

—The— Preacher's Magazine

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Editor

VOLUME 7

FEBRUARY, 1932

NUMBER 2

SOME THINGS TO THINK ABOUT

By THE EDITOR

SOME months ago the General Stewardship Committee of the Church of the Nazarene sent out a circular to ministers and other Christian leaders asking three questions: (1) How can we reach more of the non-Christian group around us; (2) How can we better establish our own people so they need not be "worked over" in every revival meeting? (3) How can we persuade more of those who are saved at our altars to unite with the Church of the Nazarene? Among the responses there are many things to think about.

E. L. Looman of Chickasha, Oklahoma, suggests that we err in the direction of accepting church membership for genuine Christianity and do not direct our efforts to the awakening and salvation of those who are members of the various churches of the country. But he reminds us that many of these have never been truly born again and that they will never count for the kingdom of God unless they can be awakened and brought definitely and personally to Christ. Mere church membership becomes a cloak to the unregenerated. But we should never fail to lay emphasis upon the necessity for vital experience and life, and should direct much of our effort toward these benighted ones who have missed the substance while grasping the shadow. This, Brother Looman assures us, would greatly increase the number of prospects in our field and would provide material for indefinite enlargement of the program of full salvation.

Brother Looman thinks our methods of altar work are somewhat to blame for the large numbers who return to the public altar meeting after meeting. In our haste to get people to believe we cause them to profess before they have fully met conditions. More prayer and more patience and more *time* are needed. There can be no sanctification without consecration.

And finally, this Oklahoma pastor thinks we would persuade more people to join our church if we laid more stress upon the distinctions for which our church stands. Its doctrines, its standards, its discipline, instead

of being barriers would become inducements if we made people see more clearly their purpose and profit. He thinks the tendency to blur lines a great drawback to our progress and advancement.

O. A. Crofford of Kennewick, Washington, thinks our program well adapted and our methods good. So he says the only way for us to do more and better work is to pray more and "get the glory down and keep it down."

C. M. King of Grants Pass, Oregon, thinks the tendency to hold short meetings instead of real "protracted meetings" is responsible for much shallowness and unsettledness in experience and life. And along with the short meeting evil he sees the unscriptural tests which evangelists sometimes make as a fruitful cause of people's casting away their confidence when there is no just cause for doing so. Brother King thinks there is no particular problem about getting people into the church. The problem is to get them genuinely saved and sanctified and then the church which helped them find this way will automatically be their choice.

N. O. Nabors of Cleveland, Miss., thinks we should, if we wish to reach more people, seek locations in centers of population where the common people live and thus practically "bring the church to the people." He thinks a male quartet a great drawing card for evangelistic services, and charges that we "need more lion tamers than honey eaters." In securing members he thinks we often rather stress the idea that the rules of our church are hard to keep and that membership committees are slack and slow in seeking out proper persons and inviting them to become members of our church. On this last point F. R. McConnell of Spokane, Washington, is also quite pronounced. He thinks many membership committees have constituted themselves "trial boards," and hinder, rather than help, in getting people into the church. He thinks that some such committees never do anything in the way of looking out and inviting prospects and confine their efforts to trying the pastor and his prospects for membership whenever opportunity affords.

Perhaps more preachers feel the need of an enlarged opportunity for reaching people with the gospel than any other thing mentioned in the committee's circular. A surprising number of respondents would depend primarily upon the Sunday school for this enlargement. F. R. McConnell of Spokane, Washington, thinks the Sunday school adequate to this proposition "If it is properly worked." He thinks the Sunday school is the one place in connection with the church where the people can meet on a common ground and every one can feel that "he is a member in good standing." To increase Sunday school attendance, he would use, (1) house to house visitation, (2) personal invitations—that is, speaking to people anywhere he chanced to meet them, and (3) telephone calls. And he thinks newspaper advertising, the use of Sunday school trucks, letters, etc., are effective only when used in connection with the three methods mentioned above. And he thinks in instances where there is a tendency for Sunday school people to go home before the preaching service it is a good plan to have a "unified service"—at least occasionally. By this he explains, classes are brought to the auditorium for the closing exercise and there is no "intermission." Rather the pastor takes charge of the closing exercise of the

Published monthly by the Nazarene Publishing House, 2923 Troost Ave., 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.

Sunday school and continues until the close of the morning service without giving any place for people to leave. In following this method he suggests that the pastor must have regard for "terminal facilities" and conclude the whole service within two hours from the opening of the Sunday school.

W. E. Zimmerman of Columbus, Ohio, also speaks out strongly for the Sunday school as an evangelizing agency. He says that the personal touch which it is possible to give the advertising of a special revival through the Sunday school is within itself exceptionally valuable. Every scholar in the class knows some friends who do not come to church and through that scholar the preacher has his best chance to reach those friends. And besides this, the Sunday school scholars themselves, many of whom become sufficiently well instructed every year to be able to accept Christ for themselves, are a most fruitful field for evangelistic effort.

Evangelist Jarrette Aycock presents his paper under the head, "That Big Question," and what he says is so virile and pointed that I quote it in entirety in conclusion:

"If I were called upon to answer in few words the threefold question sent out by our Stewardship Committee, 'How to reach more new people? How to keep from threshing over so much old straw? and How to get a greater per cent into the church?' I would answer by capitalizing and underscoring four words—

PUSH THE SUNDAY SCHOOL

"The building of the Sunday school will furnish more new material to work on for the revival and the Sunday night evangelistic service. Ask any of the evangelists of the church and they will tell you that many if not the majority of those reached in revivals have first been touched by the Sunday school. Therefore if we would reach more new people—PUSH THE SUNDAY SCHOOL.

"The second division of the question is a delicate one, but the remedy is the same. I am afraid that attention is often centered on the 'old straw' and the pressure put on to get it into the machine, because there is no new straw to thresh, and the reason for this lies in the fact that there is a feeling which is pretty general throughout the church that something must move every service or the service is a failure. With new material to work on, less pressure will be placed on the old, and they will become helpers rather than seekers and hence be strengthened thereby—PUSH THE SUNDAY SCHOOL.

"It is a known fact that most of those uniting with our church in the past few years, have come in through the Sunday school, and if this be a fact and it is so generally understood, then let us go back and learn a lesson from the farm. 'If you want more butter feed the cow that gives the richest milk.' Therefore if we would get a greater per cent to unite with the church—PUSH THE SUNDAY SCHOOL."

EDITORIAL NOTES

Some months ago I talked with a skeptic who lived in Dublin, Ireland. In a vein that was partly light and partly bitter he told me how the various Catholic societies were building and prospering in the Irish Free State. At length I said, "How do they get the money?" His reply was, "Largely through annuities and legacies and wills; for there is nothing more virtuous for a devout Catholic than that he leave his property to the church." Then of course I asked if the priests

and church leaders did not work to secure such benefits for the church, and he said they do with great zeal and persistence. And while there may be reprehensible actions in connection with these matters by the agents of Rome, that does not change the fact that millions of faithful Protestants spend their lives accumulating money and chattels and then die and leave them for godless kinfolks to quarrel over. Perhaps Protestant ministers could render a good service all the way around by paying a little more attention to seeking out and directing wills and legacies and annuities into the channels of the church. Better write to The General Board, 2923 Troost Ave., Kansas City, Mo., for copies of those little booklets "Annuity Gifts and Annuity Gift Contracts," and "Making Your Will," and freshen up on this subject.

Evert Baker of Churubusco, Ind., in speaking of the influence of the Sunday school, quotes from Charles Spurgeon, "You can bend the sapling, but not the tree," and says of himself that he was reared in a Baptist home, but thinks the reason he never became a Baptist is that he attended a Methodist Sunday school a few times and they gave more attention to the young people than the Baptists did.

Mrs. Brandyberry of Coffeyville, Kansas, is convinced that one good, well advertised evangelistic campaign is of far greater benefit to a church than a number of short, apparently "unimportant" meetings during the year. There seems to be a growing sentiment in favor of fewer evangelistic campaigns and better planning and preparation for such as we do have.

Mrs. Lucy Gafford of Gonzales, Texas, thinks it might be well in reporting meetings to place less stress upon "the fish that ate the bait and to lay more upon those which landed in the frying pan." And this reminds us that old-time preachers used to report "conversions and accessions" in the same paragraph.

There is a "swing" or "stride" which makes church work successful, once it can be reached. Practically everyone likes to be connected with a "going concern," and when they discover that a church is succeeding they get uneasy lest it should succeed without them. "Nothing draws a crowd like a crowd," and the preacher is foolish who disregards the momentum of numbers. Of course numbers is not everything, but it is easier to run a large Sunday school than a small one, easier to finance a large revival campaign than a small one, and easier to add the second hundred to the membership than to secure the first hundred. Of course it is difficult to fake enthusiasm, but the preacher who possesses holy optimism is, other things being equal, the winning preacher.

And now, once more, I ask if you have renewed your subscription to the Preacher's Magazine for the new year? Also I ask if you have secured that subscription from a brother preacher? Please do not forget and do not delay. We need you and we are also sincere in the belief that you will find enough helpful material in the Magazine during the year to make your investment of one dollar for the subscription a paying proposition.

A LETTER FROM A PREACHER

The following letter addressed to the publishers of the Preacher's Magazine by a pastor in California, is much appreciated as an unsought commendation of the Magazine. And it also contains an exhortation that is timely:

"I have been hesitating whether to renew my subscription to the Preacher's Magazine. I have taken the magazine since 1928 and have found it to be the greatest help of any book (besides my Bible) that I have found.

I believe the little magazine will be a great help to any preacher, big or little, but more so to the preacher who has not had the advantages of the schools, and has been saved and called to preach in the latter part of his life. I keep my copies filed away, and many times I go back as far as the first copy of 1928 for information. I have some of my copies bound, these I index on the inside cover. Then I can pick up the copy and turn right to information I desire. I have not the \$1.00 just now, but you send the magazine and I will get the \$1.00. I desire all the help I can get.

I'm pastor of a little church here at ———. All poor people, but thank God they are some of the best people in the world and I want to be a blessing to them. May God help us in these critical times that we may keep looking up and keep the vision before us, and the glory of heaven upon us. We are serving a great God. He calls to us—look up, take courage and fight on. Brother preacher, I am determined to stick to my post, and do the job or die in the attempt. Many are looking for some other way, many are turning to other vocations of life, leaving the flocks to wander on the deserts and plains of life. The preacher is called to lead the flock, and march in the front of the great army. The pantry may get low, the collection plate may make its rounds and be empty, but by the grace of God I'm going to stay with my people, and my God is going to help us to weather the storm. Glory to His precious name forever!"

DEVOTIONAL

THE GLORIOUS CHURCH OF GOD

The Executive of the Church—the Holy Spirit of God

By P. WISEMAN

The Holy Spirit spake by me (2 Sam. 23:2).

We have seen that the Church of God is the one great and glorious institution, inaugurated in the world by Almighty God. It is the sphere as well as the organ of the Spirit's administration. It is the place of the Spirit's activity, and the instrument through which the Spirit works.

Among the many terms used in the field of theology, to express the office and work of the Spirit is the term "The Executive of the God-head." Hence our title and message.

The study of Pneumatology is of great importance. We live in the Spirit's dispensation; a dispensation in which the Triune God is fully revealed, and active in His Church. A church

in this dispensation without a proper place given to the Holy Spirit is a church without a vision; a church without life and power; a church without accomplishment.

