among a group but alone for his own individual soul without a mediating priest. There he would bow before the mercy seat and claim his heritage through Christ.

Types and shadows that prefigure divine things have their glory, but they stand pointing ever for-

ward to a day to come; they are looking to the future; they announce the coming of better things; so did this the holy of holies in the tabernacle. It bespoke better things. It held forth its challenge for a day to come.

#### THE CHRISTIAN DISPENSATION THE BETTER DAY

Our text plainly tells us that the first tabernacle is a figure of the present time, that is, the ministration of a greater glory is upon us who now draw nigh. With the death of Christ the veil is rent in twain, and the way into the holy of holies is made plain.

It is to be noted that the Christian dispensation does not merely open the door into the holy place but into the most holy place. If the entrance were granted only into the holy place then while man would come within the sanctuary, yet he could not draw nigh in full assurance of faith. He would still be excluded from the immediate presence of God. But the provision of grace opens the door into the inmost sanctuary.

How great a privilege is this! There comes to us the immediate communion with God. No longer need man stand in the outer court and gaze longingly while another performs the rites of worship for him. Yet we fear that many do thus. They are all around us who would not neglect the things of the spirit altogether, but they prefer that another perform the rites. They have a connection with the church and give their support to its ministrations, but when the question of personal relationship arises, they leave the personal element to the minister and perhaps a chosen few within the portals of the church. They have never sought until they have found the vitalizing element of Christian experience in their heart.

Then many there are who have entered the first sanctuary. They have drawn near enough to feel the life divine imparted in their souls. They rejoice in the hope of immortal life thus springing up within. But they have tarried in this outer sanctum and have never entered into the most holy place. Their fellowship with God is not perfected. They have mingled fears and joys in the divine presence; they are double minded or as expressed in other terminology, a split personality. There is strife within. One element of the nature has a heavenward pull, the other draws toward the world and tends toward the self. The inward man is not united, but is distraught by conflicting desires.

But the fullness of the Christian dispensation leads within the holy of holies where the soul with single purpose and united heart can pour forth all of its worship unalloyed before the Lord our Christ. Here the glory of the divine presence fills the heart and brings forth rejoicing and gladness. There is a peace within that brings rest and trust, that has a deep undercurrent that abides.

#### A PERFECTED CONSCIENCE THE GOAL

The outstanding mark of differentiation between the old dispensation and the new is that the operative agency under the latter works within the heart

of man. This Jeremiah saw as he looked forward and caught a glimpse of a better day. Priest as he was ministering no doubt at the sanctuary as well as uttering prophetic words, he was familiar with the law written on the table of stone, but he proclaimed the time to come when the law would be written on the hearts of men, and within each there would be a causative principle impelling onward in the ways of righteousness.

The natural man could not organize himself under the control of conscience. Conscience ever bade him to do right, and accused him when he did wrong, but he lacked strength of purpose to do right. Moral judgment co-operating with conscience could set before him good ideals unless his very thought life had been perverted, but the ability to follow those ideals was not present.

The description of the natural man which we have given represents him in one of his highest states, but more often his conscience is perverted as well as his purpose weak. Behind this perverted conscience lies a perverted moral judgment not being able to discern the right from the wrong, and then also the conscience itself loses its sensitiveness of response.

Thus it is that in the Christian experience one of the inward goals is a perfected conscience. This can be perfected in two ways, first the sense of guilt or condemnation is wholly removed. "There is therefore now no condemnation to them in Christ Jesus who walk not after the flesh, but after the Spirit." Then second there is a sensitizing of the conscience which makes it more responsive to sin and evil in pronouncing its judgments against anything that savors of the same. Herein is the conscience made perfect.

The removal of guilt and condemnation takes place in one definite act but the sensitizing is both an act and a process. With the illumination of the heart that ensues when the Holy Spirit comes in in his fullness, there is then a definite sensitizing, but this increases from that time forward. This removal of guilt from the conscience and its increase in discernment brings within a deep sense of satisfaction and leads the heart forth in adoration and worship. The soul then becomes the holy of holies where God deigns to dwell.

To us then is given this better day whereby man can draw nigh to God, enter into His presence and feel the peace of inward righteousness. To us there is the possibility of a perfected conscience with all the guilt of sin removed. No longer need condemnation lurk in some secret recess of the soul, but there can be the sense of purity and integrity within. An entrance into the inner sanctuary is opened unto us. Will we come within its sacred precincts?

*Holy of holies, most sacred place;  
God of all grace, its glory reveal.  
Cleanse us, we pray, our conscience perfect;  
O divine Spirit, do thou enseat.*

## Plain Words to Preachers

J. W. Goodwin, General Superintendent

### THE PREACHER GAINING ATTENTION

ONE of the most interesting subjects to a preacher is that of gaining and holding attention. Nearly every strategy has been worked more or less by speakers to awaken interest. It is so distracting to a speaker to talk while the crowd is restless and moving around with listless attention, or going to sleep with little or no interest in the message. How to inspire interest and hold attention is the vital point in public speaking.

All too often the congregation is held by mere respect for the place of worship or fear of disturbing others by going out. It might prove a blessing if preachers were compelled to test their ability by street preaching where the crowd is free to retire at will. It surely would suggest that preachers should be awake in the pulpit in order to awaken a greater interest.

This problem of gaining attention has often been a serious question in my own ministry; therefore I do not assume to become a teacher in this art of public speaking, but only make a few suggestions:

*First*, there must be a deep interest in the welfare of the listeners. The speaker must get beyond mere professionalism. He should know the needs of his hearers and be fully persuaded that he has the help to give. Nothing can take the place of deep love for the people. There may be many rich attainments, but if deep soul interest, moved by devoted love, is lacking, efforts are wasted and much energy lost. On the other hand, many faults will be overlooked if the hearers are convinced that the speaker or worker really loves them. The all-conquering quality in winning attention is a convincing passion of devoted love on the part of the speaker. How often have I heard very ordinary sermons lauded to the skies by listeners who loved the speaker, and who also felt that the speaker loved them. How can a preacher increase his love for his people? Think and remember all the good qualities and refuse to consider their shortcomings. Love covereth a multitude of faults and failings as well as sins.

*Second*, the appropriate message which fits the needs of the people at that special hour generally holds attention. This is a vital point for the study of the speaker. If I may be allowed to make a personal remark, I have several sermons already worked out in detail, but I have never found a place where it seemed to me a fitting time to deliver them. It may be that they are not worth the effort, and they would not be unless there is an occasion which demanded such a message. Some thirty-two years ago I gave a message to a large gathering which brought the largest response of approval and appreciation of any effort of my life, but I have only twice tried to repeat the message in all these years. I have many times given a more simple message which did lasting good simply because the message well fitted the needs of the hour. Even marked eloquence and

rhetorical beauty will not hold attention like an appropriate message of truth. "Words fitly spoken are like apples of gold in a picture of silver," the wise man said. The preacher sought to find out acceptable words, and that which was written was upright, even words of truth. It is still truth that the words of the wise are as goads, and as nails fastened by the masters of assemblies.

It will do very little good to preach to those who are not present. If the prepared message does not fit the crowd, it will be much better to choose another subject and stay with the crowd. A plain, simple message that fits the need of the people will do more lasting good than the sparkling sermon which falls short of the mark. But how shall we tell? Ah, that is the question. My only method is to choose the one which burns in my heart as I pray. When my own heart warms and burns in tender melting as I meditate on the theme, I gather that the Lord is leading along that line of thought. I know no other way.

*Third*, the discourse well-filled with appropriate illustrations generally holds attention. I have already mentioned this before, but of the lack of fitting illustrations, and their usefulness so overwhelming to impress truth, I may be allowed to say another word. Our Savior so well understood this that when He found no story at hand, He spoke a parable to illustrate and force home some important point of truth.

Some preachers enlist the co-operation of their people in gathering stories and illustrations. Some may think such a method would be disinteresting to those who gather material. However, it generally works the other way, and the one who has handed in an illustration is always on the watch to find out how the speaker will use his story or illustration. Some preachers have special workers who assist them in this gathering of helpful matter.

To be a good story teller is a most precious art indeed. It is not wise to relate too many details which have nothing to do with the point to be illustrated. One should avoid wandering away into unimportant details. However enough should be given in order that the hearers may get the vision sufficiently clear so as to force home the intended point of truth.

A little wit or humor is often helpful, but sarcasm must be used very sparingly if at all. Sarcasm is generally a fly in the ointment. A tender heart and soft words is like healing salve to an aching wound. Remember that Moses was shut out from the promised land because he took the judgment throne and spoke unadvisedly with his lips using sarcastic words of condemnation to Israel. Many a preacher since then has lost the promised land of future advancement, the people having lost interest in his messages so full of personal thrusts.

*Fourth*, a lively introduction is often a help. A

striking statement, an interesting story, or a statement to arouse curiosity or astonishment awaiting explanation may prove helpful. However be sure that in this last effort the explanation follows, or confidence may be destroyed. The speaker may begin in a chosen way if at once he bursts forth with sparkling thought. A lengthy introduction has ruined many a good sermon, and thus attention has been lost to important and helpful truth.

Do not begin too boisterously. If possible it is nice to have a little incident or illustration in opening up a sermon. Try to find some ground of approach so you can get hold of their hearts at once. If you have a strenuous message to give, do not make explanations for it. Find some method of approach and move on to the theme in hand. That is very vital, for a lengthy excuse might frighten some timid soul.

*Fifth*, the expressions on a man's face have much to do with the delivery of a sermon. Never get into the habit of making up faces. We all look bad enough anyway. It is not necessary for a preacher to scowl or twist his face all out of shape. There are preachers who preach with such a strained face that I have heard my wife say she could not relax, she was so strained in body from watching the strained expression of that preacher. Avoid if possible getting the voice in a strained condition. In other words, be natural. I do not say that you should not be earnest. One ought to be earnest. It is said that George Whitefield, when he was moved with passion, trembled so that the platform shook under his feet. However a man need not keep his voice up to a high pitch all the time. If he has the vision of holiness he will be stirred. If he is not, his congregation will not be stirred. Be natural, but while you are natural, be awakened to the depths of your whole being, but do not preach with a strained voice, and distorted hands or face.

*Sixth*, the speaker must be a master of himself. He must master his fear of man, and tremble only in the fear of God. In the commission given to Paul, Christ promised deliverance "from the people to whom now I send thee." If we are to "open their eyes" and gain their attention, there must be a confidence which is catching. The speaker must be brave and humbly fearless. In this I do not mean a bombastic, boastful attitude, but speaking the truth in loving fearlessness of results. If it is God's truth, spoken in humility, it cannot fail. Preaching to please men must be bondage indeed. For a preacher to be master of himself, deep conviction of vital truth must master him in truth's all-persuasive power.

*Seventh*, it is often helpful in gaining attention to create expectancy. If the people are expecting to receive something from you they will look at you like the lame man at the beautiful gate of the temple, who looked at Peter and John expecting to receive a gift. But this suspension must not be extended too long, or the disappointment will react with stones like the men of Lystra who were persuaded to throw stones when they saw Paul was a man and not a god. Some speakers tell stories with so many details that

the climax is lost in the maze of details. Expectancy is good, but must not be overworked.

*Eighth*, clear articulation is always helpful. How can people pay much attention when they cannot hear who is speaking. Some preachers seem to need an interpreter if the congregation is to find out what he says. Get the mush out of your mouth, brother, and speak words distinctly. Do not speak so loudly that sounds are mixed in so much static interference as to confuse the hearers. A forceful whisper is often helpful, but to speak low and indistinctly is distracting. Change the voice from conversational to earnest utterance, and to frequently return to the conversational tone is most helpful. Monotones and mumbling are all prohibited in the pulpit, and out of the pulpit, for that matter. We are told to lift up our voice like a trumpet, but be sure it is trumpet and not a scream or a screech or a howl. A trumpet is not only for noise, but rather clearness of utterance. Mumbling with an unknown tongue is out of place in a public gathering. People generally get restless unless they can understand what is being said.

Let our young preachers learn to open their mouths, and use their lips in clear articulation of words. Have a style of your own, but speak out clearly. This seems almost like kindergarten talk, and yet when called to listen even to some older preachers, it seems appropriate. How a man speaks is almost as important as what he speaks. It is not a bad practice to take hard and difficult words to pronounce and repeat them over and over again until they can be uttered without difficulty.

There is one closing statement which is most vital, namely the fire of inward passion and unction. This will make up for many faults and failings of physical limitations. While everyone should study to improve the language and style of preaching, yet this last and closing thought should not be forgotten. The blessing of the Lord on the preacher maketh rich both for the preacher and also those who listen. There should be a heavenly glow in the freedom and delivery of a God-given message of truth. Unction comes by the presence and power of the Holy Spirit. He himself is the unction from the Holy One. With the manifestation of His presence the people will listen, and some will be brought to Christ.

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A lady once told of a dear old Christian, a florist in St. Kilda, Melbourne, who used to go around working in gentlemen's gardens. He was a joyful old man, an earnest Christian worker, and no one would be in his company long without knowing that he was a follower of Christ. One day he went to work in the garden of a gentleman whom he knew fairly well, and after some time he said to him, "Dear brother, are you a Christian? Are you a lover of the Lord?" The gentleman replied, "Of course I am." "Praise God for that," said the gardener, "I never should have known it if you hadn't told me so."

## The Holiness of God As Expressed in the Old Testament

C. B. Strang

ONE of the greatest conceptions that man has ever had of God is that He is holy. This idea of God is noted early in Old Testament history, and begins to be emphasized more and more after Israel is delivered from Egyptian bondage. No doubt the patriarchs believed God to be holy, but they seldom articulated their belief. But when Moses welded the Israelite slaves into a nation this is one of the first lessons he taught them. In their first praise service after crossing the Red Sea they sang, "Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders" (Ex. 15:11).

The word "holiness" in the Hebrew is "Qodesh," and the root meaning is "cut off," "separate," "consecrated thing," "dedicated thing." The holy thing was something that was not to be touched, for it was not common and was, therefore, prohibited. But the original application of holiness was related to Deity. It had to do with divine potency. Jehovah was holy, therefore, He was powerful and separate.

However, Israel was not to understand holiness in this limited way only. They were to learn that this holy God demanded holiness of them. They, too, were to have a divine power; they were to be separate in the sense that they belonged to God, and as such they were to separate themselves from sin. "Be ye holy for I am holy," was an early exhortation.

Rabbi Silver says that the word "holy" means "transfigured morality." That is, it comes over from God to man. His nature comes within man enabling him to be holy. Now we know that the ancient Israelite could not, and did not, enjoy the blessing of holiness, to the same extent that we do today, but by symbol and type he was taught the necessity of personal consecration and the need of separation from sin.

But we are now dealing, primarily, with the holiness of God as expressed to a primitive people. Their idea of God and ours is not necessarily the same. When they were told by Moses that God was holy it created in them a feeling of awe for Jehovah. From this feeling of awe and reverence has sprung all our worship. To the Israelite mind, if Jehovah were holy He was worthy of their worship, and worship Him they did. To be told that Jehovah was holy caused them to believe that He was majestic; that He was a great King and Ruler. There was a danger here that they might make Him so majestic that He would be unapproachable, and this was just what happened in their thinking. Of course God is, and always has been majestic, but if we had no other conception of Him than this, we

would be denied the closer relationship which we now enjoy.

God was not satisfied to have His people think of Him only in terms of awesomeness and majesty. The messages He gave to Moses which are recorded in Leviticus, especially Chapters 11 to 26, pictures holiness as purity. God here reveals Himself as being a pure God, and He demands purity of His followers. Awesomeness and majesty are not enough in a divine ruler, but purity must be an essential part of His character. Herein lies one of the greatest revelations of Himself that God has ever made to man. The powerful, majestic, awesome Jehovah is pure; His character is above reproach. Often we have heard said that purity is power, and this is true, but power is not always purity, except that power is under rational and ethical control.

Many of the gods that the nations round about Israel worshiped did not have this attribute of purity. They were considered to be powerful, but at the same time they were considered to be voluptuous, and their followers worshiped them in a sensual, voluptuous manner.

What a wonderful God is Jehovah. No wonder the worship of the living God has continued while the gods of the heathen have been forgotten.

In Isaiah we find the clearest statement of the ethical conception of holiness. Isaiah saw the great manifestations of God in the temple. He saw him in majesty and power, but also in purity. He says, "In the year that king Uzziah died I saw *also* the Lord" (Isa. 6:1). Most people had only been able to see Uzziah the great and mighty king, but now Isaiah sees *also* the Lord. And in seeing the Lord he saw *also* himself. He saw that he was sinful when measured by God's standard of purity; saw the need of cleansing and became a candidate for it, and best of all he received it. Jehovah had labored through the ages to reveal His purity to His followers. Holiness is the essential part of His character to which His followers may become heirs. They are not to desire His awesomeness or His majesty, but they are to desire His purity.

God might have said to the people of Old Testament times: "Now abideth Glory, Majesty and Purity, but the greatest of these is Purity." The two lessons, then, that God has ever tried to teach men are: (1) That God is holy, and (2) That He desires men to be holy.

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Said Moody at a meeting in Northfield, "Dr. Bonar, these people would like to know how to live the victorious life about which you are preaching."

Said Bonar, "I do not like to speak about myself, but for fifty years I have had access to the throne of grace."—SELECTED.

