
The Preacher's MAGAZINE

"Great Joy" to "All the People"

THE great announcement, the mightiest, most wonderful word that had ever passed angels' immortal lips, is characterized as "great joy" to "all the people," in which designation two things are to be noted—the nature and the limitation of the message. In how many ways the Incarnation was to be the fountain of purest gladness was but little discerned, either by the heavenly messenger or the shepherds. The ages since have been partially learning it, but not till the "glorified joy" of heaven swells redeemed hearts will all its sorrow-dispelling power be experimentally known.

The titles of the Infant tell something of the wonder of the birth, but do not unfold its overwhelming mystery. There is something very grand in the accumulation of titles, each greater than the preceding, and all culminating in that final "Lord." Handel has gloriously given the spirit of it in the crash of triumph with which that last word is pealed out in his oratorio. "Saviour" means far more than the shepherds knew; for it declares the Child to be the deliverer from all evil, both of sin and sorrow, and the endower with all good, both of righteousness and blessedness. The "Christ" claims that He is the fulfiller of prophecy, perfectly endowed by divine anointing for His office of prophet, priest, and king—the consummate flower of ancient revelation, greater than Moses the lawgiver, than Solomon the king, than Jonah the prophet. "The Lord" is scarcely to be taken as the ascription of divinity, but rather as a prophecy of authority and dominion, implying reverence, but not unveiling the deepest secret of the entrance of the divine Son into humanity. That remained unrevealed, for the time was not yet ripe.—ALEXANDER MACLAREN.

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

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

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Lifting the Bid on Efficiency

BY THE EDITOR

YESTERDAY several preachers, while reporting to the District Assembly, rejoiced over increases in salaries and in the liberality which had resulted in special offerings during the year. Each preacher insisted on interpreting these acts as tokens of the people's love, and it was evident that they supposed the people expected no returns on such investments. But I am not sure this interpretation is correct, and it is no reflection on the people to raise this question. I am inclined to think the people were wiser than their pastors gave them credit for being. I think it is possible that the people were simply raising their bid on efficiency, and I could not refrain from telling the preachers as much. A well-supported preacher is a more efficient preacher than the same man poorly supported. And this is not alone that the better support gives the preacher better equipment with which to work, but it challenges his spirit and awakens in him the desire to be worth the added pay.

Industrialists have discovered that it pays them to pay their workers as liberally as they can, for the better paid men take more interest in the business that supports them, and they pursue their tasks with better zeal. Slaves could build the great wall of China and the pyramids of Egypt—great testimonials to brute mass—but they could never paint masterpieces or carve out the angels that are hidden in the marble. Only free men can be artists.

But I would not stop with the mention of increased salaries and liberal love offerings for the preacher, although I believe in these and

believe they are investments that return wonderful interest. But I would enable the preacher to evaluate his work in terms of the highest motives. I would have him see how much it means to be "at his best" all the time. I know occasions have force to modify for good or for ill, but I know also that the worst thing that can happen is for the preacher to let down and conclude that a mediocre success is all he can hope to attain. A preacher who has not had the advantages of the schools is likely to decide to continue as an uninformed man, whereas, if he would apply himself with the zeal of a scholar, he might attain to the glory of the scholar, with the added acknowledgment of his handicap.

It has been said that the preacher can never overestimate the ignorance of his congregation. But this does not mean that the illiteracy or want of information of the people finds answer in the intellectual indolence of the preacher. Quite the opposite is true—to bring the essential truths down to the level of the intellect of the child, and to hold the interest of the uninformed is a challenge to the clearest thinking and most careful preparation of which the preacher is capable. When I cannot talk the language another person knows the limitation is on my part, rather than on his. This is where the logic of the skeptic breaks down. The skeptic claims that God cannot communicate with man because of the ignorance and limitations of man. But the infinite God can adapt His language to the child-man—else He is not Himself infinite. The application to the preacher and people is not far to seek. Anybody can preach to highly educated people, for such people can understand any language. But it takes a careful and painstaking preacher to preach to children, illiterate adults and uninformed, civilized pagans (for this is what people are who have been educated in the secular schools while their Christian education has been neglected). But I think it will be seen that people of all classes wait upon the ministry of a preacher who has the reputation for never disappointing those who come to hear him.

Then there has been an emphasis on the exceptional saint which has reacted in a manner to cause the ordinary Christian and minister to give up the idea of being saintly himself. But I think there is undoubted evidence that people like for their preacher to be truly a "man of God." By this I mean they are pleased when their preacher gives unmistakable evidence that he is a man of prayer—especially when this evidence appears in the form of an unctuous ministry.

It would no doubt be a popular thing for the editor of a magazine for preachers to discourse upon the lack of respect which laymen show for the ministry and for ministers, and the manner in which the church so frequently fails to co-operate with the pastor. But such a discourse could scarcely do good, seeing these words are written for preachers, and not for laymen. And then I am not sure that the people are so largely to blame as is commonly supposed. It is better that the preacher should make as sure as he can that he is not contemptible than that he should think much of the fact that some hold him in contempt. It is better that he should lift his bid on efficiency than that he should allow himself to fall into the notion that efficiency is not in demand. And let it be remembered that that is a false defi-

nition which would class as efficiency the method and manner which would make the gospel message either unintelligible or unacceptable to the common people.

A few days ago a preacher reported his year's work in terms of Sunday school attendance and seekers at the altar, for it was evident that his processes had not resulted in preparing many for church membership and permanent matriculation in the school of the Master. He intimated a few times that his methods were "too straight" and too correct to merit much acceptance. But this is but an alibi. Correct methods make for permanent success. All will not come the right way, but the "all means" of a wise apostle will result in "some" being saved. Let us lift the bid on efficiency and success in the things that are meant to abide.

Thoughts on Holiness

Olive M. Winchester

The Holy People

And they shall call them, The holy people, The Redeemed of the Lord: and they shall be called, Sought out, A city not forsaken.

IN the vision vouchsafed unto him the prophet beheld the city that had fallen a prey to the invader with the house of the Lord in ashes and the walls piles of debris once more restored and its glory the Gentiles would behold, moreover Jerusalem would be a praise in the earth. Further the inhabitants of the city should be called "The Holy People." How typical is this of lives restored from the devastation of sin and its blight to the beauty of salvation! Then the prophet sets before us certain facts relative to this holy people, certain resultant effects that are to follow.

THE REDEEMED PEOPLE

A holy people must needs be a redeemed people. Man by nature is far gone from righteousness and the whole proclivity of his being would seem to trend away from God. As the writer of Ecclesiastes states the fact, "Yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead," and Jeremiah proclaims, "The heart is deceitful above all things and desperately wicked, who can know it?" Further the psalmist lamented, "Behold I was

shapen in iniquity, and in sin did my mother conceive me." Finally the most comprehensive picture in all Scripture is given by the Apostle Paul who concludes all men under sin both Jews and Gentiles saying, "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Truly the human unregenerate heart is like the devastated city of Jerusalem, a waste and filled with debris of purposes and bents contrary to the will of God.

In consequence the holy people, those to whom the salvation of the Lord has been revealed and who have entered into its provisions are a redeemed people. The transformation of human nature is not by any merely natural process; all such have failed. Even Christian nurture is inadequate; there must be the inner change begun in regeneration and concluded in entire sanctification. Such a redemption is through the atoning work of Jesus Christ. None else can avail to cleanse away the inbeing of sin in the heart of man.

SOUGHT OUT

As the city of Jerusalem lay a barren waste in ruined heaps, no one desired to live there or even to pass over its deserted streets. To a Jew

the memory would come of its former glory and splendor, and sadness would seize his heart as he viewed the desolation. He would not care to visit the place, and the foreigner would not find any attraction here. But when the days of restoration would come, then would the city be sought out.

Thus it is in the lives of individuals. Many a life blasted and ruined by sin has found itself a desolation in the earth. Friends have been few and what did remain, would be uncertain. Even if life is more favored and friends are many, yet so often they too are unreliable; they have their friendships attached to some external circumstance such as wealth, and should that flee, then friends flee also.

But let a true saint of God arise filled with the Spirit and understanding, then around that saint people will gather. One calls to mind Deborah back in the dark ages of the Judges when Jabin, king of Canaan, was oppressing the land. Even though she was a woman, yet through her anointed life and spirit of discretion and wisdom, she became a prophetess and judge in Israel, "and the children of Israel came up unto her for judgment."

It was true of Deborah as so often it is said today that if one can do a task well, the world will find its way to your door. So if men and women are truly filled with the Spirit of God, souls in need and distress will seek them out; they will be mothers and fathers in Israel.

A CITY NOT FORSAKEN

Because of its sin and iniquity, God had forsaken the city of Jerusalem and the Hebrew people. It was not an ultimate or final decree of desertion, but for the time being until the people had learned that the worship of idols was vanity and God alone was Lord in the earth.

So it is with man apart from God. While a general providence is over this world of ours and a divine purpose finds its course through all the entanglements of history, yet man is without a special providence until he finds a haven in the soul's return to the Father on high. Then there are divine guidance and protection.

How many passages of Scripture assure us of this! "In all thy ways acknowledge him, and he shall direct thy paths," the writer of Proverbs exhorts us, and in Isaiah we read, "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Moreover the psalmist tells us, "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt

thou trust: his truth shall be thy shield and buckler." Furthermore we are told whence shall this guidance lead us. Speaking of the mission of Jesus the aged Zacharias announced that he was "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Then Christ himself as He foretold the coming of the Comforter who would dwell in the hearts of men, the Comforter who would come when the heart was purified from sin, said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."

Thus it is that the holy people are not forsaken. Through the perplexities of life they are assured of a guiding hand; amid all the emotional disturbances, there is the promise of peace and for those distraught with intellectual difficulties is the assurance that the Spirit of truth will guide them into all truth. How secure is this haven of rest for the soul! Surely men need not walk life's pathway alone, but may ever have the sense of the divine presence.

The holy people then have been redeemed. They stand as wonders of divine grace in its operation in the human heart. No merit of their own can they claim, but all praise is to be given unto their Lord and Redeemer. They are also sought out; the light of the divine life within them sends forth its rays and others feel its warmth and in the darkness of this world groping amid its shadows and density men seek the light. They do not come in crowds and in mass revival, yet the dynamic in a holy life attracts, and amid the cold formality of many a religious faith, men seek this dynamic. Finally they are overshadowed by the loving care of their heavenly Father. He leads along the still waters of Christian experience, giving them peace and a knowledge of the way of truth; and not only does this guidance extend through this life, but the assurance is that afterward they shall be received into glory.

Walking with God

This is the Old Testament way of describing a holy life, and it is worth remembering. Enoch "walked with God," and he walked with men at the same time. He did not leave the earth to do it. He did not even get out of business, nor shut himself out from all the activities of men. We cannot imagine that he failed in any of these things—and yet he walked with God. He simply found God's way in the forest and the field, in the market and in the home, and he took it. He found out where God was, and he went with Him. He became God's man, and as such he shared the peace of God, the joy of God, and finally the rest of God.—*Christian World*.

Archeology and the Bible

Basil Miller

Part Three

THE passage in 2 Kings 15:29, 30 finds ample ratification in the records of the above mentioned king. "In the days of Pekah, king of Israel, came Tiglath-pileser . . . and took . . . Gilead and Galilee, all the land of Naphtali . . . and Hosea, the son of Elah, made a conspiracy against Pekah, the son of Remaliah, and smote him and reigned in his stead." The record found by Layard in the palace of the king is a description of his invasion of Palestine. Though it is somewhat mutilated still the lines say that the Assyrian captured Gilead and made it a territory of Assyria; and that Samaria was captured. "I deported to Assyria all the inhabitants, together with their property. Pekah the king I slew and I appointed Hosea to rule over them."

17. *Jehu*—Among the ruins of the palace of Shalmaneser of Assyria, who ruled from 860 to 824 B. C., was discovered the following inscription: "The tribute of Jehu, the son of Omri: silver, gold . . . I received." The Bible says of Jehu, "And the time that Jehu reigned over Israel in Samaria was twenty and eight years" (2 Kings 10:36).

18. *Mesha and Ahab*—For some while scholars looked with suspicion on the passage in 2 Kings 3:4, 5, which reads: "Now Mesha king of Moab was a sheepmaster; and he rendered unto the king of Israel the wool of a hundred thousand lambs and of a hundred thousand rams. But it came to pass when Ahab was dead, the king of Moab rebelled against the king of Israel." In 1868 Klein, a missionary of the Church of England, was shown by an Arab sheik an inscribed monument about four feet high and three feet wide. When this Moabite stone was translated a record of the revolt of Mesha was obtained.

"I am Mesha . . . king of Moab . . . I erected this monument in honor of Chemosh at Kirkha . . . for he saved me from the invaders, and caused me to see my desire over all my enemies. Omri was king of Israel and he oppressed Moab many years . . . His son (Ahab) succeeded him, and he said, 'I shall oppress Moab' . . . And Chemosh said unto me, 'Go and take Nebo from

Israel.' I went at night . . . I took it and I slew in all seven thousand . . . And I took from it the vessels of Yahveh (Jehovah) and offered them before Chemosh." These two passages are so parallel in their contents that they would almost fit into each other as parts of a connected whole. Without doubt the writer of Kings was acquainted with the history he narrated.

19. *Shishak and Jerusalem*—Shishak I, king of Egypt, built temples to the god, Amen, at Karnak, which as they were unearthed by the spade were found to contain on the walls sculptures of the king striking down Syrian captives. On the shields at his side are the names of one hundred and fifty-six cities and districts of Judah and Israel. This record bears a close relation to the passage in 1 Kings 14:25, 26: "And it came to pass in the fifth year of Rehoboam that Shishak of Egypt came up against Jerusalem, and he took away the treasures of the house of Jehovah . . . and he took away all the shields of gold which Solomon had made." The invasion in which all the cities named on the shield of the king must be the one referred to in this Bible passage. Dr. Banks, Field Director of the Recent Babylonian Expedition, says that few Egyptian monuments have a more direct bearing on the Bible than this.

20. *Quarry for building Solomon's temple*—The quarry from which Solomon obtained the stones to build his palace and the temple is not far from the Damascus Gate of Jerusalem. The entrance to the quarry is through a small hole that leads back into a great underground cave. Scattered over the floor are stones and hewn blocks, just as they were left centuries ago by the quarrymen. Upon some of these the marks of the chisel are still fresh. "The vast extent of the cavern," writes Banks, "can be explained only by supposing that from the time Jerusalem was first founded, all the stones used in its walls and temples were quarried there. There it was that the skilled masons of King Hiram shaped the stones for Solomon's Temple; and though three thousand years have passed since then, the quarry presents the appearance of

having been abandoned but yesterday.”* Of this the writers of Kings states, “And Solomon’s builders and Hiram’s builders and the Gebalites did fashion them and prepared the timber and the stones, to build the house (1 Kings 5:18).

* *The Bible and the Spade*, 110.

21. *The walls of Jerusalem*—The old walls of Jerusalem lie mostly in ruins; but a portion of them stands at the southeastern corner, rising about seventy feet above the surface. In 1868 a shaft at this corner was dug down about eighty feet to the natural rock upon which the ancient walls were built. This wall from the base to the top reaches one hundred and fifty-six feet. At the bottom of this shaft, resting on the native rock, is a cornerstone of the city. It measures fourteen feet in length and three feet and eight inches in height. It is polished and cut with marginal edges. At the base of this stone was found a hole about one foot deep, containing an earthen vessel. Undoubtedly this vessel at one time held the sacred oil with which that cornerstone was anointed. “They hewed out great stones, and costly, to lay the foundation of the house with wrought stones” (1 Kings 5:17). This is a part of the description of the building of the temple which is near the corner of the wall.

Backward presses the line of conclusive evidence. None can question that the Book is inspired. Its history is identical with profane history as revealed by the spade of the archaeologists and the early stone monuments. From the present to the day of Solomon, when he builded the temple, we are able to trace the chain of substantiation of the veracity of the Bible. And this chain—the golden chain linking our living faith with the past ages—runs even to the foundation of the universe; back through the wanderings of the children of Israel, when they entered and conquered Canaan, into the wilderness, backward through the days of Jacob, and Abraham, and Noah. This faith is as strong as the ages.