May we invite your attention, then, first of all, to the fact of:

THE PERSONALITY OF THE HOLY SPIRIT

This is clear from the use of the personal pronoun, His personal acts, and His personal qualities.

Personal Pronoun

"A person is that which, when speaking, says I, when spoken to is called thou; and when spoken of is called his or him" (Farr). "And I will pray the Father, and he shall give you another Comforter that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him" (John 14:16, 17). "He

shall testify of me" (John 15:26. See also John 16:7-14).

The Greek word is Paraclete, "one called to the side" as a Helper, a Person.

Personal Acts

He searcheth: "He searcheth all things, yea, the deep things of God" (1 Cor. 2:10).

He speaks and appoints. The Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2. See Acts 21:11).

He intercedes: "The Spirit himself maketh intercession for us with groanings which cannot be uttered. He maketh intercession for the saints according to the will of God" (Rom. 8:26, 27).

He testifies: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (John 15:26).

He guides: "Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia" (Acts 16:6) "He will guide you into all truth" (John 16:13).

He teaches: "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

He Communes: "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (2 Cor. 13:14).

He works miracles: "And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing" (Acts 8:39). "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38).

He sends forth: They were "sent forth by the Holy Ghost" (Acts 13:4).

He convinces: "He will convince the world of sin" (John 16:8).

He inspires: "But holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21).

Personal Qualities

His Wisdom: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him" (Eph. 1:17).

His Goodness: "Teach me to do thy will; for thou art my God; thy spirit is good; lead me into the land of uprightness" (Psa. 143:10).

His love: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me" (Rom. 15:30).

His will: "But all these worketh that one and the self same Spirit, dividing to every man severally as he will" (1 Cor. 12:11).

His knowledge: "But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Cor. 2:10-13). "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit" (1 Cor. 12:8).

His grief: "And the Lord said, My Spirit shall not always strive with man, for that he is also flesh; yet his days shall be an hundred and twenty years" (Gen. 6:3). "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace" (Heb. 10:29).

He may be lied unto: "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" (Acts 5:3).

He may be blasphemed: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: But the blasphemy against the Holy Ghost shall not be forgiven unto men" (Matt. 12:31).

THE DEITY OF THE HOLY SPIRIT

The Deity of the Blessed Spirit may be proved from His attributes. His place in the Trinity, and His names.

His Attributes

He is called Lord: "Now the Lord is that Spirit

and where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17).

He is eternal: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14).

He is omnipresent: "Whither shall I go from thy Spirit? or whither shall I flee from thy presence" (Psa. 139:7).

He is omniscient: "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:10).

He is omnipotent "now there are diversities of gifts, but the same Spirit. And there are diversities of operations, but it is the same God which worketh all in all" (see 1 Cor. 12:4-11).

Equal in the Trinity with the Father and the Son

The apostolic commission: "Ge ye therefore, and teach all nations, baptizing them in the name [singular] of the Father, and of the Son, and of the Holy Ghost" (three) (Matt. 28:19).

The apostolic benediction: "The Grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all" (2 Cor. 13:14).

The administration of the church: "Now there are diversities of gifts, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all" (1 Cor. 12:46).

The Being whom we worship: "Why hath Satan filled thine heart to lie to the Holy Ghost? . . . thou hast not lied unto men, but unto God . . . ye have agreed together to tempt the Spirit of the Lord" (Acts 5:3, 4, 9).

The Person By whom we have access unto the Father through Christ: (Eph. 2:18).

The administrator in the God-head: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied" (1 Pet. 1:2).

One of the Great Three: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (1 John 5:7).

His Names

The Spirit: "Thou sendest forth thy spirit, they are created; and thou renewest the face of the

earth" (Psa. 104:30. See John 3:6 8; 1 Cor. 2:10).

The Spirit of God: "Know ye not ye are the temple of God, and that the Spirit of God dwelleth in you" (1 Cor. 3:16).

The Spirit of Jehovah: "And the Spirit of the Lord shall rest upon him" (Isa. 11:2).

The Holy Spirit: "How much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13).

The Spirit of burning and Spirit of Judgment: "When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the Spirit of judgment, and by the spirit of burning" (Isa. 4:4).

The Spirit of Holiness: "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

The Spirit of Promise: "And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me" (Acts 1:4).

The Spirit of Truth: "Even the Spirit of Truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you" (John 14:17).

The Spirit of Life: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2).

The Spirit of Grace and Supplication: (Heb. 12:10).

The Spirit of Liberty: "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty" (2 Cor. 3:17).

The Spirit of Glory: "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified" (1 Pet. 4:14).

The Spirit of Unity: "Endeavouring to keep the unity of the Spirit in the bond of peace" (Eph. 4:3).

The Spirit of Knowledge, Wisdom, Fear, of Counsel: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" (Isa. 11:2).

THE OFFICE AND WORK OF THE HOLY SPIRIT

Let us look at the Holy Spirit's office work in the Old Dispensation, in the Savior's life and since the Day of Pentecost.

In the Old Dispensation:

In Creation: "Thou sendest forth thy Spirit, they are created; and thou renewest the face of the earth" (Ps. 104:30; Gen. 1:1; Col. 11:16).

In striving with man: "My Spirit shall not always strive with man" (Gen. 6:3).

Filling man for certain work: (Ex. 28:3).

Dwelling in men: for example Joseph (Gen. 41:38), and Joshua (Num. 27:18).

Coming upon men mightily: literally, forcing them into something, for example Samson (Judges 15:14).

Received by men for service, as revealed in many characters of the Old Testament, especially the prophetic, priestly and kingly offices.

He moved men to write the Scriptures: "Holy men of old spake as they were moved by the Holy Ghost."

In the Savior's Life and Ministry:

In His Birth: "The Holy Ghost shall come upon thee" (Luke 1:35).

In His Symmetrical Development: "And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him" (Luke 2:40).

In His Baptism or Official Consecration: "And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened upon him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3:16, 17. See also Mark 1:9-11; Luke 3:21, 22; John 1:32).

In the wilderness: "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil" (Matt. 4:1. See also Luke 4:1-13).

In His Glorious Ministry: "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you" (Matt. 12:28).

"The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18, 19).

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38).

Promised by Christ: "How much more, shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13). This proves that the Spirit was received during Christ's ministry. And others, during this time, were filled with the Holy Ghost. See John 20:22.

In His death on the Cross of Calvary: "How much more shall the blood of Christ; who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. 9:14).

In His miraculous Resurrection: "But if the Spirit of him that raised up Christ from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you" (Rom. 8:11; see also 1 Tim. 3:16).

In His Forty Days Ministry after the Crucifixion: "Until the day in which he was taken up after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen" (Acts 1:2).

Since the Day of Pentecost

On the day of Pentecost the Holy Ghost came in His fulness "as the final revelation of the Holy Trinity. The One God, known in Old Testament as Jehovah, a name common to the Three Persons, was then made known in the Third Person, the Lord—the Father, the Lord, the Son, is the Lord the Spirit. Hence the glory of the day of Pentecost, excels in glory every former manifestation of the Supreme Being. The Shekinah, the ancient symbol of the future incarnation of the Son tabernacling in flesh, becomes the fire of the Holy Ghost, dispensed into tongues, and, without a veil, resting on the entire Church. The perfect God is perfectly revealed in the Trinity of Redemption, the Economical Trinity. The Church is the habitation of God through the Spirit. From that day forward the Holy Ghost is essential to every exhibition of God as revealed among men. While it still remains true that the Son hath declared the Father, it is also true that the Spirit searcheth all things, yea, the deep things of God of both the Father and the Son, and is the foremost and first Agent in the communion between God and His people. As neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal

Him, so no man can say that Jesus is the Lord, but by the Holy Ghost" (Pope).

He is the Representative of the "Redeemer generally, and in His several offices; in relation to the world, and in His special relation to His people. In relation to the world, "he will convince the world, of sin, of righteousness, and of judgment" (John 16:8-11). In relation to the people of God. "He will abide with them forever."

He is the Savior's Agent in dispensing salvation. "Through Him alone He acts as the Saviour" (Pope).

He saves and sanctifies: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and the renewing of the Holy Ghost" (Titus 3:5). "Ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11). "Through sanctification of the Spirit" (1 Thess. 2:13). "Sanctified by the Holy Ghost" (Rev. 15:16).

The Gift of God the Father: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me" (St. John 15:26). Given in the name of Christ, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26), and in answer to prayer, "Comforter, that he may abide with you forever" (John 14:16).

The Gift of the Glorified Christ: "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified" (John 7:39). "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7).

The Holy Spirit is our Intercessor: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26).

The Holy Spirit bears witness to the soul: "The Spirit himself beareth witness with our

spirit, that we are the children of God" (Rom. 8:16).

The Holy Spirit produces fruit in the life: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:22-24).

The Holy Spirit is our great Teacher: "He shall teach you all things" (John 14:26).

The Holy Spirit is our Guide: "He will guide you into all truth" (John 16:13).

The Holy Spirit is our Prophet: "He will shew you things to come" (John 16:13).

The Holy Spirit extols Christ: "He shall testify of me," "He shall glorify me" (John 15:16; 16:14, 15).

The Holy Spirit is the heavenly dynamic: "Ye shall receive power after that the Holy Ghost is come upon you" (Acts 1:8).

Have you read the story related of Dr. Pitman, how he went to a campmeeting and feeling that God had given him a message for the people, went to the presiding elder, and said, "Brother, I have a message from God to deliver to this people, and I cannot get away from it: and if you will let me preach this afternoon, as I must leave tomorrow, I will deliver it in the name of God." As the service began, fierce lightning flashed across the sky and the loud thunders rolled up into the heavens. Dr. Pitman knelt before the God of the universe, with whom he was acquainted, and in whom he believed, and prayed with holy boldness; "O Lord God Almighty, Thou who sent me to preach to this people, hold back these threatening clouds for one hour while we go on with this service in Thy name, and let us not be disturbed by the impending storm, but let Thy presence descend this day upon both preacher and people, and let great good be accomplished this day in the salvation of souls." He is said to have preached just one hour with heavenly pathos and Holy Ghost anointing, then remarked, "Now go to your tents, and fall before God." The pent-up lightning began to flash and the thunders roared. Over one hundred souls were converted to God.

In view of this, may we ask ourselves a few personal questions? What can God do for me? What can God do with me? What can He do through me? By using the word "can" we do not mean to question God's ability and power to do what is needed to be done. We have in

mind rather His knowledge as to our usability; and, therefore, the questions resolve themselves thus: Am I humble? Am I workable? Am I faithful? What God has done for, with, and through others, He can do for, with and through us, if we co-operate with Him, if we let Him have His way, and trust Him to do things. It is "according to the power that worketh in us." What is our answer today?

SQUINTS INTO MY DIARY

By JOHN F. COWAN

We have overdone the mass production stunt. Mere masses of anything don't insure human happiness, as does a touch of personality. There's more heart's-ease in a tiny violet one has watched bloom than in all the tropic jungle orchids; more thrill in the kiss of a child than in the Himalayas. What humanity needs in these distracting days is the throb and inspiring touch of a great eternal Personality whom by experience we know we can trust to the uttermost. He is society's equilibrium as it totters toward ruin.

There's a surplus of indigo—the indigo plantations are working overtime. We may overcome over-production by putting more indigo in the wash and less on the face. The remedy for over-production of the blues is the greatest of all the potent "rays"—not the violet ray, but the golden ray out of the heart of the Infinite.