## Our Unfinished Task\*

General Superintendent Chapman

THE missionaries were showing me over the field assigned to the Church of the Nazarene in China, and they continued to ply me with figures. "We have ten counties, three million people, and more than four thousand cities towns and villages," they would say to me ever and anon. Then one day I asked, "In how many of these towns and villages have we done effective evangelistic work?" "In about four hundred of them," was the reply. Then right away I fell to thinking of the "unfinished task." In twenty-five years we have reached about ten per cent of the towns and villages, how long before we shall reach them all?

But China was only the place where these thoughts commenced, for I have gone on since then to apply them to all our fields at home and in foreign lands. Thank God for what has been done. But, oh, the unfinished task!

A few weeks ago an enthusiastic preacher said, "You were there in the days of the beginnings of our church. What did you think then? Did you expect the time to come when our church would be established in every state of the Union, in Canada, the British Isles, and in so many foreign lands?" I had to answer that I could not remember what I thought or what the others said. There was, I remember, a strong conviction that God had brought us out to be a people for His name and that He had given us both a mission and a commission. The mission was to shepherdize the scattered holiness people, and our commission was to spread a holiness revival as widely as possible. I know, further, that in laying the doctrinal and disciplinarian foundation there was the strongest urge by the fathers of the movement that we should not yield to the temptation to make our church a cult. It was surely felt that we should stay on lines so fundamental and so broad as to make ourselves a possible channel through which God could send His blessings to rich and poor, educated and illiterate, and to all without respect to race, language or other incidental badge of provincialism.

Our mission in shepherdizing the existing and scattered holiness people is pretty well accomplished. Henceforth we turn to our commission. We shall not matriculate largely from scattered groups of holiness people in the future. There is not likely to be any major fusions or even any minor unions. Henceforth we shall go to the green timber and fell trees to make lumber for the building of our house. By this we do not mean to forget or ignore the preparatory work done by others or to disregard the victories of contemporaries with their compensating effects upon us. But we mean that we shall have to make our evangelism vital enough to account for every member we receive in the seekers who find God at our altars.

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

Perhaps I could not do better than to approach the theme in outline form. If the presence of our church in the world is to be justified, there are three things we must do. (1) We must make a decided contribution toward what Dr. Bresee called "Christianizing Christianity." (2) We must project a wide-spread program of evangelism covering both urban and rural communities in both home and foreign fields. (3) We must develop self-supporting and self-directing churches in all the lands we enter, regardless of the language spoken or the conditions of economic life.

Perhaps a more ambitious scheme has never been announced by any movement since the days of the apostles, and there will be some who will say it is too ambitious. There may be some who will say it is enough to preserve our own purity and give encouragement to scattered saints to keep themselves unspotted from the world—in other words, they would constitute the Church of the Nazarene a museum in which to exhibit "eminent saints." Perhaps there are others who would have us preach the gospel everywhere simply as "a witness," with the understanding from the beginning that no lasting success is to be expected. But I believe the genius of the Church of the Nazarene from the days of our beginnings has been seen to involve the threefold commission which I have named.

The scope of this paper does not require an appraisal of past successes, and a survey of past tendencies in Christian movements would have to be accurate and full to be useful. I therefore pass these enchanting themes or phases of the great theme, and hasten to think of our "unfinished task" in the three instances which we have proposed.

1. "Christianizing Christianity" is bound to be an offensive phrase, but it would do little good to search for verbal euphony so long as the offending thought is in the offing. And I mean all this phrase implies, even though I should change my vocabulary.

In current times we are called upon to bewail the fate of Christianity in Russia and in Germany. But before we drown the noise of the rabble with our loud protests let us stop and ask what type of Christianity was represented by the Greek and Roman Catholic Churches which the godless Communists of Russia suppressed. In Germany Roman Catholicism was and is just what Roman Catholicism is everywhere—a mere shadow of things divine. And it was Germany's Protestantism that released the flood of higher criticism and naturalistic evolution which has inundated every land and left its deposits of intellectual mud and consequent moral slime. And in our own land we have come to that sad day which General Booth foresaw when we attempt to have Christianity without Christ, and when we have robbed our holy religion not only of its world-transforming doctrines, but also of its moral-miracle working power.

I speak by way of approach and illustration, and not with any intent of following the details. We resent the interference and bigotry of the atheist, but we cannot deny that present-day Christianity, using the term Christianity in its broad sense as standing for all formal and informal movements which seek to claim to follow Christ, is in an enervated and discouraging state. Of course the easy way is to condemn it all and leave it to its fate. But shall we do that until we can offer something better? Is atheism better than apostate Christianity? Is nothing better than something? By this I mean to say that with all its faults and weaknesses, Protestant Christianity is still the house in which almost all the salt of the earth is found. I know there are many who boast about ability to worship God better in the woods than in the church, and say there is more fraternity in the lodges than in church membership, and more love for fellowmen and more effort to help them in politics than in religion. But so far as I have been able to examine these proud boastings I have found them quite as hollow and quite as false as they are proud. God has not junked Protestant Christianity yet. I resist the temptation to turn prophet and prognosticate the future. But whatever blesses the world in any large way nowadays must bless Protestant Christianity. First, because a large portion of the influential portion of the world is identified with Protestant Christianity, and second, because there is as yet no channel that is in any way comparable to Protestant Christianity as a medium for the mercies and blessings of God. God has not junked Protestantism, and we must not junk it.

It is not necessary that we should believe that the churches will return to the primitive purity and power. At least it is not necessary that we should cherish an inclusive hope on such a matter. It is enough that we should acknowledge our obligation to help Christianize Christianity, and that we should do our utmost to make good on such a challenge. To do this means that we, first of all, must be truly vital ourselves. We must not become self-centered or content. We must not become worldly or allow the world to enter and swamp us. We must live so with God that we can get our prayers through to Him and get them answered. We must ourselves be born again and we must live transformed lives. We must be radiant with inner grace. We must emanate joy and victory. We must have miracles of spiritual and physical healing among us, and we must do exploits of missionary heroism in living and in giving. We must ourselves be such examples of the miraculous that the vocabulary of Pentecost will not sound alien among us. We must be a spiritual people in this very worldly period of a worldly world.

In the second place, we must not mistake insulation for isolation. We must touch to heal, but we must touch. We must fraternize with other churches and receive of their good and give of our good. The ministers and churches of the land need something that we are able or should be able to give them. Bad as it is, the condition of the Protestant church today

is not any worse than that of the Anglican church when John Wesley and his holy club set out to spread scriptural holiness over the land; and if we do not do as well as they did, perhaps we should charge it up against our want of faith, rather than against the hopelessness of the present situation. There are thousands, perhaps millions of hungry, thirsty people in the churches all about us, and we must do all we can to feed them and give them drink. This does not mean that we are to set out on a fuller program of proselyting to get these needy people to become members of the Church of the Nazarene, but it means that we are obligated to feed and water them, whether they come to our fold at night or not. It is remarkable yet what a difference a revival will make in even a worldly church, and it is sometimes possible that people can get so sick that they will become willing to take the bitter medicine necessary to their cure. There is, without doubt, a much more friendly feeling among ministers and church members generally toward the Church of the Nazarene than formerly existed. We must not resent this approach, and neither must we allow it to become the occasion for compromise. They have moved over toward us because of what we are, rather than of because who we are, and if we give up that distinguishing "whatness" which stirred their first interest, we shall fail them in their greatest need. We must keep our distinction as an "old-time religion church," but we must not suffer an inferiority complex or a superiority complex or any other kind of a complex to cause us to stand off from the problems of the religious world and refuse to make that vital contribution which our solid orthodoxy and vital experience qualify us to make. This part of the task, as you can see at a glance, is unfinished and will be unfinished as long as men continue to be born and to die.

There is a certain odor of unfairness about the conversations of those who glory in the "good old days" of the past. Your children have as good a right to see an old-time revival as ever you had to see one. And one generation cannot be evangelized for another. The fact is that those who say, "The churches have backslidden," speak without much thought, and certainly without much truth. Those who make up the membership of the churches about us today never had anything vital in the way of religious experience. Their fathers had it, but the fathers are dead. Who says that the churches of today are "gospel hardened"? How could the preaching of the gospel to their fathers harden the children? We shall have to do it our way, but we must help to Christianize Christianity. This great work cannot be done by popular "preaching missions" and "streamlined revivals." It will have to be done with something very like the sweat-box of repentance and the concentrated force which is represented by the mourner's bench. We cannot yield to any on the way we are to make our contribution. It may have to be said that the Church of the Nazarene is the only church in town that still has a mourner's bench, but we must help to Christianize Christianity—formal Christianity, dead Christianity—use any adjective

you will, but do not deny your responsibility to help with a revival.

And now we come to consider that part of the commission that has to do with the promotion of a widespread revival in town and country in the effort to reach effectively the unsaved of the land both in and out of the churches. Someone has said we get the money to run the church out of towns and cities, and we get the men to run the church out of the country, and he claims to have figures to support the motto. I am not interested either to establish or to refute the saying, but I am interested in the souls of men and in the serious effort of the Church of the Nazarene to reach them with the saving gospel.

It is difficult to be limited or discriminating on this thing called evangelism. About the only way to keep the light from shining into distant parts is to dim it at its source, and no one recommends this method. Usually men clamor for limitation in order that they may have more near at hand. "Forget the heathen" say they "until we save the people of our own land." The trouble is that a gospel which is powerful enough to save the people of our own land will break over to the heathen also. Likewise pastors plead for centralization "until we get more strength here." But the trouble is when you purposely husband strength it dissipates. Healthy bees are likely to swarm.

It may sound extravagant, even to some of you, but I sincerely believe the times call for a new crusade of holiness preaching and old-time revivals. And I know there is no use for us to sit around until we get able to do more. We never get able that way. We would get more done if we tried more. The challenge is for a new push of pentecostal evangelism. Let us not say, "The days of campmeetings are past." The days of no kind of meetings are

past. If you can found a campmeeting, go out and found one. If you cannot make it a campmeeting, then make it a tent meeting. If there is no tent, get a hall or brush arbor. If these are not available, then try it in the open air. George Whitefield held some of the greatest meetings that were ever held right out of doors and in the winter time. Let us reclaim the street meeting for a sane, saving gospel. If none of these is practical, then make it a cottage prayer-meeting. We have 4,400 preachers and only about 2,600 churches. There must be a good thousand preachers who are available for "extension work." And let us not grumble about our good supply of preachers. A spiritual movement always has an abundance of preachers. A scarcity of preachers is a mark of apostasy. Rather let us select and direct and make our preachers as effective as possible. If this group of men right here should set their heads and hearts to the task, with all the backing they would get from pastors, churches and unemployed preachers, we could open a thousand new preaching points in town and country within the next twelve months. And in these thousand preaching places, a hundred thousand new people would hear the gospel of full salvation, and the harvest of souls would be sufficient to make the angels rejoice. I trust it would be entirely out of place for me to say that we are either half asleep or else half dead. But just as sure as you are here, the challenge is upon us. We must sow this country down with old-fashioned holiness preaching. And this preaching must not be confined to places where we have churches or think we shall have churches, but anywhere, everywhere, men must hear the gospel at our mouths. God has commissioned us, shall we go forth?

*(Concluded next month)*

## How I Prepare a Sermon

E. E. Wordsworth

**W**HAT we shall say here we presume will be far from the ideal method as to the preparation of sermons. We are fully aware that others do much better. But perhaps a few will receive help along the way, and if so, this will be our reward.

First a text or a sermon subject seizes me. Sometimes I get the theme first, sometimes the text. If the theme comes to my attention first then I look around at once for a suitable text to go with it. I confess that I get a real thrill from reading the sermon subjects on the religious page of the Saturday newspapers and from Christian periodicals. Frequently I adopt them as my own. Sometimes I try to improve on them. But I always try to be very careful in the selections. It is usually some outstanding, gripping and timely theme that appeals to me. Just commonplace themes I pass by. For instance I read somewhere years ago this theme,

"The Greatest Fish Story That Was Ever Told." I knew at once it referred to Jonah and the whale so I adopted it as my very own. And when I preach on Jonah I use this as my subject. I think it is catchy and appealing. Paul caught people with "guile." I try to. However I try to avoid what I consider sensational subjects, but I do think there are some subjects that make better form for the newspaper than others. Instead of announcing in the newspapers that I am about to preach on tithing I use this, "The Trial of the Robbers" which I think is better. Then I use Mal. 3:8-10 as the text.

I very frequently study out my own themes, in fact nearly always, and perhaps we have a little claim to originality. But in any event I always try to get a gripping theme, one that will arrest public attention. I have found that a good theme is a great help to me. It helps me in preparation and pulpit ministry.

I have a fondness for the old texts, the familiar ones. Such texts as John 3:16, Rom. 1:16, 1 Thess. 5:23, 24, Heb. 12:14 I consider well known texts. They carry a message in themselves and they lend themselves to easy divisions. I like them. When I have chosen one such text to preach on my next task is to get a suitable theme if I do not have one. When this is done I now begin my study of the text. I now try to divide it in logical order. Of course I get a suitable introduction of a few well chosen words to arrest attention if possible. The nature of the text determines the character of the introduction. Sometimes I use the context. Sometimes the historical setting. Sometimes a gripping illustration.

After the introduction I proceed to get the first division of my sermon. I want this to be my weakest proposition, and yet sufficiently strong as to be worthy of a place in the sermon. Having selected a division, I now sit back and think of a suitable illustration out of my life and ministry. If I fail to find one I consult books and my files. I never rest until the illustration is found. Having found it I now type a few words of the illustration under my division. I also place a little red window right before it. The window means my illustration. I usually abbreviate and type the place of such finding for further reference. An example: Enc. Ill. P. 354. (This means Encyclopedic Illustrations, Page 354.) Before I leave the study of this division I usually get a Bible verse and often a Bible character or incident to enforce the truth of the text, or this part of it. Next I amplify the thought. Sometimes I write down some suggestive thoughts or statements of others I have consulted, or I develop my own.

I now proceed to the second division and follow the same method. Likewise the third, fourth, fifth and as many as I use. Usually four or five divisions suit me, but I allow the text and context to govern me in this particular.

Having finished outlining to this point I try to arrange a fitting conclusion. I do not always write it down, and I think perhaps this is a great weakness of mine, but I often think out how to close my message. Sometimes I use my last illustration, which I try to have as my best, to bring the sermon to a close. I have used a poem with good effect at times. Sometimes quoting a number of passages of scripture in keeping with my subject, or the last division. Sometimes a good hymn I have memorized.

After having progressed thus far I now give myself to reading, further study and memorization work. I frequently memorize texts in keeping with my subject matter, text and theme. I consult the commentaries. I have Clarke, Henry, Godbey, Steele, McLaughlin, Whedon and others. I also read Weymouth's and Moffat's translations. I read sermons that I can find on my text. I browse around everywhere in search of additional help, light and truth for my message. Of course I always remember before beginning my sermon to ascertain the correct

meaning of my text. I consult the revised version as a rule too and the Greek text.

If I find I have material that should be discarded, especially irrelevant material and unsuited to my purpose, I scratch it off and rearrange my outline. When republishing an old familiar sermon I am tempted to neglect revision of materials, but frequently I modify, change, enlarge, strengthen and rebuild the old text. I find by so doing I can get a better arrangement of the subject matter and thus improve my sermon.

Of late years, and especially as a pastor, I find myself much given to series of sermons. And rather than preach lengthy sermons I prefer this method. For instance I have six sermons on Psalm 23. Instead of trying to cover the whole in one message I prefer to use six Sunday mornings and in this way it gives me ample opportunity to thoroughly present this devotional message. Usually I preach for only half an hour by the watch, but sometimes I confess I transgress a little and run beyond that time.

Regarding a sermon series and my method I would say it is this: I try to have a general thought as a rule. I am now preaching a series on the "Second Advent" but my central thought is that of dealing with world conditions. Here are my themes for January: "World Conditions in the Light of Bible Prophecy." "The World Crisis." "Are the Days of Noah Being Repeated?" "The World's Saturday Night." "Why Is Russia Atheistic?" "Communism Today and in Coming Tragedy." I never run a series over a month. I think a calendar month is enough for any series. I think it is always better to change to some other line and then turn back if you think wise. Such sermon themes as the above demand outside reading if they are to be properly presented. So I *read* and *read* all available periodicals and fill my mind with suitable facts and information. I type off some things that strike me right and take and read the same from my pulpit. I try to read earnestly and with vigor and passion because I know that droll reading is wearisome.

All the while I try to live in constant touch with God. I pray much over my messages. I have found that there is a vast difference between a sermon and a real message. I try to get my texts from God.

After having read, studied, prayed, thought, I come to my pulpit feeling with Baxter, "Preaching as a dying man to dying men" and I abandon myself to the Holy Spirit. Sometimes He upsets my order but usually He permits me to preach what I have prepared.

In closing I humbly beg your indulgence and ask for your prayers that I may be a better preacher of this glorious Word.

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"Through assimilation, people become physically what they eat; mentally, they become what they see, hear and read. The mind of the child is as much in need of pure, wholesome food as its growing body."

Taking a trip recently that included parts of three states, I was accompanied by another man. I talked salvation to him, prayed with him and bragged about the privilege of being a Nazarene, and hoped to be able to point out to him a Nazarene church. But, instead of that, all the churches that I saw on the trip, the outward appearance was such that I was forced to draw his attention in another direction.

I believe that we have the finest organization in the world, and we should do our best to attract those outside of our church, but to do this successfully we should be at our best outside of our church as well as inside. The world knows that we preach and teach getting rid of all uncleanness; they also know that it is supposed to be put in the "sea of forgetfulness" but to many of our smaller churches, it looks like they only got as far as the church yard.