22. *The Hittite Empire*—One of the most amusing occurrences in the realm of skeptical criticism was witnessed when the spade of the excavator unearthed the clay records of the great Hittite empire. Less than a generation ago critics believed them to be a mythical people, created by the fanatical scribes, who desired to glorify the history of the Israelites by weaving this fanciful narrative. Until recently no other traces could be found of the Hittites outside of the Bible. The Scriptures state that they sold the cave of Machpelah to Abraham; that their women were married by Esau; that David took to himself the widow of Uriah, the

Hittite; and that Hittite soldiers were employed to fight the battles of the Hebrew kings. But no outward historical trace of them could be discovered. It seemed as if the critics were correct in their contention that no Hittite empire ever existed.

But a deciphering of the Egyptian hieroglyphics on the temples of Karnak revealed the fact that Rameses warred with the Hittites. One of the inscriptions is the oldest diplomatic record in the world, in which the Egyptians and the Hittites agree never again to war with each other. On the temple was also found a picture of the Hittite city Kadesh. Still so-called scholars remained skeptical.

When the palaces of the Assyrian kings were unearthed and the records read, the Hittites were discovered to be mentioned frequently in them. Tilgath-pileser of 1100 B. C. mentions them; Assurnasirpal of 884 B. C. writes of them; and Sargon, 611 B. C., boasts of capturing a Hittite city. Scholars finally yielded until now sufficient is known of them that books are now prepared giving the history of this anciently mighty but recently discovered nation. Thus their history authenticates the sacred annals of the Bible. Their empire included the greater part of Asia Minor from the Mediterranean to the Euphrates. This sculpture has been discovered near Tarsus and close by Smyrna. It is built into the walls of Marash, Hamath and Aleppo. Their seals come from Nineveh and a monument has been found in Babylon. One of the cities bears the Turkish name of Boghazkeui, whose excavators show that here existed a magnificent civilization. Four hours travel from here is a modern village of Eyuk, supposed to have been one of the summer homes of the Hittite kings.

Karkemish on the Orontes was at one time the capital of the empire. On a large black stone unearthed in this city were carved kings, queens, warriors, musicians, and religious scenes. Of the origin of this nation the Bible affirms, “And Canaan begat Sidon his firstborn and Heth” (Gen. 10:15). Who the Hittites are outside of this we are unable to ascertain. Nor do we know who their present descendants are, except that the Armenians occupy the land where once the Hittites dwelt, and they came into history just as the Hittites passed away.

Again the spade verifies the record of the Bible, which alone has withstood the battles of time.

23. *The antiquity of writing*—At this juncture a discussion of the antiquity of the art of writing is necessary. With certitude we affirm that writing existed centuries before the age

of Abraham. Egyptology and Assyriology prove that writing in one form or another was known in the ancient East, and that these two nations, almost back to the haze of their origin, were people of vast civilizations and people among whom scribes and writers were common. "Centuries before Abraham was born Egypt and Babylonia were alike full of schools and libraries, of teachers and pupils, of poets and prose writers, and of literary works which they had composed," writes Professor Sayce, the Assyriologist of Oxford, one of the world's greatest authorities on antiquity. *Monument Facts and Higher Critical Fancies*, 29.

Egyptian literature goes back almost to the beginning of the history of the nation. From the days of the first dynasty all the events of the rulers were recorded in writing. Notes have been found in the tombs of the First Dynasty and some chapters in the Book of the Dead are older than King Menes. The tombs of the Fourth Dynasty show that a knowledge of writing was at this age widespread. The pyramids of the Fifth and Sixth Dynasties are covered with rituals handed down from remote antiquity. The Proverbs of Ptah-hotep, composed in the Fifth Dynasty, remain an Egyptian classic. Even at this early date according to these writings competitive examinations were known. These Proverbs were written more than five thousand years ago. At this time libraries were filled with papyrus books written in a running hand. Egypt was a literary country. All the smaller objects of everyday life were inscribed.

The inside of the tombs were carved with letters. Not only were there professional scribes but every gentleman was able to write. Even the dead were supposed to be able to read the ritual of the dead placed on the tombs in order to pass to the other world. The man of business, the overseer of workmen, were acquainted with the hieroglyphic system of writing. One of the most popular books written during the reign of a certain Pharaoh was one representing the life of an official in Palestine. Every class of the nation came under the spell of this culture. All in any way connected with the government were required to be able to read written characters.

In Babylon the culture of Egypt had its equal. This too was a land of books and libraries. Since the land was one of trade and commerce, a knowledge of writing was essential. From the most remote antiquity schools and libraries were established in the larger cities. The characters of Babylon were not the same as those of Egypt. The former were cuneiform char-

acters and harder to learn than the hieroglyphics of Egypt. "The Babylonia of the age of Abraham was a more highly educated country than the England of George III," writes Sayce. *Ibid*, 35.

For a discussion of the antiquity of Hebrew writing see, Urquhart, *New Biblical Guide*, Vol. IV. Chapter IV.

24. *Tel-el-Amarna tablets*—In 1887 came the discovery of the greatest cuneiform tablets of history—the Tel-el-Amarna tablets. Tel-el-Amarna marks the site of a city on the eastern bank of the Nile, builded by King Amon-hotep of the Eighteenth Dynasty. The king was born of an Asiatic mother, and since he was a philosopher, he tried to reform the religion of Egypt, and to make it become a pantheistic monotheism. He was unsuccessful in the attempt and retired from Thebes to Tel-el-Amarna, where he established a temple for the new cult. While the king remained alive the business of the empire was transacted from this city. To him were written letters from all his subject rulers in the provinces of Canaan and Syria, as well as from rulers of Babylonia, Assyria, Mesopotamia and Asia Minor. This extensive correspondence forms the Tel-el-Amarna tablets. These were written in the cuneiform of Babylon for the most part, and not in the hieroglyphics of Egypt, thus showing that the Babylonian language was the language of diplomacy and international discourse. Throughout all western Asia had been formed libraries and schools similar to those of Babylonia, which were responsible for the widespread knowledge of the cuneiform characters.

(It is interesting to note that Pharaoh Tut-ankh-amen, whose tomb has been recently discovered, with the son-in-law of Amon-hotep.)

All these tablets had been preserved by the king in a wooden chest. The letters, when unearthed, have given us an intimate picture of Palestine in those days. Large and flourishing cities were existing—Damascus, Tyre, Sidon, Gaza, Joppa and Jerusalem. They tell of the people, their occupations and modes of life. They say that mines were worked; that grapes and olives were cultivated; that cattle and sheep were grazed on the hillsides; and that the people lived in about the same manner as in Babylonia and Egypt. The kings of Egypt went to Palestine to find wives. The following is a part of a letter written by the governor of Jerusalem to the King:

"To the king, my lord, thus says Abd-hiba, thy servant; at the feet of my lord, the king, seven and seven times I prostrate myself. What have I done against the king, my lord? They

have slandered me before the king, my lord, saying, Abd-hiba has rebelled against the king, his lord. As for me, neither my father nor my mother appointed me to this place. The mighty arm of the king placed me over the house of my father. Why should I be guilty before the king, my lord? As sure as the king lives, I said to the officer of the king, my lord; why art thou favorable to the invaders and unfavorable to the princes? This is why they slander me before the king, my lord . . . Let the king give heed to the prince, and let the king, my lord, send troops. The king has no lands left. The invaders have plundered all the lands of the king, my lord. If troops should come this year, the lands of the king, my lord, would be secure to him; but should no troops come, the lands of the king, my lord, would be lost."

"The situation" writes Clay, "as indicated by these tablets is in remarkable accord with the books of the Old Testament referring to this age." *Light on the Old Testament from Babel*, 258.

At this period there seems to have been a mania for writing. "Nothing has been done by the Egyptian government without documents, even in the simplest matters of business." Bartlett, *The Veracity of the Hexateuch*, 18, quoting Erman. Not only did the victorious monarch inscribe on the walls tributes to himself and records of his many triumphs; but the tablets show that there were writers in every department of life. There were inventories of property, orders on the treasury, receipts from workmen, deeds, and copies of deeds and contracts: The landed proprietors had reports made by their stewards of the number of cattle, goats, etc. Into this country came the Israelites, and surely they also knew how to write and to preserve their records of God's dealings with them. The name of the city of Debir, before the entry of the Hebrews into Palestine, was translated "book town," "city of scribes," "archive town," and "scribe town."

These letters settle forever the fact that writing was practiced in Palestine at the age of Moses and consequently after that date. For many letters in this collection are from prominent Palestinian cities—at least six from Jerusalem. Condor says of the tablets, "These letters are the most important documents ever discovered in connection with the Bible; and they most fully confirm the historical statements of the Book of Joshua and prove the antiquity of civilization in Syria and Palestine."¹ Moreover they disclose the condition of the country to be the same as shown in the Book of Joshua. The enemies encountered, as specified by Joshua,

are the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The fact that the Hittites existed in Palestine is well sustained by the records of Rameses II in which he speaks of Palestine as "the land of the Hittites"; also by the other numerous instances of their being mentioned in the recently discovered records as noted above. These tablets speak of "the king of the land of the Hittites" and "the land of the Amorites." The letters, which have been published by Condor, mention the Hittites at least twenty times, and the Amorites eleven times. Here are also the Canaanites and the kings of Canaan. The very King Hazor, who is described in Joshua as "the head of the kingdoms" (18:10) has two letters in the group, which were written from his city. The ancient rivalry of Sidon and Tyre is also referred to.

¹ *Tel Amarna Tablets*, 6.

Pulpit Manners

YES, there are manners becoming the pulpit as well as on other occasions. Happy the pulpiteer whose manners and mannerisms are fitting the holy spot. The design should be to eliminate the human and set forth and exhibit the divine. But in this, some incumbents of the sacred hour but poorly succeed. John the Baptist said, "There cometh one after me"; but some occupiers of pulpit precincts seem to assume, "There is no one to come after me."

Extremes should be avoided. The stiff, frozen, statuarylike immobility becomes not the liberty of the gospel. Yet anything is better than the meaningless gyrating and revolving motion which has no defense. Elocution instructs to suit the action to the word and the word to the action. Gestures befitting are becoming, but should be suited to the expression. Excessive action is lamentable, also rigidity. The latter often confines direction of address to the center aisles, while the whole congregation should be included in attention.

If the gospel brings liberty, some of this freedom becomes the pulpit. If where the Spirit of the Lord is there is liberty, then may the pulpit act free. But the sacred hour is no time for buffoonery, the place no place for the clown. If jesting, joking and foolish talking are forbidden to laymen, much more to the minister. The preacher, formerly a clown, should change his manners with his occupation. Tears much more befit the pulpit than a series of witticisms. All men are called to be the King's sons, but no man to be the King's fool. The dictionary says the jester is never in earnest, and earnestness is the palladium of the pulpit—and pew.—*Free Methodist*.

The Preacher's English

Leewin B. Williams

Check yourself on the pronunciation of the words given below. If you find that you are not pronouncing any of them correctly, then drill on these until you overcome incorrect habits. Simply reading these articles once will not make sufficient impression to enable one to avoid blunders. It will be well to review these a number of times.

SCHISM—*sizz-m* (1 Cor. 12: 25), make it *sizz* with a faint sound of *m* on the end. Italicized syllables indicate accent.

BELIAL—*Bee-li-al*, not *be-lie-al*, short *i* in second syllable.

CAIAPHAS—*Ki - a - fas*, or *Ka - a - fas* (high priest).

CHALDEA—*Kal-dee-a*.

CHORAZIN—*Ko-ray-zin*.

DARIUS—*Da-rye-us*, not *Day-ri-us*.

DEBORAH—*Deb-o-ra*, some dictionaries recognize a second pronunciation, *De-bo-rah*. The first has the preference, better use it.

DEMETRIUS—*Dee-mee-tri-us*, second pronunciation, *Day-may-tri-us*.

Pronouns must agree with their antecedents in gender, person and number. Many well-educated speakers make blunders here. The following words are singular and must have singular pronouns: *each, every, one, everybody, nobody, person*, etc.

WRONG—Each pupil should bring *their* lunch.

RIGHT—Each pupil should bring *his* lunch.
(Use masculine gender where both sexes are included.)

RIGHT—Each teacher should bring *her* lunch.
(*Her* is correct when speaking of teachers.)

WRONG—Not one of the members of the class brought *their* Bible.

RIGHT—Not one of the members of the class brought *his* Bible.

Every soldier on the ground rose to *his* feet (not *their*) feet.

Nobody likes to have *his* (not *their*) name misspelled.

Every person in the class has *his* (not *their*) Bible.

Collective nouns such as *herd, swarm, group, class, school, family*, etc., take either singular or plural pronouns depending on whether the thought is singular or plural.

RIGHT—The band played *its* best selection; that is, the band played as a unit.

The class had *their* pictures taken; that is, each one had his picture taken.

If the thought was that of a group picture, then the sentence should read: The class had *its* picture taken.

BONERS—It was the closing service at a District Assembly. A visiting minister was appointed to bring the message. He was doing very well. He had greatly exalted the Christian religion. As he neared the close of his message he became more eloquent. The audience was carried along beautifully and was deeply interested. As a climax, the speaker referred to the Congress of Religions held at the World's Fair at Chicago. He told how representatives of different religions came upon the platform and told the beauties of their respective faiths. "Finally," the preacher said, "Joseph Cook came forward to present the claims of the Christian religion. Then *filling his air with lungs* he swept all before him!"

It was a shame to laugh, but who could help it?

Invest with God

THE Bible does not leave us in doubt concerning this fact that God is represented by His cause here on earth. Jesus said, "I will build my church, and the gates of hell shall not prevail against it." Find the church that is truly Christian in faith and practice and you have the cause of Christ in which you can invest. And again the Lord said, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." I would understand this statement as applying to the real brotherhood of the soul, rather than to the formal brotherhood of the Jewish people, as some hold in connection with this scene of judgment reckoning. The purpose of our use of this reference is to say that it should not be difficult to find places and occasions when we can support the work that Jesus will recognize as His cause.

A person may have varying motives for the support of the Lord's work, some good, some better perhaps, but high in the list of reasons why we respond to the calls we receive we like to place this reason that we can invest not only life but labor and earning power in the service of Jesus Christ. What great fellowship we have in this state of mind! God so loved that He gave His Son, and Jesus invested His life throughout, even unto the death on the cross in the great work of atonement. "I lay down my life that I may take it again," He said, as He contemplated the steps that led Him to the cross and beyond into the resurrection morning.—*The Wesleyan Methodist*.

Just in Passing

General Superintendent Miller

WHILE in prayer recently I found myself asking God to save our church from human scheming. And the more I have thought about it the more I feel my prayer was right; not that we should ever be seeking fears or anticipating failures. Too much emphasis in a negative way likens us to the lad riding the bicycle who watched the tree so closely, lest he should run into it, that he collided head on. And yet there are some fears that are founded in fact. We can well fear "human scheming" as a result of a lack of practical trust in God.

When I mention human scheming I have definite facts in mind. Too often—and practiced at all is too often—pastors have been known to make their human plans to safeguard their job. Diligently they correspond with another pastor to arrange a "swap" so that they may be assured of another church. Just another human scheme—leaving God out of the calculations of faith. We have taken the position in preachers' conventions and other similar gatherings that when a preacher is thoroughly convinced in his heart his work is done he should step out at the proper time and trust God for another church—not try to "scheme" his future. There is such a thing as reasoned caution and sanctified discretion but there is also self-centered planning and scheming that can never have the approval of God.

But there is another side to human schemes. And that is the deliberate planning of men to get rid of the pastor or District Superintendent to whom they have taken a dislike. Instead of pursuing the legitimate channels of prayer and waiting upon God they scheme this way and that to see that he moves on. Needless to say, confusion ensues and God's leadership is frustrated, usually resulting in serious injury to the very cause they would so zealously aid. Human schemes will always result in careless consciences as well as collective harm.

No, we do not exactly believe human scheming is widespread. But as we said before it is bad when it makes any inroads at all. For it bespeaks—if we are to be utterly frank—simon-pure selfishness, whether it be a pastor who would protect his future or laymen who would pamper their imagined or real grievances. And obviously the Holy Spirit cannot condone such motives.