An earlier "noble experiment" was vindicated at Yorktown centuries ago. All Europe scoffed at the idea of tattered, barefooted colonials with cow-horn powder horns and scythe sword-blades enforcing prohibition of tea taxes. The laughers laughed amiss; the bloody tories in America went "away back and sat down." Today's tories, with their savage assassinations of truth, will do the same.

A lot of young chaps, these days, are marrying animated color schemes instead of real life partners. By and by the colors artificially tinting cheek and lip and eyebrow will dim, and she doesn't know how to cook or wash. He will find he has a faded daub with a claim on him for monthly alimony.

One might produce something like pearls by carrying moth-balls until they had wasted to necklace size—provided the camphor smell could be forgotten. It's like trying to build a stable nation out of atheism and animal license. Only God makes pearls and diamonds.

God's Voice

A suggestion for a text from the Psalms: "The voice of thy thunder was in the heaven: the lightnings lightened the world: the earth trembled and shook. Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known" (Psa. 77: 18, 19).

EXPOSITIONAL

HOSEA—THE PREACHER OF LOVE AND REPENTANCE

Jehovah's Indictment against a Sinful People
(Chapter 4)

By OLIVE M. WINCHESTER

*Hear the words of Jehovah, ye children of Israel:
For Jehovah hath a controversy with the inhabitants of the land* (Hosea 4:1, R. V.).

AS THE prophet, concluded the narrative of his tragic home conditions, he opened a charge given him by the Lord against the nation. Jehovah was summoning all the people to his judgment seat, the layman, and also the priest and the prophet, there to answer for their

sins. While Amos had dealt with the outward manifestations of evil, Hosea looks beyond these and sees some of the hidden springs, then he continues by delineating the breaking forth of iniquity from these inner founts of corruption. He relates first the moral outbreaks.

MORAL CONDITIONS

In announcing Jehovah's indictment against His people, the fundamental causes lying hidden in the heart are stated as "No truth, nor goodness, nor knowledge of God in the land." How basic a virtue is truth! Here was a people where there

was "no regard for known truth; no conscience, no sincerity, no uprightness; no truth of words; no truth of promises; no truth in witnessing; no making good in deeds what they said in words." How unstable had the fabric of their civilization become! Neither talent nor genius can be trusted," says Wolfendale, "unless based on truthfulness. This is the foundation of personal excellence and human character; this is the health and ornament of the nation; loyal adherence to truth is the secret of a nation's power and a nation's glory."

Closely associated with the virtue of truth has ever stood mercy which is another rendering for the word "goodness" here. When the glory of the Lord is dwelling upon a land, then:

"Mercy and truth are met together;

Righteousness and peace have kissed each other" (Psa. 85:10).

Again these virtues are the crowning graces of a king:

"Mercy and truth preserve the king:

And his throne is upholden by mercy" (Prov. 20:28).

Thus speaking of mercy Shakespeare writes:

" 'Tis mightiest in the mightiest; it becomes

The throned monarch better than his crown:
His scepter shows the force of temperal power,
The attribute to awe and majesty.

Wherein doth sit the dread and fear of kings;
But mercy is above the sceptered sway—

It is enthroned in the hearts of kings,

It is an attribute of God himself;

And earthly power doth then show likest God's,

When mercy seasons justice."

But in the land of Israel the fountain of mercy with its streams of pity and compassion had ceased. There was no tenderness of fellow-man toward fellow-man. Even natural affection had come within this withering blight.

Going deeper into the cause of the nation's moral and religious decay, Hosea cites as the ultimate and final inner cause, the fact that there is no knowledge of God in the land. Whenever there is a loosening of the bonds of moral virtues, when basic virtues are ceasing, then there is evidence that the knowledge of God no longer exists. "The knowledge of God is a necessity of our moral nature," says Wolfendale, "and lies at the foundation of all morality and religion. Man can have no obligation to mere laws of nature, and

feel no sense of responsibility to an impersonal being. God has revealed Himself in His works and word. We are related to Him as intelligent and moral beings. We owe duty to ourselves and our fellow-men because God wills and commands it. But God is not recognized, and then forgotten in motive and duty. . . . The supreme influence of God is lost in the family and in the land, in custom and law, hence a spirit of subordination and licentiousness."

Since such was the inward conditions of the hearts of men, we can not expect aught else than that which the prophet describes. Looking down over the moral chaos, he sees "nought but swearing and breaking faith." Oaths are taken with readiness but straightway broken, or the first word may be interpreted in the sense of cursing and thus the thought would be the invoking of the name of God in a profane way, consequently the sins would be profanity and perjury. Added to these are murder and theft and moral delinquency, sins which multiply and increase until there is no restraint, and one act of violent shedding of blood follows closely upon another. How inhuman the heart becomes when it loses all knowledge of God!

Because of these sins the judgment of God shall fall upon the land, and man and nature alike shall share in its blight. The beast of the earth, and the bird of the air with the fish of the sea shall feel the withering curse. Among the inhabitants even the prophet shall stumble with the people.

THE RESPONSIBILITY OF RELIGIOUS LEADERS

With the mind of the prophet dwelling upon the condemnation of the prophet, it turns to that other more permanent religious class in this northern kingdom, the priests. There had been true prophets of Jehovah that had visited this people from time to time, they would not be included in the sweeping denunciation, but on the other hand those of the prophetic order who had stooped to mercenary ends, who had ceased to be true prophets but uttered only that which would please the people, these would go to judgment with them. As a distinct class in religious leadership stood the priests. With the abundant ritual which this kingdom followed and its wealth of sacrifice, many priests would be needed and their place would be one of prominence. Consequently the indictment falls very heavily upon them. The

reason why there is no knowledge of God in the land is because they are void of such knowledge. They have refused to retain the true knowledge of God and consequently they have been rejected by Jehovah as his priests. They have forgotten the law of the Lord. As they increased in wealth and position, so did they increase in their sin. Thus all the glory and the splendor which surrounded their costly sacrifices offered for the people would become to them sources of shame and disgrace. The sin of the people in turning away from the true worship of Jehovah to sacrifice to golden calves and idolatries had been to them a source of profit and accordingly they had "set their heart" on this iniquity. They took pleasure in it. They had no sorrow for the religious degeneration that existed all around about them. To them it was too great a source of gain. With such religious leaders it could not be otherwise than the people would be like unto them. Thus their condemnation would be the greater; they were to answer not only for their own sins but for the sins of the people whom they were leading astray. While they now abounded in plenty, yet the time would come when "they should eat and not have enough" when they would cease to obtain gain by their ministrations at the altars of idols, and what is more they themselves would fall into licentious practices. All this would befall them because they "left off taking heed to Jehovah."

THE RELIGIOUS CORRUPTION

The people had lacked the knowledge of God because they had a priesthood who failed to guide them in the way of truth, but again they lacked this knowledge because two benumbing, sottish evils had seized upon their lives. "Whoredom and wine and new wine take away the understanding," says the prophet. While in every heart there lies the possibility of knowing God, yet this possibility may be decreased by failure to exercise it and more by the curse of sins of iniquity. Such are the sins of licentiousness and drunkenness. These had so destroyed the understanding and had so sensualized the people that they could not any longer come to a knowledge of God.

Not only did these sins blight the understanding but they led them away to other sources for counsel. In their intoxication with sensual pleasures they sought guidance of their stocks, probably indicating a tree cult within the land which

seems to be mentioned more specifically in verse 13. With such cults immoral practices often co-existed. Then going on in their drunken blindness they received direction from their staff. Eiselen states, "Most commentators think that the prophet has in mind raddomancy. Cyril of Alexandria calls this practice an invention of the Chaldeans; he describes the method of procedure as follows: Two staves were held upright and while incantations were murmured over them they were allowed to fall; the oracle was determined from the direction in which the staves fell, whether forward or backward, to the right or to the left (Ezek. 21:21)." In their mad pursuit of sinful religious practices they not only thus seek counsel but build their altars upon the mountain heights and the hills, high places ever being sought as scenes for sacrifice. Accompanying all this were the grossest sins.

A WARNING

While the prophet is thus contemplating the dark sins of Israel's transgression, the thought of the sister nation comes to him, and he stops in his message to the northern kingdom long enough to utter a warning to the southern. Though Israel thus plays the harlot, Judah should not follow in the path of her sins. Let her not resort to the centers of idolatrous worship, and like the Israelites swear by the name of Jehovah yet at the same time indulge in the worship of idols.

THE FINAL SENTENCE

With the brief warning given, the prophet continues by showing the stubborn resistance that this northern kingdom had ever shown. Because of this determined rejection of Jehovah, their punishment was at hand. "It would not have the straitness of God's commandments: it should have the wideness of a desert. God would withdraw His protecting providence from them: He would rule them, although unfelt in His mercy. At large, they wished to be; at large they should be; but it should be the largeness of a wilderness where is no way. There, like a lamb, they should go astray, wandering up and down, unprotected, a prey to wild beasts. Woe is it to that man, who, when he withdraws from Christ's easy yoke, God permits to take unhindered the broad road which leadeth to destruction. To Israel, this wide place was the wide realms of the Medes, where they were withdrawn from God's worship and deprived of His pro-

tection" (Pusey). Sad is the time when it comes to man or nation when the verdict is rendered, "Ephraim is joined to idols; let him alone." Israel was to be borne away suddenly and violently as when the wind wraps an object in its folds, and then would they feel a sense of shame for all of their sacrifices which they had lavished upon idols.

"A hopeless hour,

When all the voices of the soul are dumb,
When o'er the tossing seas
No light may come."

HOMILETICAL MATERIAL

In selecting homiletical material from this chapter, we might choose the last phrase of verse 2 for a text and use as a theme, "When there is no knowledge of God in the land"; this might

yield the following subdivisions, there is a decay of personal graces, there is the breaking forth of moral corruption, there is a perversion of the religious instinct. The first half of verse 9 may also be a text, "And it shall be, like people, like priest." The theme might be, "The Religious Leader and his Responsibility." Then some suggestions could be made, his responsibility to know the law of the Lord, his responsibility to seek the welfare of his people, his responsibility to be an example to the people. If one desires a text with a voice of warning, it may be found in verse 17, "Ephraim is joined to idols; let him alone." The theme might be, "Forsaken of God." The causes might constitute the divisions, stubborn resistance, joined to idols, enamored with sin.

HINTS TO FISHERMEN

By C. E. CORNELL

National Checks of Protestantism

There is an effort being made to hold American Protestantism responsible for our national prohibition of liquor traffic. We do not take exceptions to this; we are convinced that it is true. The spirit of Protestantism does largely prevail throughout our country. Its standards of loyalty, its interpretation of conformation, its spirit of nationalism largely control the thinking and the moral conscience of the mass of the people. Out of this spirit of Protestantism has come a Puritan democracy which insists upon duties, and demands a recognition of personal rights. Back of this is also the origin of the Anglo-Saxon who first settled this country. His attitude was determined by John Calvin on one hand, and by John Wesley on the other.

In making this statement, however, it must be borne in mind that Luther had something to do with forming the foundation conceptions of religion and government of the Anglo-Saxons in American life. No one can touch the life of the typical Anglo-Saxon without feeling the reaction of his missionary spirit. He carries with him always a feeling of social obligation. He thinks of the church as a means of bringing among men the kingdom of heaven. He does not identify the reader with the former. To him the church is not an end; it is an instrument of divine

providence to accomplish God's will, namely, the establishment of the kingdom of heaven among men. The dominance of the Puritan spirit is recognized by all students of society. However, they also discover that all those contentions are challenged by the bitter spirit of controversy.