Would it be possible to put on a clean-up drive to clean some church yards, straighten up some signs, and add other improvements that would make us look like we believe what we preach.—A Pastor.

### WHY DO THEY DO IT?

BY A ROVING CORRESPONDENT

**T**HOSE finger snapping song leaders. Why do they do it? Some folks may not mind it but I do. Just because I am in a pew and a song leader or preacher is on the platform is no reason why he should take advantage of me, be discourteous or bossy.

I have met ministers who, in my estimation, paid too much attention to personal appearance. They looked like dandies. Again I have met some who gave too little heed to clothes, hair, shoes, collar, etc. Soiled collar, dusty shoes, baggy trousers, dandruff and fallen hair on coat—all indicate slovenliness. A man may be a good man and a spiritual man and be careless in appearance, but he is good and spiritual not because of these handicaps but in spite of them. Speaking of personal appearance, why do so many ministers place pencils and fountain pens in coat breast pockets? There is no argument on this; pencils and fountain pens belong in a vest-pocket or the inside coat pocket.

Our ministers seldom use cut-away or frock coats and perhaps it is just as well that they do not. Personally I like a cut-away especially for the morning service. I do think that a minister should wear dark clothes in the pulpit.

Now, I am actually taking advantage of my authority to express my feelings about that fast disappearing cult of long-haired preachers. I saw one the other day—a well built, pleasant featured minister—but how he did need a haircut. His hair was long in front, long at the sides and long down the back of his neck. Otherwise he looked normal, intelligent and like any respectable man should look.

### QUAKEPROOF

Is the old institution, the home, breaking down? There are some things that might lead one to answer affirmatively: the gossip from Hollywood; the penitentiary statistics; the stories from the juvenile courts; the first-page news day after day.

But we have to remember that the ordinary, the expected, the normal is not news. For every night club scandal in New York City there are a thousand decent parties. For every boy sent to the pen there are a thousand in honest employment. For every child locked up in a detention home there are a thousand in school. The one is news; the thousand are not. One clergyman made the first page not long ago. He is well known here on Puget Sound. At one time he was financial agent of a church college and traveled extensively over this conference area. He made the headline page by committing suicide. That does not indicate the breakdown of the ministry. There are a thousand ministers who did not shoot themselves. So it is with the home. A man and wife named Pence live around here. The court took charge of the children because the Pence home broke down. It is not the fault of the institution but of the individual. Both parents are drunken and licentious. There are eleven hundred homes in this town and but a fraction of one per cent approximate that one.

Of course it may be that we are coasting along on momentum. Home has been a charmed word in generations gone by. We know that we are in a transition period. Vast changes are taking place in our social fabric. These changes are sure to have their effect in home life. Some fear it will wreck the home.

But here we must recall that every period is a transition period. The violent changes of today are more than matched by those of bygone days. Can anything today exceed the transition period of one hundred years ago? The railroad and the steamboat, the mail and the telegraph were making transportation and communication swift and easy. The cotton gin and the power loom were transferring the handicraft from home to factory. But the home survived. Why?

Because home is not dependent upon material things but upon spiritual ideals. I have known some excellent homes that did not contain physical equipment that by any commercial standard could be valued at fifty dollars. But the physical equipment is not the essential of a good home. Home is the dwelling place of love. Take love out of the best dwelling and you destroy the home. Put it into a very meager hut and you transform it. Washington Irving's definition is pretty hard to beat: "Home is the gathering place of the affections." Such a place is quakeproof. It never breaks down.—A.W.W. in *Christian Union Herald*.

"Find enclosed \$1.00 for which renew my subscription for THE PREACHER'S MAGAZINE. I wish to say I appreciate the magazine and the material found therein to help a lay preacher who is working as well."—Boyd M. Long, Allentown, Pa.

## GENERAL CHURCH PROGRAM

### *Dividends from Foreign Misions*

C. WARREN JONES

**M**URAMATSU was born in Tokyo in a family of noble rank. At an early age he was sent to school. The family wanted him trained so he could enter the government official life. He was finally sent to a "select boarding school." Here he took to drinking and began to take a part in secret night expeditions. He and several of his boon companions were caught and expelled from school. This meant that his chances for an official career were gone. His relatives refused to have anything more to do with him. Thus at the early age of seventeen he was thrown on his own resources.

#### A DARK PERIOD OF LIFE

During the next fourteen years he lived in Kobe, Osaka, Kyoto and Tokyo making his living as a professional gambler. When luck seemed against him, he went out as a holdup man, demanding money at the point of the sword. He was caught, convicted and sent to prison for a term. As soon as he had served his time, he took up life as a railway thief for a period of ten years. During the time he was imprisoned nine times. Finally he was arrested on suspicion and placed in a large room with twelve other suspects. The wife of one of the prisoners sent her husband a New Testament. All thirteen of the prisoners agreed that it would bring bad luck to them if they read this book that told how an innocent man had been crucified.

#### MOVED WITH CURIOSITY

Maramatsu began to read the book. In the first chapter of Matthew he came to the verse, "He shall save his people from their sins," and this verse gripped his attention. In the Lord's Prayer he was startled with the words, "Our Father." Then he came to these words, "I am not come to call the righteous, but sinners to repentance." He bowed his head and asked God to help him.

Several days later a minister came to the prison for a service. He explained repentance and told the men about the atonement that had been made for sin. During the service Maramatsu was converted. He went to court and made a full confession and was given a sentence of six months.

#### RELEASED TO LEAD A NEW LIFE

As soon as he had completed the term he walked out of the prison a free man. A new chapter opened in his life. Some of his old companions wanted to help him celebrate his release, but he refused their offers. He rented a room and began to look for an honest job. He could not find work. His past life was a barrier. He decided to go to another city. Here he got in touch with a minister and secured a position in a Christian orphanage in which were

three hundred children. The work was hard, the pay small and the food insufficient. He was sorely tempted to give up, but God had wrought a great work in his soul. A passion was created to reach others who had not heard of Christ. His great burden was for the poor men of the prisons. With three others he began a work among the prisoners. He lacked financial support and the way was beset with tremendous obstacles, but he held his ground feeling that he was in the will of God. Years have come and gone. Today Mr. Maramatsu is recognized by the government as an outstanding social worker and is an honored citizen of the land.

#### OUR OPPORTUNITY IN JAPAN

God is giving us just such converts as Mr. Maramatsu in our Nazarene missions in Japan. Many of our Japanese Christians have been snatched out of the hands of sin. They are witnessing for Christ on the streets and in the missions and under the tents and thousands are hearing the gospel through their efforts.

### *The Pastor and Home Missions*

C. WARREN JONES

**O**FTEN our pastors allow themselves to get into a rut. They become localized. They actually lose the vision. They fail to see the open doors and fail to do those things that would bring a blessing to the work, and also to them and the church that they are privileged to serve.

It is so easy to get the idea that the District Superintendent or the evangelist is the one to do home missionary work. They should do this work, but here is a wonderful opportunity for the pastors. It can be done without slighting the local church. What church is there, that carries a burden for souls and is interested in extending our borders, would not be glad for their pastor to get into at least one home missionary campaign each year. Some of our best churches have come as a result of the pastor and the local church getting a burden for a nearby city. They entered the field, put on a good pioneer meeting and the District Superintendent came at the close of the campaign and organized a church. Sometimes two or more pastors can join hands in such an undertaking. Often they can do it without calling on the district for a penny. This has been done many times and there are hundreds of such opportunities between the Atlantic and the Pacific.

This is an opportunity to spread scriptural holiness and at the same time greatly strengthen our work. Of our two thousand and more pastors, how many have, at least, one church to their credit. I know it is hard work, but that is why we are here. God has called us to the work. Let us work before "the night cometh when no man can work."

## CHURCH SCHOOLS

E. P. Ellyson

### *The Pastor and the Sunday School*

#### 3. HIS PREPARATION

IF the Sunday school is so valuable in the work of the church and if it means so much in the building of Christian character; if the responsibility for the building and work of the Sunday school rests so heavily upon the pastor, certainly we will not be considered mistaken when we say that the pastor should be well prepared for this work. It is quite unfortunate that when most of those who are now serving as pastors took their training there was nothing in their course bearing on the Sunday school work; and even now this does not receive the attention it should. Leadership, especially any leadership in the Christian cause, is very serious business. Leadership that is unprepared is the blind leading the blind and both land in the ditch. For one to assume that he knows how when he does not, and in this self-confidence to try to be a leader, means only disaster in the end. The very least the pastor can afford to do is to complete the Standard Leadership Training Course. And then he should continue his studies by reading at least four special Sunday school books each year.

It is easy for one who becomes awakened to a need and to his own personal responsibility to rush into the work without the needed preparation. Some have entered the ministry in this way and have been handicapped all their lives. A few have overcome this by studious habits and careful observance of their own and the methods of others, and the results. Our required courses of study and our colleges have helped here much but not always are the subjects required the most practical.

We have had the Sunday school with us from the first of our church organization. We have said that it was valuable and important, and yet we have not taken it seriously. We have carried on in a rather cheap and careless manner. Just anyone could be superintendent, and he need give little time to it; he was just to preside at the Sunday session. And we could change superintendents frequently, and no one really studied the problem much. And anyone, especially if he professed to be a Christian, could hastily look over the quarterly and be a teacher. He need not understand the pupil, or know much about methods of teaching, nor have any clear vision as to what the results might be. But that day is now rapidly passing. Not that all was then lost, by any means. Much good work was done in spite of the poor conditions, but we must do better. Times have changed and we cannot carry on and hold our pupils after that manner today.

Having had acquaintance with the Sunday school and some experience with it under these conditions

for these years, it is easy for us to think that we know how to carry on. And so when a pastor becomes awakened and somewhat stirred up to his responsibility he rushes into a leadership with no new vision, with small knowledge as to how and what of a present day Sunday school. It may be that he reads no books and takes no time for special study in this field, with the result that he gives a very mediocre leadership which may lead to confusion, and very little, if any, advancement. Leadership is dangerous if one does not understand the field where that leadership is to be exercised.

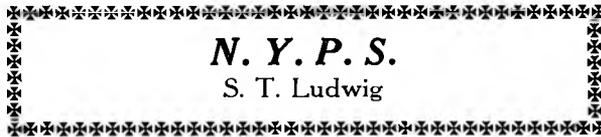
The preparation for the pastor should mean more than Bible study, the study of doctrines, church history, homiletics and the usual pastoral theology; it should also include a thorough acquaintance with the work and the best methods for each department of the church. He should know the different age groups and how best to deal with them. General psychology is not enough. He should know child psychology, adolescent psychology, and adult psychology. General pedagogy is not enough. He should have some knowledge of how to teach children, how to teach youth, how to teach young people and how to teach adults. In the Sunday school he has, or should have, a departmentized church where there are arrangements to reach and train and help every age group, and he should understand and be just as much at home as possible in each group. And besides the Sunday school, he should know the young people's work, the missionary work, the evangelistic work. So long as the organization of the church stands as it does with the pastor's present relation to the local church, he must be a well rounded person with careful preparation for all of the departments of the church work. Only as this is the case can he be the successful leader that his position calls for.

Does someone say that no one person can do all of this? But before you go too far just stop and think of the leaders in business, and government, and the other work of the world. If John Wanamaker could successfully conduct a great mercantile business, be postmaster general, and a member of the board of directors of two or three other institutions, and at the same time be the successful superintendent of a great Sunday school, we should be able to successfully carry on this work of the Lord. Is it not probable that we have not yet learned how as well as we should? Instead of trying to do so much work and attending to so many administrative things, there should be more supervision. When the pastor learns how to plan with and work through boards, not simply the church board, but the church school board and other groups, and to work through department directors as other leaders do, he can accomplish very much more. His preparation should include a study of the art of leadership. And this certainly is an art. There is something in native ability but this is never sufficient for a particular field. There must be training.

What shall one do when his formal preparation has not included some of these things he so much needs? The least he can do is to read the best books

he can find, books that will help him with his work. Better still, he should take up some special course of study using a good, strong textbook. It will be well to make this a correspondence course under some special agency. Or he may take up the Leadership Training course along with his people, he being the teacher and prepare a careful teaching outline. In fact whatever the formal preparation may have been, in order to keep fresh and growing any pastor will do well to follow some such plan as this.

To give the leadership he should give to the Sunday school the pastor should be a master at all important parts, the best posted person in the church relative to the Sunday school work. There is no more serious place for him to fail, no place where wrong leadership may bring more damaging results, than in the field of Christian religious education. There is no department of the church that can be of larger assistance to the pastor in promoting his work, nor where more lasting results are possible, than the Sunday school if the pastor knows how to work in and through it. The pastor who neglects careful and thorough preparation for his Sunday school leadership is sure to fall short of the success he should have in his church work.



### What About Adolescents?

A pastor's check sheet to aid in the study of the work of his church with teen-age youth.

1. How many teen-age boys and girls attend at least one service of my church regularly?
2. How many are members of my church?
3. How many of this age group could be called regular attendants of two or more services of the church each Sunday?
4. Is anyone in my church besides myself heartily interested in the "church life" of this age group?
5. How many teen-age youth could my church reach if an intensive, well-planned effort were put forth?
6. Do I have the confidence of the teen-age youth of my church? Do they seek me out when they feel the need of adult counsel and advice?
7. Do I realize this is the age of hero worship and that the pastor can, if he will take the trouble, become a hero to the youth of his church? Am I a hero to the adolescent youth of my church?
8. Are the teen-age youth of my church receiving a Christian religious education through the various activities which enlist their support, or are the Sunday school sessions, and the Young People's Society meetings only programs, stunts, schemes and contests which cannot contribute anything vital, permanent and satisfying to the spiritual cravings of youth?
9. What am I doing to show the youth of my

- church that I am their friend and am earnestly interested in them?
10. Is the program of my church designed to grip teen-age boys and girls because it touches the whole of their living and not their life on Sundays only?

#### AN INDIVIDUAL RECORD CARD

(To be kept by the pastor)

Name .....

Age .....

Address .....

Class in school .....

Activity in the church .....

Special Ability .....

Attitude toward the church? Good, Indifferent, Bad?  
Cause of attitude?

Personal traits:

School life (Is his school life showing the effect of the teaching he is receiving in church? Special activity in school.)

Hobbies (In what is he especially interested? How could the church use this interest to enlist his support and co-operation?)

Home life (Is his home life what it should be or does he need special, individual help?)

Personal religious experience:

Satisfactory—showing good progress as a Christian.

Unsatisfactory—What might be some of the causes?

## BOOK CHATS

P. H. Lunn

### "GIVE ATTENTION TO READING"\*

**T**HE scholarly apostle Paul wrote to Timothy, "Give attention to reading" (1 Tim. 4:13). At another time Paul wrote to his son in the gospel "Bring the books with thee" (2 Tim. 4:13).

Even an apostle must read. From his very birth Paul was set apart to be an apostle, yet he must read. He had been preaching for thirty years and yet he wants books. He had seen the Lord and had been lifted up into the seventh heaven and heard things unlawful to utter but in spite of that he needs to read and study. He was a man of wide experience and thorough scholarship but he sends for his books in order that he might continue his studies. He wrote the major part of the New Testament but his mind needed the stimulation and his soul the glow that books and reading give.

Consider the difficulties that stood in the way of reading in Paul's day—books in the form of scrolls as they were then published, were bulky and cumbersome, not only to carry about, but to handle when reading; also they were expensive due to the manner in which they were manufactured—each one being written by hand, a tedious and painstaking task.

It must be true that the ease with which we get some things prevents us from appreciating them. Just recently I came across an article from the Kansas City paper written by a man who had several children, all of whom had received college education. He said that were he a millionaire, no son or daughter of his would be sent to college with all expenses paid. His children had worked for their education and he considered them better equipped because of it. An extreme case, but the thought underlying this father's attitude has some merit.

Never have books been so easy to secure. While some books remain unreasonably high in price, one may now, since the advent of the Dollar Reprint Edition, obtain books on almost any subject at \$1.00 a copy. Almost every small town and hamlet has its public library where books may be borrowed free of charge.

#### WHY WE SHOULD READ

Read to warm the soul, to stir the brain, to exercise the emotions, to convince the will. Read to understand life; to know the past, appreciate the present and sense the future. Read to keep your mind from atrophying. It will waste and wither away unless you nourish and exercise it.

Read to acquaint yourself with the great minds of your own day and of days gone by.

Reading gives one an analytical mind, a broad horizon, a sympathetic interest in humanity. It makes life a rich and interesting experience.

Dr. Stidger exhorts us to "Bulge back the horizons of the world with books."

A preacher, Sunday school teacher—in fact any Christian worker—should have a rich, full and interesting experience of life. This can be had through friendly contact with fellow human beings and through reading worthwhile books.

"A man is himself plus the books he reads," says S. Parkes Cadman.

#### SUPPOSE ONE HAS NO LOVE OR INCLINATION FOR READING

Fortunate the person who starts out with an inclination to read; whose mind is bent in that direction.

\*A paper read at a preacher's convention and reprinted from the PREACHER'S MAGAZINE of June, 1933.

But one should be master of his inclinations.

Most good habits are results of self-discipline.

John Wesley wrote to a certain preacher, severely rebuking him for his failure to read, as a result of which, his sermons were tedious and lacking in breadth. John Wesley also wrote to an assistant regarding another young preacher. The assistant was instructed to deal with this young preacher and *demand* that he cultivate the habit of reading. If he could not succeed in doing so he should be told to go back to his trade.

The inclination to read, to study, to think, be it natural or a developed one, is itself the mark of discipline. The person, no matter what his work, who has that inclination, is moving forward and upward. He is growing in personality and power.