On the other hand—just in passing—what a thrill it is to watch God quietly but majestically maneuver and bring things to pass. What a blessing to a man who has put his future unreservedly in God's hand and then feels the sweet pressure of divine guidance that moves so unerringly and lovingly. How wonderful it is to see God direct in the change of pastors, bringing about transitions eventually revealing the evident wisdom of divine guidance in the consequent steps of spiritual and material progress that comes to that church. We must hold steady beneath the hand of God, both individually and collectively, if we would do His will. Watch out for human scheming.

Methods of Efficient Church Administration

C. E. Shumake

It is very important to the progress of the church that its leadership be acquainted with business administration. Although the Church is not primarily a business institution, yet it is undeniable that in this age of business and industry, to advance the program of the church like it should be advanced, certain business technic is indispensable. Many of the churches fail to realize this, and this no doubt contributes, in many instances, to their failure to promote their programs.

Business administration, of course, calls for leaders who are acquainted with the methods of business. And though it is not the peculiar task of the minister to be the leader who is to bear all the business responsibility, yet it is his particular task to see that such business administration is effected. A minister in this day must recognize that he has a threefold responsibility; that of preaching, pastoral services and executive responsibility. The task of greater importance is of course that of preaching and pastoral laboring, or the spiritual phase of the work. But if the business management of the church is neglected it will have its effect to the extent of empty pews and to the discouragement of the minister himself, and a discouraged preacher cannot be of much spiritual help to his parishioners.

The business administration of the church is said to be the layman's task. It is true that it should be, but it is often, if not always the minister's job to see that this administration is delegated to the layman. And the laity will not

carry on this work like they should unless the minister's inspiration and oversight and care are coupled with it. All eyes naturally turn to the shepherd of the flock. This means that when all the administrative duties are properly delegated to efficient hands, even then the minister must remember that his task is still the supervision of the work.

But laymen must realize that the full administrative work of the church cannot be shouldered by the minister alone. In the preaching and pastoral duties the layman cannot assist the minister very much. In the particular field of church administration the opportunity of assistance to the minister is open to all. In maintaining church properties, in organization, advertising and publicity, campaign and sales work, building construction, etc., endless channels are opened for lay responsibility. Happy is the minister who can rely upon a group of co-operative laymen in such tasks.

In order for the church to be efficient in business administration certain equipment is necessary. The minister should have a well equipped office or study, supplied with a good, flat top desk, typewriter, mimeograph machine, filing cabinets, bookcase, telephone, etc. It should be well heated and lighted, and should be esteemed by the congregation as particularly the minister's own, and not public property. A business house must have an office to take care of its interests, and the church should see the wisdom and investment of a well supplied and equipped office for the pastor. There is much of the work of the church that will necessitate this. A minister must be prompt in answering his correspondence. He must have a place to study and get out promotional material, such as letters and bulletins. He should have a place to receive callers. He must map out a good advertising program, and think and plan for the financial program of the church. He must have a place where he can study and pray for his sermon construction. One of the greatest investments a church can make is that of a good, up-to-date office for the pastor.

There will also be the occasion of special conventions or conferences. A lack of business administration here will result in confusion and failure. Many a convention has failed to accomplish its purpose because of failure of organization. The work of promotion is very important in convention work.

Methods of administration will of course vary. The secret is to use the methods that will accomplish our purpose. And to accomplish the purpose we desire we will have to have some business efficiency.

One of the difficult problems that arise in business administration in the church is that of authority. In the business world the executive may require or demand obedience. He can say with authority to those under him to perform according to order. The minister of course cannot speak with such authority. He must have the individual and the collective consent of his people. His great task is that of diplomacy; getting the consent and the thing accomplished without leaving the impression of command or coercion.

So along with business efficiency there must be another quality for successful church administration. It is that quality of diplomacy; of meeting stronger wills, and wills that differ from his own, and yet somehow get the work accomplished. The minister cannot boldly command like the business man or the army officer. To do so will be to the minister's own embarrassment and probable defeat.

He must be a leader, not a driver. The sheep will not be driven from behind; they will scatter without a leader. The minister must be the leader, and lead with poise even when he meets wills contrary to his own.

Busy-ness or Business?

Raymond Walcott

WELL, how are you today?"

It was with a question like this that I greeted a certain preacher of my acquaintance some time ago. His reply was startling, "I'm as busy as the Old Harry."

I knew that his satanic majesty was unceasing in working out many evil purposes, but to hear a minister liken his multifarious activities to those of the author of wickedness gave me something of a shock.

Yet I should not have been altogether surprised. That ecclesiastical gentleman is evidently a Modernist; he has taken into his church during a brief period a great many people, practically doubling the membership, but I have reason to believe that there was not a single case of Bible conversion in all the mighty number. His people probably know as little about an altar service and definitely "praying through" to salvation as they do of the language spoken on Mars, if that ruddy planet is populated.

Of course he has no regular Sunday evening service. As for a weekly prayermeeting, one might as well expect to go out some time this summer and pluck a bountiful supply of luscious figs from a great spiky thistle plant as to expect to find such a gathering in his church.

That minister is, nevertheless, one of the busiest men in this large city in which these words are written. To add to his expression, I wonder if he is not "as busy as the Old Harry" wants him to be, extremely engrossed with things that come far short of "the real thing" in religion.

In his Prologue to the "Canterbury Tales" Chaucer pictures a certain bustling person with this immortal line "He seemed busier than he was." I think of what a lady told me about her first making a profession of religion. The denomination with which she allied herself did not emphasize experimental salvation. She said to me "I became a church worker." In her pitiful ignorance of spiritual things that was her idea of getting right with God!

What spiritual tragedies today might be summed up in the confession, "And as thy servant was busy here and there, he was gone" (1 Kings 20:40).

I wonder if Martha did not think of these words after Jesus had left her home in Bethany, as she realized she had been so "busy" in being a housekeeper and cook that she had neglected the opportunity to feast with Mary at the banquet of rich things at the feet of the august Guest. And yet during the stay of that divine Visitor she was trying to be of service to Him!

Again, I wonder if the late Dr. R. A. Torrey did not think of Martha herself that day when, as pastor of a church in a certain large city of this country, he made a momentous decision. He had

counted up the various enterprises with which he was connected, worthy causes but largely along the line of "social service," and which did not further his desires to get sinners saved. He was appalled at the number of these different activities. Then he made his great decision.

He severed his relations with all that did not directly concern getting the lost souls to the Savior, resolving mightily to "give himself to the word of God and to prayer." The wisdom of that resolution was seen in the increased number of conversions in his church.

I am not saying that preachers and laymen should disconnect themselves from everything that is not directly related to religion and the church. There are certain excellent enterprises that deserve our support in various ways.

But every true follower of the Lord Jesus Christ must remember that "his whole *business* is to strive to save souls. Let him be wholly devoted to this, let him spend and be spent in this work."

Then to those critics who accuse us of "narrowness" we can say, "Wist ye not that I must be about my father's business?"

HOMILETICAL

A Preaching Program For December, 1941

W. O. Fisher

The writer of the Preaching Program for this month, Rev. W. O. Fisher, was born in Texas, spending his early life in Dallas. He was converted at the age of fourteen, and spent a year in Peniel College, Peniel, Texas. At the age of nineteen, his family moved to Washington, where he attended Seattle Pacific College. At the age of twenty-two he entered the pastorate in Auburn, Wash. He has served the following Nazarene churches, Bend, Oreg.; Cheney, Wash.; Winnipeg, Man., Canada; Lytton Springs, Austin and Beaumont, Texas, and in November (1941) closed his pastorate at First Church, Des Moines, Iowa, to accept a call to First Church, Shreveport, La. While in Winnipeg he served on the Advisory Board, was Treasurer of the San Antonio District for four years, also Secretary-treasurer of the Dallas District, and a member of the Advisory Board of Iowa District.—MANAGING EDITOR.

SUNDAY, DECEMBER 7, 1941

MORNING SERVICE

The Bible

SUGGESTED SCRIPTURE LESSON—Isaiah 55.

TEXT—So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it (Isa. 55: 11).

I. THE BIBLE IS THE WORD OF GOD

Peter tells us, "For the prophecy came not in old time by the will of men: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1: 21). These holy men were not preaching their own ideas or desires but at the hazard of their own lives, being mightily moved upon by the Holy Spirit, they sounded forth the Word as God gave it to them. There was no uncertainty in their message but they were able to say with boldness, "Thus saith the Lord," and "The Word of the Lord came unto his servant, saying."

1. The source of the Bible then is God himself. In the first part of the text God labels it as His Word that has gone forth out of His mouth. God acknowledges His authorship and thereby accepts the responsibility of His Word.

2. It has been delivered to humanity through the medium of inspiration. This is concisely stated by the Apostle Paul in 2 Tim. 3: 16, "All scripture is given by inspiration of God."

3. In it God has given us His law, which is sufficient to govern the actions of mankind; His promises, which cover every condition and need of humanity; His gospel, which saves to the uttermost all who accept and believe.

II. THE BIBLE AS THE WORD OF GOD IS EFFECTIVE

God declares that it shall not return unto Him void or fruitless but that it should be fruitful and effective in accomplishing the thing that He designed. Paul says in Heb. 4: 12 that the Word of God is "quick, and powerful, and sharper than any two-edged sword."

1. It brings light. David in Psalm 119: 105 declares, "Thy word is a lamp unto my feet and a light unto my path." Light provides a way into the fellowship of the redeemed and into the experience of perfect cleansing for John makes this clear when he says that to walk in the light as He is in the light gives us fellowship with one another and cleansing from all sin through the blood of Jesus Christ.

2. It reveals the love of God. From the very first, after the fall of man, the Bible displays the love of God in His dealings with man. Right in the Garden of Eden a

sacrifice was slain to provide Adam and Eve with a covering for their nakedness. The shed blood typified the atonement which should be made by Christ. From then on God's love and tenderness were displayed in His dealings with the patriarchs, judges, kings and prophets. This love found its highest expression in the giving of Christ to be our Redeemer and is all summed up in the Golden Text of the Bible, John 3: 16.

3. It points the way to God. In Isa. 55: 6, 7 the way is made plain when the prophet urges us to seek the Lord while He may be found and to call upon Him while He is near. He then admonishes the wicked to forsake his way and the unrighteous man his thoughts and to return to the Lord. If man will do this he is promised mercy and abundant pardon. Over and over again by the mouth of prophet and apostle God clearly marks the path of repentance and faith which man must travel if he would find his way back to God.

4. It points the way to success as God counts success. The Lord gave the formula to Joshua, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1: 8).

5. It gives comfort and assurance. Millions in the midst of sorrow and difficulty have fled to the Scriptures for comfort, consolation and courage and after reading the promises have been able to cry with David, "The Lord is my refuge and strength, a very present help in time of trouble."

III. THE BIBLE IS PROFITABLE

The Scripture is "profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3: 16).

1. Doctrine. The Bible is the source or textbook of all Christian doctrine. In his letters to Timothy the Apostle Paul urged him to give attendance to doctrine, "take heed unto thyself and unto the doctrine," "exhort with all longsuffering and doctrine." To Titus he wrote, "But speak thou the things which become sound doctrine." Those who would decry doctrinal preaching and teaching should read the New Testament; the believers on the day of Pentecost "continued steadfastly in the apostles' doctrine" (Acts 2: 42). The high priest charged the apostles with filling Jerusalem with their doctrine. Not only is the Bible the source of all true doctrine, it also exposes false doctrine for false doctrine cannot stand in the light of the Scripture.

2. Reproof. "For the word of God . . . is a discernor of the thoughts and intents of the heart" (Heb. 4: 12). It reproofs by exposing the condition of the unregenerate heart and also the condition of the unsanctified heart. Reproof is also given by example: lying is reproofed by judgment visited upon Ananias and Sapphira, greed is reproofed by Peter's denunciation of Simon the sorcerer, disobedience is reproofed by God's rejection of King Saul, and practically every type of wrongdoing is reproofed by some example in God's Word.

3. Correction. God designs the correction of His children even as an earthly parent with the best interest of the child at heart corrects his offspring. In Rev. 3: 19 God declares, "As many as I love, I rebuke and chasten." Again in Heb. 12: 6, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

4. Instruction in righteousness. For information and instruction in righteousness man naturally turns to the holy Word of God. The psalmist in his endeavor to live pleasing in God's sight hid the Word of God in his heart that he might not sin against Him. In Psalm 119: 130 David tells us, "The entrance of thy words giveth light, it giveth understanding to the simple."

IV. GOD'S WORD IS AUTHORITATIVE

It is backed by the authority, power, wisdom and love of God. No other book speaks with the authority of the Bible. It has withstood the attacks of its enemies for centuries without feeling any ill effects. Someone has likened the Bible to an anvil upon which thousands of hammers of infidelity, skepticism and agnosticism have been worn out without leaving a dent or mark upon it. There is no higher authority for this is the Word of God.

V. GOD'S WORD IS PERMANENT

In this world of endless changes where customs and manners and ideals and values and in fact all temporal things change from day to day the cry of man's soul is for something permanent. When I was but a small lad my brother who was some years older than I, tried to impress upon me the idea that "time changes all things." Mentally I rebelled against this thought and sought to find something that would disprove this theory. Across the years my search was fruitless until I came to know God and study His Word then as the ancient scientist cried, "Eureka!" or "I have found it!" so my heart cried, "At last I have found that which changeth not and upon which time has no effect." Jesus has said, "Heaven and earth shall pass away but my words shall not pass away." Turning again to the Psalms we read the words of David, "Forever, O Lord, thy word is settled in heaven." Many wonderful things have been written about the Bible but we should not become so interested in the "trimmings" as to neglect the substance itself.

EVENING SERVICE

The Deceptive Path

SUGGESTED SCRIPTURE LESSON—Matt. 7: 13-23.

TEXT—*There is a way that seemeth right unto a man, but the end thereof are the ways of death* (Prov. 16: 25).

I. *There are many philosophies in regard to the necessary qualifications for entrance into heaven.* Many of these ideas may sound all right by themselves but when examined in the light of the Word of God it is easy to see their fallacies. Let us note a few of these ideas:

1. "Let your conscience be your guide." The trouble with this is that conscience is capable of being educated. The heathen mother who had been taught to cast her baby to the crocodiles in the holy river in order to gain peace no doubt found some degree of consolation in the thought that she had done something pleasing to her god. Paul speaks of some whose conscience had been seared as with a hot iron. Conscience is not always a reliable and safe guide.

2. "It doesn't matter what you believe, if you really believe it and live up to it." Many will argue long and loudly that this is a good rule of life and is being broad-minded. In fact they may preach this as tolerance to the other fellow's religious views. But let these same people lay their hand upon a hot stove, believing there is no fire in it, and they will find it pretty hard to "live up to their belief" and let their hand stay upon the stove when they discover they were wrong in their belief.

3. "Every one else does it." If that makes a thing right then God should alter His Word and demands to fit the actions of the majority of the people. The truth of the matter is this: if all the rest of the world violate the commands of God there is still no excuse for me to violate the commands which He has given us in His divine Word.

4. "I'm as good as so-and-so and he is a church member." That may be true but all church members are not safe examples to follow. Usually one who measures his goodness in this manner picks out one of the weakest, most unstable church members for his measuring rod. Why do they not pick one of the outstanding saints for their example?

5. "Everyone must sow his wild oats." The devil has

few if any lies that are more widely accepted than this one. The farmer who sows wheat expects to reap wheat, if he plants corn he expects to harvest corn. And what is true in the natural realm in this respect is true in the spiritual realm. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption" (Gal. 6: 7, 8). Many an individual who has sown "wild oats" is hoping for a crop failure. But we do not find crop failures in the spiritual realm. The glorious truth is that we do not have to sow "wild oats" but by the grace of God we can even as young people sow to the Spirit and consequently of the Spirit reap life everlasting.

6. "Look out for number one." Jesus has a better way than that. His teaching is, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you" (Matt. 6: 33). If we will make God's kingdom our first concern He will "look out" for us, and the wonderful part of it is that He can do a much better job of it than we can by ourselves. "For whosoever will save his life shall lose it but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8: 35). "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19: 29).

7. "Just join the church and do your part." Church membership is certainly desirable for those who have been genuinely converted and the rendering of service to the church and the cause of Christ is indeed commendable. But the substitution of these things for a definite Christian experience is nothing more than folly. Jesus told Nicodemus he would have to be born again if he expected to see the kingdom of God.