Furthermore, we are accused of a certain worldliness of pretensions toward nationalism. We are confronted by an indictment which declares that the worldliness of the present-day Protestantism is so closely related to nationalism and to capitalism that its future is problematic. However, the greatest indictment made of the Puritan spirit and of the type of leadership exercised thereby is the everlasting insistence that the world shall be made better and humanity improved by representative enactment. Now we are informed that on the border line of Puritanism and Protestantism there are to be found three churches or Christian communions which resist the general tendency of the application of Christian principles to the larger field of men's social and industrial activities.

First, *the prevailing spirit of Protestantism as interpreted and arrived at by the larger denominations, is confronted by the Lutheran bloc which follows the thinking of the great reformer, and largely the original Roman Catholic interpretation of the church.*

According to Luther, worldly laws are bad. Nature herself is given over to injustice and evil. The church is a sanctuary, a means of escape, and God's medium of salvation. Outside of it is the secular, inside of it is the sacred. There should always be maintained a distinct recognition of the difference. In worldly matters the state should operate. The saints must live in the world as best they can, protecting the purity of their spiritual lives through constant watchfulness. The Christian must consider himself able to serve the state, but at the same time must retain the freedom of his soul. This is the position of the Anglo-Saxon Luther. It is one of the religious mysticisms, and always manifests itself in cynicism. The Anglo-Saxon of Calvinism and Wesleyanism accepts the duty of the individual to co-operate with the fundamental will of God in the world. When one surrenders all the forces of his life in concentration upon himself, he is involved in wrongdoing. He is under obligation to share with others that which has been a blessing to himself. Out of this have come all efforts on the part of the church to better mankind in morals, spirituality, in political life, in industrial relations, and in social betterment.

Secondly, *the Protestant interpretation of the Christian life is held in check by the Anglican church.* It has held itself aloof from the great forward movement of American Protestantism because it is largely inspired by Protestant connections. It stands midway between advanced Protestantism and Roman Catholicism. It has never given itself wholeheartedly to the social application of religion. It has never taken a place of leadership in the prohibition movement. While its clergy and laymen here have been active, sympathetic and devoted to the adoption and enforcement of the Constitutional Amendment, as a religious communion it has remained largely inactive.

Third, *the third check on American Protestantism, into which it is advancing ideas of social betterment, is the Roman Catholic church.* It has a large constituency among the Anglo-Saxons. It is not largely so; however, its numbers in this field are sufficient to require their recognition. The Latin element of the Roman Catholic church is strongest and largest. It is the one which the Anglo-Saxon element, both Protestant and Catholic, must deal with in the next generation.

The Roman church has never been as a communion active in behalf of moral legislation. It looks upon itself as a reserve for world-weary and worn men and women. It does not worry about the world. It has its own walls, lives within its own confinement. Its great solitude is the family. Not until recent years did this great communion ever have a program for social betterment beyond its own borders. It has lately adopted a portion of social service which, placed in operation and in co-operation with Protestant bodies, would greatly improve American life. However, co-operation is a principle. It values only as it can be made to contribute to its own interests.

What does American Protestantism stand for?

It believes in nationalism.

It believes in the practical application of religion.

It believes in the evangelistic impulse.

It believes in religion as comprehending the whole life of man.

It believes that the church is a means to an end, even that of establishing the kingdom of heaven among men.

It believes that worldly success is providential, coming as merit to those who walk uprightly.

It believes that financial means should be held in the spirit of stewardship.

It believes that great moral solicitude should be encouraged.

It believes that great moral vitality comes from God, through the channel of faith, and by the current of the spirit of Jesus Christ.—*Western Christian Advocate.*

One of God's Unanswered Questions

Text, Heb. 2:3.

1. How shall we escape?
Danger. Deliverance.
2. How shall we escape?
Sin and its consequences now.
3. How shall we escape? sin and its consequences hereafter.
4. How? By accepting God's remedy—not man's.
Men argue some other way.
Utter failure.
There is no escape outside of Jesus Christ, Savior of the world.

HOMILETICAL

ANALYSIS OF ROMANS

By BASIL W. MILLER

(Continued from last month)

V. THE RESULTS OF JUSTIFICATION BY FAITH (Chapters 5-8).

1. Justification by faith delivers from condemnation therefore (Chapter 5):

- (1) We have peace:
 - a. With God.
 - b. Purchased through Jesus Christ.
 - (2) We have access into grace, wherein we stand, or are established.
 - (3) We rejoice in the hope of God's glory.
 - (4) We are enabled to glory in tribulation for:
 - a. Tribulation works steadfastness.
 - b. Steadfastness works approvedness.
 - c. Approvedness results in hope.
 - d. Hope removes shame.
 - (5) The love of God is shed abroad in the heart:
 - a. This is by the Holy Spirit.
 - b. It is purchased by the death of Christ.
 - (a) Christ died for us as unrighteous.
 - (b) Being sinners, God's love was commended to us through the death of Christ.
 - (6) The "much more" experience is also ours:
 - a. Saved from wrath with much abundance, since we are justified by Christ's blood.
 - b. Being reconciled by His death we are much more saved by His life.
 - (7) We also rejoice in Christ, through whom this reconciliation with God is affected.
- #### 2. Justification by faith redeems through Christ what the race lost through Adam.
- (1) By Adam's fall sin came into the world.
 - (2) Through Christ grace abounded unto many.
 - (3) Condemnation came through the sin of Adam.

(4) Justification is the result of Christ's free gift.

(5) Death reigned upon mankind through Adam.

(6) Life through grace reigns by Christ Jesus.

(7) The offense of Adam brought judgment.

(8) Justification came to all as Christ's gift.

(9) Adam's disobedience made many sinners.

(10) The obedience of Christ likewise made many righteous.

(11) Sin abounded through Adam.

(12) But through Christ, where sin was, grace much more abounded.

(13) Hence through Christ humanity is delivered from the curse which Adam's sin brought upon it.

3. Justification by faith delivers from the power of indwelling sin (chapter 6:1-14):

(1) Sin shall not continue in sin, in order that grace may abound.

(2) For it is impossible to live in sin when we are dead to sin.

(3) We are united with Christ by justification:

a. Baptism buries us with Christ.

b. With Christ we are raised up in the glory of the Father.

c. With Christ we walk in the newness of divine life.

d. We are planted in His likeness.

e. We are crucified with Christ.

(a) The body of sin is destroyed.

(b) We are then empowered not to serve sin.

f. We are dead with Christ.

g. We also live with Christ.

(4) We reckon ourselves then to be dead to sin.

(5) We are also made alive unto God through Christ.

(6) Sin no longer rules in our bodies.

(7) Our members have been yielded to God:

a. They are no longer instruments of unrighteousness.

b. But they are instruments of righteousness.

4. Justification by faith also delivers us from the dominion of sin (6:15-23):
 - (1) We shall not sin because we are under grace, and not under the law.
 - (2) Man is the servant of those whom he obeys:
 - a. Servant of sin and death.
 - b. Servant of obedience and righteousness.
 - (3) We are delivered from the dominion of sin.
 - (4) We are free from sin.
 - (5) We are the servants of righteousness.
 - (6) The fruit of a life under sin is death.
 - (7) The fruit of a life free from sin is:
 - a. Holiness of life.
 - b. Eternal life—immortality.
 - (8) The wages or end of sin is death.
 - (9) The wages, or gift of God, is eternal life through Jesus Christ.
5. Justification by faith delivers us from the dominion of the law (Chapter 7):
 - (1) As long as we are alive the law has dominion over us:
 - a. This is illustrated by the husband and wife.
 - b. When the husband dies, the wife is free to marry another.
 - (2) Through Christ we are dead to the law:
 - a. We are dead to the old.
 - b. We are married to another, even Christ.
 - c. Thus we bring forth fruits of righteousness.
 - d. The law works through our flesh the fruits of death.
 - e. But being dead to the law, we live in the newness of the spirit.
 - (3) The law is holy:
 - a. It reveals sin.
 - b. Though alive without the law, the commandment led to death through sin.
 - c. Through the commandment sin deceived.
 - d. Though the law is holy, still working in man it produced death.
 - (4) Though the law is holy, man is carnal:
 - a. In man is the striving of a dual nature.
 - b. Sin dwells in man.
 - c. In the flesh is no good thing.
 - (a) We are able to will to do good.
 - (b) But the power to perform it is absent.
 - (c) We do evil, when we would do good.
 - (d) It is sin which leads one to act thus.
 - d. In man there are two laws:
 - (a) A law leading to do good, with evil present.
 - (b) The law of God is in the inner man.
 - (c) There is the law of sin and death.
 - (d) Between these two there is a continual warring.
 - e. Man calls for deliverance from the body of death.
 - f. Christ is the answer of this call, who alone can deliver man.
6. Justification by faith delivers us from the self-life, or the life of the flesh, and enables us to walk after the Spirit (8:1-13).
 - (1) There is freedom from condemnation:
 - a. To all who are in Christ.
 - b. To all who walk in the Spirit.
 - (2) There is freedom from the law of sin and death:
 - a. This is wrought by the law of the Spirit of life.
 - b. It is made effective through or in Christ.
 - c. This is beyond the power of the law to achieve, because of the flesh.
 - d. It is achieved through God:
 - (a) Through sending His Son in the flesh.
 - (b) Thus condemning sin in the flesh.
 - (c) This is done to fulfill the righteousness of the law:
 - x. In all who walk not after the flesh.
 - y. In all who walk after the Spirit.
 - e. There is a conflict between the flesh and the Spirit.
 - (a) Those who follow the flesh, do the deeds of the flesh.
 - (b) Those who are after the Spirit follow the Spirit.
 - (c) Death results from the carnal mind.
 - (d) Life and peace result from spiritual mindedness.
 - (e) The carnal mind is:
 - x. Enmity against God.
 - y. Not subject to the law of God.

- z. Unable to please God.
- (f) When God dwells in one:
 - y. He has God's Spirit.
 - z. He is not in the flesh.
- f. When Christ is in one:
 - (a) The body is dead because of sin.
 - (b) But the Spirit produces life because of righteousness.
- g. If the Spirit of God be in one:
 - (a) God shall quicken or resurrect the mortal body.
 - (b) This operation is wrought by the Spirit.
- h. Hence we are debtors:
 - (a) Not to live after the flesh
 - (b) To live after the Spirit.
 - (c) For the flesh brings death.
 - (d) The Spirit produces life.
- 7. Justification by faith makes us sons of God (8:14-17):
 - (1) We are led by the Spirit.
 - (2) We have not received the spirit of bondage.
 - (3) We have received the Spirit of adoption as sons of God.
 - (4) The Spirit of God witnesses:
 - a. With our own spirit.
 - b. That we are the children of God.
 - c. That we are also heirs of God.
 - d. That we are joint heirs with Christ.
 - e. With Him we also shall be glorified.
- 8. Justification by faith assures us of our complete redemption, or of our glorification (8:18-39).
 - (1) Creation awaits the manifestation of God's glorified sons.
 - a. There is no comparison between the sufferings of the present life and the glory to be revealed.
 - b. All creation awaits the coming of God's sons.
 - c. The creature is now subject to corruption.
 - d. The creature shall then be delivered into the glorious liberty of God's sons.
 - e. All creation groaneth under mortality and is in pain.
 - (2) Those with the Spirit await the redemption of the body.
 - (3) We are saved through hope for this event.
 - (4) The Spirit makes intercession for us during our trial, or the awaiting of glorification.