A young preacher in the Northwest whom I know quite well, remarked in my presence, "I do not enjoy reading; it seems that I cannot concentrate on a book or article for any length of time. Even when I was a boy I cared little for books and did scarcely any reading." That young man, I venture to say, will never be in great demand as a preacher.

Some folks may be like the Negro mammy who said she didn't care much for books but she couldn't read and maybe that had something to do with it.

#### READING SHOULD HAVE DEFINITE GOALS

Reading should be directed into profitable channels. Reading should be linked up with action. Lord Kelvin bought a book on heat by a French scientist, Fournier, and it changed his whole life and led to many of his great discoveries. Faraday bought a book on chemistry and became the founder of the present Electrical Age.

Westinghouse bought an English magazine and found an article on compressed air that gave him the idea of his air-brake which is now used on all the railways of the world. Henry Ford bought a magazine and saw an article on "Horseless Carriages" that started him on his way to become the most successful of all manufacturers.

#### WHAT SHALL WE READ?

We sometimes hear the expression, "I am a man of one book—the Bible." That position will not stand the test of sound reasoning—nor is it scriptural.

John Wesley was an omnivorous reader. I am afraid that some pious people would be shocked at the scope he allowed himself. No doubt the versatility of his preaching resulted largely from his almost indiscriminate reading of everything that came into his hands.

Many good people will read only that with which they agree. However, reading that with which you disagree stimulates thinking and fortifies you in your defense of the truth.

#### EXCUSES FOR NOT READING

This age is not conducive to habits of systematic reading, either for a minister or layman. Radio, automobiles, newspapers all tend to take up time that should be spent in more intellectual pursuits.

This is a day of feverish activity, of hustle and bustle, of hurry and scurry—all, quite often, for no purpose whatever. If a pastor were to suggest to his people that they spend more time in reading the Bible, good books, the church paper, he would arouse cries of protest: "We have no time; we're too busy." Pastors themselves give this excuse for not spending more time with books. One District Superintendent quite recently admitted either as a confession or as a boast, that he had been so busy during the past year that he had not read one book through.

With pastors especially, the difficulty is not so much a lack of time as a lack of organization and lack of putting first things first.

There are not any of us who cannot find time to read books. The boy David Livingstone found time to read. You

remember that he went to work before he was nine years old in a cotton factory at Glasgow. He would begin work before six o'clock in the morning and did not get home until six at night. He went to school from eight to ten at night, and then from ten to twelve he would read and study. Then they would have to force him to go to bed. The only other chance he had to read was at his work in the cotton factory. He put a book at a certain place which he had to pass every time he followed his machine to and fro. Each time it took him a few seconds to pass that point and every time he passed it he used his seconds to catch a word or two; then on and back until he got to the place again and could snatch a few words more. That is the way he began his education. After a while he had a chance to go off to school and then he studied medicine. But he made his beginning just by snatching those few seconds at a time as he worked away at the loom in the cotton factory.

John Wesley improved every spare moment in reading. His saddle bags were stuffed with books and he would ride horseback from appointment to appointment with a book in his hand—a practice that was doubtless hard on his eyes but good for his mind.

Theodore Roosevelt is said to have read a book every day. If he could not finish it during spare moments between his appointments he would complete it in bed before going off to sleep. And incidentally the person who hasn't acquired the habit of reading in bed is missing a delightful method of relaxation. Certain books seem to have been written expressly for the person who indulges in this pleasurable habit.

To those who excuse themselves as being too busy to read I would recommend Arnold Bennett's "How to Live on 24 Hours a Day" to learn how much time he really has, and that it is pretty much within his own power to order his use of it. He simply has to choose between certain things and utilize his time in accord with the relative importance of the matters claiming his attention. It really comes to this: We don't read because we haven't found a sufficiently adequate and compelling reason for reading.

#### WHAT CONTRIBUTION DOES READING MAKE TO THE SPIRITUAL LIFE OF A CHRISTIAN?

This question can be applied to ministers and laymen. A preacher must have his devotional life nourished and stimulated. Dr. Jowett's books are excellent for this. I think every preacher should read one of Jowett's books every month.

Do we need such stimulation of devotional life for the laity of our church? There are an amazing number of people in our church who do not comprehend the great truths of Christian doctrine and experience. There is a tragic lack in the devotional life of our people. How can we accomplish this stimulation to more reading? In the matter of private devotion, Bible study and the reading of good books, people need guidance and goading.

#### HOW CAN WE INDUCE OUR PEOPLE TO READ MORE?

Frankly, I would not have the temerity to attempt to tell a group of pastors how their people may be induced to form habits of reading. I will, however, venture a few suggestions.

1. By continual suggestion and allusion from the pulpit, here a little there a little—get into their consciousness the fact that proper reading develops culture, independent thinking, self-assurance and deeper devotion.

2. Supplement these suggestions by frequent reference to good books. Quote sentences and paragraphs from books and periodicals.

3. Form reading circles, the books for which may be contributed by members of the circle or purchased by an appointed committee. Many of our churches have Sunday school or N.Y.P.S. libraries, but these seldom constitute a serious factor in the reading of the group for which they are

intended. The vital thing is to get some plan in operation which will keep such books in circulation.

4. It seems to me that a pastor in his personal contacts, especially with his young people, should suggest and urge the reading of good books, not in a general way, but specifically naming the particular book or books that would be helpful.

5. A number of our pastors have used a Wednesday night book review with good results. Instead of the accustomed devotional message, a brief summary of some good book has been given. Twenty to thirty minutes, usually, is sufficient for such a review or book message. At the close of the meeting copies of the book reviewed may be placed on sale. In this way interest has been stirred and desire aroused and many have bought books who otherwise would not have done so. I believe such a "Book Night" once a month or every six weeks, is one of the most effective methods of bringing good books to the attention of our people and stimulating in them a desire for more and better reading.

#### HOW TO READ

It is almost with apologies that I suggest a few simple rules for reading with less effort and great rapidity. Perhaps some thought in these suggestions will help our pastors in realizing greater results from the limited time they have at their disposal for reading. Also, it might not be amiss to pass on some of these suggestions to your membership. The young people, especially, may benefit from one or more of them.

1. Learn to utilize small snatches of time. Carry books with you. Turn otherwise waste moments into profit.

2. When you do have time at your disposal try to get into a good physical environment for reading—comfortable chair, good light and place of quiet. Relax as much as possible.

3. Endeavor to read as rapidly as you can. Eliminate all lip and throat movements. Learn to read so fast that your lips could not keep up. Read as rapidly as you can. Get the habit of reading at a pace so fast that you feel crowded. In reading this way you retain as much as when you read slowly.

4. One who reads at an ordinary pace does not move the eyes smoothly across the page, but makes several jumps. Learn to take in a long span of words at a glance. Do not let the eyes start at the beginning of a line but about half an inch to three-quarters of an inch to the right (as in reading music). Learn to read newspaper lines with not more than three eye-jumps to the line. Do not pause. Move eyes back and forth in rhythmic movement.

5. Learn to read larger and larger chunks of material at a time. Anyone who will conscientiously practice this method of reading can learn to take in three or four lines at a time with one glance.

6. Check mind wandering at once. If you find yourself thinking of something else, stop and make a mental note of your digression. Read, however, only as long as you can read efficiently; then stop and rest a moment or two.

#### THREE INSCRIPTIONS

Over the triple doorway of the Cathedral of Milan there are three inscriptions spanning the splendid arches. Over one is carved a beautiful wreath of roses, and underneath is the legend, "All that pleases is but for a moment."

Over the other is sculptured a cross, and these are the words beneath: "All that troubles is but for a moment." But underneath the great central entrance in the main aisle is the inscription, "That only is important which is eternal."—SELECTED

## **Problems Peculiar to Preachers**

Chas. A. Gibson

*Q. Who should be elected as treasurers of the different departments of our churches?*

A. I take it that this question has to do with general qualifications. First, we should not elect those who are too technical, for the church runs not as a bank on hard and fast rules, but on free gifts of the people. Therefore, the banker type of person who thinks in terms of notices and statements will likely bring grief to the church. Second, the person elected should not be in too straitened circumstances for the temptation to use the money put in his or her hands may easily become a snare. Third, the person must be one that will use the money as directed by the donor. Fourth, the person must be one who will keep correct records and get the money to its appointed place with all possible speed.

*Q. Football, basket ball, etc., have found such a place in the school today that it presents a problem to all. What should be the attitude of Nazarenes with reference to these?*

A. Under proper safeguards we should allow our children to live normal lives and play in such games. Games have always been a part of the life of youth, and if we can guide our children they will be in no special danger because of games such as are here mentioned.

*Q. How often should a small church expect the District Superintendent to visit them and preach?*

A. Our church sets no standard for times a Superintendent should visit the church except that he should visit it once a year. This seems to be a fine plan for there are churches that will need more attention than others. Then, fixed times of visiting delay the program of the local church and tend to develop a dependency on outside help that is not helpful. The Superintendent will desire to come when he can be of the greatest service to the pastor and to the church.

*Q. I am getting on in the pastorate and the people seem to want me to remain, but I have been undecided for I feel I would enjoy the evangelistic field for a while. Do you think I should remain in the pastorate or take the field.*

A. I do not know you or the work you are doing. I can therefore only set forth a few suggestions that may help you. In the first place you are in the pastorate, and according to your statement you are having a fair degree of success. One of the ways to find the will of God is to observe how God by providential leading works out His will. The pastorate is the normal life of a minister. It affords a field for the development of every characteristic of the preacher. Pastors can be evangelists in their own field and have great success week by week. You do not state that you are being continually requested to hold meetings, and even if you are, it does not necessarily follow that were you to enter the evangelistic field, revivals would be the result. Again, the field you speak of entering is already well filled, at least so far as numbers are concerned. I feel you should have a better motive for entering the evangelistic field than enjoyment. The Bible speaks of the gift of God in giving "some evangelists" (Eph. 4:11). I believe you should get this matter settled on the basis of the will of God rather than on the matter of which of the two works you would enjoy most. Finally, in fairness to your church, to your own soul, and to the work of God, you should get it settled so that you can do a better work in whatever field you choose because you are working with an undivided heart.

*QUESTION— I have a Sunday school teacher who is interested in independent work and has been presenting the missionary claims of his movement to the class. What shall I do?*

ANSWER—I am not sure what should be your first step, but I know that you as head of the church as pastor will be forced to act sooner or later. If you allow this to continue you will raise a new crop of members who have lost interest in the very movement they are pledged to support. We have no fight with any of these movements, but we have a definite task to perform and we should not permit anyone to do something, the doing of which by all of us would defeat the very thing we stand for.

*Q. I have a serious problem in regard to the music of our church. Some want a choir, others are opposed. Some call for a fast, light type of songs, while others call for more of the older deeper songs. What can I do to remedy this situation?*

A. Someone has said the music department is the war department of the church. There may be a general line of truth in this. If so, it is largely because there has not been a better understanding of this part of our devotion and the type of people who handle it. In the first place, I doubt if it can successfully be denied that musical folks are the most sentimental of any type of people. Their keen ear, and fine sense of discernment develops in them a certain sensitiveness that calls for proper understanding of their viewpoint in order to produce harmony. The lighter type of singing is seldom if ever called for by the better musicians. A church that is evangelistic will always have a large demand for the faster, and perchance in many cases, songs without much music. In your case, as in nearly every one of our churches, we must find a place for both types and a happy balance for the general musical program of the church. A wise leader in that department, one that will take all of the different types of people into consideration and then arrange the program so as both to suit the occasion and to satisfy all the folks, will go a long way in settling your problem. While we are dealing with this subject let me suggest that you keep a hand on this department of the work and let the leader understand the importance of working in cooperation with the preacher in this vital part of our devotion.

*Q. As an evangelist, I am approached by people in many churches who desire to tell me their troubles and in many cases they speak against the pastor. This is embarrassing to me. How can I prevent it?*

A. I can understand both the motive of the people and the situation in which you find yourself. I can further understand that if the pastor learns that you are listening to these things he may suspect you and be unable to enter into all your program like he would desire to do. I suggest that you close any possible door for such approaches by stating from the very first that your one motive in being in the church is to have a revival and to co-operate with the pastor and his program. By a clear statement let the people know that you are not interested in any governmental program of their church and that you shall expect everyone to co-operate to have a revival. If anyone attempts to break through this plan, warn them on their very first word that you are not interested and refuse to hear their criticism unless the pastor is present. I see by your question that you are aware of the fact that you cannot change the situation in your short stay, and that you are also awake to the fact that this procedure hinders rather than helps your meetings. I know the Lord will guide you, and with the care you seem to manifest I think you will put yourself in such a position that those who would desire to discuss these matters will see they are not welcome to do so with you.

*Q. I have been in my present pastorate for two years and feel that I should move. I spoke to my District Superintendent about this, but he seems to feel I should remain here another year. I feel that I should have a place with a greater opportunity and where the support is better. Am I right in taking this attitude?*

A. I do not know your field nor your superintendent, but from your viewpoint I should think you are wrong. There are none of us but have greater opportunities than we are availing ourselves of, and in most cases we are better paid than many men around us and from the standpoint of service, than we deserve. Your leader probably sees that you are succeeding to a certain point, but feels that your leaving now would defeat you in the accomplishing of the real goal of your ministry on your present field. Do not allow yourself to feel you should change fields until you have done something very definite in your present field. I mean until you have established a regular congregation of size and strength enough to support your successor; perhaps until you have housed the congregation in a suitable building. This last should be done if you are anywhere near it before you leave. Should you leave before this is done you will do an injustice to yourself, the congregation, and the denomination, for it will take your successor two or three years to get the confidence of the community in such a way as to get over a proper building program. You have had that very time and have gained that confidence. Superintendents do not as a rule hold preachers down or back from the best support possible and I would judge your superintendent has your best interest at heart in his request that you remain in your present pastorate.

*Q. I have so much trouble finding time for study. I am pressed with the problems of a busy pastor, and with calling, financing and advertising, I seem to have nearly all my time taken. Then when I get into my study, duties press in so fast that real study is indeed hard. What can I do?*

A. Remember your commission, "Preach the Word." All these other things must be done, but if in doing them, the climax of a preacher's effort is lost, to what avail are they? I would have to know more of your habits to give you a personal answer. You may be a taxi-driving pastor. This you may be forced to do, but if so, find a way to get out of the business as soon as possible. I mean by taxi-driving, that you may be a pastor who lends himself to the membership and goes at their call to any part of the city on any trifling errand they may think important. You may be one-sided in your advertising, for while you contact the business men, you are by your own admission, failing to get the deep things from the Word. If the people you meet were to attend your service, you would disappoint them in the spiritual table you would put before them. Your main problem is that you have wrongly estimated the value of preaching. You have placed it in a second or third place when you should put it first. If we were talking, you would argue that I am wrong, but your question proves that I am right. Your second problem is one of organization of your work. I suggest that you arrange your work so that you will have from two to four hours a day for study and that you study in those hours. Read Charles E. Jefferson's book, "The Minister a Prophet." Write me in three months and let me know if I have rightly diagnosed your case.

"When we think of the tithe as being God's plan for taking us into partnership, we are not dealing with the vague idea of being a better Christian. It is something definite, like joining the church. Either I am a church member or I am not. Either I pay the tithe or I do not."—ROBERT QUILLEN.

## ILLUSTRATIONS

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

### WHAT SHALL IT PROFIT?

I HAD preached one night from the text, "What shall it profit a man, if he shall gain the whole world and lose his own soul?" when the service was over a well-dressed gentleman came to the platform, took me aside and told me this story.

There were five of us boys in the home, all Christians except the middle boy, who never seemed interested in church or Christianity but was always talking of making money. When approached about his soul he would say, "Don't worry about me. All I want is just fifteen minutes before I die to fix that up." As a boy he would often boast, "When I am fifty years of age I am going to retire with fifty thousand dollars cash in the bank." When he finished high school he began to work as a clerk in a drug store, he saved his money and later purchased the store. When it was his own he threw it open seven days a week from early morning until late at night. In time he married a beautiful girl and a number of children were born to them, but he was so busy making money that he had little time for his wife and family and the home was broken and they were divorced. The years went by and one Sunday afternoon as I walked down the street my brother called to me from his drug store across the way, "George, come over; I want to talk to you." I walked across and entered the store. He led the way to his desk and said, "George, you have often heard me say, I was going to retire at fifty with fifty thousand dollars in the bank, and I just called you over to tell you that I am fifty years of age today and have my fifty thousand in the bank, and George, I am not going to live to enjoy a dime of it." I replied, "Oh, Jim, don't talk like that; you have years to live." But he answered, "No, George, I haven't, I'm a sick man now, and I will not live to enjoy a dime of it, I have neglected everything else and spent my life trying to accumulate money and my children will be fighting over it before my body is hardly cold." In ten days my brother was dead, and during his last hours they had to hold him on the bed, as he raved about money, he thought the flowers on the wallpaper and the medicine bottle and spoons on the table near him were money and he died cursing those about him for leaving his money lying around." He sold out for money, and what did it profit him?—JARRETTE E. AYCOCK.

### DEATH COMES UNEXPECTED

It was in a Texas city and I had preached that night on death and a number of people had responded for prayer. There was a large man in the audience staying at the same hotel where I stayed. He had been coming regularly to the services and I felt very much drawn to him, and that night my heart was heavily burdened for his soul. Twice I went to him and begged him to come, but though deeply convicted he refused. I said to him, "Friend, this may be the

last service you are ever in. You seem strong and healthy now, but you have no lease on life," but he did not yield. He returned to his hotel, was taken deathly sick, and at one o'clock in the morning he was taken to the hospital in a dying condition. He had put it off just once too often.—JARRETTE E. AYCOCK.