II. Because it is easy for men to justify their own actions the devil has succeeded in helping them to believe that their way is right.

1. Because many are going that way. It is a sad fact that comparatively speaking very few will be ultimately and finally saved. This means that the majority are taking the wrong way. However Jesus warned against that when He said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7: 13, 14).

2. Along the broad way the warning signs have been obscured. Old-fashioned preaching on sin and the judgment, and hell and eternal punishment have been relegated to the sidelines. The Apostle Paul foresaw this when he warned Timothy, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4: 3, 4). The alarms have been muffled and the way seems all right.

3. The wrong way may be easy and seem right because of surrounding influences. Man's choice of friends and associates will largely determine his eternal destiny. When man surrounds himself with friends who are going the downward way he has already taken a big step toward eternal destruction.

4. Oftentimes men travel the wrong way with little or no concern because the light they have rejected has become darkness and how great is that darkness!

III. Many who have come to the end of the deceptive path have paused on the brink of eternity long enough to leave behind a testimony of their folly.

1. King Saul as he came to the end of the way that seemed right to him exclaimed, "Behold, I have played the fool, and have erred exceedingly" (1 Sam. 26: 21). And, "I am sore distressed; . . . God is departed from me, and answereth me no more" (1 Sam. 28: 15).

2. When Judas left the company of Christ and the disciples to go to the chief priests and betray Christ the scripture makes this significant statement, "and it was night." Indeed it was night for poor Judas. A little later he returns the money to the priests confessing that he had betrayed innocent blood; departing from the temple he went and hanged himself.

3. When Queen Elizabeth after a brilliant reign came to die she cried out in anguish, "All my possessions for a moment of time." But no additional time could be bought with her riches.

In conclusion: While the end of the deceptive path is always death and disappointment, yet, thank God, we can be sure of the path we take. Jesus identifies it as the narrow way. Isaiah got a vision of it as the highway of holiness with no unclean or ravenous beasts upon it, a way over which the redeemed shall travel to Zion with songs and everlasting joy upon their heads.

SUNDAY, DECEMBER 14, 1941
MORNING SERVICE

The Heart-cry of the Psalmist

SUGGESTED SCRIPTURE LESSON—Psalm 51.

TEXT—Create in me a clean heart, O God! (Psalm 51: 10).

*INTRODUCTION—*The importance of the heart cannot be overestimated. The wise man admonishes us to keep thy heart with all diligence for out of it are the issues of life. He also tells us that as a man thinketh in his heart so is he. Jesus said, "Out of the abundance of the heart the mouth speaketh."

I. The natural heart of man is unclean, and humanity cannot be legislated into righteousness. Otherwise the death of Christ would not have been necessary. Man cannot live above sin with an unregenerate heart for, "Whosoever committeth sin is the servant of sin" (John 8: 34).

1. We are told, "The heart is deceitful above all things, and desperately wicked" (Jer. 17: 9). Deceit endeavors to make things appear different from what they really are. The prophet tells us that the heart is desperately wicked and added to the vice of wickedness is the vice of deceit or covering up that wickedness, yea even to making it look like goodness if possible.

2. Jesus gives a true picture of the horrible conditions of the heart, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile a man" (Mark 7: 21-23).

II. While in conversion or regeneration man is made free from the guilt and penalty of sin he nevertheless needs a new heart.

1. Conversion brings pardon and adoption into the family of God but does not cleanse the heart from carnality. The new convert does not travel far along the path until he experiences that of which the Apostle Paul complained when he said, "I find then a law, that, when I would do good, evil is present with me."

2. Man needs a new heart because an unclean heart corrupts the life stream. Carnality by its very presence is a polluting influence and fosters every uncleanness mentioned by Christ that comes from the heart of men.

3. Death emanates from the carnal heart. Paul likens it to a body of death, and warns that to be carnally minded is death. This is explained in his further state-

ment that the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be (Rom. 8: 6, 7). The carnal mind is an outlaw in the spiritual realm. It is not an act or deed which can be forgiven but a principle which is eternally opposed to God and righteousness and to be dealt with successfully must be destroyed.

4. Man needs a new heart in order to please God. A further study of the eighth chapter of Romans reveals this. Also if man would enjoy life and peace he must be spiritually minded and not carnally minded. For where carnality is present there can be no real or lasting peace. III. *Is a clean heart possible?* We have already noted that the natural heart is unclean, deceitful and wicked; the source of all evil deeds. We have come to the conclusion that man needs a new heart, but is it possible? After viewing the need of humanity and the goodness of God we can reach no other conclusion but that it is not only possible but mandatory for, "without holiness, no man shall see the Lord."

1. This is the command of God. In dealing with Abraham God commanded him, "Walk before me, and be thou perfect" (Gen. 17: 1). To the Israelites God said, "Ye shall be holy men unto me" (Ex. 22: 31). Paul tells us in Eph. 1: 4, "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." In 1 Peter 1: 15, 16 the command is given, "But as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy for I am holy."

2. God has promised this blessing. Through the Prophet Ezekiel (Ezek. 36: 26) God promises, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Again in Luke 1: 73-75, "The oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him all the days of our life." He has not only promised this blessing but has clearly stated that it is His will that we should be sanctified.

3. This blessing of a new heart or a clean heart, or sanctification, or holiness—to call it by a few of the many terms by which it is known—is provided for those who qualify. God could not be just and merciful if He commanded a state of grace which man could not possibly reach in his own strength, without providing a way for man to reach that state of grace. God could not be truthful and honest if He promised man a blessing like this and then made no provision whereby man could receive that blessing. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13: 12).

4. We insist that this blessing is possible because of the testimony of those who have received it. Peter and the apostles testified to it on the Day of Pentecost and later when testifying concerning the household of Cornelius, Peter said, "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15: 9). We heard of a mother who sacrificed to send her son to a theological seminary to prepare for the ministry. When he returned he began to expound to her the theory that man cannot be sanctified wholly in this life. But she insisted that she had already received the blessing. Finally the son admitted that her life exemplified her testimony and sought and received the blessing himself. Thank God! we can pray the prayer of the psalmist and have it answered in our individual lives.

EVENING SERVICE

Profit and Loss

SUGGESTED SCRIPTURE LESSON—Mark 8: 34-38.

TEXT—*For what shall it profit a man, if he shall gain the whole world, and lose his own soul?* (Mark 8: 36).

INTRODUCTION—The text presents a question of profit and loss. In order to make a profit one must have a return which is in excess of the original investment. Each individual, whether he is aware of it or not, is making an investment of his soul.

I. *In order to intelligently consider the matter of profit and loss we must determine the value of the soul in so far as we can.*

1. Man is the crowning creation of God. After God had created the rest of the universe He said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1: 26). God bestowed upon man the high honor of being created in the image of his Creator, endowed with intelligence and a will and the power of free choice.

2. David, amazed at God's goodness, asks, "What is man that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels" (Psalm 8: 4, 5). According to Dr. Adam Clarke, a literal translation of this would be, "Thou hast made him a little lower than God." He also states, "Adam was originally made higher than the angels." We can see from this how valuable, in the order of creation, God considered man.

3. The soul of man has capacity to fellowship not only his fellowman but also to fellowship God and the holy angels. Before his fall Adam had the closest of fellowship with his Maker. And only as fallen man is brought back into divine fellowship can he ever be satisfied. So great is the capacity of man's soul that the material universe cannot fill it. This can be done only through fellowship with God's redeemed children, the angels and God himself.

4. The soul of man is so valuable in the sight and love of God that He gave His Son, and Christ gave Himself, to die to provide an atonement whereby man can be saved. Christ then established and commissioned the Church and launched it on the greatest enterprise the world has ever seen in order to make the atonement effective in the heart of whosoever will hear and believe. No higher price could possibly have been paid for man's redemption. When Lucifer drew part of the angels with him into his rebellion against God they were cast out of heaven and no redemption has been or will be provided for them. In the light of these facts we must conclude that the soul of man is the most valuable thing in all of God's created universe.

II. *What returns is man getting from his investment of this most priceless gem of all God's creation?*

1. Many are investing their all in having what they call a good time. If having a good time means going to the races, the movies and night clubs; defiling the atmosphere with tobacco smoke until it is unfit to be breathed, drinking and dancing until four o'clock in the morning and then nursing a hangover and a guilty conscience, may the dear Lord deliver us from having a good time.

2. Others spend their time and energy heaping up riches for another to enjoy. For they are so busy trying to gather enough to keep them the rest of their lives that by the time they think they have enough and are ready to retire they, like the rich fool, hear God say, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke 12: 20).

3. Still others seek for social position, fame and honor of this world. There is always one big thing that appeals to each one. For this one attraction many are willing to risk their souls and their eternal welfare. Unless the return is greater than the investment it will not meet the need of the soul in the great day of the judgment. III. *The way of sin exacts a fearful price of the soul.*

1. It robs it of innocence, of purity, of peace, and the smile of God's favor.

2. Damages it with sin and depravity.

3. Binds it with sinful habits.

4. Lashes it with a guilty conscience and loads it with condemnation.

5. Corrupts its example and defiles its influence, making it a force for the damnation of other souls.

6. Turns its feet into the paths of hell and finally lands it on the shores of eternity completely bankrupt facing the judgment and hell.

Thus the entire investment is lost and man becomes a slave, a hireling with only a fearful looking forward to judgment for, "The wages of sin is death" (Rom. 6: 23). IV. *Those who make the right investment are getting some profit even in this world.*

They have insured their investment up to one hundred per cent of its value and can say with Paul, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1: 12). That being true, all that they receive is absolute profit.

1. The joy of salvation. And who can describe the joy which comes to the soul as a result of the forgiveness of every sin, when the consciousness floods the soul that God is his Father, Jesus Christ his Elder Brother, the angels his ministering spirits, the saints his companions, that he is in line to receive the Holy Spirit as his Comforter and Sanctifier.

2. He has the peace of God to rule in his heart because he has made peace with God.

3. He has a good conscience void of offense toward God and man because the past has been forgiven and he is enabled by the grace of God to live above sin.

4. He has the anticipation of "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1: 4, 5).

5. He has the friendship of One who will stand by him in life, in death, in the judgment and through all eternity.

CONCLUSION—If your account is on the wrong side of the ledger you will suffer irreparable and eternal loss.

SUNDAY, DECEMBER 21, 1941

MORNING SERVICE

The Star of Hope and the Sun of Righteousness

SUGGESTED SCRIPTURE LESSON—Luke 2: 1-20.

TEXT—*I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth* (Num. 24: 17).

INTRODUCTION

From the time of man's shameful fall in the Garden of Eden the human race was plunged into spiritual darkness. Apparently our sun had set to rise no more but God in infinite mercy gave man a Star of Hope whose rays beckoned the wise men of every generation to return to God.

I. *God's promise of a Redeemer spoken first by Himself in the Garden of Eden and repeated from time to time by the prophets have been like bright rays from the Star of Hope shining in our darkened sky.*

1. In pronouncing sentence upon the sinful pair in the

Garden, God did not leave them helpless or hopeless. The curse was placed upon the entire earth but the blood of animals was spilled and coats of their skins were made to cover the nakedness of Adam and Eve. Thus the first bleeding sacrifice was made pointing to the perfect offering which Christ should make. And the promise was given, that the seed of the woman should bruise the head of the serpent.

2. With prophetic vision Jacob pierces the veil of the future as he approaches the crossing and gives us another ray from the Star of Hope: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49: 10).

3. The disobedient Prophet Balaam from whose words the text is taken gives us one of the most beautiful prophecies of Christ to be found in the Bible. It is already stated in the words of the text.

4. The patriarch Job whose patience has become proverbial, when in the midst of tribulations and sorrows caught a gleam from the Star of Hope and was enabled to cry victoriously, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19: 25).

5. As we travel down the avenues of the centuries the light of the promise becomes brighter and stronger and the prophets seem to be able to discern more clearly the nature and person of the Redeemer. Isaiah, who saw the Lord high and lifted up, seems to be the first to get a vision of the immaculate conception: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7: 14).

6. A little farther on the vision seems to be enlarged and Isaiah gives us the picture as he sees it, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end" (Isa. 9: 6, 7).

7. The prophetic picture would not be complete without the picture of the suffering Redeemer which is also given to us by Isaiah. In the 53rd chapter of Isaiah is given the most complete portrait of the Man of Sorrows. Indeed it seems as though the Apostle John could have easily used this chapter as the outline for the Gospel which he wrote, for Isaiah in this one chapter seems to give a brief sketch of the entire life of our Lord.

8. The next prophecy to which we wish to call attention is brought about in a very peculiar manner. Nebuchadnezzar, a heathen king, had a dream and then forgot the details thereof. His wise men were unable to tell him the dream and so were commanded to be put to death but Daniel and his three companions in captivity waited upon the Lord and God revealed the dream and the interpretation thereof to Daniel who in turn came before the king and told him his dream. It was in the interpretation of the dream of this heathen king that the prophecy of Christ should blossom forth, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2: 44).

II. *The last of the Old Testament prophets, Malachi, seems to see a brighter light than just the Star of Hope seen by Balaam and breaks forth with the glorious news; "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings" (Mal. 4: 2).*

One would suppose that the time must be near when

the fulfillment of all the prophecies would come to pass but no, there must be four hundred silent years without the voice of prophet or direct revelation.

1. But at last the silence is broken! God has not forgotten His people nor His promises. An angel of the Lord appears to righteous Zacharias and foretells the birth of John the Baptist. Ere long the angel Gabriel appears to Mary and announces the birth of Jesus with the glorious promise, "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1: 33). The darkness of midnight has at last given way to the rosy glow of the dawn when the Sun of Righteousness shall arise with healing in His wings!

2. Under divine appointment Joseph and Mary have made their way to the village of Bethlehem. There in a stable the Star of Hope, the Sun of Righteousness makes His advent into this world of sorrow and suffering only to be cradled in a manger and become the target of the enemy. The shepherds are amazed by the announcement of the angel and the rejoicing of the heavenly choir. They come with haste and find Him even as the angel had said. The Wise Men from the East, having seen the glorious rays of the Star of Hope, have come from afar to worship and present their gifts. Thank God, He has come! And with the Apostle Philip multitudes can say, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (John 1: 45).

EVENING SERVICE

Seeking and Finding or Forsaking and Losing

SUGGESTED SCRIPTURE LESSON—1 Chron. 28: 1-10.

TEXT—*And thou, Solomon my son, know thou the God of thy father, . . . if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever* (1 Chron. 28: 9).

INTRODUCTION

King David after a reign of forty years has come to a ripe old age and is now turning the kingdom over to his son Solomon whom God has chosen to be his successor. In his charge to Solomon he explains how he has made preparation to build a house for God and gives him the details and urges him on in the work. At the same time he gives him the most important charge that any father can give to his son. This charge is contained in the verse of our text.

I. *The charge is to know God. Not just know about Him but be actually acquainted with Him.*

It is possible for a person to study the Bible and a catechism and be able to answer questions about God, but only those who have come into an experience of real salvation really know God.

1. In order to know God the individual must seek Him. Many would have us seek after or study some particular philosophy or theory but if we would know God these will have to be laid aside and we must seek God directly. Others stress an emotion or feeling but if we seek for emotion or feeling we may find it and still be without God and when the emotion subsides and the feeling is gone our religion will be gone.

God is not far away nor difficult to approach. Christ invites all to come to Him and promises that those who come will not be turned away. He is our Redeemer, He is our Friend who is mighty to save and strong to deliver.

2. There are some requirements for those who would successfully seek the Lord. The first sermon preached by John the Baptist was a sermon on repentance. The first sermon of Christ was on repentance and the first text given to the disciples when they were sent out to preach,

was "Repent ye for the kingdom of heaven is at hand." So the seeker after God must repent of his sins. Repentance embraces a confession of sins and a voluntary turning away from sin. It also includes a straightening up of the past life as far as is possible and a willingness to forgive others. The seeker must be sincere and earnest and even desperate in his search for God. But to such a seeker God has given many promises. And when one has really repented faith is usually quick to grasp these promises and find that they are literally charged with divine power sufficient to lift him from the depths of despair into the glorious sunlight of God's forgiveness and favor.