- (5) Our glorification is God's purpose for us.
 - a. All things work together for our good.
 - b. Foreknowledge, predestination, and justification prepare the way for our glorification.
 - c. God shall freely give us all things.
 - d. Condemnation cannot touch us. For:
 - (a) God justifies us.
 - (b) Christ makes intercession for us.
- 9. Justification by faith makes certain our eternal security (8:35-39):
 - (1) Tribulation, et cetera, cannot separate us from the love of Christ.
 - (2) In all of these we are more than conquerors through Christ Jesus.
 - (3) Again, time and eternity, angels and powers, heights and depths are unable to separate us from the love of God.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

Sons of God

One day in Chicago I stood in front of a bank. Up dashed an auto—I suppose it cost \$10,000 or \$15,000—a magnificent French car. Out stepped a frail sort of man, a large, fair head, tapering chin, large, lustrous blue eyes set apart in that intelligent forehead, straight nose. I said, "Who is that?" They said, "That is J. Ogden Armour. He is head of the pork packing trust." In he walked. I stood and looked. I saw a frail, weak young fellow that looked as though he might fall with the winter's blasts as they swished around the corner of one of our huge skyscrapers. I said, "Who is that young fellow?" "That is Marshall Field, Jr. That is the son of the merchant prince, heir to \$155,000,000." Down the street went a man, corpulent, weighing 300 pounds, heavy of jowl, heavy of frame. I said, "Who is that?" "That is Stephen A. Douglas, Jr., son of the great opponent of Abraham Lincoln. One of the keenest men in the United States Senate." I looked and saw a keen-looking man with Van Dyke beard, lustrous eyes, dressed in the height of fashion; a man you would turn to look at as he walked the street. I said, "Who is that?" "That is Robert T. Lincoln, son of Abraham Lincoln." Would it not be great to be

the son of a great man? Great, yes, but I stand here an heir to the kingdom of God. I'm a son of God through faith in Jesus Christ.—BILLY SUNDAY.

Coals of Fire

When in Egypt some years ago holding meetings among soldiers, the Rev. J. Stuart Holden states that he asked a big sergeant in a Highland regiment, who was as bright and shining for the Lord as it is possible for a saved soldier to be, how he was brought to God. His answer was this, "There is a private in the same company who was converted at Malta before the regiment came on to Egypt. We gave that fellow an awful time. The devil got possession of me and I made that man's life a positive burden to him. Well, one night, a terribly wet night, he came in from sentry-go. He was very tired and very wet, and before getting into bed he got down to pray. My boots were heavy with wet and mud, and I let him have one on one side of the head and the other on the other side; and he just went on with his prayers. Next morning I found those boots beautifully polished by the side of my bed. That was his reply to me; and it just broke my heart and I was saved that day."—*Selected.*

Deeds that Count

In one of Mr. Moody's meetings a man testified as follows: "I have been for five years on the mount of transfiguration." "How many souls did you lead to Christ last year?" was the pointed question which came from Mr. Moody. "Well, I don't know," was the astonished reply. "Have you led any?" persisted Mr. Moody. "I don't know that I have," replied the man. "Well," said Mr. Moody, "we don't want this kind of a mountain-top experience. When a man gets so high that he can't reach down and save sinners, there is something wrong."—*Selected.*

The Privileges of Sonship

It is a blessed state of privilege we come into as the sons of God. Its realization may receive very helpful emphasis by an illustration Mr. Moody once used at Northfield, to show the distinction between a servant, a guest, and a son. He pictured a reception room in a private residence at an early morning hour. It was entered by a man who proceeded to open the shutters and put things to rights. No one needed to be told

that he was a servant. Shortly after another man entered. He walked around the room examining the portraits, paintings and ornaments as if they were new to him; and finally taking a book sat down to read. Evidently he was a guest. Next came rushing into the room a rollicking boy of sixteen. After a bright "good morning" to the guest, he darted into the library, overhauled the mail lying there on the table, hurried into the dining room to see if breakfast was ready, lifted one or two covers to see what was to be served, and then, hearing familiar footsteps in the reception room, he rushes there and flings himself into the arms of the master of the house, who had just given the guest a warm handshake of welcome, but to this boy gave a hug and a kiss. No one needed to be told that this boy was the son.

Mr. Moody finished thus: "Truly we are the servants of God, and it is a blessed privilege to serve Him. Surely we are the guests of God, and it is an unspeakable honor to visit the King." Then raising his voice with one of his glad shouts, thrilling his great audience, he added, "But we are more than servants; we are more than guests; we are the children of the great King. God is our Father, and Jesus is our Elder Brother; we are joint heirs with Christ."—Dr. G. B. F. HALLOCK.

I Will Fear no Evil

It is said that just before the batteries opened fire at the battle of Gettysburg, an officer noticed a mother bird sitting beside her nest pouring forth a flood of song. Then the long day through the cannons roared and the shells shrieked and the cries of wounded men were everywhere, but in the moments of occasional cessations from firing the officer saw that the little bird took up its song. So it is that the children of God are given songs in the night of conflict and agony.

Once a bird's nest was seen on a slender limb, hanging over the mighty Niagara. There the bird nested and sang amid the roar of the cataract, as joyous as though far away from danger. The birds do not worry about being protected amidst terrors, being fed in hunger, housed in storms or hanging over precipices of danger. They sing on, in beautiful faith and trust. Our Lord uses them as an illustration of what our faith should be. We should consider the birds, for they have neither storehouses nor barns, yet your heavenly

Father feedeth them. How much better are ye than the fowls of the air?—DR. E. W. CASWELL.

"Though He Slay Me"

It will be remembered what a shock came to the church of England and America a few years ago when the news was printed of the tragic death of Mrs. Booth-Tucker in a railroad accident. A friend of Commander Booth-Tucker relates the following incident: I said to him, "Commander, the passing of your beloved wife is one of the things that I freely confess I cannot understand." He looked at me across the breakfast table, his eyes wet with tears, and yet his face radiant with that light that never was on land or sea, and said, "Dear friend, do you not know the cross can be reached only by tragedy? When my wife and I were last in Chicago, I was trying to lead a skeptic to Christ. At last he said, 'It is all very well. You mean well; but if that beautiful woman at your side lay dead and cold by you, how would you believe in God?' Within one month she had been taken through the awful tragedy of a railway accident, and I went back to Chicago, and, in the hearing of a vast multitude, said, 'Here, in the midst of the crowd, standing by the side of my dead wife as I take her to burial, I want to say that I still believe in God and love Him.'"—*Selected*.

Preacher and Prayer

Dr. J. A. Duncan had, on an important occasion, delivered a sermon of wonderful intellectual and spiritual power. He was asked, "What is the secret of such a sermon as that?" He replied, "The secret of that sermon is thirteen hours of prayer."

Charles H. Spurgeon, when asked for the explanation of his success, said, "Knee work, knee work!"

David Livingstone on two occasions preached a sermon of wonderful power. At each time five hundred persons were converted. Both sermons were preceded by whole nights spent in prayer.

C. G. Finney, after spending a whole day in fasting and praying, preached at night to a phenomenally irreligious congregation. The sermon was accompanied by such divine power that the whole congregation except one man, an elder in the church, fell prostrate on the floor and voiced

their agony under conviction in such loud cries that the preacher was forced to stop.

The Rev. Daniel Steele said, "Down upon your knees. I wish I had the power to reach every Methodist on the round earth. I would say, 'Cease living on the heroism of your fathers; quit glorying in numbers, sacrificing to statistics, and burning incense to the General Minutes; down upon your knees, and seek and find yourself the secret of the power of the fathers—a clean heart and the endowment of power from on high; and then rise and unfurl the banner of salvation full and free, and a common sense theology.'"—*The Way of Faith*.

Putting Others First

In a midwestern city there stands today a commodious tabernacle dedicated to the preaching of the gospel of Jesus Christ. Ten years ago the movement began which has resulted in planting it there. The beginnings were small indeed, with only a handful of men to bear the heavy burdens incident to the establishment of such a work. But they were true to God, and, what is more, they determined to put foreign missions to the very forefront of their program. There were times of dark testing during the formative years when it seemed that they would never be able to carry the heavy financial obligations of the work. But in every such time, instead of pushing local finances to the exclusion of everything else, they would proceed to take a missionary offering. They earnestly believed that if they obeyed God in the matter of foreign missions, He would be under obligation to see them through in all their local crises. The results have more than justified their faith, and today that tabernacle stands as a monument to the faithfulness of God to those who will really obey Him.

Just a Minute

I have only just a minute,
Only sixty seconds in it,
Forced upon me, can't refuse it,
Didn't seek it, didn't choose it,
But it's up to me to use it,
I must suffer if I lose it,
Give account if I abuse it,
Just a tiny little minute—
But eternity is in it.

—N. T. A. MUNDER.

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be so fitted to mold us into their likeness, how much more must personal contact and communion with Him be fitted to fashion us anew after His resemblance? And being thus transformed into the Master's likeness, how certain to be blest in our labors, to be successful in our ministry!

"In these perilous times, with the prospect of confusion and harassment before us, it is hard to maintain this intercourse. Nay, it seems impossible. Time and solitude are wanting. Nevertheless, it must be so. In the case of the apostles it was so, in spite of all their endless tribulations and tossings. In the case of our own fathers it was so, in spite of their multiplied labors and hardships. It *must* be so with us; and doubtless, it will be so. The tumult of the storm will make the solitude of the closet doubly welcome. Man's wrath and enmity will render doubly precious the love and friendship of the Savior. Then there shall be in the world a ministry of power, and times of refreshing from the presence of the Lord—a precious earnest of *the times of refreshing* at His appearing and His kingdom."

V. VARIETY OF GIFTS AMONG MINISTERS

I can say, as did the Rev. John Brown, on his death-bed, to his sons in the ministry, "Whenever the Lord has led me out to be most diligent in this way, he has poured most comfort into my heart, and given me my reward in my bosom." "O labor, labor to win souls to Christ," was his language in the same conversation; adding the words of his Lord, "Work while it is day, for the night cometh when no man can work." This is your "harvest-time," my brother. The fields around you are "white already" put in the sickle and reap fruit unto life eternal. Let no "oppressive sense" of the "inferiority" of your talents discourage you. Have you never observed the variety of talent evident among the reapers in the *harvest-field*? Some there are who can impart to their sickles a noble sweep, and the grain is grasped and leveled with a sort of commanding and solemn majesty. But there are others who, perhaps, having neither mental nor physical ability for such a grasp, "make up for it" by the quickness of their motions. Their nimble reaping-hooks make two or three strokes for one of their competitors, and thus they keep pace with, or "go ahead" of, their more talented companions. I know an individual who is as bold and active for God as if conscious he possessed the first

talents of the land; yet none can be more sensible of the mediocrity of his abilities when compared with other ministers of Jesus Christ. More than once I have heard him modestly apologize for the frequency of his attempts to do good, by adverting to the advice given by a Spartan mother to her son who was going forth with the army to the wars. "Mother," said the lad, "my sword is too *short*." "*Add a step to it, my boy.*" A sentiment which one would expect from a Spartan mother, but it required a Spartan boy to hear it; one who had been taught to carry out the advice, or never return alive. Let the conviction, then, of the defectiveness of your talent impel you forward to increased diligence in your holy calling. "Add a step," my brother; nay if possible, take five steps for one taken by your superiors—five sermons for their one—and you may do more for God, and have a brighter crown than the man who has *ten talents*.