### DEFINITELY BREAKING WITH GOD

One night in an eastern city, as Mrs. Aycock was leading the congregation in song, a tall, handsomely dressed lady entered the church and took a seat about two-thirds the way back. Something happened in the preliminary service that indicated to me she was not a Christian.

During the invitation I was doing personal work and approached this lady, but before I had time to say much to her she said to me, "When I was a young girl God used to talk to me a lot, and sometimes it seemed I would die if I did not give him my heart, but I loved the world and there were things I did not want to give up, which I knew I must break with if I became a Christian. God kept striving with me and one night, as I came to church (I was just sixteen then) God was speaking to me about yielding to Him. I stopped on the walk outside the church and thought about it for quite a while and finally I said, 'God, if you will let me alone, I will let you alone,' then placing her hand upon my arm she said, "Son, that was sixty long years ago, and I have never heard His voice from that day to this, though I have been to church many times."

I do not know whether the lady had ever read it or not, but there is a scripture which says, "Because I have called and ye have refused, . . . they shall eat the fruit of their own way and be filled with their own devices."—JARRETTE E. AYCOCK.

### SIN IS DANGEROUS

His father was a good man, and his mother a wonderful Christian woman, the entire family was attending our meeting and kept begging us to go home with them for the night. Finally we promised and as we walked to the home that night, I dropped back beside one of the boys, he was about twenty, and said to him, "You ought to be a Christian." He replied, "I know it, Mr. Aycock." "Let us settle it now," I said. "We do not have to be at church or at an altar, we can just stop here on the walk and bow our heads and pray and God will save you now." But he answered, "No, I won't settle it tonight, but you pray for me." I persisted, "Old boy if you don't settle it tonight, you don't know what may await you down the road, for sin is dangerous." "I know it" he said, "and I'm going to settle it, but not tonight."

Perhaps a year went by, and he was arrested for some minor offense and placed in jail and before his trial he broke jail but was soon apprehended and brought back. He escaped again and when caught was placed in the penitentiary for safe keeping, but he escaped from there. Several times he was arrested and locked up, but each time he broke out and one time in making his escape he killed the jailer. Now he was in trouble sure enough. He was soon caught and sentenced to be electrocuted, but on Monday before he was to go to the chair on Friday he escaped again. He was soon surrounded by a posse in a small woodland, and while one group surrounded him another started through the woods. Presently they were fired upon from a large pile of brush. Instantly every officer sprang behind something for protection and began firing into this brush pile. Presently they heard him cry, "You've got me." They waited a long while, then one more bold than the others, walked over to the place and saw a foot protruding from under the brush, he took hold of it and pulled out my boy friend, and there were one hundred bullet holes in his body. It had

been only a little while since I warned him of the dangers of sin, and begged him to yield and he would not.

You may say, "I had a good mother," but so did he. "I was raised right," he was too. "But I would not do a thing like that." Friend, if you have sin in your life you do not know what you may do. Sin is dangerous.—JARRETTE E. AYCOCK.

### THE BACKSLIDER

F. . . . . F. . . . . was at one time a lone missionary to the Eskimos. He ate their food and lived in their igloos to win their souls. Like Brainerd, he was frequently sickened with the food and shelter, but forgot that in his hunger for souls. He was a power in prayer, having prayed the prayer of faith several times over individuals given up by the doctor, and they were healed. He was an unusual artist on canvas. Adversity came to his home in his old age. Discouragement. He turned to beer and the saloon. Several times at our altar he found a forgiving God. Frequently, while backslidden, he literally shook with conviction. He gradually became more and more hardened, and forgot the house of God. One evening I was called to the home; the night before he had died. Every indication pointed to foul play. A backslider went out to meet a God whom he once served.—NEAL C. DIRKSE.

### THE PRAYER OF FAITH

Mrs. C— was the saintly mother of a large family. Her life was a daily sermon on holiness. Her prayer was a constant cry for the salvation of every member of the family. A revival in which we did the preaching brought such a burden on her soul that she cried out again and again, "Lord, if it takes my life, save my children." The revival closed, the children were not saved. Three days after the revival, Mother C— took sick. Within an hour she was with Jesus. Her last words were the ones recorded above. The evening before the funeral we gathered with the children about the casket. God helped us to show them how her life was spent for them. Now, with her prayers no longer to be uttered for them, could they longer resist the God she loved? One after another fell to his knees, and about the casket, some thirteen or fourteen were saved—and they, for the most part stayed true long after the funeral. The rejoicing angels certainly must have borne the answer to her prayers to Mother C— that night.—NEAL C. DIRKSE.

### GOD'S CALLS ARE WITHOUT REPENTANCE

H— D—, was a school-days acquaintance and chum with myself, and we frequently spoke of the call to the ministry we each felt. As we grew up our paths took separate courses. About four years ago H— was in the senior year of his course in a university law school. He had forgotten and pushed aside his call. His ambitions were to be a successful lawyer. He finished the course with good grades and bright prospects. The years of training and preparation had been hard. God had been left behind some years ago. His bright, keen mind placed him close to the head of his class. In February of the term he was to graduate and enter his chosen field he was stricken with illness. An appendectomy followed. He died. That following June was to have ushered him into a work other than that to which God had called him. Does it pay to run from God and His calling?—NEAL C. DIRKSE.

### LOST OPPORTUNITY

It was our first meeting in the town and was held under a tent I had just finished the Sunday morning service when a man came to the platform, and said, "There is a family moved next door to me, who have heard you somewhere. I don't think they are Christians and the man is sick. As I passed this morning he said to tell you to come and sing

for him and have prayer." I told him I would do that, and I fully intended to, but kept putting it off, Monday came and I did not go, Tuesday came and I did not go, on Wednesday I was down in the town with the pastor when a hearse rolled by. I remarked about it and he said, "It is the man they spoke to you about Sunday; he died this morning." Imagine my feelings. I would gladly have gone to his casket and prayed and sang if it would have done any good, but it would not. God knows my heart, I fully intended to go, and could have gone, but did not. Why? I suppose there was something I wanted to do for myself; that is usually the case. I do know I had told Mrs. Aycock that we would go see him Thursday but he passed away on Wednesday and my chance to deal with him was gone forever. Had I gone on Monday or Tuesday, and I could have, he might have been saved. Any way I would have felt better about it, but I put it off, and now my opportunity is forever gone.—JARRETTE E. AYCOCK.

**The Pastor's Scrapbook**  
I. L. Flynn

YEA AND AMEN

FOR years I did not understand that verse of scripture found in 2 Corinthians 1:20, "For all the promises of God in him [Christ] are yea, and in him amen, unto the glory of God by us." But one day it was cleared up. The promises of God in Christ, what are they? They are yea, "yes," and amen, "it shall be so." How wonderful! Every promise of God in Christ—and are they not all in Him?—are for us if we embrace them. Just put your feet on His promises and look up and say, "Lord, I stand on these, Thy promises, are they not for me?" Ah, the answer quickly comes back, yea, "yes,"—amen, "be it so"—and it shall be so!

How long shall we wait for the promises of God to be fulfilled toward us? Caleb waited forty-five years. The day Caleb returned from spying out the land and gave a true and faithful report God promised him all the land he had trod upon during that journey. Forty-five years later Caleb went to Joshua and reminded him of the promise of God, and said, "Give me this mountain, . . . and Joshua gave unto Caleb . . . Hebron." Caleb waited and believed all those years and then received the promise fulfilled. It pays to believe and wait.

YOUR ASSOCIATES MAKE YOU

If you would be great, you must companion with the great. Men make their fellowmen. Keep the masterpieces of the masters before you; they will act as a tonic. Alexander the Great always carried with him a copy of Homer's "Iliad." It was his Bible. He so treasured it that he had a jeweled case made for it. Why did he carry the "Iliad" with him? That he might keep in touch with its heroes and especially with Achilles, the self-willed, the stern and the masterful. Here is the secret of Alexander the Great. He was made by Achilles.—SEL.

If we live with the Bible characters we will imitate their lives, and do some of the exploits they performed.

WEEDS AND DEEDS

A naughty little weed one day  
Poked up its tiny head.  
"Tomorrow I will pull you up,  
Old Mr. Weed," I said.  
But I put off the doing till  
When next I passed that way,

The hateful thing had spread abroad  
And laughed at my dismay.

A naughty little thought one day  
Popped right into my mind.  
"Oho!" I cried, "I'll put you out  
Tomorrow, you will find."  
But once again I put it off  
Till, like the little weed,  
The ugly thing sprang up apace  
And grew into a deed.

So, boys and girls, heed what I say  
And learn it with your sums:  
Don't put off till tomorrow, for  
Tomorrow never comes.  
Today pull up the little weeds.  
The naughty thoughts subdue,  
Or they may take the reins themselves  
And some day master you.—Tract.

St. Martin of Tours, so runs the legend, was seated in his cell when a knock came at the door, and a lordly presence entered. "Who are you?" said the saint, and the figure answered, "I am the Savior." But the saint was suspicious, as saints must be in this wicked world, and said, "Where, then are the prints of the nails?" and the devil vanished.

This much truth lies on the surface of the legend: Saviorhood which is the highest form of character, is always so associated with being above the average that it never yet has been able to avoid sacrifice.—SEL.

THE POWER OF PRAYER

Prayer has divided seas, rolled up flowing river, made rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, burst open iron gates, conquered devils, commanded legions of angels down from heaven. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven. What has not prayer done?—SEL.

LIGHT AND SHADE

There is never a cloud  
So deep and dark  
That hides from the earth all sun;  
There is always a song  
Sung by some lark,  
And a dawn for each night done.

There is never a turn  
In fortune's wheel  
That brings not some joy or pain;  
And we pay for the play  
With hurts we feel,  
Then turn to the game again.

There is never a road  
That leads afar  
Which is free from hill or grade;  
There is never a stretch  
Of sand or scar,  
But somewhere we find some shade.

There is never a trust  
Without some fear,  
Save the faith we have in Him;  
There is never a day  
So dark or drear,  
But a ray of hope comes in.  
—FRANK A. SMITH.

## 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

### THOUGHTS FOR JULY

This month has given birth to Independence. It is the nation's cradle and its creed. Too militant, you say, and much too noisy? And yet it is the answer to a need. The crackers that we hear are but a symbol, as are the rockets and the colored fire—they are reflected in the flags we carry, and in the depth of national desire.

This is a period when resolutions should fairly flow from conscientious souls, for we require fresh ideals and longings in this decade of uninspired goals. We should resolve to strive for peace and goodness—and to defend the land so dearly won. And to continue in the dream of freedom—to finish splendidly what we have begun.

The flag! Its red speaks loudly of the pulsing blood that flows through patriotic veins. The blue is for a heaven blessed by sunshine—by sunshine that survives despite chill rains. The white is for a purity unchallenged, for constant reaching upward to a sky where stars, supreme and changeless in their glory, watch as the changing centuries file by.—MARGARET E. SANGSTER in *The Christian Herald*.

*Americans to Prayer*—Said Senator Arthur Capper of Kansas in an interview: "We Americans should not forget that in every crisis in the history of our nation it has been necessary for the people to re-discover the value of prayer—and how necessary at this moment! Prayer and daily reading of the Bible in every home in this land would mean a revived and dynamic America fit for her place of service in the world."—*The Expositor*.

*Prayer Patriot*—Perhaps the whole of the thrilling story of the deliverance of China's strong man, Marshal Chiang Kai-Shek, by his brave wife will never be known. Madame Kai-Shek makes no apologies for confessing that prayer played a large part in the drama. Mrs. Kai-Shek explains why she is a Christian. "I knew that my mother lived very close to God. And I believe that my childhood training influenced me greatly even though I was more or less rebellious at the time.

"One of my strongest childhood impressions is of Mother going to her third floor closet to pray. She spent hours in prayer, often beginning before dawn.

When we asked her advice about anything, she would say, 'I must ask God first.' And asking God was not a matter of five minutes to ask Him to bless her child and grant the request. She waited upon God until she felt His leading. And I must say that whenever Mother trusted God for her decision, the undertaking invariably turned out well."

*An American Mother*—After reading a life of Roosevelt, Dr. J. H. Jowett wrote, "I think that the outstanding sentence in the book is the one spoken by Mrs. Roosevelt when the last of her four boys had enlisted in the service of his country. Mr. Roosevelt was just a little daunted when the last, and youngest, left for the front; but Mrs. Roosevelt said to him, 'You must not bring them up like eagles, and expect them to act like sparrows.' It is a royal word; and it links itself with some of the great sayings of the Roman mothers, which are still ringing through the years."

—SELECTED

*Liberty Bell*—Not long ago Liberty Bell tolled thirteen gentle strokes in commemoration of its historic ringing. Here are some facts you would like to preserve.

July 8, 1776, the bell was rung for the proclamation of the Declaration of Independence.

On October 24, 1781, the bell rang out for the surrender of Cornwallis.

April 16, 1783, it rang for the proclamation of peace.

September 29, 1824, it rang to welcome Lafayette to the Hall of Independence.

July 4, 1826, it ushered in the year of jubilee, the fiftieth anniversary of the republic.

July 24, 1826, it tolled for the death of Thomas Jefferson.

July 4, 1831, is the last recorded ringing of this famous bell to commemorate the Day of Independence.

February 22, 1832, it rang to commemorate the birthday of Washington.

In the same year it tolled the death of the last survivor of the Declaration of Independence, Charles Carroll, of Carrollton.

July 2, 1834, it tolled once more. Lafayette was dead.

July 8, 1835, while being tolled for the death of Chief Justice John Marshall, a

crack was developed, starting from the rim and inclining in a right hand direction toward the crown.

Its voice is silent, but its deeds will ring in the hearts of all patriotic people so long as the name of liberty shall last.

—SELECTED

### SERMON SEEDS

*Liberty's Proclamation*—Leviticus 25:10, "And proclaim liberty throughout all the land unto all the inhabitants thereof."

*The Spirit of Freedom*—Romans 8:2. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

*The Foundations of a Nation*—Psalm 11:3, "If the foundations be destroyed, what can the righteous do?"

*A Nation's Greatness*—Deuteronomy 4:7, "For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all that we call upon him for?"

*A Better Rule Than the Golden Rule*—The counterpart of the first and great commandment, "Thou shalt love thy neighbour as thyself." "As ye would that he should do" might in some instances fall short and become a defense for doing nothing. But positive love will go the other mile without grumbling (Matthew 22:39).

*The Power of the Commonplace*—Luke 22:27, "I am among you as he that serveth."

### YOUR WEEKLY BULLETIN

*Six Good Maxims*—Humility was the main theme indicated by the mottoes of the late King George V. Displayed on the walls of the study at Buckingham Palace, which was used by the late King George V, are these six maxims:

"Teach me to be obedient to the rules of the game."

"Teach me to distinguish between sentiment and sentimentality, admiring the one and despising the other."

"Teach me to neither proffer nor receive cheap praise."

"If I am called upon to suffer, let me be like a well-bred beast that goes away to suffer in silence."

"Teach me to win, if I may. If I may not win, then, above all teach me to be a good loser."

"Teach me not to cry for the moon, nor over spilt milk."

—SELECTED

*A Patriot's Bequest*—Patrick Henry at the close of his will wrote these words: "There is one thing more I wish I could leave you all—the religion of Jesus Christ. With this, though you had nothing else, you could be happy; without this, though you had all things else, you could not be happy."—EXPOSITOR.

*Every Day Traffic*—Traffic signals are guides that one may well use to avoid life's traffic jams. It will be wise to remember: *No trespassing* in other people's business. Observe the *speed limit* of living. Why inflict on yourself much wear and tear, and risk even life, through traveling at too fast a clip? Will you not arrive at your destination in much better condition at half the speed? *Go ahead* wherever you may help your fellowman. *Slow down* before making important decisions. *Stop* at dangerous intersections where duty and desire conflict, and *keep to the right* in your resolution. *No parking* on past victories. And above all, do not overstep the boundaries of temperance and good sense. *Keep between the lines!*—D. C. in *E.N.C. Campus Camera*.

YOUR WAYSIDE PULPIT

Country, God and truth need you.  
The strength of state and church lies in the spiritual life of the people.  
How can there be public virtue without private virtue?  
The world's hope of progress lies in the Bible.  
We must be at peace with ourselves to be at peace with others.  
The government we most need is self-government.  
Doubt your doubts but believe your beliefs.  
Straighten up for the next fray.  
The sick sheep avoids the flock.  
If you cannot pay the debt be glad to owe it.  
The measure of a man's real character is what he would do if he knew he would never be found out.—MACAULAY  
Life is a Marathon, not a hundred yard dash.  
If dissatisfied with your lot in life build a service station on it.  
Good Slogan for a Small Church—"The little church doing a big business."—Church of the Nazarene, Lowell, Mass.

*The Great Remover*—It is stated that alcohol will remove stains from summer clothes. This is correct. It will also remove:

- The summer clothes.
- The winter clothes.
- The spring clothes.
- The fall clothes, not only from the back of the man who drinks it, but from his wife and children as well.
- Alcohol will also remove:
  - A good reputation.
  - A man's business.
  - A man's friends.
  - A happy look on children's faces.
  - A prosperous man to a pauper's grave.
  - A man from respectable society to the penitentiary.
  - A man from the highway of heaven to the road to hell.—*The Gideon*.