II. *There is in the text a reward promised to those who seek the Lord.*

The reward is that the seeker shall find Him. In finding Christ the happy soul can say with the queen of Sheba, "Behold the half was not told me."

1. In finding Christ we find forgiveness of every sin committed. A young man once came to me in remorse of conscience over certain sins which he had committed. A few days later he came to the altar. Apparently he did not have much light but followed the advice given him and soon seemed to find salvation. After the service he called me aside and inquired if the Lord had forgiven those particular sins he had told me about when He forgave his other sins. Thank God I could tell him, "Yes, God wiped the slate clean."

2. In Christ we find deliverance from the carnal mind. When the Apostle Paul was crying for deliverance from "the body of this death" he got a glimpse of Christ and saw in Him deliverance from his bondage. The writer of Hebrews placed this blessing definitely in the atonement when he wrote, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13: 12).

3. Every need of life is met in Christ. "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4: 19). While in this world we find fellowship with Christ and with the best people in the world. In the world to come this fellowship will be enhanced infinitely and continued for all eternity. How much it will mean to have a Friend to stand by us in the judgment we cannot now comprehend but when we shall stand before the Judge of all the earth and give an account of our lives we will realize the value of knowing Christ.

III. *Up to this point we have been dealing with the importance, possibility and the reward of knowing God. We must not overlook the fact that it is also possible for man to forsake God and refuse to know and follow Him. There is a warning in the text against doing this. There are many reasons why men forsake God but there is no real excuse for so doing.*

1. The deceitfulness of sin and the attractions of the world prove to be the downfall spiritually of many. Demas forsook Paul because he loved this present world. Many choose to enjoy the pleasures of sin for a season rather than take the way with the people of God.

2. Others have been discouraged in their efforts to seek God by the influence of their friends. Many times it has been the influence of loved ones, father or mother or brother or sister. Persecution by one's own family has often proved an effective means in the hand of the enemy of souls to keep hungry souls from "going through."

3. An unwillingness to pay the price has turned multitudes back from seeking the Lord. I think the outstanding example of the New Testament is the rich young ruler. He had seemingly every qualification for making a true follower of Christ. But when the crisis came and he saw what it would cost him "he went away sorrowful for he had great possessions."

IV. David stated in no uncertain terms that there is a penalty attached to the forsaking of God. And that penalty is that "he will cast thee off forever."

1. In this life when disaster and sorrow assail the soul man naturally turns to God for help and consolation. But if he has forsaken God he has forsaken the only source of supernatural help.

2. In the judgment when man must give an account for all the deeds of his life whether they be good or bad he will certainly need a Friend to stand by him then. If in this life he has forsaken God he will stand in the great day of the judgment God-forsaken and alone.

Jesus tells us, "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory" (Luke 9: 26).

Ephraim had repeatedly forsaken and rejected God until finally God said to his prophet, "Ephraim is joined to idols, let him alone!" (Hosea 4: 17).

The faithful warning and the awful penalty set forth in our text should drive men to seek the Lord while He may be found and call upon Him while He is near.

SUNDAY, DECEMBER 28, 1941 MORNING SERVICE

God's Outstanding Attribute

SUGGESTED SCRIPTURE LESSON—1 John 4: 7-21.

TEXT—God is love (1 John 4: 8).

INTRODUCTION

We recognize several different phases of love such as a mother's love, love of children for parents, love of friends and love of country which we call patriotism. There is also that which passes for love but which is merely infatuation. However true love possesses certain characteristics. True love is, in a certain legitimate sense, jealous. It seeks to serve and to give. Love desires a response from its object and desires to linger in the presence of its object. Finally, love seeks to possess its object. We have been speaking up to this point of natural or human love, but what is true of natural love is also true of God's outstanding attribute, divine love.

I. *Divine Love is jealous.* God is jealous of the love, the devotion, the attention, and the affections of His people. He is not willing to take second place in any sense in the hearts and lives of His people. So great is God's jealousy of His people that the first commands in the decalogue are built around this very idea.

1. "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God" (Exodus 20: 3-5).

2. Ancient Israel was commanded not to mix with the nations about them lest they be drawn after the idols of the heathen. And when Israel did this very thing God regarded it as spiritual adultery.

II. *Divine Love seeks to save and to serve.* It was the great loving heart of God that foresaw the plight of humanity and provided a plan of salvation.

1. The very purpose of His coming into the world was to save His people from their sins. This was so stated by the angel in announcing His birth. Jesus himself said, "I am come to seek and to save that which was lost." John declares that "God sent not his Son into the world to condemn the world, but that the world through him might be saved."

2. In coming to save, Christ also came to serve. Paul tells us that "He took on himself the form of a servant." Isaiah said, "Surely he hath borne our griefs and carried

our sorrows." And Christ himself states that He came not to be ministered unto but to minister.

III. *Divine Love seeks to give.* Love is never stingy and never asks how much must I give but how much can I give. Love never gives grudgingly but joyously and gladly.

1. There can be no other explanation of why God was willing to give His only begotten Son to provide salvation for a world of sinful rebellious people except that He loved us and love seeks to give. John explains, "Herein is love, not that we loved God, but that he loved us, and sent his only begotten Son into the world, that we might live through him" (1 John 4: 10). Because of His great love God has promised to withhold nothing that is good from them that walk uprightly.

2. Jesus was willing to give His life a ransom for many, not from a sense of obligation but because of the desire of divine Love to give. Paul admonishes husbands to love their wives, "even as Christ also loved the church and gave himself for it" (Eph. 5: 25). And further speaking of Christ he wrote, "Who gave himself for our sins" (Gal. 1: 4). Jesus himself gives the beautiful picture of the good shepherd giving his life for the sheep. And of the shepherd who leaves the ninety and nine and goes after the one which was lost, not because he was poverty stricken, he had ninety-nine others, but because of his love for that one lost sheep.

3. As a proof of the desire of divine Love to give, note the following things God has promised to give: rest, another comforter, water of life freely, crown of life, anything that we ask in His name. He has urged us to ask and receive that our joy might be full.

IV. *Divine Love desires a response.* Love without a response becomes a tragedy. God has poured out His love upon humanity and when humanity fails to respond to that love it becomes a tragedy, that love which would have saved has been bestowed in vain and the object thereof has not been benefited but has come into a worse condition for having rejected that love.

1. In His conversation with the disciples at the close of the last supper Jesus said to them, "If ye love me keep my commandments" (John 14: 15). The only proper response that a man can make to the great love of Christ is to keep His commandments. Many have done this at the expense of friends and loved ones and even life itself.

2. Paul explains his unusual zeal and faithfulness to the cause of Christ with the statement that the love of Christ constrained him and draws this conclusion: "If one died for all, then were all dead: and he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. 5: 14, 15).

V. *Divine Love desires to be in the presence of its object.* Before the fall, God was wont to come in the cool of the day and fellowship with Adam and Eve. And even since the fall God still desires to fellowship with those who will accept His love.

1. In the Old Testament God continually stated His desire to be with His people, promising never to leave them or forsake them, that His eyes were upon the righteous and His ears open to their cry and that He would be with them in trouble. He demonstrated this by many examples: He was with the three Hebrew children, in the furnace, with Daniel in the den of lions, with Job in afflictions, with David in times of distress.

2. In the New Testament Jesus has manifested this same desire, saying, "I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14: 3). And, "Father, I will that they also, whom thou hast given me, be with me where I am" (John 17: 24).

VI. *Divine Love seeks to possess its object. While man belongs to God by right of creation, preservation and redemption God can never be satisfied with anything short of a willing surrender on the part of man, his entire being to God for time and eternity.*

1. Paul tells us that we do not belong to ourselves because we have been bought with a price. Peter points out that we were not redeemed with corruptible things such as silver and gold but with the precious blood of Christ. Since this is true we should yield ourselves to Him and let Him possess us body, soul and spirit.

2. God seeks to possess us in the most intimate sense possible, that of Father and son. He promises that if we will separate ourselves from the world He will receive us and be a Father unto us.

IN CONCLUSION—The poet has well said of God's love:

"Could we with ink the ocean fill, and were the skies of parchment made;

Were ev'ry stalk on earth a quill, and ev'ry man a scribe by trade;

To write the love of God above would drain the ocean dry;

Nor could the scroll contain the whole, though stretched from sky to sky."

EVENING SERVICE

Building for Permanence

SUGGESTED SCRIPTURE LESSON—Matt. 7: 24-29.

TEXT—*Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it (Matt. 7: 24-27).*

INTRODUCTION—If we would build for permanence we cannot lay too much stress upon the importance of the right kind of foundation. When men are building a great skyscraper or a great bridge they are very particular about the foundation. If men desire to build character that will stand the tests that are sure to come they must have a proper foundation. The Apostle Paul tells us in 1 Cor. 3: 11, "For other foundation can no man lay than that is laid, which is Jesus Christ." Jesus, in our text talks about two kinds of foundations; one of sand, the other a rock.

I. *Foolish men today are building their lives and characters upon the sands.*

1. Jesus is just finishing His marvelous Sermon on the Mount and declares that those who hear but fail to put into practice the teachings He has just given is like the foolish man who built without proper foundation. Foolish because he had been given the blueprint but refused or failed to follow instructions.

2. Some build upon the sand of trusting in the uncertain riches of this world. Just like sand shifts so easily it is the same with the riches of this world. A crash of the stock market or a political revolution, a fire or flood or tornado may sweep away all that a person has. Even though these should not occur, how quickly is man called into eternity where he cannot take material riches with him. And even if he could they would be of no value to him there.

3. Like men who fail to dig deep and strike the rock so are they who neglect the necessary preparation for the world to come. Man has sufficient warning of the floods and storms and fires of eternity that are coming.

Knowing this he should prepare in advance by surrendering his heart and his life into the care and keeping of Him who is able to see him through. Doing this he can then say with the Apostle Paul, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (1 Tim. 1: 12).

4. Those who leave God out of their plans and live for this life only are certainly building upon shifting sands. A son of the late Dr. C. A. Tindley sat at the breakfast table with the family one morning before leaving for college and outlined his life plans of becoming a great doctor. After he had finished Dr. Tindley asked if he had not left out something very important. "No," said the son, "I think I have included everything in my plans." His father then said, "Son, you can never become a great doctor if you leave God out of your plans."

5. Another group of people who build upon the sand are those who make a profession of salvation without maintaining a real experience. A false profession may get one by the people of this world but it will never pass you in the judgment before God.

II. *Since spiritual values are all we can take with us into the next world, wise men realize the value and importance of holy character and spiritual treasures and so are building upon the rock.*

1. In order to reach the rock it is often necessary to dig deep. Thus it is with one who is seeking the rock Christ Jesus for his spiritual foundation. Many times one must dig through wasted years with genuine repentance and contrition. This is not pleasant but the debris of sin must be cleared away in order to reach the rock.

2. The builder upon the rock will find that faith is a necessary element. To those who would find salvation the instruction of the apostles was, "Believe on the Lord Jesus Christ and thou shalt be saved." "The just shall live by faith," is the statement of Paul. Again he tells us that without faith it is impossible to please God.

3. In the First Psalm David draws a picture of the man who has built upon a good foundation. He is careful of his associates for he does not walk in the counsel of the ungodly nor stand in the way of sinners neither does he sit in the seat of the scornful. His source of pleasure is in the Word of God and his mind is stayed on God for he meditates on the Scriptures day and night. His further description reveals that this man is a permanent fixture with an abundant supply of strength and grace, he also is very fruitful and prosperous.

III. *Appearances in this world do not always reflect the actual inner conditions but the awful storms of the judgment will reveal the actual foundation of each individual's life.*

1. The man who has built wisely upon the Rock will be able to stand the storms of life and the judgment as well. The shocks of life will not unsettle him, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (2 Cor. 4: 8, 9). The whole scope is covered by Paul's statement in Rom. 8: 38, 39, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

2. The builder upon the sand foundation will find that he has left out the most important things in life, that the things which he regarded as minor and incidental were really the things to which he should have given the most attention. His riches, if any, will eat his flesh as fire. Neglected opportunities will mock him as he pleads for them to come once again. God whom he rejected will not hear his cry of anguish.

Illustrations

On the Holy Spirit

By E. E. Wordsworth

The Personality of the Spirit

Mr. Daniel Steele says, "The term 'person,' borrowed from the stage as its Latin derivation shows, *per* and *sonare*, to sound through, or to speak through a mask, hence a character in a play, may not be the best word to denote personality. Be that as it may, the Christian world has accepted it, and it is now impossible for any man to displace it by a better word. As applied to a human being, it implies that the body is not the real man, but the spirit which acts through the material organism." The Holy Spirit operates through human agency.

Nineteen times in three chapters in John, the fourteenth to sixteenth, personal pronouns are used to designate the Spirit as a person, and a divine personality is meant.

All the attributes of Deity are ascribed to Him. The masculine gender is frequently used; and in the very few cases where the neuter gender is employed, personality is always implied. Personal qualities, functions and acts reveal His personality. Hence He is more than a mere influence, energy, or emanation. He is a divine Person.

The Conviction of the Spirit

God has placed great value upon His sacred Word. He likens it to a "fire," a "hammer," a "sword." Fire burns. A hammer suggests strength and power, and a blow that hurts and destroys. A sword cuts and wounds. It causes real excruciating pain. It kills. Now when the Word is proclaimed under the anointing of the Spirit it will have exactly the same results. John Bunyan understood it when he pictured Christian with his great load of sin on his back and described his great agony of soul until he left his heavy pack at the foot of the cross. Belshazzar, the proud Assyrian monarch, saw the form of a man's hand writing on the wall. His countenance changed and his thoughts troubled him and his knees smote together.

Felix trembled when Paul "reasoned with him of temperance, righteousness and judgment to come." It was the conviction of the faithful Holy Ghost.

The Spirit in Conversion

Sam H. Hadley, under the power of conviction, made his way to Jerry McAuley's Mission on Water Street. McAuley was telling his remarkable experience of conversion from a dreadful life of sin. Hadley made up his mind to have a similar conversion. When the invitation was given he came forward and knelt with a group of drunkards. Jerry and his wife prayed simply and earnestly for Sam. But let Hadley tell his own story: "How I trembled as he approached me! I felt like backing out. The devil knelt by my side and whispered in my ears crimes I had forgotten for months. 'What are you going to do about such matters if you start to be a Christian tonight? Now, you can't afford to make a mistake; had you not better think this matter over a while and try to fix up some of the troubles you are in, and then start?' Oh, what a conflict was going on in my poor soul! A blessed whisper said, 'Come!' Jerry's hand was on my head. He said, 'Brother, pray.' I said, 'Can't you pray for me?' Jerry said, 'All the prayers in

the world won't save you unless you pray for yourself.' I halted for a moment, and then with a breaking heart I said, 'Dear Jesus, can you help me?' Never with mortal tongue can I describe that moment. Although up to that moment my soul had been filled with indescribable gloom, I felt the brightness of the noonday sun shine into my heart. I felt I was a free man. Oh, the precious feeling of safety, of freedom, of resting in Jesus! I felt that Christ, with all His brightness and power, had come into my life; that, indeed, old things had passed away, and all things had become new. From that moment till now I have never wanted a drink of whisky, and I have never seen money enough to make me take one."

"Except a man be born of water [physical birth] and of the Spirit, he cannot see the kingdom of God."

The Holy Spirit's Work in Sanctification

"Sanctified by the Holy Ghost."

Dr. S. A. Keen, the "pentecostal" evangelist of Methodism, in his "Faith Papers," tells of one who, through prejudice against the idea of sinward tendencies still remaining in the heart of believers after conversion, held himself for a long time from the light, but was at length brought under powerful conviction by the Holy Spirit. He was an excellent Christian man and a class leader in Mr. Keen's church, but not in sympathy with the pastor's views on entire sanctification, which were truly Wesleyan in character. The pastor often longed to see this worthy brother in Beulah Land. At length, in a revival meeting, where two hundred members were present, the theme turned on heart-searching. The pastor said that God alone knew the heart and He alone could search it, and he proposed that all come forward and bow before God and silently wait and pray, "Search me, O God." After a few minutes of silent waiting sobs began to rise, first from one pew then another. "The whole lecture room became a Bochim, a valley of weeping." After a while the pastor said, "If anyone has discovered anything in your heart that has surprised you and that is painful to yourself, you may speak of it." Instantly this class leader arose and exclaimed, "Oh, my heart, my heart! I never knew that all this was in my heart; pray for me," and fell upon his knees in the pew where he was standing. A blessed season of prayer was held at once. A few days later he had found perfect cleansing from the sinful tendencies he had discovered.