Many talented ministers do not succeed because they fail to do God's work at the appointed time. If we will not do God's work in His time, but perform our own work first, it is presumption to expect His blessing, either on His or our own work. When the Israelites disbelieved the report of the spies, despised the promise of God, and

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murmured against Moses and Aaron, they were ordered back again into the wilderness. A plague also went out from the Lord, and slew the spies who had brought up an evil report upon the land of promise. The children of Israel, upon beholding the displeasure of God, "mourned greatly," and early in the morning they were upon the top of the mountain, saying, "Lo! we be here, and will go up unto the place which the Lord hath promised; for we have sinned." Moses told them not to go, "For the Lord is not among you—it shall not prosper. Ye are turned away from the Lord; therefore, the Lord will not be with you." And so it was; they gave battle, but God was not in their camp, and many of them were slaughtered by the hands of the Amalekites and Canaanites. They attended to the suggestions of their carnal hearts, and would not obey in the accepted time; but, repenting of their doings, they determined to meet their enemies upon the strength of commands and promises which had been annulled and forfeited. Their time, you have seen, was not God's time; therefore they were thrown into confusion, and discomfited by the enemies of the Lord and of Israel. There is a lesson here, but I must leave it with yourself to make the application—only, I may add the following remarks of the judicious Bates: "There are two branches of folly visible in the world; men will not do when they can, and afterward cannot when they would."

When the breeze is brisk and fair, will the captain who has long been waiting for such a propitious event permit his crew to while away their time on deck, and himself go and lounge in the cabin among his books and papers? If so, and the wind should change so as to detain him in port for weeks to come, there would be few to pity him. But, no; master and men are on the alert—the anchor is weighed—the sails are unfurled—

" . . . They hearty wave

Their last adieu, and, loosening every sheet,
Resign the spreading vessel to the wind!"

VI. A TYPICAL REVIVAL

Take the following account of a revival: "The friends of the Redeemer will everywhere rejoice that Lexington has been visited by the Lord in mercy—so lately the scene of judgment, sickness, death. Still, of thousands it may be well said:

Mercies and judgments have alike been slighted.

"Commencement. Christians began to mourn over their coldness, and the lost condition of others. They wept together, 'confessed their sins one to another,' and resolved to 'work for God.'

"Means used. Those who loved Christ prayed all the time, labored all the time; and all the time *felt* that, unless the Spirit were poured out upon saint and sinner, not one soul would be converted.

"They offered constant, *special*, earnest, agonizing, united prayer. While they prayed, they labored, conversed with their friends, persuaded them to come to the house of God, and in several instances prayed with them hour after hour, until they gave themselves to the Savior. Frequently they prayed till midnight—and after all, they sang and prayed, and felt, 'Lord, revive us!—*all our help must come from thee.*'

"Preaching. In doctrine, plain; in illustration, powerful.

"Arguments. The shortness of time; the certainty of death; the danger of delay; and, above all, the goodness of God, and the love of the Savior.

"Results. God has been glorified, the church enlarged, and dying sinners persuaded to set out for heaven. Many have united with the local churches.

"Prospects. Everything around says to the Christian, 'Work on!'—and the Christian sings,

'Fight on, my soul; till death
Shall bring thee to thy God.'

"Can these prospects be blighted? Yes. How? If Christians 'come down from the work,' by ceasing to pray, ceasing to labor, ceasing to feel for perishing sinners; ceasing to hold up their ministers' hands; finding fault with preachers; harboring unkind feelings; talking about one another. If these things be done, the Spirit will be grieved, the work will decline, and those who were just on the verge of heaven—almost persuaded to be Christians—will go down to death—and of some who professed to love the Savior, it may be said at the last day, 'Ye went not in yourselves, neither suffered them who were entering to go in; depart from me, unfaithful servants.' That we may not thus act, we earnestly request every friend of Jesus Christ who reads this to pray for Lexington."

I have read of a country, situated near the Pole, where the night endures many months together. When the inhabitants expect the sun,

they ascend a very high mountain, and from its top wait its appearing, striving who shall first see the orb of day. No sooner do they see it ascend the horizon, than they embrace each other, exclaiming, *Ecce, sol apparet!* "Behold, the sun appeareth!" Show me a church standing thus together upon the mountain-top of faith and holiness, waiting for and expecting a revival every hour, and laboring for it, like the above churches in Lexington, and I will dare to say they shall soon cry, *Ecce, sol apparet!* Behold the Sun of Righteousness appears, with healing in his wings!

DENOMINATIONAL LOYALTY

By W. G. SCHURMAN

JUST recently I was taken "to do" by a good friend for preaching too much about money and unduly emphasizing what he was pleased to term "Nazareneism." I was informed that I gave the impression that there was more virtue in the Nazarene denomination than some other denominations. I admitted I was guilty on both counts. First, as to denominational loyalty, I said this—We all love the United States of America, but one believes that the Republicans can best serve our country, while others equally sincere, believe that the country's best interests would be served by Democratic form of government. Still others believe that Socialism is the only cure for the ills of the United States. Few would care to take the stand that because the Republicans thought that they could best serve the interests of the country, that they were unduly prejudiced, and I do not think any would accuse the Democrats of being politically hide-bound because they thought that their party could best serve the country. Therefore, while we as Christians all love Christ, we, personally, believe that we can best serve the purpose of the church and the cause of Jesus Christ under the banner of the Church of the Nazarene.

I have no objections to Presbyterians, Baptists and Methodists feeling that the cause of Christ can be best served by the church of which they are members. People familiar with the history of Methodism will remember that Wesley had no thought of raising up a separate denomination. The difficulty was that the people who were converted under his ministry did not want to attend the services of the established church, and that few, if any, of the established churches desired to care for his converts. Therefore, in

order to conserve his work, he had to have some simple form of organization that would take care of the spiritual children who were born under his ministry. This eventually developed into the denomination known as Methodism.

When I was a young preacher there was a crowd of religious teachers who laid great stress on divine healing, and the second coming, but were never organized into a church. They drew to their banner many members of other churches, and at Old Orchard raised as high as \$50,000 in one day for Missions. Their claim was that they did not desire to organize another church, but to get the gospel to the ends of the earth, and hasten the coming of the Lord, but the time came when to conserve their own work, they organized into a church. The same thing is now taking place in a religious organization in the city of Chicago. They began by having afternoon and evening services, leaving the people free to go to the church of their choice in the morning, but we observe more and more that they are putting on a morning preaching service, having sacrament services, building up a large Sunday school, and while they perhaps have no membership as other churches have, that is, giving them the right hand of fellowship publicly, yet for all intents and purposes, they are of no benefit to any other

WESLEY'S SERMONS

John Wesley was a teaching preacher and the theology of experienced salvation is clearly set forth in these sermons. Other preachers have been more ornate and rhetorical but for solid substance John Wesley has never been excelled. "I have endeavored," he says, "to describe the true, the scriptural, experimental religion so as to omit nothing which is a real part thereof and to add nothing thereto which is not." Bible Christianity has never been described more plainly or accurately than in the sermons of Wesley. Some sermons serve a generation and pass out; others endure for centuries. These show no signs of becoming out of date.

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church except that religious organization which they serve. Their names may be on other church rolls, but it is undoubtedly a fact that the great mass of them do not support any other work. The reason is that they believe they can best serve Christ working under that banner. We have no objection to them, nor do we think folks should object to us when we try to emphasize the purpose for which God raised up the Church of the Nazarene.

When it comes to war, Democrats and Republicans alike enlist under the Stars and Stripes, and follow the flag with one purpose, and while there might be a division of opinion among them as to the ability of the different parties to care for them and conduct the campaign, yet they would be loyal to the flag, we are sure. So we feel it is with our denominational work. We are fighting a common enemy. We have one Captain, but we serve under our own commanders, and I do not consider it any indication of denominational pride or prejudice to endeavor to present to the people why we believe in the Church of the Nazarene.

On the question of money, it is not the first time we have been accused of preaching money, but Jesus Christ is our teacher, and He said more about money in His earthly ministry than He did about holiness. He emphasized money as to its value more than He did about heaven. He warned against the subtleness of increasing in riches more than He warned against hell. Indeed, Jesus Christ was the greatest preacher on the money question the world has ever seen, and we have lived long enough now to see that few men can accumulate wealth and grace at the same time. Most people that we know who have accumulated money, had more grace when they were poor and struggling to make both ends meet than they have now that they have succeeded more or less financially. Indeed, the Scriptures declare that "the love of money is the root of all evil," and says something about folks coveting after it and drowning them in sorrows and destruction. I doubt seriously if a church whose members fail to meet their obligations, both personal and as a church, has a right to the respect of the community. I know that a man can pay his bills and have no religion, but I doubt seriously if any church can have religion and not pay its bills. I have said frequently that the giving of our means to the cause of Christ is the

acid test of our religion. I may be wrong about that as to the church in general, but I do know that to bear down on the money question in the pulpit in the average Church of the Nazarene makes many people wince under the message, and while I may not be able to gauge the religion of Methodists, Baptists and Presbyterians, I am pretty safe in saying that to preach on giving as the Lord requires, seems to be the acid test of many a Nazarene's religion. Nor do I mean by making this statement that the Nazarenes do not give as liberally as many church members, but few folks are moved to shout or make a demonstration under this kind of preaching, and as many of our people like the kind of preaching that moves or stirs them to physical expression of their feelings, therefore, alas! we feel that some of them are made to feel that they are being deprived of that for which they came to the church.

THE IMPORTANCE OF TEACHING THE CARDINAL DOCTRINE OF OUR CHURCH

I am told that if one generation ceases to preach a doctrine, the next generation will deny the truth of said doctrine. I do not know from what source this saying emanated, but I have only to look at history to know it is true. Other churches that were founded to spread scriptural holiness ceased to preach it. Today their pulpits are not only silent on this question, but they deny the possibility of such an experience. I wonder if we ever stop to think that the time may come when the Nazarene pulpits may be silent on this great question, and the people in the pew will repudiate the doctrine. I am wondering, my brethren, if you frequently preach entire sanctification as a work of grace wrought in the believer's heart. It is not so very long ago that I heard a Nazarene preacher questioning the value of the doctrine of eradication. It was intimated that it was presumptuous to claim to be cleansed from all the inbeing of sin, but if it is presumptuous to claim cleansing from all sin through the blood of Jesus Christ, then this naturally follows—that it must be presumptuous to say that what God says is true, for God's Book says, "The blood of Jesus Christ, his Son, cleanseth us from all sin."

I do not think it savors of presumption to claim true anything that God says, but I do think it savors of unbelief to quibble over any statement that God makes, not only with reference

to the sin question, but anything that is as clearly taught in the Scripture as that Jesus Christ came to save men from all sin. John Wesley said that if we preached perfect love, and pressed the claims of the gospel, and taught the folks that it was their privilege to be cleansed from all sin, every other branch of the work would prosper. To say the least, I think Mr. Wesley knew something about the experience of which he spake, and until men can show me a better method, I am going to continue to preach that the blood of Jesus Christ, God's Son cleanses the heart from all sin. I know men can turn around and show me the inconsistencies of many folks who profess and teach it, but to my mind, that does not disprove the truth of the teaching. The same line of reasoning would do away with justification by faith, and the truth of the Scriptures, for many profess to be followers of the Lord and declare they believe what is revealed in its sacred pages that certainly, if they do believe it, would conduct themselves very differently from what they do.