SUGGESTIONS FOR SERMONS

- Life's Center of Gravity* (Text, Matt. 6:21)
- Playing at Life* (Matt. 11:16-19).
- Life's Perspective* (Matt 6:33).
- The Barter of Life* (Mark 8:37).
- The Angel of Repose* (Psalm 138:8).

WATERS NEVER OVERWHELM HIM (Isaiah 43:2).

It is told that a father took his seven-year-old son on a first fishing trip with him. The lad was nervous as the little boat pushed out from shore.  
"Daddy, is the water over my head?"  
"Yes, son."  
"Is it over your head?"  
"Yes, son."  
"Is it over God's head?"  
"No, my boy."

Be assured that no matter what may be the deep waters, they are not too deep for God.—W. T. ELLIS in *The Expositor*.

FATHER'S HOUSE (John 14:2).

The day after the inauguration of President F. D. Roosevelt a somewhat dilapidated touring car, such as college boys frequently drive, drew up at the front door of the White House and stopped.  
"Drive on, drive on!" exclaimed the vigilant police sergeant. "But I'm stopping here," answered the surprised young man.

"Who are you?" questioned the policeman.  
"John Roosevelt," was the reply.  
"Member of the family?" asked the officer. He was just becoming acquainted with the many members of the family, and with the remotely related Roosevelts who had been attending the inauguration exercises on the previous day.  
"Son," was the simple reply of the young man who was a student at Groton.  
When satisfied that it was so, the policeman permitted the youth to enter his father's residence, for sonship carries with it certain privileges.—SELECTED.

FOR THOSE SUNDAY AFTERNOONS AT HOME

A Sunday scrap book for children. The book should never be brought out except on Sundays, though the materials may be gathered during the week. Materials: a fair-sized scrap book, a brush and paste, illustrated papers or magazines from which pictures may be cut, a pair of scissors, a Bible and a concordance.

Select a picture and cut it carefully from the paper; paste it neatly in the scrap book, somewhat above the center of the page. Then by the aid of the concordance, select a verse which the picture suggests, and write it neatly below the picture, adding the chapter and verse from which it is taken. Comic pictures should of course be excluded as well as others that are manifestly unsuitable.

It is surprising to see how large a number a young person would select are capable of scripture illustrations. A boy of twelve lately chose one of Frederick Remington's, representing a scout upon a rearing horse. After pasting it in his book, and with the aid of his concordance, he wrote beneath the picture the following: "A horse is a vain thing for safety; neither shall he deliver any by his great strength." (Psalm 33:17)

Another was a scene in a hospital ward. A poor boy in a bed, several poor people standing by, and the physician and nurse in attendance. Under the picture was written: "The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness." (Psalm 41:3).

A party of children wearing snowshoes were given the verse, "He giveth snow like wool. He scattereth the hoar frost like ashes." (Psalm 147:16). Again, a picture of a fair English mansion with pleasure grounds. This was called "The Mansion House." Instantly the boy exclaimed "I know the verse for that: 'In my Father's house are many mansions; if it were not so I would have told you' (John 14:2)."

This employment cultivates the imagination; the hand gains skill. Great facility is obtained in finding scripture references, while the verses are unconsciously committed to memory.—*The Expositor*.

*The Cause of War*—A youngster asked his father how wars began.

"Well," said pater, "suppose America quarreled with England and—"  
"But," interrupted the mother, "America mustn't quarrel with England."  
"I know," he answered, "but I am taking a hypothetical instance."

"You are misleading the child," said the mother.

"No I am not," he answered.  
"Yes, you are."

"I tell you I am not! It's outrageous—"

"All right, Dad," said the boy. "Don't get excited. I think I know how wars begin."—*Boston Transcript*.

YOUR AFTERSSELF—A MESSAGE FOR ALL YOUTH

Your first duty in life is toward your afterself. So live that the man you ought to be may, in his time, be possible, be actual. Far away in the years he is awaiting his turn. His body, brain and soul are in your boyish hands. What will you leave for him? Will it be a brain unspoiled by lust or dissipation; a mind trained to think and act; a nervous system true as a dial in its response to the truth about you? Will you, boy, let him come as a man among men in his

time? Or will you throw away his inheritance before he has the chance to touch it? Will you turn over to him a brain distorted, a mind diseased, a will untrained to action, a spinal cord grown through and through with the devil grass, "wild oats"? Will you let him come and take your place, gaining through your experience, happy in your friendships, hallowed through your joys, building on them his own? Or will you fling it all away, decreeing, wantonlike, that the man you might have been shall never be? This is your problem in life—the problem which is vastly more to you than any or all others. How will you meet it, as a man, or as a fool? It comes before you today and every day, and the hour of your choice is the crisis in your destiny.  
—DAVID STARR JORDAN.

A CALL TO SERVICE (Exodus 4:2)  
God's miracles have never been wrought by the use of great equipment. God is asking for what you have. Consecrate that to Him, then translate your consecration into action.

"A minister is old only when he allows his mind to become a mausoleum for the storage of dead ideas."—*Expositor*.

WAYSIDE SERMONETTES

If your life is content it must be full of content.

Religion is neither a winter resort nor a last resort.

Your production of happiness is as essential as your consumption of it.

The more sluggish a stream the more crooked it flows.

The line of least resistance is a crooked line.

Pray more and worry less.  
The willing horse gets the heavy load and the big muscles.

Losing confidence in yourself makes the vote unanimous.

Do you realize your mistakes or realize on them?

Better have your umbrella before it begins to rain.

Be ruled by the rudder or wrecked by the rocks.

It costs you no part of your flame when you light another's candle by it.—*The Expositor*.

- b. Freedom from a guilty conscience.
- c. Victory over the temptation to sin.
- 3. It is freedom from the pollution of sin.
  - a. The inward foe removed.
  - b. The nature cleansed.
- 4. It is freedom from the presence of sin.
  - a. This will be fulfilled eventually in the translation of the freed man.
  - b. Eventually by the removal of sin from the earth.

CONCLUSION—Let us celebrate our spiritual declaration of independence.

Evening Message—July 4

*Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon (Isaiah 55:6, 7).*

INTRODUCTION

- 1. The text specifies the duty of men who have lost God.
- 2. Promises a definite encouragement to all who will heed the warning.

I. WHO SHOULD SEEK THE LORD

- 1. Men who are lost.
  - a. Lost men scripturally defined.
    - (1) "Wicked."
    - (2) "Unrighteous."
  - b. Men are not only lost from God but God is lost from them.
- 2. Men who fail to recognize their lostness.
  - a. They are certain they are on the right path.
  - b. Or certain they can find their way without help.
  - c. Or certain they will escape the tragedy of lostness.

II. WHEN SHALL MEN SEEK THE LORD?

- 1. "While he is near."
  - a. The *evidences* of God's nearness.
  - b. The *value* of His nearness.
  - c. The danger that He may not always be near.
    - (1) The scriptural evidences of this.
    - (2) The evidences from experience.
- 2. While He may be found.
  - a. Men cannot always find God.
    - (1) Intervening distance too great.
    - (2) Sense of direction lost.
    - (3) Strength with which to find Him dissipated.
  - b. God will not always be found of men.
    - (1) "I will laugh at your calamity and mock when your fear cometh."

HOMILETICAL

A Preaching Program

Orval J. Nease

Morning Message—July 4

*If the Son therefore shall make you free, ye shall be free indeed (John 8:36).*

INTRODUCTION

- 1. The question of liberty. The ever present quest for "life, liberty and the pursuit of happiness."
- 2. The nature of true liberty. Free men civilly and politically may, at the same time, be bondmen morally and intellectually.

I. THE BONDAGE OF SIN

- 1. It is the bondage of spiritual enslavement.
  - a. The bondage of the affections.
  - b. The bondage of the will.
  - c. The bondage of fear.
  - d. The bondage of desire.
- 2. Sold under Sin (Romans 7:14).
  - a. Servants of Sin (Romans 6:16).
  - b. Serving the law of sin (Romans 7:23-25).
- 3. The taskmasters of sin.
  - a. Satan.
  - b. The habits and desires of my own forming.

*Illustrations*—The slaves of the Southland.

The slaves and taskmasters of Egypt.

II. THE LIBERATOR

- 1. Slaves do not liberate themselves.
  - a. Escape is not liberty.
  - b. Slaves have neither power nor authority.
  - c. Human-devised liberations are uneffective.
- 2. The liberator himself must be free.
- 3. Christ is the divine liberator. "The Son."
  - a. "The Lion of the tribe of Judah."
  - b. "His name shall be called Jesus, for he shall save his people from their sins" (Matt. 1:21).
  - c. He has the "keys of hell and of death" (Rev. 1:18).

III. THE FREEDOM

- 1. It is not the freedom of license.
  - a. Religious freedom is too often abused.
  - b. Religious freedom respects the freedom of others.
  - c. Religious freedom maintains the spirit of God.
- 2. It is freedom from the power of sin.
  - a. Habits and desires.

- (2) "It is impossible to renew them to repentance."

III. HOW SHALL MEN SEEK THE LORD?

1. In earnestness (v. 6).
  - a. "Seek"—diligently.
  - b. "Call"—aware of lostness.
2. In repentance (v. 7).
  - a. "Forsake his way" and "his thoughts."
    - (1) A way of wilfulness. "A way that seemeth right." "A way" "the end whereof is death."
    - (2) A thought life of unholiness.
  - b. "Return."
    - (1) A retracing of steps.
    - (2) A forsaking of the things of rebellion.
    - (3) Back to God.

IV. WHY SHOULD MEN SEEK THE LORD?

1. Because God will receive them.
  - a. "He will have mercy."
  - b. Will abundantly pardon.
2. That the end of a wrong way and wrong thoughts may be escaped.

**Morning Message—July 11**

**WORLD INDEBTEDNESS**

*I am debtor, . . . I am ready, . . . I am not ashamed* (Rom. 1:14-16).

SCRIPTURE READING—Rom. 1:1-17.

INTRODUCTION

1. Paul's salutation a testimony.
  - a. Of his apostleship.
  - b. Of the faith of the Roman church.
2. Paul's salutation voices his world passion.
  - a. To impart spiritual gifts (v. 11).
  - b. To bring the gospel to every man (vs. 14-17).

I DEBTOR TO THE GOSPEL

- "I am debtor" (v. 14).
1. Irresponsible religionists.
    - a. Pharisaical separatism. Those who hold themselves aloof from the folks they should help.
    - b. The false assumption that personal responsibility ceases with personal salvation. "Jesus paid it all," often over-worked.
    - c. The smug complacency of carnal security.
  2. Christian indebtedness.
    - a. The debt to God.
    - b. The debt to the gospel.
    - c. The debt to the world. "We are our brother's keeper."
  3. The possession of grace makes me debtor to all who have it not.
    - a. Society recognizes the claim of the poor upon the rich, the unlearned upon the learned, the slave upon the freeman.
    - b. "We are debtors to every man to give him the gospel in the same measure as we have received it."

II. READY TO PROCLAIM THE GOSPEL

- "I am ready" (v. 15).
1. The gospel needs proclamation.
    - a. Proclamation, not defense.
    - b. Faith dependent upon hearing (Rom. 10:14-17).
    - c. The command of Jesus is proclamation (Mark 16:15; Acts 1:8).
  2. Preparation for proclamation.
    - a. The knowledge of the gospel.
    - b. The transformation by the gospel.
    - c. The depository of the gospel, "As much as in me is" (v. 15).
  3. Heralds of the gospel.
    - a. The announcement—"I am ready."
    - b. The consecration—"I am ready."
    - c. The assurance—"I am ready."
    - d. The challenge—"I am ready."

III. UNASHAMED OF THE GOSPEL

- "I am not ashamed" (v. 16).
1. It is authority—"power of God."
  2. It is deliverance—"salvation."
  3. It is simplicity—"by faith."
  4. It is universal—"to everyone."
  5. It is revelation—"righteousness of God revealed."

CONCLUSION

Such a gospel needs only proclamation by a world-envisioned church.

**Evening Message—July 11**

**THE PERIL OF EXTERNALISM**

*Beware ye of the leaven of the Pharisees* (Luke 12:1).

INTRODUCTION

1. The meaning of the figure of leaven.
  - a. The characteristic made of leaven's action.
    - (1) Contagion by contact.
    - (2) Thoroughness of penetration.
    - (3) Silent in its operation.
  - b. Used by Jesus to illustrate the progress of the kingdom (Matt. 13:33).
  - c. Used by Jesus to illustrate the progress of evil and false doctrine.
2. The warning of Jesus against doctrine of the Pharisees.

I. THE PHARISAICAL BROTHERHOOD

1. The history of the order.
  - a. Origin: Whenever the insistence upon strict obedience to the Mosaic law began there Pharisaism began. Theirs was a zealous insistence that the ceremonial law be obeyed without admixture.
  - b. Time: After the captivity in Ezra's time. They supported Judas Maccabæus in struggle for religious freedom.
  - c. Personnel: Mainly scribes versed in the law of Moses, thus their legal emphasis.
  - d. Name: Aramaic *perushim*, meaning separated. Can be compared to Puritans of 17th century.
2. Teaching
  - a. Believed in a personal God whose will was providence.

- b. Immortality: That the soul survived death and was subject to rewards and punishments.
- c. Angels and spirits had real existence.
- d. Political: Everything interpreted from a religious point of view.
- e. Traditions added to the law as though given by Moses and transmitted orally.
3. Character.
  - a. High ideals: Reverence for learning and character.
  - b. Scrupulous and exacting obedience to the law.
  - c. Attitude of aloofness, criticism, arrogance, uncharitableness.
  - d. Hypocrites: play-actors, peculiar expression and manner.

II. THE PHARISAICAL LEAVEN

1. Separatism.
  - a. Commendable within limits.
  - b. Condemnable because it held them aloof from those they should help.

*Illustration*—The Pharisee passed by the Samaritan.

Pharisees accused Jesus of "receiving sinners."

2. Legalism.
  - a. Greater regard for the law of God than for the God of law.
  - b. Law versus grace.
  - c. Law-obedience substituted for Christ merits.
3. Negativism.
  - a. The religion of don't.
  - b. Measuring religion in terms of negatives.
  - c. Asceticism.
4. Self-righteousness.
  - a. Righteousness dependent upon own goodness.
  - b. Law obedience substituted for love of Creator.
5. Externalism.
  - a. Conduct without motive.
  - b. Form without power.
  - c. Letter without spirit.

III. THE WARNING OF CHRIST

1. Matured Pharisaism.
  - a. Morality without conscience (Mark 12). Uncharitable and unmerciful.
 

*Illustration*—Whited sepulchers.
  - b. Sign seekers (Matt. 12:38; 16:1).
  - c. Place seekers (Mark 12).
  - d. Worship regulators (Luke 19:39, 40).
  - e. Praise lovers (Mark 12:35-40).
2. Modern Pharisaism.
  - a. Every group subject to this danger.
    - (1) Modernistic circles.
    - (2) Legalistic churches.
    - (3) Holiness groups.
  - b. Christ calls "beware."
    - (1) It is hypocrisy, "play-acting."

- (2) It dishonors Him, makes Him unnecessary.
- (3) Its beginning is small but ends in death.

CONCLUSION—The danger more alarming for all Pharisaism contains some alluring truth.

### Morning Message—July 18

#### THE GOD OF PEACE

*And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (1 Thess. 5:23).*

SCRIPTURE READING—1 Thess. 1.

#### INTRODUCTION

1. Doctrine is derived from experience rather than experience from doctrine.
2. I believe in the doctrine of sanctification because:
  - a. God is holy.
  - b. Man is unholy.
  - c. Man is incapacitated to associate with God.
  - d. The Bible teaches sanctification.
  - e. The best men I have known have evidenced the experience.

#### I. PERSONS INVOLVED IN SANCTIFICATION

1. Sanctification is based upon the fact of personality.
  - a. *Things* cannot in essence be holy or unholy.
    - (1) Things are agents, never self-determining causes.
    - (2) Things are not blamable or chargeable.
  - b. *Persons* alone are capable of sin and holiness.
    - (1) Persons are active agents.
    - (2) Persons are determining creatures of choice.
2. The persons involved.
  - a. God—the Supreme Person.
  - b. Man—the finite person.
  - c. Personality is the realm of possible fellowship between God and man.
3. The character of the persons involved.
  - a. Character of God, "God of Peace."
    - (1) Emphasizes the nature of peace which is the nature of holiness.
    - (2) Other characteristics of God emphasized when other manifestations are involved. "Lion of the Tribe of Judah,"—strength. "King of kings,"—authority and majesty.
  - b. Character of man.
    - (1) Distinction between "at peace with God," and "the peace of God." External relation vs. internal state or condition.

- (2) Man's heart a center of conflict.

#### II. THE EXPERIENCE INVOLVED IN SANCTIFICATION

1. A second experience.
  - a. The "you" of our text refers to church at Thessalonica—believers.
  - b. Paul's testimony concerning this church (See chapter 1). "In God the Father and in the Lord Jesus Christ" (v. 1). "Word of faith; labour of love; and patience of hope" (v. 3). "Elect of God" (v. 4). "Followers of the Lord in much affliction with joy" (v. 6). "Ensamples to all that believe." (v. 7). "Their testimony and faith spread abroad" (v. 8). "Turned to God from idols" (v. 9). "Waiting for Son from heaven." (v. 10).
2. A cleansing experience.
  - a. The word sanctification defined. Primary meaning, is "to cleanse," and to "set apart for holy purpose."
  - b. If sanctification means only "setting apart," and if God accepts that which is set apart without cleansing, God condones the unclean and becomes a party to the uncleanness.
  - c. The verb "to sanctify," in the Greek, is in the aorist tense and suggests an act definitely completed; or finality.
3. Preserving experience.
  - a. Preserved because disturbing element removed.
  - b. Preserved because a keeping grace is imparted.
  - c. Preserved because the "God of Peace" is its guaranty.