The Holy Spirit's Outpouring (Isa. 44:3; Joel 2:28, 29)

All Wales was aflame. The Spirit was working in saving grace and power. Spiritual conditions were very low, and church attendance was very poor and sin was rife and rampant on every hand. Suddenly, like a mighty thundering tornado, the Spirit swept over the land. The churches were filled and multitudes were turned away. The meetings lasted from ten in the morning until twelve at night. Three definite services were held daily. Evan Roberts was the human agent but there was very little preaching. Singing, testimony, and prayer, were the chief features. No hymn books were used for the Welsh had learned the hymns by heart in early childhood days. No choir, for everybody sang. No collections and no advertising.

How can these spiritual phenomena be explained? Mighty prevailing prayer and faith in God are the answer. Infidels were converted. Drunkards, thieves, and gamblers were saved. Confessions of terrible sins were made. Old debts were paid and scriptural restitution was in evidence everywhere. The theaters had to close for lack of patronage. Mules in the coal mines refused to work, being unused to kindness. In five weeks 20,000 converts joined the church.

The Holy Spirit and the Prayer Life (Rom. 8:26)

John Knox lived in the sixteenth century. Scotland at that time was one of the most benighted countries of the world. Grosslest ignorance prevailed. The feudal system cursed the age. The people were vassals of the barons. Scotland was rent with internal dissensions. The state was corrupt and the clergy of the Church demoralized and scandalously depraved. Many were living in open immorality. But Knox began to pray. He prayed, "Give me Scotland, or I die!"

He had embraced the Protestant faith and he soon felt the call of God to challenge sin in those turbulent days. He could not shake off the call nor treat it lightly. The voice of God was distinctly heard and he literally quailed under the weight of his responsibility. He burst into tears and sought seclusion with God on his knees. After prolonged prayer he ceased to struggle and accepted the task of freeing a nation from Romanism, and degradation, and priestcraft. For this opposition he was taken to France and chained to the oar as a galley slave and his sufferings were so intense that he never afterward cared to mention them. But nothing could quench his spirit.

Upon his return to Scotland he again fearlessly preached the blessed Word of God. Under his leadership the Protestant cause was daily gaining ground. Knox went from place to place calling on his countrymen to free themselves from the galling yoke of Rome. Under his appeals people would rise en masse and go forth to destroy every vestige of the old faith.

This heroic soul continued to labor, preach and mightily pray until Scotland was redeemed. His prayers were answered and for four long centuries Scotland now has been a Protestant nation. Mary Queen of Scots feared his prayers more than an army of ten thousand soldiers. This was "bloody" Mary. As a devout Catholic she vowed she would either banish Knox from her kingdom or be banished herself. But the righteous cause prevailed. Prayer saved his nation.

The Holy Spirit and Spiritual Power

Ye shall receive power after that the Holy Ghost is come upon you (Acts 1:8). The Holy Spirit will qualify the saint for his office and work. With the task assigned by the Spirit there is imparted the enablement to perform it. But there are diversities of gifts and administrations. It sometimes takes more grace to stay at home and pray and pay than to go to the mission field, but the Spirit furnishes power according to His assignment for our lives. It is more than natural or physical courage.

Some years ago the world wondered at the quiet self-possession of General Gordon leading his troops into the depths of Africa, into the regions swarming with fanatical enemies. There was plenty of natural courage in the hero, but there was something more. At his death the Bishop of Newcastle put it this way: "There was each morning during his first journey in the Sudan one-half hour when outside Charles George Gordon's tent there lay a handkerchief, and the whole camp knew the full significance of the small token, and all respected it, whatever their color, creed, or business. No foot dared to enter the tent so guarded. No message, however pressing, was carried in. It had to wait until the guardian signal was lifted. Everyone knew that God and Gordon were together and Gordon was earnestly praying and communing with His Master. And while thus engaged the Spirit poured His strength into Gordon's heart and life. He found the power of repose, restfulness, quietude, inner strength and moral courage."

The Holy Spirit and Christian Growth

After the glorious experience of conversion and the further work of entire sanctification the soul is capable of endless development. Paul wrote to the Corinthians in his second epistle, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Cleansing is in the aorist tense in the Greek and means, "One for all." It is instantaneously wrought in the person of a believer by the baptism with the Spirit, but after entire sanctification there is a progressive realization of the Spirit and a carrying into practice the sanctification that is wrought by the Spirit; a "perfecting" of holiness.

William Carvosso, the famed English class leader, needed to be instructed by the Spirit at this point. Hear him: "For a little time I entertained an erroneous notion that when it (entire sanctification) is once attained the soul has acquired the utmost fullness of holiness and perfection that it can attain in this world. This I see was a snare, and Satan turned it against me; for after the Lord's Spirit witnessed this blessing to me, and enabled me to witness to a good confession before many, I was assailed with such a storm of temptations of various kinds as I had never before experienced, and Satan suggested my weakness as an argument that I had deceived myself. I found that I was but a babe in sanctification. I learned that I was yet infirm; yet, as I loved the Lord with all my heart, and served him with all my powers, this infirmity no longer alarmed me, there being no particle of sin mixed with it. I am thankful in being enabled to say that, my faith being increased, the work of faith has proceeded, and the fruits of faith have become more apparent. I feel more unreservedly devoted to the Lord, more love to God and to every child of man, more deadness to the world, and more power over whatever is evil, or from the Evil One. I feel that I am growing in stature, and I have an abiding that the Lord will preserve me, but I feel that I need all your prayers."

The Guidance of the Spirit (John 16:13)

Martin Wells Knapp thought four questions should be first asked and appropriately answered before determining correct guidance. Here they are: "Is it right? Is it reasonable? Is it providential? Is it scriptural?" We have physical, mental and spiritual infirmities, consequently some fanatical people ascribe to the leadings of the Spirit what the Holy Ghost does not sanction. But there is divine illumination for fallible saints. "He will guide you into all truth." The Quakers called it, "The inner light." Caughey called it the "Voice." Caughey himself is a marvelous illustration of divine guidance.

Rev. James Caughey was profoundly impressed with the thought that he should leave the pastorate and become an evangelist. At first it distressed him. He had soul struggles. He thus describes it: "This was on July 9, 1839. When reading in a small room adjoining my study, a light, as I conceived, from heaven reached me. My soul was singularly calmed and warmed by a strange visitation. The Spirit spoke saying, 'These matters that trouble thee must be left alone. The will of God is that thou shouldest visit Europe. He will be with thee there and give thee many seals for thy ministry. Make thy arrangements accordingly. Visit Canada first; when this is done sail for England. God will be with thee there and thou shalt not want in all thy journeyings, and thou shalt be brought back safely to America.'"

All this was wonderfully fulfilled, and many thousands were converted and sanctified on his extensive evangelistic tours, and no one who knew him doubted for a moment Caughey's divine leading.

By Basil W. Miller

The Free Thinker Changes His Mind

"Stop right here," said the second free thinker to the first. "Why, there is no law here, and it is fifteen miles to the nearest church. The preachers won't bother you with their talks about religion and you won't even hear a Sunday school song sung for weeks on end. This is the very place for a free thinker like yourself."

The first free thinker had left the East and headed west for a locality where he would be free of revivals, free from the constant ringing of church bells, free to believe and do as he chose. Passing through the country he came to this free thinking settlement and was urged to stay.

"Why, we don't even have any law. You can do exactly as you choose. Steal . . ."

"How far did you say it was to the nearest church?" asked the traveling free thinker.

"Fifteen miles? Why?"

"Giddup," he shouted to his horses, "it's a long ways there before sundown, and that's where we are going to camp tonight."

The thought of no law following where there were no churches, and robbery and thievery, shooting and killing made Free Thinker No. 1 realize that after all the benefits of home and school and church were made safer under the sound of ringing church bells, and he was not even willing to camp where the church was not permitted to be.

A Church Spire

"We'll be eaten by the cannibals," shouted the mate to the captain of the wrecked vessel.

The vessel had shipped through the China Sea, and a storm arose while en route. The winds tore the sails to shreds, blasted the mast from the deck, swooped across the deck with seasful of water, and finally drove the sturdy ship on the rocks.

"We're in the China Sea," said the captain.

"Yes," returned the mate, "and last year when we came through here, the cannibals ate a sailor who was stranded on this very shore."

"Not a bright prospect," said the captain, "to be eaten by cannibals. Maybe you'd better take a look around. But be careful."

"Careful is me watchword, Cap," said the sailor slipping through the brush and up the slope toward the hilltop.

After a careful exploration of the hilltop, the mate rushed down the hillside waving his hands and shouting, "We're safe, Cap! We're safe!"

All out of breath he came down the slope to the wrecked mariners and said, "I climbed the hill, and over in the valley I saw a church spire," gasping. Then he went on, "They don't eat people where they can get enough people to build a church."

The greatest power for man-building and life-transforming is the Church. Where there's a church there's a standard lifted up proclaiming the Right Way, the Christ Way.

A Soul Trophy

"Are you Raymond Browning?" asked Clovis Chappell at the close of an evening message in his Oklahoma City church.

A number of Nazarene preachers had gone to hear this brilliant Methodist preacher, whose many books we have been reading for the past fifteen years. He preached

as he writes in a terse and interesting style. There is no bombast to him, and rarely does he lift his voice to a shout. Dressed in a simple business suit he stands behind his pulpit and delivers his sermon out of his heart. When he had finished on this particular occasion, he looked over the audience and saw a man whom he thought to be Raymond Browning.

"Yes, I am," said Browning.

"Friends," Chappell said, turning to that great audience, "this is the man who brought me to Christ."

I thought of the great ministry of Chappell, pastoring large Methodist churches throughout his experience, and then of the many books he had written, books which had gone around the world, and have been read, and reread, preached and republished by ministers of all denominations. Then I looked at this humble servant of Christ, Raymond Browning, himself a great preacher and now a District Superintendent, and thought of the reward he would have and the share in Chappell's trophies.

He shall shine as the stars of the morning, for he won a soul to Christ!

Just a Church Quarrel

"I'll never go back to a church as long as I live," declared a young gospel singer, who had just gone through a church quarrel, where "the best people of the church" took sides and lined themselves against each other and against the preacher. Both sides were right and none of course was wrong. And all were fighting for principle's sake, whatever the principle might have been. One accused the other side of being pig-headed, while they themselves were merely standing for their convictions with the tenacity of a bulldog. And all seemed to enjoy the ruckus.

That is, all except the young gospel singer. He was blessed with a marvelous voice and had devoted it to the cause of gospel music. He was young in the way and had much to learn, especially about church fusses. So when the squabble came and the feathers began to fly, and the tempest at length subsided, he found all his protective graces blown to smithereens. And out he went.

"I'll never be back inside a church," and out he walked.

A few years passed by, and again we see the same young man. Now he is a leading executive in a popular movie corporation, and his voice had won renown for him—not in the Lord's work, but in the shows.

"You'll go back some time all right—but you'll go back," said his friend, "in a black box. You'd better go back before that time."

Here is a life lost to the cause of Christ as well as a soul lost through the foolishness of a few people thinking they had a right to make the house of God a place of argumentation and to turn the place of prayer into a field of bickering.

God's house is a place of prayer and not one of merchandising of one's so-called convictions and the blaring forth of one's own rights until it is turned into a battlefield.

Bible Translations

"And now," said the secretary of the American Bible Society in a recent address, "the Bible has been translated in whole or in part in 1,039 tongues. This means that nine-tenths of the population of the world can read the Bible in their own tongue (provided of course they know how to read)."

Human talent or human instrumentality is helpful in the service of Christ only in so far as it is under the full control of Christ.—SELECTED.

THE PREACHER'S WORKSHOP

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

Roy E. Swim

A Christmas Thought

Several years ago a friend of mine, now beyond the allotted threescore years and ten, sent me a collection of prehistoric glass. "To cherish perhaps in memory of me," he wrote. Odd in design, each of the pieces was singularly beautiful. Priceless, because my friend had excavated them himself in his archeological work at the ancient Babylonian city of Kufa. They interpret a civilization four thousand years old!

Among the pieces was one less beautiful but for some strange reason I loved it most and kept it on my desk that I might handle it. One day, looking at it intently I saw on its dull surface a tiny fleck of lustrous opalescent stuff. With the point of my knife I touched it there and instantly a bit of the outer surface came away. With exceeding care I worked for hours and into the night, exposing more and more beauty. When I had finished, I held in my hand one of the loveliest bottles in all the world—a masterpiece of the ancient glass-worker's art.

Do you remember how it is written of Him whose birthday we celebrate at this season, that He looked not for beauty upon the outer surface but discerned it in the innermost souls of men? His fishermen disciples, Zacchæus the publican, Mary Magdalene, even to the thief on the cross.

I believe that it is supremely important in this hour that we look upon our neighbors, the peoples and the nations of the world, with the deep-seeing compassionate eyes of Christ, the Prince of Peace. That is the thought I wish to leave with you in this my annual Christmas greeting.—J. L. KRAFT, President Kraft-Phenix Cheese Company.

Your Christmas Tree

May it be radiant with the "light that lighteth every man." May it be luminous with the sense of the Unseen Presence. May it be joyous with the laughter of children, the admiration of the strong and the affection of the aged. May it be made beautiful by your good angels of generosity and service for others. May it be bright with affirmations and brave with faith. May its balsam

branches be laden with health and peace. May you find on your Christmas tree gaiety of heart, worth while work to do, strength to endure, golden friendships and the love of your own. May there be a star to guide, a song to cheer and a rapture for the open road before you. *This is the wish of your friends.* (A pastor's Christmas greeting.)

A Wish

As brightly as the starlight shone
O'er Bethlehem long ago,
As sweetly as the angels' sang
Above the manger low,
So brightly may the Christmas cheer
Shine on your path today,
So sweetly may the peace of God
Come to your heart to stay.
—Bulletin, Pasadena First Church.

The Book of a Thousand Tongues

According to the report of the American Bible Society the Bible or parts of it have been translated into 1,051 languages. This report is of January 1, 1941. The number of languages possessing the Scriptures in whole or in part is tabulated as follows:

| | |
|-------------------------|-----|
| The entire Bible | 184 |
| A whole Testament | 227 |
| At least a book | 551 |
| Selections only | 89 |

Total1,051

Six African languages were added to the list during 1940 including such unheard-of names as Baouli, Fang-Okuk, Llamba, Jarawa, Ganawuri, Kiyaka.

Bryan's Tribute to the Bible

Who will estimate the Bible's value to society? It is our only guide. It contains milk for the young and nourishing food for every year of life's journey; it is manna for those who travel in the wilderness, and it supplies a staff for those who are weary with age. It satisfies the heart's longings for a knowledge of God; it gives a meaning to existence and supplies a working plan to each human being.

It holds up before us ideals that are within sight of the weakest and the holiest, and yet so high that the best and noblest are kept with their

faces turned ever upward. It carries the call of the Savior to the remotest corners of the earth; on its pages are written the assurances of the present and our hopes for the future.

To the young man who is building character, I present the Bible as a Book that is useful always and everywhere. It guides the footsteps of the young; it throws a light upon the pathway during the mature years, and it is the only book that one cares to have beside him when the darkness gathers and he knows that the end is near. Then he finds consolation in the promises of the Book of books, and his lips repeat, even though his words are inaudible, "Yea, though I walk through the valley of the shadow of death, I shall fear no evil, for thou art with me; thy rod and thy staff they comfort me," or, "I go to prepare a place for you, . . . that where I am, there ye may be also."

Bible Circulation

"The four largest agencies for the world-wide spread of God's Holy Word are the British and Foreign Bible Society, the American Bible Society, the National Bible Society of Scotland, and the Scripture Gift Mission. These societies stated in their reports for their last completed year that they had issued approximately 23,000,000 volumes of Scripture. An analysis of their figures reveals that of this total approximately 16,500,000 of the volumes were supplied to foreign mission fields, and that approximately 12,800,000 volumes—or more than three-fourths of these—were sent out or paid for by gifts of the people of England and Scotland."—*Bible Society Record*.