Let us be true to the doctrine of our church, my brethren, and preach it not only without fear or favor, but in the spirit of Him who said, "If any man thirst let him come to me and drink, and out of his innermost parts shall flow rivers of living water."

EDUCATING THE PUBLIC (YOUR CONGREGATION)

All the large daily newspapers are running full page ads, describing the superiority of a certain brand of cigarettes, and quoting movie stars and prominent people as champions of their virtues, generally with the picture of a woman with a cigarette between her fingers. This is said to be the advertiser's effort to accustom the public to seeing women smoking. It is called, in the language of the advertiser, "educating the public" to what they want to put across. It is only a few years ago that the people of Chicago could not see a woman smoking a cigarette unless they went to a certain tearoom down in the loop, but now you will frequently see a woman enter an automobile, and then light a cigarette before putting her foot on the starter, and there is not a cafe, restaurant or cafeteria that I know of anywhere in the city of Chicago where a woman is not permitted to smoke, nor where they do not take this privilege.

That got me to thinking—why can't we get some things before the minds of our people, and

thus educate them along the lines we desire, and with this thought in view, we introduced the reading of the printed matter on the back of our envelopes in which we take our offering. We have the congregation stand, and read together, before the collectors come forward to receive the offering. I am giving three illustrations. On the back of one envelope it says—

"Could you run your household or your business on a hit-or-miss plan of financing? Why, then expect the Church to run its affairs efficiently, depending only on what you give when you happen to be in church, or when some appeal is made to your emotions? Why not definitely say, at the beginning of your church year, what your share will be in the program to which it is dedicated? And then remember that prompt payments enable your treasurer to meet obligations when due."

On the back of another entitled "Listening Ears" the following is written—

"If sermons are not helpful, ask whether the fault may not lie in yourself. Preaching fails, sometimes, because it falls on souls not sensitized to the message. In other days preaching seemed of vital worth, not necessarily because sermons were better, but because congregations were more expectant. The worshipers yielded to a prevailing religious ideality which molded their thought and prepared them for new realizations of the Divine. Try to put yourself in a receptive mood today. Take the message, ponder it, weigh it, find what applies to you. Preach the sermon to yourself."

The third is entitled "Costly Absence," and the printing begins by saying "Thomas, one of the twelve . . . was not with them (St. John 20:24)," and then goes on to say—

"Jesus and His disciples doubtless missed the presence of Thomas, but Thomas missed far more than they. He missed an opportunity of seeing the risen Jesus; the joy of fellowship, personal blessing, encouragement; strength, spiritual food, and the reinforcement of faith he so sorely needed. Two things impress us about Thomas; He was not there—and he doubted! His absence is not explained, but might not his absence explain his doubt? Absence from church weakens our faith, starves our souls, disarms us, robs us of rich

spiritual experiences. We cannot afford the cost of absence! Come to church!"

The reader can readily see that these little envelopes will preach, sometimes, a bigger sermon than the pastor will preach himself. It also has the advantage of making everyone want to have an envelope from which he can read, and that is bound to keep before the people the necessity of systematic giving week by week. I suspect that many an absentee from prayermeeting would be made to think, when he reads about Thomas' absence, and I think if Thomas had known that the world would know that he was not present at prayermeeting that night, he would have been present. How little we realize the influence that we have on other people. For hundreds of years people have been told that Thomas was not present at the prayermeeting the night the Lord came. Had he known that the Lord would be there, there is no doubt he would have gone. There is a good line of talk for your prayermeeting, brethren. Use it next Wednesday night.

SAFE TEACHING

I recently picked up a little booklet, containing an editorial that, to my mind, is worth its weight in gold. Credit is given to W. S. Hottel for the following:

"We are living in a day and time when error abounds and falsehood prevails. We need, therefore, to be very careful as to what we accept as truth. There are many voices in the air, and they all demand a hearing. But there is but one voice to which we may safely listen. There is a great deal of religious teaching abroad, and much of it is paganism pure and simple. But there is but one true divine revelation and deliverance, and that is the Scripture of Truth, the Word of God. We need to be careful therefore, that what we hear is in perfect accord with what the Lord has spoken in His Word, before we accept it as truth.

"Any teaching that magnifies human reason above the Word of God, and that proudly boasts of the assured results of modern research, affirming that it proves the Bible to be full of error and mistakes, and out of date, and unreliable, and unauthentic, should not be given a hearing, and much less should it be accepted as truth. It is the most deceitful and treacherous kind of religious infidelity.

"Any teaching that lauds the natural man and speaks about the good that is in every man, the spark of divinity, which only needs to be fanned into a flame, should be rejected and refused as unscriptural and unsafe.

"Any teaching that emphasizes and stresses social regeneration and makes little or naught of personal spiritual regeneration is dangerous teaching and should be rejected. It is not social regeneration in this age, the Scriptures teach, but personal spiritual regeneration through faith in the Lord Jesus Christ.

"Any teaching that sets forth the advancement and progress of humanity, declares the world is gradually getting better and the kingdom of Christ is advancing step by step, and that heralds the message that the advancement of the sons of men is the advent of the Son of Man, and the extension of His kingdom, is unscriptural and unsafe teaching.

"Any teaching that is couched in fundamental terms and expressed in evangelical words, but which secretly apologizes for, tolerates and gives shelter to modern destructive criticism and unbelief, is exceedingly dangerous and should be shunned like one shuns poison. It is even safer to listen to outspoken and avowed infidelity than to such teaching, because the former is not so deceitful. The preacher and teacher who professes to be fundamental and does not break with modern unbelief, can hardly be trusted to be genuinely fundamental. His professed fundamentalism, to say the least, lacks spiritual energy, vitality and conviction. The man who is outspoken and radical in his conviction or testimony, is by far the safest man to listen to.

"Any teaching that leads souls to chase feelings, thrilling and wonderful experiences, and that makes such things the criterion of being right with God, is misleading and therefore dangerous. It leads to self-occupation and distracts and draws the mind away from the Lord Jesus Christ and the infallible Word of God. It throws souls in upon themselves, their feelings, their emotions and their experiences as a ground of evidence and assurance, and so detracts from the Word of God and paves the way for all kinds of delusions and fanaticisms. Any teaching that seeks to get men occupied with themselves and to look within for the ground of faith and assurance is anti-scriptural and dangerous.

"Assurance is the result of faith that is grounded in the Word of God. 'Faith cometh by hearing, and hearing by the Word of God' (Rom. 10:17). *The true object of faith is Christ and the facts revealed in the Word of God concerning Him. Faith reckons to be true what God declares to be a fact. What God declares about Christ in the Word is the objective of faith. True faith is faith that rests upon Scripture, and not faith that rests in feelings, emotions and experiences (italics ours).*

"Christianity is not something that merely

comes from Christ, but Christianity is Christ. In Him the believer has wisdom, righteousness, sanctification, redemption, eternal life, immortality and eternal glory. In short, in Him, we have a complete Savior to deliver from the awful fall in Adam, and to lift us upon a plane of infinite and eternal glory throughout all the ages of eternity. The sum and substance of Christianity is Christ. The apostle sums it all up in one terse and magnificent sentence: 'Christ is all and in all' (Col. 3:11).

"We need not fear any teaching that exalts the Lord Jesus Christ and honors the Word of God. But alas! in how many instances and places they speak a good deal about Christ but do not preach Christ. They tell men what they may receive from Christ or from God because of Christ, but they do not tell them what the believer is in Christ and what Christ is made of God to the believer. They speak of experiences from Christ but not of position in Christ. Subjective experience and not objective reality is the burden of their teaching. The Word is frequently honored only as a source to hatch a creed from, but its authority and power is not recognized as the medium of the Spirit's operation. The Holy Spirit operates through the Word as Christ is set forth according to the Word.

"True Bible teaching makes prominent 'the eternal Sonship and deity of Christ, the perfect humanity of the Christ, the cross of Christ, the resurrection of Christ, the Headship and Lordship of Christ, the indwelling of Christ by the Holy Spirit and the coming again of Christ. Where Christ is given the place of pre-eminence in teaching and preaching, the Holy Spirit is pleased to manifest His presence and power, and believers who are rightly taught, love to meet for fellowship and mutual edification. Where this is the case, sinners too, will be attracted, convicted and saved."

I think this editorial is very timely because of the tremendous place the pentecostal crowd is giving to feelings and emotions, and so-called revelations. We believe in religion; we believe in a heart-felt religion; we believe in an experience. The folks used to have what they called an "Experience Meeting," but brother, is it not a fact that some sections of our country seem to have gone over to emotionalism solely, and they measure their religion by the amount of emotions they can generate. By all means, get an experience. God save us from a religion that has no personal blessing attached to it, but God saved us from measuring our Christian experience by our emotions.

DEPARTMENT OF EXCHANGES AND SUGGESTIONS

By D. SHELBY CORLETT

February has been observed as General Stewardship Month throughout our denomination for the past several years. There is no better way to bring before the members of a church their obligation to God and His kingdom than through the emphasis of Stewardship Principles. This emphasis should not be placed entirely upon tithing or the giving of their means, but also upon sharing time with God, the development of talents for God, the giving to God of definite service, personal evangelism, and putting into daily practice the consecration made at the time of being entirely sanctified.

STEWARDSHIP SERMON SUGGESTIONS

THEME—The Extent of Christian Service

TEXT: *For as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants of righteousness unto holiness* (Romans 6:19).

- I. Christian Consecration includes the yielding of the entire person to God. "Yield yourselves unto God" (v. 13).
- II. Christian Service demands the use of these consecrated members—i. e., life, talents, abilities, mental powers, time, money, etc.—as servants for God. "Servants of righteousness unto holiness."
- III. Christian Service should be as absolute and complete as was our service to sin. "As ye have yielded your members servants to uncleanness . . . even so now yield your members servants to righteousness."

THEME—God's Financial Challenge.

TEXT—Malachi 3:10-11.

- I. THE PROVISION TO BE MET
 1. "Brings ye *all* the tithes.
 2. "Into the storehouse."
- II. GOD'S REQUEST

"Prove me now herewith, saith the Lord."
God delights to have His people prove Him.
- III. GOD'S PROMISE
 1. "I will open the windows of heaven."
 2. "I will pour you out a blessing," etc.
 3. "I will rebuke the devourer."

THEME—Consecration in Practice.

TEXT—*Occupy till I come* (Luke 19:13).

- I. We are conscious that we are redeemed, "We are not our own" (1 Cor. 6:19, 20).
- II. Our redeemed lives are to be given or consecrated to God (Romans 12:1).
- III. God places this redeemed life and its possessions as a trust within our hands to be developed for him (Luke 19:13). This development is consecration in practice or stewardship.

STEWARDSHIP THEMES AND TEXTS

THEME—Lending to the Lord.

TEXT—*He that hath pity upon the poor lendeth unto the Lord; and that which he hath given will he pay him again* (Prov. 19:17).

THEME—The Giver Loved by God.

TEXT—*Let him give; not grudgingly, or of necessity: for God loveth a cheerful giver* (2 Cor. 9:7).

THEME—The Limits of Faithfulness.

TEXT—*He that is faithful in that which is least is faithful also in much* (Luke 16:10).