#### III. THE EXTENT INVOLVED IN SANCTIFICATION

1. Its extent as to the individual. "All there is of a man."
  - a. "Body." Does not guarantee a perfect body—still subject to physical laws.
  - b. "Soul," (mind) Does not promise a perfect intellect—still subject to limitations of finiteness.
  - c. "Spirit" Does guarantee a perfection of motive, purpose and will. Sin had its seat in the throne of will and affections. Sanctification puts Divine Love on the throne. When the throneroom is cleansed the body and mind through which the spirit expressed itself will also be cleansed. (See James 3:11, 12).

2. Its extent as to sin—"blameless."
  - a. Does not say faultless. Mistakes due to imperfect knowledge and ability.
  - b. Does indicate the will and motives are pure and therefore "blameless."
3. Its extent as to duration. "Unto the coming of our Lord Jesus Christ."
  - a. Makes no exceptions of place or people.
  - b. Guarantees preservation from sin until the King returns.
  - c. This will be the end of the power and presence of sin.

CONCLUSION—"Faithful is he that calleth you who also will do it" (v. 24).

### Evening Message—July 18

#### "THE HOUSE THAT GOD BUILT"

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

#### INTRODUCTION

1. Old Testament expression often must await New Testament fulfillment.
  2. Psalmist here anticipates the God indwelt life.
- #### I. THE HOUSE THAT GOD WOULD BUILD
1. The primary interest of God.
    - a. Not the creation of worlds.
    - b. But the creation of man.
      - (1) Man is more than physical.
      - (2) Man is soul and spirit.
  2. Man from the hand of God has infinite capacities.
    - a. Created in the moral image of God.
    - b. Capable of infinite development.
    - c. Godlikeness the soul's insatiable longing.
  3. This man to be the dwelling of Deity.
    - a. God would make man Godlike.
    - b. God would indwell man as a habitation.
    - c. This is the teaching of Scripture (1 Cor. 3:16; 6:19; 2 Cor. 6:16).

#### I. THE BUILDING OF GOD'S HOUSE

1. The blue print.
  - a. Every man would plan his own dwelling.
  - b. A man's dwelling is an expression of himself.
  - c. God has a right to design this dwelling.
2. The laborers.
  - a. Man is laborer as well as habitation.
    - (1) We must build God's house.
    - (2) Scriptures indicate this. "Cleanse your hands" (2 Cor. 7:1; James 4:8). "Sanctify yourselves" (Josh. 3:5; 1 Sam. 16:5; 1 Peter 3:15). "Building yourselves" (Jude 20).
  - b. God is the Chief Builder,

3. The materials.
  - a. Unworthy materials—"Wood, hay, stubble."
    - (1) The choice of materials rests with the individual.
    - (2) When choosing one must remember the occupant.
  - b. Imperishable materials—"Gold, silver, precious stones."
    - (1) Nothing too luxurious for God's dwelling.
    - (2) Materials of character as imperishable as God.

III. THE BUILDING SUBJECT TO APPROVAL

1. The examination.
  - a. The testing of time—the experiences of life.
  - b. The testing of judgment—to be tested by the plan.
2. The approval.
  - a. Meeting the divine plan for life.
  - b. The approval of the Master Builder.
 

*Illustration*—As the designer of the Brooklyn bridge gave it final inspection he said, "It is just as I had planned it."
3. The rejection of the building.
  - a. God will not accept a building unworthy.
    - (1) Subject to destruction.
    - (2) Mock the builders (Luke 14: 28-30).
 

"This man began to build and was unable to finish" (Luke 14:28).
  - b. This is vain building.
    - (1) A *life's work* wasted.
    - (2) A *life* lost (Luke 6:47-49).
  - c. This is a desolate house.
 

"Behold your house is left unto you desolate" (Matt. 23:38).

CONCLUSION—Counting the Cost (Luke 14:28, 29).

**Morning Message—July 25**

SUPPLY AND DEMAND

*But my God shall supply all your need according to his riches in glory by Christ Jesus* (Phil. 4:19).

SCRIPTURE READING—2 Cor. 6:1-10.

INTRODUCTION

1. This is an epistle of contrasts.
  - a. Paul is Nero's prisoner.
  - b. Paul triumphs over circumstances. He rejoices in suffering (ch. 1). He rejoices in lowly service (ch. 2). He rejoices despite imperfections. (ch. 3).
2. The apostle testified that victory is dependent upon "God which worketh in you" (ch. 2:13).
  - a. Paul is no blind optimist.
  - b. Paul "knows whom he has believed."
  - c. Paul rests in the assured abundance of divine provision.

I. THE SOURCE

1. The source must be greater than the need.
  - a. Otherwise supply will be exhausted by need.
 

*Illustration*—A dead man; a neutralized salt.
  - b. Springs have their source in the highland.
 

"I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord which made heaven and earth" (Psa. 121: 1, 2). See Joshua 15:16-19.
2. God is the source of the believer's grace.
  - a. This indicates the quality of grace.
  - b. This guarantees the continuance of grace.
3. The personalness and individualness of God's grace.
 

"My God."

  - a. A sense of intimacy with God.
 

"My."

Paul often employs the possessive in referring to the believer's relation to God.
  - b. A sense of individualness.
 

The individual is not lost in the vastness of God's world.

II. THE ASSURANCE

1. The failure of things human.
  - a. The instability of systems of thought.
  - b. The insecurity of institutions and social orders.
  - c. The undependability of nations and individuals.
 

*Illustration*—Life is a changing kaleidoscope.
2. The dependability of God.
  - a. A God who is able both in resources and power.
  - b. A God who knows.
  - c. A God who cares.
3. The nature of God must change before He can fail.
  - a. No being too small to gain His attention (Matt. 6:25-34).
  - b. No situation too great to be met by His power.

III. THE MEASURE

1. The measure of human need.
  - a. God does not promise to supply all our wants.
 

Human selfishness and limitations enter too much into our wants.
  - b. God promises grace according to human need.
    - (1) The patch is bigger than the rent.
 

"My grace is sufficient for thee."
    - (2) The remedy more potent than the disease.
    - (3) You have not found the measure of grace until you have found the end of human need.

"As thy day so shall thy strength be."

"All your need."

2. The measure of divine resources.
  - a. As all things human have their end, so does human need.
  - b. The supply of grace is as limitless as God.
  - c. God's wealth of grace.
    - (1) Is banked "in glory."
    - (2) And is administered "by Christ Jesus," the Banker.

CONCLUSION—"Now unto God our Father be glory for ever and ever, Amen" (v. 20).

**Evening Message—July 25**  
THE SUPREME ANSWER IN PRAYER

*If ye then being evil know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?* (Luke 11:13).

SCRIPTURE LESSON—Luke 11:1-13.

INTRODUCTION

1. The context presents Jesus' doctrine of prayer.
  - a. Disciples ask Jesus, "Lord, teach us to pray" (v. 1).
  - b. The following verses climaxing in our text is Jesus' answer.
    - (1) The form of prayer (vs.2-4).
    - (2) The attitude of prayer (Importunateness) (vs. 5-10).
    - (3) The Holy Spirit the supreme answer to prayer (vs. 1-13).
2. The context presents Jesus' conception of the man who prays
  - a. The disciple's prayer (vs. 1-4).
  - b. The *friend* who prays (vs. 5-10).
  - c. The son who prays (vs. 11-13).

I. THE HEAVENLY GIVER

- "Your Heavenly Father."
1. The family relation in prayer.
    - a. Not disciple, not friend merely,
    - b. But son and Father relation.
    - c. The intimacy expressed by—"your." The true "Fatherhood of God."
  2. The human and divine contrasted.
    - a. "Ye then, being evil."
 

Not sinful.  
But human and imperfect.
    - b. "Know how to give."
 

With discrimination.
    - c. "How much more your heavenly Father."
  3. The son-Father relationship.
    - a. A son has a right to ask.
    - b. The Father knows how to give.
      - (1) Knows the child.
      - (2) Knows the gift.
    - c. The Father yearns to bestow.

II. THE GIFT SUPREME

- "The Holy Spirit."
1. The Gift of God.
    - a. Gift often suggests luxury or the unnecessary.

- (1) The Holy Spirit is not a gift of luxury.
- (2) Although He is a luxurious gift.
- b. Gift of God is the supply of need.
  - (1) As in the disciple's prayer (v. 3).  
Bread is a necessary gift.
  - (2) So the Holy Spirit is the vital and supreme need of the son.
2. The Holy Spirit.
  - a. The gift of the Holy Spirit is not something *God does*, primarily.
  - b. The gift of the Holy Spirit is something *God is*, fundamentally.
  - c. He is the bestowment of God Himself.
3. The Holy Spirit possessed.
  - a. A possession of the soul.  
All value must be personal.  
The God-capacity of man.
  - b. The possession of God, and to be possessed of God, the passion of the soul.
  - c. God is the final answer to all prayer.
- III. THE REQUEST OF THE RECIPIENT  
"To them that ask him."
  1. The significance of asking.
    - a. Is based upon a recognition of need.
    - b. Is an expression of faith.
  2. The value of asking.
    - a. Purifies desire.
    - b. Intensifies desire.
    - c. Aligns the will of the petitioner with the will of the One petitioned.
  3. The request that gets an answer.!
- CONCLUSION  
"How much more."

## SERMON OUTLINES

### The Mission of the Holy Spirit

H. C. HATHCOAT

SERMON ONE

- I. THE DISPENSATION OF THE HOLY SPIRIT
  1. Each person in the Trinity has had a work.
  2. The prophecy of his coming (Joel 2:28-29).
  3. He was promised by Christ (Luke 24:49 with John 14:15-17; 16:7, and Acts 1:4).
  4. His mission began on Pentecost (Acts 2:16-18).
  5. He is to abide forever (John 14:16; Matt. 28:20).
- II. POINTS OF COMPARING HIS WORK WITH CHRIST'S
  1. His coming was announced by a forerunner.
  2. He was named before he came (John 15:26).

3. Pentecost was his advent.
4. Jerusalem was the nativity and the Upper Room was the cradle room.
5. The church became his fleshly abode (John 14:2, 3).
- III. THE MEANING OF "IT IS EXPEDIENT THAT I GO AWAY" (John 16:7).
  1. The Spirit could not come until Christ was glorified (John 7:38, 39).
    - a. Christ laid aside his enthroned glory in taking on flesh (Phil. 2:5-8).
    - b. He prayed to have this restored shortly before his decease (John 17:5).
    - c. Christ now has that glory (Heb. 2:9).
  2. It took this to complete the plan of redemption (Eph. 1:6).
- IV. THE MEANING OF "BECAUSE I GO TO THE FATHER"
  1. The glorified Christ has more to give than the incarnated Christ (John 14:28).
  2. That is why we can do "greater works" (John 14:12).
  3. The Spirit reveals the glorified Christ (See John 16:14-16).
  4. He reveals heavenly riches to us now (1 Cor. 2:9, 10).
- V. THE UNITY OF THE WORK OF THE TRINITY (John 5:7, 8)
  1. God from heaven endorsed the Son (Matt. 17:5).
  2. Christ in heaven endorses the Spirit (Rev. 2:1).
  3. Christ on earth was spokesman for the Father in heaven (John 14:10).
  4. The Spirit in the church is spokesman for Christ in glory (John 16:12-15).
  5. The Spirit teaches more than Christ (John 16:13).

### The Mission of the Holy Spirit

H. C. HATHCOAT

SERMON TWO

- I. THE TABERNACLE OR DWELLING PLACE OF THE HOLY SPIRIT (John 14:23).
  1. Because of sin in the heart, God could only dwell "among" His people of the Old Testament Church (Ex. 25:8).
  2. Christ warned the Jews that their house would be left desolate (Luke 13:34, 35).
  3. This was fulfilled on Calvary (Luke 23:43, 44).
  4. God through the Spirit moved into his New Testament Church on Pentecost (Acts 2:1-4).
  5. The Church is the habitation of the Spirit. (1 Cor. 3:16; 6:19 with Eph 2:19-22).
  6. The body (Church) without the Spirit is dead (James 2:26).

### II. BEING FILLED WITH THE SPIRIT

1. Christ was our example in this (Luke 4:1).
2. The "mother" church at Jerusalem received this (Acts 2:4).
3. Her children followed her example (Acts 4:31).
4. Her ministers received it (Acts 4:8; 6:5; 9:17; 11:24).
5. Paul wanted his converts to receive it (Eph. 3:19; 5:18).
6. We can all have it today (Acts 2:38, 39).

### III. THE ENDUEMENT OF THE SPIRIT (Luke 24:49).

1. How Christ was our example in this.
  - a. He prayed for and received it (Luke 3:21, 22).
  - b. It gave Him power to defeat the devil in the wilderness. (Matt. 4:1).
  - c. It helped Him in His work (Luke 4:18).
  - d. It gave Him power over devils (Matt. 12:28).
  - e. It indited the commission (Acts 1:2).
2. All His workers are to receive this (Acts 1:8).

### IV. THE SEAL OF THE SPIRIT (2 Cor. 1:21, 22 (mark).

1. Christ our example in having this (John 6:27).
2. This is only for believers (Eph. 1:13 with John 14:16, 17).
3. It has two insignias on it—Ownership and Holiness (Eph. 1:13).
4. It will be our Credentials for heaven (Eph. 4:30).
5. All heaven is back of one who has this seal (Matt. 16:19).

NOTE—The author of the five outlines on "The Mission of the Holy Spirit" which we are publishing in this and succeeding numbers desires us to say that some of his headings and framework were taken from Dr. Gordon's book, "The Ministry of the Holy Spirit"—EDITOR.

### Two Essentials for Continuous Victory

MELZA H. BROWN

- I. A SETTLED MIND. Dan. 3:18. Be it known unto thee—
  1. I'll go through alone if need be.
    - a. Companion, children, neighbors, relatives, friends may go or not, but be it known unto thee, I am going.
  2. I will obey God.
    - a. Preach the truth.
      - (1) People may appreciate it or they may not.
      - (2) I may see great results or I may not.
  3. Tithe my income according to the Scriptures.
    - a. May help me financially or it may not.

- b. I may be prospered materially or I may not.
- 4. Dress as becometh godliness.
  - a. This may be in style or it may not.
  - b. I may be called narrow but God will approve.
- 5. Be honest in business.
  - a. I may be able to live well and I may be boycotted.
  - b. I may be promoted or I may lose my job but, "Be it known unto thee O world, I will obey God."
- 6. I will refuse to compromise with sin.
  - a. General Howard refused to miss prayermeeting for a political reception prepared for him.
  - b. Daniel prayed three times a day regardless of the decree.
  - c. King Nebuchadnezzar found three young men with backbones.
- 7. I will be holy by God's grace.
  - a. It may not be popular here.
  - b. The world may ridicule and the church oppose.
- 8. I will keep spiritual.
  - a. This may be considered fanaticism.
  - b. Too many are afraid of fire.
- 9. I will keep my face set heavenward.
  - a. I know not of tomorrow.
  - b. But I do know whom I have believed.

II. A WILLING SPIRIT

- 1. Take advantage of every opportunity.
  - a. Grow in grace.
  - b. Draw nearer to God.
  - c. Do not sit on the seat of the scorner.
  - d. Pray and testify and trust the blood.
  - e. Help others pray through.
  - f. Do not leave the altar services.
- 2. Step into every open door possible.
  - a. Do not refuse to take responsibility.
  - b. Do the best you can.
  - c. "To him that hath shall be given, and he shall have abundance."

**Character Study—Daniel**

MELZA H. BROWN

- 1. His purpose (1:8).
  - a. This is the key to his life.
  - b. Characteristics portrayed here.
    - (1) Self-denial, self-control, will-power, determination, courage, good judgment.
- 2. The reward of righteousness (6:3).
  - a. Did it pay?
  - b. "Promotion cometh neither from thee east nor the west, but the Lord putteth down one and setteth up another."
  - c. This is a good lesson for every preacher to learn.
- 3. His enemies (6:4-9).
  - a. They that live godly shall suffer persecution.

- b. Beware when all men speak well of you.
- c. We need not endeavor for this persecution, enough will come.
- 4. Daniel's test (6:10).
  - a. When he knew the decree was signed.
  - b. The devil's trap was set.
- 5. His faithfulness (6:10).
  - a. This is an example of a life of prayer.
- 6. The end of the wicked (6:13-16, 24).
  - a. The prosperity of the wicked is short.
- 7. Daniel's influence (6:16).
  - a. The king had watched Daniel live.
- 8. The triumph of faith (6:21-23).
  - a. "Because he believeth in his God."
  - b. "Who through faith . . . stopped the mouths of lions" (Heb. 11:33).

**Jesus Taught Two Works of Grace by Precept, Practice, Parable, Prayer and Promise**

C. W. RUTH

- By Precept—Matt. 11:28, 29; John 15:1, 2 (Matt. 19:16-21)
- By Practice—Mark 8:22-25; John 11:43, 44.
- By Parable—Luke 8:14; Matt. 25:2-4; (Matt. 13:22).