The present plight of these countries makes plain the added duty of the American church to step into the breach and make up the losses which must inevitably come in the distribution of God's Word throughout the world. Surely today the message of the Book is needed more sorely than ever.

Definitions of Divine Inspiration

"By virtue of a unique operation of the Holy Spirit, by which He supplied to the holy writers content and fitting word, the separate books of the Bible are related to one another, and taken together constitute a complete, errorless, unbreakable whole of which Christ is the center."—*Lutheran*.

"The Scriptures, as we now have them, when freed from all the mistakes of copyists, translators and printers, are the very Word of God, and consequently without error."—*Presbyterian*.

Why the Firing Ceased

When Jesus was born (Matt. 2: 1).

Day was dawning on a section in northern France, yet no one could see very far from the trenches. It was evident that the movement was slightly forward. Between the German and the French positions a lonely farmhouse was still standing. Heavy guns began to boom with the rising of the sun. Suddenly on both sides the firing ceased, and a strange, dead stillness followed. Midway between the trenches near the shattered farmhouse there—was it possible!—a little baby crawling on its hands and knees in the meadow. It seemed perfectly

happy; and gave a little laugh as it clutched something.

Not a shot was fired. Scarcely did a soldier on either side dare breathe. Then a soldier jumped out of a trench and ran to the creeping child. Tenderly he took it up and carried it back to shelter. No shots came from the trenches, but along both lines there rang out a mighty cheer. The coming of the little child had brought peace—at least for a few minutes.

So, when the Christ Child was born in Bethlehem on that glad Christmas morning He was the Prince of Peace; and to all mankind was proclaimed peace and goodwill.—*The Sunday School Times*.

leaders have constantly and consistently urged increased effort in our evangelistic work. It has been well said, "The tendency of fire is to go out." There must be a constant refueling, a constant refiring, if fire is to persist. In writing to Timothy, Paul exhorts him, "Stir up the gift of God which is in thee by the putting on of my hands." In the R. V. margin we have, "stir into flame," as the literal rendering of the Greek. The implication is, not that we are failing at this point, but that there is room for improvement in our work of soul saving evangelism. It is in harmony with that in which we are thoroughly agreed; that it is urged that where there is room for improvement, this improvement should be made. Especially is this true in a matter of such vital importance as that of the saving of sinners.

I. *The need of soul saving evangelism is universal among mankind.* "All have sinned and come short of the glory of God." It is not likely that any two have sinned in exactly the same manner, but it is true that all have sinned and come short of the glory of God. Not only that men are going to be lost, but that they are now lost; dead in trespasses and sins. Every person that has come to the age of accountability is now lost, and will forever be, unless his salvation is accomplished through the grace of God. "God sent not his Son into the world to condemn the world; but that the world through him might be saved."

II. *Rightly, the Word of God cuts man off in his one fond hope, that of being saved by the deeds of the law.* "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." The thought is altogether too common among men, that because they have not done worse than their fellowmen, that their chances of being saved, therefore, are hopeful. Men are lost, not as a matter of the degree of their sinning, but as a matter of the fact of it. Any measure of sin necessitates the salvation of the sinner. One act of sin on the part of our forefathers involved the race in the effects of the fall.

III. *The all sufficient ground of man's justification is the propitiation God has made for his sins through the blood of His only begotten Son.* In salvation, a righteousness is demanded which man cannot furnish, but which God has Himself furnished through the sacrificial offering of our Lord and Savior Jesus Christ. Only Deity can make satisfaction for sins against Deity. Nothing that men as individuals, or men as the race could do could make human salvation a

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Getting Sinners Saved

As a body of believers, we affirm, and affirm rightly, that there are two distinct works of grace in the salvation of men. This is vastly more than a human tradition. It is definitely and unmistakably the teaching of the Word of God. We see this illustrated in the experience of the apostles, and their work in the saving of mankind.

That the apostles were well saved men on the day of the first Pentecost in the history of the church is certain. Jesus prayed for their sanctification, on the ground of their being given to Him of the Father, out of the world. He insisted that they were not of the world, even as He was not of the world. His last act at the time of His ascension, was that of blessing these men. Their last act was one of worship. They then returned to Jerusalem with great joy, where they were in the temple, praising and blessing God.

Our Lord's last command to these apostles was not that they wait for pardon or for reclamation, but for an endowment with power from on high. His prayer was neither for their justification nor their reclamation, but for their sanctification. It was that they might have that work of grace that would especially fit them for the work of preaching the gospel to every creature. What was true of the apostles in their day, has been true of believers of all ages. What the apostles needed in their day, all who preach the gospel have since needed.

These two distinct works of grace are for the accomplishment of two

distinct purposes in the mind of God. In the first work, pardon, regeneration, justification stand out boldly. Pardon and justification take place in the heart and mind of God. Regeneration is wrought in the life of the believer. The witness of the Spirit to the actuality of the work is given to the spirit of the believer. In this work of grace God deals with actual transgressions.

In the second work of grace, heart cleansing, endowment with power from on high, the perfecting of love and the infilling of the Spirit are outstanding. In the first work of grace, we are born of the Spirit. In the second work of grace, we are baptized with the Spirit. In this work of grace, sin as an inheritance; sin indwelling, is dealt with. The realm of nature is kept in being through natural birth. It is easy to see that there can be no substitutes for the natural birth in the propagation of this realm. The realm of grace is propagated through spiritual birth. It is easy to see that there can be no substitutes for spiritual birth in the propagation of the spiritual realm. In either case, there must be actual birth. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

Some Fundamental Principles of Evangelism

For there is no difference; for all have sinned and come short of the glory of God (Romans 3: 20-31).

In using this subject, the implication is not that our work in general has been marked, or marred, by any signal failure in this matter. Our

possibility with God. Nothing that angels could do would make this possible. Only that which God could do could make this possible. We know vastly too much of sin in our experiences, and equally too little concerning its effects. One thing we know concerning this; it is deadly and destructive, and only deadly and destructive. Something of what are its effects can be known only by those who suffer them. In the light of what it cost to purchase our redemption from them, their magnitude is inconceivable to us in our present condition.

IV. *The divine justification of the sinner is not conditioned upon his doing the deeds of the law, but upon His grace, through faith in Christ Jesus.* Seemingly this is the one and the only condition upon which such justification could be granted. The condition of justification must be so simple that anyone with intelligence enough to be competent could be able to meet it. When the Children of Israel were bitten by the fiery serpents in the wilderness, and death was certain, a look at the brazen serpent lifted up on a pole at the command of God brought life to the sufferer. This incident Christ used as a type of His own redeeming grace (John 3: 14-16).

V. *The ground of man's justification in Christ is so complete, that it is declared in the light of His righteousness, that He might be just and the justifier of him that believeth in Jesus.* In our present state we know little of the power of faith. Its possibilities are so great that Jesus declares that all things are possible to him that believeth. This mighty act of justifying grace is conditioned on the faith of the believer. Insofar as the revelation is concerned, it is, and can be, conditioned on nothing else. In securing the benefits of justifying grace, all else must fail; faith is the one condition upon which they are bestowed. The exercise of faith involves the operation of all the powers of a human being. It is at the point of faith that Satan makes his attacks, and it is at this point that we must be safeguarded, and must safeguard ourselves. Even our Lord did not escape temptation at this point. He met the tempter at this point with affirmations of the certainty of God's holy and infallible Word.

VI. *Thus, all boasting on the part of men is excluded; not by the law of works, but by the law of faith.* If men were saved by works, we would never hear the last of it. Much more, being saved by grace through faith, there should be no cessation of our praise to God for His infinite love

and grace in providing such salvation on so simple a condition. Not that faith in itself is simple. But the exercise of it, in some measure, is seen at every turn of life. All that goes into the making of life, and living of the right sort, demands it. Christianity demands faith in God, and is impossible without this. It demands faith in certainty and everlasting verities. Non-Christianity demands it in passing and perishing delusions. Christian faith brings Christian satisfaction. Non-Christian substitutes for faith bring corresponding uncertainty and commensurate delusions.

VII. *"Therefore we conclude that a man is justified by faith without the deeds of the law."* Not that the deeds of the law have no place in his salvation, but that they have no place therein as a causal ground of that salvation. Man was made for holiness and heaven. Normally his life is one of doing the deeds of the law. But the sin that dwelleth in him as a result of the fall is not subject to the law of God, neither indeed can be for it is enmity against God. The deeds of the law, are a result of salvation, not a condition of it. "For we are his workmanship, created in Christ Jesus unto good works, which he hath before ordained that we should walk in them" (Romans 8: 1-17; Eph. 2: 8-10). We are justified by what Christ has done for us. We live by what He does in us. It is in our living that our co-operation with Him counts, and it is through this that the effectiveness of our Christianity finds its measure. There are no limits to the grace and power of God. There are limits to our co-operation with Him in their bestowment and benefits.

Some Fundamental Principles of Sinner Saving

And they were all filled with the Holy Ghost (Acts 2: 1-47).

The apostles of our Lord were well instructed concerning the matter of sanctification being a definite second work of grace, subsequent to regeneration. Our Lord had insisted that they should not begin their work of preaching the gospel, until the Spirit had come upon them, until they had been sanctified wholly, and had been endued with power from on high. They had just passed the crisis that brought them into this glorious and blessed experience, and had entered upon the great work of world-wide evangelism. They did not have to be told that if they got believers sanctified, they would have to get sinners saved. They had traveled this way themselves. If nothing was accomplished through the propagation of the first work of grace, nothing could

be accomplished through the preaching of the second work of grace. Sinners must be saved if believers were to be sanctified. What was then true, is now true.

I. *The necessity for being filled with the Spirit as a second definite work of grace, subsequent to regeneration, as a preparation for the preaching of the gospel, was one upon which our Lord insisted, but one which has been well-nigh lost sight of by the Church throughout the age.* One thing we are doing in our work, we are keeping alive a consciousness of this necessity. That a supernatural gospel can be preached without an endowment of supernatural power is unthinkable. The words of the gospel may be spoken, but to be effective they should be spoken in the power of the Holy Spirit. God has designed that they should be so spoken, and made abundant provision for that endowment. In our Lord's dealing with His disciples, and in their experiences we see the need, not only of this endowment, but we see the need of preparation for this preaching on the part of those who are to do it. The Spirit did not fall upon a group of "raw recruits" on the day of Pentecost, but upon a group of men who had had years of the best training men ever received for the preaching of the Word of God. The preaching of the sermon here recorded was the effort of a thoroughly trained man, and a well stored mind. God has ever taken His time in training men for His service. He made man, and knows what he needs to bring out what is in him. In the realm of nature, we must learn to work with God if we succeed. It is equally true that we must work with God in the realm of grace if we are to succeed therein.

II. *The marks of the supernatural were so apparent that day that they excited the comment of the hearers of the Word.* Manifestations of the presence of God were seen, as well as was the preaching of the gospel heard. God himself was in the work of that day. He was working through instruments qualified for the work He was doing through them. Two things are outstanding here. The coming of the Spirit, and the character of the men upon whom He came. In the matter of entire sanctification, the Spirit may come upon men with no preparation such as would be needed by those who were to preach the gospel. We do not see a company of ordinary believers here. But a group of men and women chosen out from among ordinary believers because of their qualifications for the work God designed to do through them. Again

let us be assured that the humblest of believers may be sanctified wholly at any time they meet conditions for being so sanctified. This Pentecost was the occasion of the founding of the church; properly its birthday.

III. *This was no ordinary congregation.* It was composed of men from every nation under heaven. Men who came up to Jerusalem. Men interested in matters spiritual. Men who were walking in what light they had, and were seeking for more. It was a fitting scene for the great work of the occasion. The promises of our Lord to His disciples were here fulfilled. Peter explains matters by referring to a similar promise made to Israel through the Prophet Joel to Israel to be fulfilled to them at the return of our Lord, and their restoration to their place as His witnesses. This explanation seems to have been perfectly satisfactory to his hearers. Dispensations of divine grace have ever been opened by special manifestations of the divine presence and power. The coming dispensation of the kingdom will be no exception to this rule. A number of similar promises are recorded in the Old Testament. It was clear in the mind of Peter that this was not to be the final dispensation of grace. The last words the disciples heard at the time of our Lord's ascension referred to His return and the fulfillment of unfulfilled prophecy concerning Israel.

IV. *Attention is called to prophecies concerning Jesus, which could not have had their fulfillment in the experiences of David.* Jesus is presented to them as a man approved of God by miracles and wonders and signs. That in all things, He had the divine approval upon His life and ministry. Of these things Peter's hearers were well aware. Jesus did not perform His public ministry in a corner. It was wrought in the most public manner, and under the scrutiny of all concerned; that of His foes as well as that of His friends. These men had not come up to Jerusalem for the first time. A ministry such as Jesus exercised could not be passed over lightly. It was of such a nature that it invited universal attention. God had been preparing the world for this ministry for thousands of years.

V. *Christ was not only David's son, but He was David's Lord.* He was David's son by His incarnation. He was David's Lord by His Godhood. The incarnation furnishes the explanation for the differences in these relationships. Jesus of Nazareth was God manifest in the flesh. He was truly God. He was truly man. He partook of our nature, and par-

took of the experiences made possible by His becoming partaker of our nature. He who has trodden the way before us, now treads the way with us. He knows by experience what life here below means to mankind. He was tempted in all points as are we, yet without sin. In His life He has revealed to us what is possible to human nature by the grace and power of God.

VI. *Peter reaches the climax in his sermon in his declaration that God has made this Jesus whom they crucified, both Lord and Christ.* It was this fact that brought pungent conviction to their hearts. In their ignorance they had rejected and crucified their Lord and Redeemer, their Messiah, the Christ of God. It was this conviction that brought the cry to their lips, "Men and brethren, what shall we do?" Here were facts which demanded action. Something must be done. What was that something? Manifestly these were men who were accustomed to making decisions, and making them when they should be made. One of the many occasions of difficulty in the saving of sinners, is the comparative absence of this spirit, and in its place a spirit of procrastination. Such a spirit is the result of cultivation—of habit. Few things are more destructive in human experience than this habit of procrastination. Not only is it the thief of time, but it is the thief of all else. The wise cultivate the habit of making decisions when they should be made, and acting upon them when they are made. How many procrastinators there were in that audience we are not told. But there were about three thousand who were not procrastinators, and they reaped the benefit of their wisdom.

VII. *In answering the question of these inquirers, Peter laid down the condition of salvation for all time: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."* Their repentance was to be primarily toward God. Their outstanding sin had been that of their rejection of Jesus of Nazareth as the Christ of God. Whatever may have been the nature of the sins of anyone, the rejection of Christ had been their outstanding sin. By their baptism, in His name, they acknowledged Him as the Son of God. By being baptized in His name for the remission of sin, they acknowledged Him as their Savior, and their faith in Him as such. In so doing they declared their intention of giving Him His rightful place in their hearts and lives. Peter held out to them a second work of grace to be received subsequent to

their regeneration. One as important in its place, as was regeneration in its place. These works of grace are so different in their character and effects, that under no circumstances can one be substituted for the other. But they should be clearly in the minds of the people to whom the gospel is preached.

Principles in Restoration to God

And he did that which was right in the sight of the Lord, according to all his father David had done (2 Chronicles 29: 2).

For a long time Israel had been in a spiritual decline. Things had gone from bad to worse in matters spiritual, until they were in a deplorable condition when Hezekiah came to the throne. But a good pattern had been set for Hezekiah and all others who came to the throne in Judah by David, to whom the kingdom came in a similarly unpromising condition. Through David's efforts the people had been brought back to God, and to a thriving condition in matters spiritual. Two things Hezekiah did. He did that which was right in the sight of the Lord. He followed a good example in so doing, that of one whose efforts had been acknowledged and approved by God. Hezekiah was wise in deciding to invest his life in the furthering of a great cause—the cause of God. He was wise in his determination to follow in the footsteps of a great and good man. He was wise in recognizing the fact that his one opportunity to invest his life was before him, and in seeing that he must succeed in the use of the materials at hand, and under existing conditions.