THE KEY IN THE POCKET

Did you ever hear a man remind the Lord of His promise in Malachi 3:10? We have, many a time. We have even heard men really yell to the Lord to open the windows of heaven and pour out the blessing. But the windows did not open, and the blessings did not come.

It would seem as if they would break the glass out of the windows or have the Lord tear the frames to pieces—they were so anxious for the blessing.

But all the time they had the key in their pockets, and did not use it.

How does the passage read? Look closely:

"Bring ye all the tithes [the tenth of your income] into the storehouse and prove me now herewith [that is, with the tenth and offerings], saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The tenth is the key to the windows. Apply the key. Bring that tenth and offerings into the storehouse. *Take it out of your pocket* and give it to the Lord.

Then what will happen? Why, *He will open the windows* and pour you out a blessing.

You cannot keep the key in your pocket and get the blessing. How much noise is wasted over this test!

Take the key out of your pocket and get the blessing.—*The Church of Christ Advocate.*

CERTAINLY ADVERTISE YOUR CHURCH

Do we believe in church advertising? We do, provided the advertising is governed by good sense and good taste. To attempt to preach the gospel without an audience is a waste of time and energy. Without argument all of us acknowledge that the best advertising is the appreciative and energetic co-operation of church people. The members of any church could fill their church building to overflowing with interested people if they were minded to do so, but most church members do not seem anxious to persuade people to worship with them.

Under present circumstances dependence must be put on newspapers, billboards, and circular advertising if strangers are to be attracted to our church services. Advertising does not interfere with the dignity of the church, provided the advertising itself is dignified and attractive. Announcement boards in front of church buildings are becoming common, and unfortunately many of them are common, indeed. We have seen in front of handsome church buildings announcement boards that were a disgrace. Circular advertising should also be artistically attractive. Good paper and good printing are not cheap nowadays,

MUNSEY'S SERMONS

These sermons are very popular with preachers because of Dr. Munsey's versatility. The force of his arguments, the acuteness of his logic, the scope of his imagination combined with the sweep of his eloquence have made his sermons and lectures live on to inspire other ministers. His sermon on *The Day of Judgment* and his famous sermons on *The Future and Eternal Punishment of the Wicked* are found in these volumes. Two volumes; over 400 pages in each.

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but nothing can justify poor printing on cheap paper. A church is judged by the character of its printing.

Of course, the newspapers afford the largest opportunity for church advertising. In the large cities such advertising is expensive, but in smaller cities, towns and villages it is generally inexpensive. If we take into consideration the number of people reached by the newspaper, it is always the cheapest kind of advertising. Every church should avail itself of the use of newspapers. To fail to do so on the ground of economy is a penny wise and pound foolish policy. We believe in the announcement of attractive and interesting subjects. When we say attractive and interesting subjects we do not mean trivial, vulgar and sensational subjects. The cause of Christ has been injured by the men who have turned their churches into theaters and circuses. There is an art in the wording of a sermon topic. For instance, such a subject as "The Atonement of Jesus Christ" would attract few to a service, but "How Christ Saves a Man from His Sins" would be attractive to many.

In church advertising another thing must be safeguarded. We must be satisfied to advertise what we have, and not what we would like to have. We must be satisfied to advertise what we are able to give, and not what some other church is able to provide. While he was a pastor the writer decided to make a dash into the field of sensationalism. He announced a series of sermons of somewhat spectacular type. When he finished his first sermon a keen-witted deacon, with twinkling eyes and gentle hand-clasp, said, "Well, pastor, the advertising was rather sensational, but the sermon was the kind that we have always had." The church tramps never came back after that night. You cannot fool the people. Some men are built on one pattern, some on another. Be satisfied to be yourself. And be your best self at that!—Editorial in *The Watchman-Examiner*.

MCHEYNE'S HINTS FOR MINISTERS

Souls are perishing every day; and our own entrance into eternity cannot be far distant. Let us, like Mary, "do what we can," and, no doubt, God will bless it, and reward us openly.

Seek to be lamblike; without this, all your efforts to do good to others will be as sounding brass, or as a tinkling cymbal.

Get much of the hidden life in your own soul; soon it will make spiritual life spread around.

Never forget that the true end of the sermon is the salvation of the people.

Do not fear the face of men. Remember how small their anger will appear in eternity.

Oh, fight hard against sin and the devil. The devil never sleeps; be active for good.

But an inch of time remains, and then eternal ages roll on forever; but an inch on which, however, we can stand and preach the way of salvation to a perishing world.

Cry for personal holiness—constant nearness to God by the blood of the Lamb; bask in His beams, be filled with His Spirit; else all success in the ministry will only be to your own everlasting confusion.

It is not great talents God blesses, so much as great likeness to Jesus. A holy minister is an awful weapon in the hand of God.—Reprinted from *Moody Bible Institute Monthly*.

THE BIBLE AND THE DEPRESSION

When the days are dark, men need its light.

When the times are hard, men need its comfort.

When the outlook is discouraging, men need its confidences.

When despair is abroad, men need its word of hope.

There are luxuries that may be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all times, is still more indispensable in times like these today.

The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living



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principles. Its spirit is the spirit of brotherliness and good will. It is a summons to helpfulness: "Bear ye one another's burdens." It is a summons also to self-respecting independence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the poverty and suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells His story. It alone preserves His words, which are spirit and life. It alone records His deeds by which He saved the world, and would save it now if we would obey Him.

The best thing men can do is to spread the Bible and get it read and obeyed. This would be the end of hard times, of poverty, of unemployment, of injustice, or wrong, or war.—**ROBERT E. SPEER** in *Bible Society Record*.

I'LL STAY WHERE YOU'VE PUT ME

To move or not to move?—that is the question that is confronting many a preacher near the close of a conference year. There is too much unnecessary moving, caused by unnecessary restlessness on the part of both pastors and charges, as Bishop Boaz pointed out in his recent article. With a view to remedying this situation one pastor recently suggested that all appointments be made for four years. That would never do. It would never do even to have a rigid system of two-year appointments. There are some gross misfits from time to time that would work injury to the church if the situation could not be relieved at the close of the first year's service of the pastor. Sometimes it might be an injustice to a pastor and his family to require him to prolong his pastorate. We cannot lay down any iron-clad rule concerning this matter. But after praying for divine guidance to be given the appointing power, and being controlled by the purest motives in regard to his work, a pastor should accept his appointment as from the Lord, and relinquish the work only when there are the best and clearest of reasons for so doing. No preacher can do his best work who feels that he is in a field for a

few fleeting months only. At every annual conference some preachers ought to move and some ought to "stay put." If there are some pastors who are lacking in the "stay put" spirit, it might help to peruse the following lines which were published in the *Pittsburgh Christian Advocate* several years ago:

I'LL STAY WHERE YOU'VE PUT ME

"I'll stay where you've put me, I will, dear Lord,
Though I wanted so badly to go;
I was eager to march with the 'rank and file.'
Yes, I wanted to lead them, you know.
I planned to keep step to the music loud,
To cheer when the banner unfurled,
To stand in the midst of the fight straight and proud
When the enemy's darts were hurled,
But I'll stay where you've put me.

"I'll stay where you've put me, I'll work, dear Lord,
Though the field be narrow and small,
And the ground be fallow, and the stones lie thick,
And there seems to be no life at all.
The field is Thine own, only give me the seed,
I'll sow it with never a fear;
I'll till the dry soil while I wait for the rain,
And rejoice when the green blades appear;
I'll work where you've put me.

"I'll stay where you've put me, I will, dear Lord;
I'll bear the day's burden and heat,
Always trusting Thee fully; when even has come
I'll lay heavy sheaves at Thy feet.
And, then, when my earth work is ended and done,
In the light of eternity's glow
Life's record all closed, I surely shall find
It was better to stay than to go;
I'll stay where you've put me."

—Editorial in *The Texas Christian Advocate*.

Is There Another Side?

It is said that there are two sides to every question. What is the other side of the tobacco question? The No-Tobacco League distributes among school children thousands of copies of the following about the tobacco habit:

Why Smoke Anyway? (1) It takes time. This is the most precious thing in the world. (2) It befouls the air. Pure air is God's first and best gift to man. (3) It burns up

money. Money is the circulating life-blood of commerce and society. (4) It hinders work. By work we win in this world. (5) It weakens the heart. The time is coming when you will need every bit of its strength. (6) It endangers health. Grant and Mark Twain both died of tobacco poison. (7) It is a habit-forming drug. You become its slave. (8) It is not recommended by your mother. The boy's best friend is his mother. (9) It is unclean. Paul says, "Keep thyself clean." (10) All smoke is waste and impairs health. Tobacco smoke is doubly so. He who abates it is a benefactor.

That is one side of the question as seen by the No-Tobacco League. The League does not believe there is "the other side." If there is, it wants to know it and will pay for the information. A prize of \$10 will be paid for ten valid reasons in favor of a boy or girl in the adolescent, habit-forming age acquiring the tobacco habit. A second prize of \$5 will be given for five good reasons. Is there another side? Prove it and take the reward. Address No-Tobacco League of America, Charles M. Fillmore, general secretary, 820 Occidental Building, Indianapolis, Ind.—C. E. CORNELL.

HERE AND THERE AMONG BOOKS

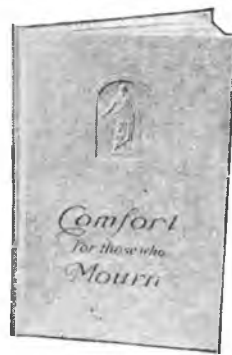
By P. H. LUNN

An extremely interesting book is Ernest H. Jeffs' *PRINCES OF THE MODERN PULPIT IN ENGLAND* (Cokesbury, \$2.25). This volume gives us brief but very satisfactory sketches of twenty English and Scottish preachers of the present and past generation. The men, their methods and their influence are discussed in a very readable manner. Naturally studies, however brief, of twenty ministers, all of them with considerable reputation, present interesting contrasts in personality and technique. It is interesting to pass from a consideration of Dr. J. H. Jowett, labeled in his day, "The Greatest Living Preacher," precise of speech, an artisan with words, scholarly, restrained, cultured—interesting, I say to pass from him to F. B. Meyer, dynamic, champion of reform, with "a streak of red-blooded humanness under the austere and disciplined exterior." This galaxy of pulpiteers includes, Joseph Parker, Dean Inge, Alexander Maclaren, Mark Guy Pearse, Alexander Whyte, G. Campbell Morgan, George H. Morrison, etc., etc.

After having so recently recoiled from the shock

of Theodore Dreiser's autobiography, "Dawn," it has been refreshing to delve in the life sketches of these stalwart warriors of the cross.

A volume that deserves special mention in this periodical is the 1932 edition of DORAN'S *MINISTER'S MANUAL*, compiled by Rev. G. B. F. Hallock. I am aware of the fact that some preachers look with disdain upon anything in the nature of outlines, suggestions for sermons or helps of any sort, nevertheless I am inclined to believe that no matter how much inherent ability a man possesses and regardless of how much unction he may have in his preaching, a wise minister is constantly on the lookout for new ideas; he has an open mind to suggestions, no matter what their source. To get back to the book—we have in these 639 pages a seemingly inexhaustible fund of material for every Sunday of the year. To be specific, here is what we find: sermon outlines, talks on the Sunday school lesson, quotable poems, illustrations, children's sermons, seed thoughts for sermons, prayers, bulletin board slogans, suggested texts, hymn selections. That is indeed a wealth of material, all to be had for \$2.50.



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