- By Prayer—Luke 23:24; John 17:17
- By Promise—John 10:10; John 14:15-17.
- The difference Between—
  - A Well (John 4:5-14).
  - A River (John 7:37-39).
- Two Miraculous Drafts of Fishes—
  - Luke 5:4-8—"The net brake."
  - John 21:1-11—The net not broken (v. 11).
- Two Miraculous Feedings of Loaves and Fishes—
  - Matt. 14:15-20
  - Matt. 15:34-37
- Two Cleansings of the Temple—
  - John 2:14-16—A.D. 30
  - Mark 11:15-17—A.D. 33

**Some Easy Texts for Preaching Two Works of Grace**

- Psalms 51:1,2
- John 15:1,2
- Matt. 11:28-29
- Isa. 35:8-10
- Matt. 3:11
- Jer. 33:8
- Ezek. 36:25-27
- Titus 2:14
- 1 John 3:1-3
- Jas. 4:8
- 1 Thess. 5:23, 24
- 1 Cor. 3:1-3

—C. W. RUTH

**Prayermeeting Suggestions for July**

Lewis T. Corlett

**What God Can Do**

- 1. He can forgive sins (Mark 2:27).
- 2. He can sanctify (1 Thess. 5:23, 24).
- 3. He can keep His sheep (John 10:29).
- 4. He can succor the tempted (Heb. 2:18).
- 5. He can save to the uttermost (Heb. 7:25).
- 6. He can keep from stumbling (Jude 24).
- 7. He can subdue all things unto Himself (Phil. 3:21).
- 8. He can do exceeding abundantly above all that we ask or think (Eph. 3:20).
- 9. He can keep that which I have committed unto Him against that day (2 Tim. 1:12; Rom. 8:38, 39).

**God and the Bible**

God is Spirit; the Word of God deals with spiritual truths.  
 God is Infinite; the Word of God transcends all bounds of time and space.  
 God is Eternal; the Word of God illumines the past, present and future.  
 God is unchangeable; the Word of God teaches unchanging laws and principles.  
 God is a divine Person; the Word of God is the mirror of divine personality.

God is Wisdom; the Word of God reflects His omniscience and foresight.  
 God is power; the Word of God tells of His omnipotence and miracle working.  
 God is Holy; the Word of God reveals His perfection of moral character.  
 God is Just; the Word of God reveals his absolute rectitude in administration.  
 God is Good; the Word of God reveals His benevolence.  
 God is Truth; the Word of God reveals His infinite veracity and fidelity.

—SELECTED

**The Full Measure of Christ**

(Eph. 4:11-16)

- I. The Full Measure of Understanding (Eph. 1:3-22).
- II. The Full Measure of Grace (Eph. 2:1-10).
- III. The Full Measure of Love (Eph. 3:14-21).
- IV. The Full Measure of Humility (Eph. 4:1-16).
- V. The Full Measure of Protection (Eph. 6:10-20).
- VI. The Full Measure of Forgiveness (Eph. 4:25-32).
- VII. The Full Measure of Fellowship (Eph. 5:1-20)

—SELECTED.

**The Challenge of Life**

(Luke 4:16-21)

1. The Challenge to Give (John 15:12-15).
2. The Challenge of Fellowship (John 15:9-11).
3. The Challenge to Earn Reward (Rom. 8:14-17).
4. The Challenge to have Christ Reign within our hearts. (Eph. 3:14-19).
5. The Challenge to Try (2 Tim. 4:7, 8).
6. The Challenge to Live Abundantly (John 1:9, 10).
7. The Challenge of Jesus' Purpose (Luke 4:16-21).

—SELECTED

**Wayside Opportunities**

(Acts 8:29)

- I. In answer to Obedience of Philip.
  1. He left Samaria at the Spirit's bidding.
  2. He talked to the eunuch at the command of the Spirit.
- III. Philip was ready for the opportunity because he knew his Bible.
- III. He was rewarded bountifully for his obedience by winning the eunuch to the Lord.

**Seven Points About the Scriptures**

1. Given by revelation (Heb.1:1, 2; Gal. 1:11).
2. Written by inspiration (2 Tim. 3:16).
3. Claimed by the Holy Spirit (Heb. 3:7; Acts 28:25; Acts 1:16).
4. Confirmed by Christ (John 17:17; 5:39; 10:35; Luke 24:27, 45).
5. Opposed to Satan (Gen. 3:4).
6. Received by the Saints (John 17:8; 1 Cor. 11:19).
7. Rejected by the world (2 Cor. 3:14; Isa. 8:20).

—SELECTED

**What Jesus Means to Me**

1. The Savior
2. The Good Shepherd.
3. My Master.
4. The Light of the Soul.
5. My Hope of Future Life.
6. My Coming King.

**The Rock of Rest**

1. Comfort in the Heart of God (v. 2).
2. Covering by the Power of God (v. 3).
3. Communion in the Presence of God (v. 3).
4. Continuity in the Purpose of God (v. 7).

—SELECTED

**"Borne of Four"**

(Mark 2:5, 11)

1. A purposeful desire.
2. A perfect co-operation.
3. A persistent effort.
4. A prevailing faith.
5. A plenteous reward.

—SELECTED.

**The Courage of Jesus**

1. Faces His Townsmen (Luke 4:16-31).
2. Cleanses the Temple (John 2:13-17).
3. Plain Truth (Luke 11:37-54).
4. Starts Toward Jerusalem (Luke 9:51-53).
5. When Silence Meant Conviction (Isa. 53:7; Matt. 27:12-14).
6. Faces Ignominious Death (John 12:23, 27-33).

—SELECTED

**"I Must"**

1. Witness (John 9:4, 5).
2. Be Friendly (Luke 19:1-6).
3. Be Interested in Others Whom I Cannot Know Personally (Luke 4:42, 43).
4. Accept My Responsibilities for World Evangelism (John 10:14-16).
5. Be Ready to Suffer (Luke 24:6-8).
6. Worship (John 4:23, 24).
7. Do the Father's Will (Luke 2:40-52).

—SELECTED

**Learning How to Pray**

Luke 11:1-13

1. Places Which Encourage Prayer (Mark 6:46; Matt. 26:36).
2. Attitudes in Prayer (Luke 22:39-42).
3. A Prayer Psalm (Psalm 28).
4. Prayer on the Cross (Luke 23:34, 46).
5. A Prayer of the First Christians (Acts 4:23-31).
6. Undesirable Prayers (Matt. 6:5-8).
7. The Lord's Prayer (Matt. 6:9-13).

—SELECTED

**Essential Values of Life**

(Luke 12:15-31)

1. Faith (Hebrews 11).
2. Loyalty (Matt. 6:24-33).
3. Purity (1 Tim. 1:5).
4. Honesty (Luke 19:1-10).
5. Humility (James 5:5, 6).
6. Obedience (Matt. 7:21-29).
7. Love (1 Cor. 13).

(Psalm 119:129-136)

**How to Read the Bible**

1. Reading with Intelligence. (Psa. 119:129-136).
2. Reading Regularly (Psa. 1:1-3).
3. Studying Systematically (Acts 17:10-12).
4. Reading for improvement (Psa. 119:1-8).
5. Reading Prayerfully (Psa. 119:33-40).
6. Christ—the Keyword (John 1:1-18).
7. Reading Reverently (2 Peter 1:16-21).

—SELECTED

**Every Christian a Missionary**

1. Christ's Last Command requires it (Acts 1:6-8).
2. The Nature of the Gospel Requires it (Mark 16:15-20).
3. The Christian Spirit requires Missions for expressing Christian virtues (Phil. 2:5-11).
4. Missionary activity provides the greatest Joy for the Christian (1 Thess. 2:17-20).
5. The Natural Impulse of the Christian is to tell the Story to others (Rom. 1:8-15).
6. The Greatest Obligation of the Children of God (Ezek. 33:1-9).
7. An Expression of Gratitude to Christ and His Church (Eph. 2:1-10).

**Important Ideas in John 3:16**

1. The World's Need of God—"Should not perish."
2. God's love for the world—"God so loved the world."
3. Christ the Son of God—"His only begotten Son."
4. The Divine Sacrifice for Sin—"That he gave."
5. Christ the World's Savior—"In order that."
6. The Way of Salvation—"Whoever believeth on him."
7. The Assurance of Immortality—"Should have everlasting life."

—SELECTED

**Epistle to the Hebrews**

Paul S. Hill

LESSON FIVE

IT is well for us at this part of our study to review briefly some of the things that the writer of this epistle says in reference to Jesus Christ, for beginning with the 5th chapter is a detailed discussion of the High Priesthood of Jesus, and a brief review will bring our minds up to the point where the discussion of the High Priesthood of Jesus will be impressed in a bigger way on our minds because of the things already stated in the epistle that enter into this phase of the atonement.

Remember that in chapter 1: the writer discussed the divinity of Jesus, and in chapter two His humanity, thus blending the personality of God and the nature of

man in one unique personality, the personality of Jesus Christ, who is spoken of in chapter 3 as the "Apostle and high priest of our profession."

Following the idea of priesthood the argument continues in the 5th chapter by giving the qualifications of a priest. As these qualifications are given let us consider Jesus as He fulfilled them.

A high priest must be from among men. Not from among the angels, but from among men. Did Jesus qualify here? He did. Read again chapter two, and see Jesus in the midst of His brethren, as a man among them. Jesus qualifies not only by being truly and properly God, but also truly and properly man.

A high priest must be ordained for men in things pertaining to God. Did Jesus qualify here? He did. God ordained and sanctified Him and sent Him into the world for men, and He dealt with things pertaining to God. Please notice that Jesus never led an army nor wrote a book, but He did deal with things that pertain to God. His was the mission of redemption and atonement.

A high priest must have gifts and sacrifices. Did Jesus qualify here? He did. His gift was Infinite Deity joined to sinless humanity. His sacrifice was that infinite purity and holiness taking the guilt of the world on Himself, and bearing it in His own body to the cross, and paying the price for sin, He became obedient even unto the death on the cross.

A high priest must be able to have compassion on the ignorant. Did Jesus qualify here? He did. His humanity knew the depths of humanity. He wept over the world in its weak and ignorant sinfulness.

A high priest must have compassion on them that are out of the way. Did Jesus qualify here? He did. The woman at Jacob's well, little Zaccheus, Matthew the publican, and others who were out of the way, had the compassion of Jesus.

A high priest must be called of God. Did Jesus qualify here? He did. He did not take this honor unto Himself, but God said to Him, "Thou art a priest forever."

The high priests of Israel were from the tribe of Levi. Did Jesus qualify here? He did not, and yet He did for the priesthood of Jesus was a greater priesthood than that of Levi, so great as to include that priesthood. Jesus was of the tribe of Judah, of which Moses spake nothing concerning the priesthood, but His priesthood was after the order of Melchisedec, which priesthood was a greater priesthood than that of Levi.

From verse 6 in chapter 5 to the close of chapter 7 is a description of the priesthood of Jesus as compared with that of the Levites. Just as in the previous comparison between Moses and Jesus there was no belittling of Moses so now in the comparison of the priesthood of Jesus with that of Levi there is no slur or stigma cast on Levi, but rather the Levitical priesthood is held up as having accomplished a great purpose in serving as a servant preparing the way for the great High Priest, Jesus the Son of God, who came to fulfill all the sacrifices and offerings taught in the Old Testament. There are two things taught in this section, one is that the Priesthood of Jesus is not after the Levitical order, and this is explained; the other thing taught is the fuller and more glorious priesthood of the Melchisedec order over the Levitical. These two things are taught together and run

parallel through this portion of our study. Six times in the discussion the writer quotes the Old Testament (Psalm 110:4) to prove and explain the Priesthood of Jesus as belonging to the order of Melchisedec rather than Levi. These quotations are in verses 6, and 10, of chapter 5, verse 20, in chapter 6, and verses 11, 17, and 21, in chapter 7. Melchisedec is also mentioned in the process of reasoning for another Priesthood than Levi.

Perhaps the reader will find someone some day who will tell them who Melchisedec was, but personally I do not know. From what is written of him here some things can be learned. He was a Priest of the most High God. He was a greater person than Abraham, for Abraham paid him tithes and received a blessing from him, the lesser being blessed by the greater. He was a greater priest than Levi, for Levi, being yet in the loins of Abraham, paid tithes to him through Abraham, and like Abraham received a blessing, the lesser being blessed by the greater. The order of his priesthood was identical with that of Jesus, they both were of the same order. This points strongly to Melchisedec and Christ being the same person, for there is no other priesthood that joined God and Man as did the Priesthood of Jesus. The matter to be settled, however, is not who was Melchisedec? But the other difficulty which the writer to the Hebrews is facing that is getting the Priesthood of Jesus established independent of the Levitical priesthood, and on a higher order. There seems to be no effort made to establish the identity of Melchisedec. Perhaps the Hebrews knew who he was, and he needed no identification. What they needed was a High Priest of a higher order than that of Levi, and they needed to have this High Priesthood explained to them in harmony with the Old Testament, so that they might believe the Old Testament and embrace Jesus Christ the Son of God, and thus come to the fulfillment of their religious types and ceremonies. That this explanation might be made the writer used the material found in chapters 5, 6 and 7.

In dealing with the Priesthood of Jesus and that of Melchisedec the writer of Hebrews seems to recognize three divisions of history, first, the days before Abraham, second the days between Abraham and Jesus, and third, the New Testament period. It was in the period before Abraham, or perhaps better to say at the early stages of the Abrahamic promise, that Melchisedec appeared. There is some evidence that could be presented to show that Melchisedec was well known as a pre-Abrahamic person. The argument based on the priesthood of Melchisedec infers that this person was well recognized as a priest of the Most

High God, and that another priest was to arise after him (See Heb. 7:14-17). This second priesthood is distinguished from the Levitical priesthood by its endless duration. Jesus was made a Priest *forever* after the order of Melchisedec, instead of a priest of passing time after the order of Levi.

It was during the period between Abraham and Jesus that the law was given. This was one of the distinguishing purposes of the call of Abraham and the formation of his descendants into a nation. Other purposes were also included, such as the birth of Jesus, and through Him the incarnation, etc., but just now we are considering the giving of the law to Abraham's descendants in order that revealed religion might become a permanent thing in the world, and that the Hebrew people might become the custodians of that revelation. In the call of Abraham, and the subsequent giving of the law to his descendants, we move away from the pre-Abrahamic period, in which, if at all, the priesthood of Melchisedec was recognized. It is evident that the priesthood of Melchisedec was of *faith* rather than law, and it is also very clear that the call of Abraham was a call of *faith* in harmony with the priesthood of faith of Melchisedec and the faith of the New Testament in Jesus Christ. Both the priesthood of Melchisedec and Jesus was of faith. The law was given in the period between Abraham and Jesus. It was given to Abraham's descendants, and is part of the program which began with his call, but the law "was added because of transgression, till the seed should come to whom the promise was made" (Gal. 3:19). and the whole program, which includes the law, is of faith, even the faith of an eternal priesthood that should be of the order of Melchisedec.

It was on this basis of faith that St. Paul turned to the Gentiles. He saw that the priesthood of faith antedated the giving of the law, and that inasmuch as the priesthood of faith was instituted before the call of Abraham and that Abraham was called in that faith, and that the faith looked forward to another priesthood after the order of Melchisedec, that salvation was not limited to the Jews only, but was as world-wide as it had been before the call of Abraham. Therefore it included the Gentiles. Surely it included the Jews, but it also included the Gentiles as well. Israel missed out on finding righteousness, because they sought it through the works of the law, and not through the order of faith that antedated the call of Abraham. The Gentiles found righteousness because they were not blinded by the law, but could see the truth of salvation by faith in Jesus Christ.

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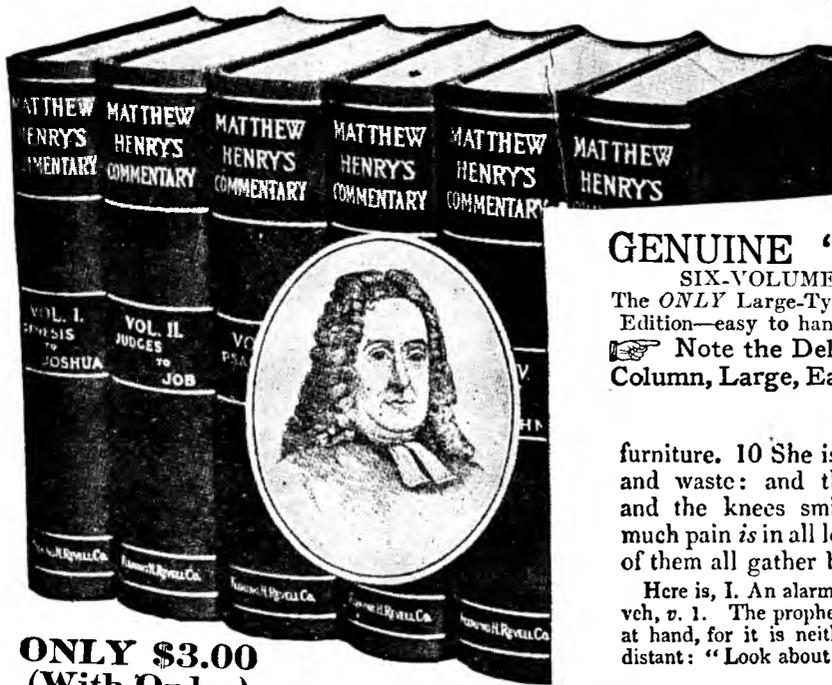
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furniture. 10 She is empty, and void, and waste: and the heart melteth, and the knees smite together, and much pain is in all loins, and the faces of them all gather blackness.

Here is, I. An alarm of war sent to Nineveh, v. 1. The prophet speaks of it as just at hand, for it is neither doubtful nor far distant: "Look about thee, and see, *he that*

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