I. *Hezekiah began the investment of his life, by becoming interested in the things in which he would have his people interested.* The house of God was in a deplorable condition. He began by having it cleansed and restored to a condition suitable for the worship of God. He did not stop at talking leadership. He exemplified the principles of leadership in his own experience. Not only did he see that things needed to be done, but he set about doing them. He himself became what he wanted his people to become. Few things could have been done that would have had a wider influence in awakening interest in matters spiritual than that of cleansing and setting in order the house of God. This Hezekiah did in a most effective as well as most expeditious manner. In an orderly manner. One which aroused interests in right directions.

II. *"And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover to*

the Lord God of Israel" (2 Chron. 30: 1). Here we see Hezekiah using one of the best possible means of arousing interest in the things of God, in the minds of the people throughout the entire nation. Hezekiah was not planning for a local, but for a general restoration of the people of Israel to right relationships with God. He found himself in a position, and in the midst of conditions, which challenged the best there was in him, and all there was in him. God had brought him into this position, and Hezekiah accepted His so doing as a challenge to succeed in the work set before him. In this undertaking he was following the one way that led to success. He was doing that which was right in the sight of the Lord. He was following in the footsteps of a man who had succeeded in a similar undertaking.

III. *The leading of the Lord was apparent in these matters. Hezekiah was wisely putting himself in the way of His leadership.* He was not undertaking this great work in his own ways, and asking the Lord to come and help him in the carrying out of his own plans. He was seeking success through co-operation with God in the carrying out of His own plans, and so doing in His own ways. Here we see something of the importance of human leadership in the accomplishment of the work of the Lord among men. For a long time there had been a lack of this sort of leadership, and the work of God had suffered because of this lack. Now God has a man through whom He can work, and great and mighty things are accomplished. Things that went into the making of history, and lived, and still lives therein. The world has been and ever will be a different world because this man chose to invest his life in the work of God.

IV. *Hezekiah's appeals to the people to serve their own interests in turning to the Lord.* Their fathers had been stiff-necked in this matter, and had suffered severely for their folly. In seeking to get people to God, we are urging them to serve their own best interests, and to best promote the affairs of their own lives. Nothing but gain follows whole-hearted service to God. Nothing but loss follows the lack of such service. Hezekiah is not seeking to promote a half-hearted, but a whole-hearted restoration to God, and to His service. The best interests of the people, in heart and home, in all that is best in life are promoted through the service of God. The best interests of communities and peoples are so served.

V. *In seeking the restoration of the people of Israel to God, Hezekiah was not undertaking an easy task.* When

the people received his invitations to come to Jerusalem to celebrate the Passover, they laughed the messengers to scorn. But God was working, and Hezekiah was working with Him. In the sight of God, who alone knew, the time for this restoration had come, and Hezekiah was putting himself in the way of being used in the accomplishment of the divine purposes. That God alone can know, and does know, the time for such restorations is apparent to all who give the matter thought of the right sort. Hezekiah's appeals—under God—were having their effect. They were seeing the results of the follies of their fathers. It is likely that they were meditating upon the benefits that had come to the people when they had been true to God. Here we see something of the value of appeals of the right sort in the work of getting people to God. It is still written, "He that winneth souls is wise." At no point in human experience is there greater need of the exercise of wisdom, than is necessary in the winning of souls.

VI. *"And there assembled at Jerusalem much people to keep the feast of unleavened bread."* Not only had there been a seeming slowness of the people to respond to the invitations of Hezekiah, but there was a lethargic condition among the priests and the Levites, and a slowness on their part to prepare themselves for the service of God and their fellowmen. Whoever would accomplish worth-while things in life, must not expect to do so with ease and expedition. Time must be taken, opportunities must be improved, patience must be exercised. The work of God is a work of faith. This work of Hezekiah was such a work. At every step, it is a work of faith. But workers of faith are workers with God. Faith is vastly more than a one-sided matter. It is a matter between the man who is exercising faith, and the God in whom he is exercising faith. Belief is not only an exercise of man's powers for believing, but it is the exercise of those powers where there is something to be believed. Working by faith is working with God, and working with Him in His ways, and at His times. There was a glorious celebration of the Passover at Jerusalem at this time.

VII. *Splendid results followed the celebration of this Passover, and were satisfactory evidences of the genuineness of the work of grace in the hearts of the people at this time.* Real revivals change things. Where there are revivals, there are changes as a result thereof. Where there are no changes, it is safe to assume that there are no revivals to effect them. Where

there are changes in the hearts of the people, there will be changes in the habits of the people. Inward changes are followed by corresponding outward changes. Where the work of God has been deep in revivals, these outer changes do not reach their full fruition in a day. Worth-while changes in the hearts of men require time for their manifestation in the lives of men. It is folly for us to so minimize the results of revivals as men do in expecting to see the full manifestation of their results at once. It will take eternity to manifest in full the realm of possibilities opened through effective revival effort. The time to get effective action on the part of the people is when the spirit of action is upon them. A genuine revival is not an end of things, but the beginning of them. Souls brought to God must be built up in God. The life that has come to them must be given its opportunities for the unfolding of its powers, the realization of its possibilities. A genuine revival brings in to action new forces, new powers, and opens the doors to the realization of new fields of possibilities.

Soul Saving in Samaria

Then Philip went down to the city of Samaria and preached Christ unto them (Acts 8: 1-12).

There seems to have been a tendency in the early church to limit their field of action. For centuries the worship of God had been centralized at Jerusalem, and it is not strange that the thought persisted in the minds of the people. But a new order was to prevail in the church. The gospel was to be preached in every nation, to every creature. It took severe persecution to stir these men to action. The people of Samaria had been instructed by a priest of the Lord during their early history. They had among them the Pentateuch containing the promises of the coming manifestation of the Christ. They were looking for His coming. Jesus himself had conducted a fruitful revival among them during His earthly ministry. They had been in contact with the Jews for centuries, and were familiar with the principles of Judaism. Under the guidance of the Spirit the preaching of the gospel was begun among people who were at least measurably prepared to receive it. Next to Jerusalem and Judea in this matter came Samaria. To Jerusalem came men to worship God from every nation under heaven. Having heard the gospel they carried it to these nations. Thus the world was prepared for the hearing of the Word of God. We do well to keep these principles in mind today. Harvests are not the results of accidents, but of well planned and executed efforts.

I. *Philip was one of the seven, chosen to serve tables at Jerusalem earlier in the history of the church.* He was a man filled with the Holy Spirit, a man of faith, and of good report among the brethren. A man of unusual gifts and talents. Having fulfilled his ministry at Jerusalem, he seems to have been led of the Spirit into the field of evangelism. The account of the beginning of his ministry is brief, but suggestive. Manifestly it was under the approval of our Lord, and in the power and unction of His Spirit. It was the sort of ministry God could bless, and did bless.

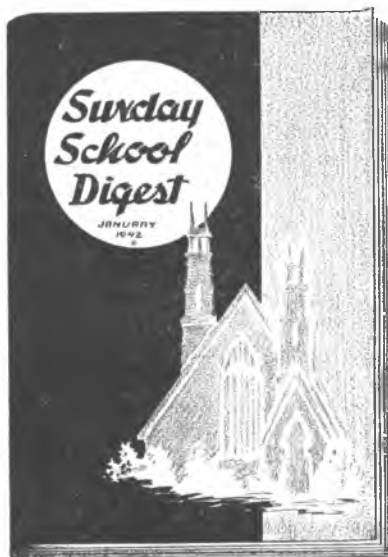
II. *Philip had a message for them, the message of a Person.* He preached Christ unto them. These men—in common with all others—needed vastly more than to be told how they ought to live. They needed some One to give them life. And that some One was Christ. Not only did they need to be told to stop sinning, but they needed someone to atone for their sins, and to enable them to cease from sinning. That someone was Christ. Not only did they need to be told to live Christian lives, but they needed someone to enable them to live them. That someone was Christ. They knew their needs were multitudinous. They needed someone to supply them. What these men needed is what men need everywhere today. Christ was the great need of mankind then. He is the great need of mankind now.

III. *Philip preached to them, not only the Christ who had come, but the Christ with whom something must be done.* Men have ever been wont to take Christ as a matter of course, and dismiss Him with some sort of mental assent to His being as a matter of history. But Christ is a Person of whom man's need is universal. He is a Person concerning whom everyone must come to a definite conclusion, and concerning whom he must take definite action. Our condition is such, and His work is of such a nature, that only through our definite and whole-hearted acceptance of Him, is there any possibility of our being restored to God. What we do with Him, inevitably settles our destiny for time and for eternity. We need but neglect Him, to be lost forever. He is presented to us for action, as our one and only Hope. We come into the spiritual realm by spiritual birth, just as we come into the realm of nature by natural birth. In either case, nothing can be substituted for birth. "What shall I do with Christ?" is the greatest question ever propounded to man.

IV. *"And the people with one accord gave heed unto those things*

which Philip spake." Attention was secured; interest was aroused; a spiritual awakening was at hand. The revival was well timed. Manifestly so timed by the Spirit of God himself. After all has been said that can be said on both sides of the question, it is still true that the Spirit alone knows when revival efforts are most

likely to succeed, and when and how they should be put forth and conducted. He alone knows the hearts of men. He alone knows how to reach those hearts and meet their need. Men not only need to be filled with the Spirit, they need to be directed by Him in their activities, and empowered by Him in their efforts.



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V. *Not only were there things to be heard under the ministry of Philip, but there were things to be seen. "Unclean spirits came out of many that were possessed; and many taken with palsies, and that were lame, were healed."* There is that side of meeting the needs of the people, which God is able to give when unhindered. Conditions for His so working seem to have been met at this time. The attitude and the motive of the preacher seem to have been sound and well pleasing to God. The attitude of the people seems to have been of a sort that was especially pleasing to God, and conducive to His unhindered working. The record seems to point to conditions favorable to unusual manifestations of the grace and power of God. We do well to keep these matters in mind. There is much that must be done in the way of meeting conditions if we would see the fuller manifestations of divine grace and power.

VI. *"And there was great joy in that city."* They were taking the way that led inevitably to that sort of joy. There is a sense in which joy comes to us in the measure with which we give God right of way in our lives. Nothing else can bring to an individual or to a community, greater or more enduring joy, than a genuine work of the grace of God. They had great joy in this city of Samaria because they put themselves in the way of having such joy. They gave God an opportunity to give them such joy. It is not His unwillingness to give us joy that impoverishes us spiritually, but our unreadiness to put ourselves in the way of its reception. The kind of hearing these people did, had much to do with the kind of joy they received. In all things there, they put themselves in the way of receiving what they received.

VII. *"And when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women."* Preaching Christ is vastly more than speaking His name. Men can preach Christ only as they know Him. Manifestly Philip knew Him. Here was a man who knew Christ preaching to people who did not know Him, and so preaching Him that they were won to Him. When they were won to Him, they took definite action concerning Him. They received Him. As an outward token of their inward attitude toward Him they were baptized, manifestly in His name. In so doing they were taking their first step in testifying to Him, and in presenting Him to others. The need of the hour then was for men to preach Christ who know Him. And that is the need of the hour to-

day, and will be throughout all the days to come. There was a great change in this city of Samaria. They had had a great revival. Revivals change things wherever they are effective. Christ was the need of the people then. He is the need of the people now.

Soul Saving at Antioch

And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned to the Lord (Acts 11: 19-21).

Here we have an account of a soul-saving work in Antioch in Syria, which was carried on subsequent to the persecution which occurred subsequent to the death of Stephen. Time had been given for the development of a number of people who knew our Lord Jesus Christ, and were prepared to preach Him to others. Naturally the gospel had spread from Jerusalem and Judea into the neighboring province of Syria. Making it—measurably at least—a fertile field for its preaching. The thought that the Jews were to be continued as God's witnessing people, seems to have been considerably fixed in the minds of many of the followers of our Lord Jesus Christ. But here were some foreign born believers, men of Cyprus and Cyrene, who had the courage—under the leading of the Spirit—to preach our Lord Jesus to men of another nation, to the Grecians. Not to Greek-speaking Jews, but to men of the Grecians.

I. *There is much to indicate in the record, that God works with men as they are, and under conditions as they are.* We will do well to keep these things in mind. God uses men as they put themselves in the way of being used. That God calls men into His service is certain. That He calls them in the light of His foreknowledge is also certain. It is but normal to suppose that He calls men into His service who put themselves in the way of being so called. Occasionally someone tells how he resisted God's call to service. The universal testimony of such men is that so doing is extremely unwise. The testimony of those who gladly respond is of another and entirely different sort. God can confer no greater honor upon a person than to call him into His glad service. Men can commit few graver follies than to resist such a call. These men of Cyprus and Cyrene immortalized themselves by preaching our Lord Jesus to the Grecians. The effect of their wisdom and their work will live forever. Antioch in Syria became the

great center of world-wide evangelism during the early history of the church.

II. *And the hand of the Lord was with them. This was true because they put themselves in the way of its being true.* Few things—if any—pay better than does the finding and the doing of God's will for us in service. The God who calls men has His ways of making known to them that they are called, and He has His ways of making known to them His will concerning their service. Lack of knowledge of His will is not a question of His ability to make it known to us, but of our failure to wait until we are capable of receiving the information He desires us to have. In spiritual things, as in other matters, we know as we develop our capacities for knowing. The hand of the Lord was with these men because they put themselves in the way of its so being.

III. *And a great number believed.* The hand of the Lord being with men is a matter of measure or degree, as well as a matter of fact. That the hand of the Lord was mightily with these men seems certain. It is a glorious thing when this is true of an individual, or group of servants of the Lord. The magnitude of truth is something that is far beyond the powers of our comprehension in our present condition. It is a marvelous thing to have anything in the way of an appreciable grasp of it. It is even more marvelous to have such a grasp of it that we can so present it that others will believe it. It is true that some will refuse to believe truth no matter how well it may be presented to them. But it is also true that the way truth is presented to men has much to do in determining what they will do with it. That it may be presented in such ways that it is difficult to understand, and hard to believe is certain. It should ever be our aim to get the truth we present to others so clearly in mind that we ourselves can understand and believe it. Otherwise we need not be surprised if others neither understand nor believe it.

IV. *"And turned unto the Lord."* *It is a great thing to secure belief.* It is a great thing to secure action upon belief. These men—under God—secured both. In following the thought of these men who, by the grace and power of God, succeeded in their work, it is not difficult to see where much of failure in similar efforts may lie. If preaching the gospel is no more than speaking words, then it is a comparatively simple and easy matter. Manifestly it is vastly more than the mere speaking of words. It is—under God—speaking
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the right words, the words suited to the occasion, the words that meet the needs of the hearers, the words God would have spoken. Whoever begins the preaching of the gospel with the idea that he has a simple and easy task before him, has much yet to learn concerning the work to which he has been called. Nothing less than the most persistent and unremitting toil will make possible one's success in this glorious work.

V. When Barnabas came to Antioch from Jerusalem, there was a work of grace wrought in the hearts of the people that could be clearly seen. It was so satisfactory to a man well qualified to judge in such matters, that he urged them to continue in this work of grace so well begun. Few things are more valuable than a good start in life. And this is as true in the spiritual as it is in the natural realm. These men had such a start, and the foundations were laid for the building of the superstructure that was of such importance in the early history and work of the church.

VI. Seeing the good start these men had, Barnabas sought out Saul of Tarsus, and made preparations for leading them on in this glorious work of grace and carrying forward this promising work. For a considerable time this work of instruction and evangelism was carried on. Many more believed, and the entire situation was strengthened, and the work built up. It was in Antioch that the disciples were first called Christians. May it not be that in a good sense, at least, this had reference to their development in Christlikeness?

VII. Not only were the believers in Antioch built up, but a company of prophets and teachers were developed there. Five of them are specially named. In waiting upon God for wisdom to teach others, they had themselves been brought to proficiency in their knowledge of the Word of God, and of the work of God. Nothing pays better than whole-hearted effort for the glory of God, and the good of men in the glad service of our Lord Jesus Christ. In one sense these men were making sacrifices. In another they were improving opportunities. They were preparing themselves for immortalization. They were a blessing to the men of their day and generation, and to the men of all succeeding generations. Worldlings would say these men were wasting their opportunities for making something of life. In a real sense they were wisely investing their lives, and putting them to the best possible use. Let us become such servants,

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