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THE MATTER AND THE SPIRIT OF THE SERMON

By THE EDITOR

HERE is a distinction between the sermon and the message, you know. There may be a good sermon and a weak message, or there may be a clear, strong message and but a poor sermon. For the sermon refers rather to the matter and form of the preacher's address, while the message is the heart and soul. The preacher preaches a sermon, but he delivers the message. It should never be said that the preacher preaches a message. In like manner there is a wide distinction between the matter and the spirit of the sermon.

At a conference of preachers in Cincinnati, years ago when Wilbur Chapman was holding meetings in that city, one of the preachers asked the great evangelist how he found material for so much evangelistic preaching. The evangelist replied that any good preaching becomes evangelistic preaching when it is permeated with the evangelistic spirit. He said he planned to preach on a theme that very evening which ordinarily would not be considered an evangelistic theme. But he said he felt that the theme was scriptural and that the people needed to hear it. That evening he preached on such a theme as a pastor might use on a Sunday morning, but there was power and pathos in his appeal and the revival continued unabated.

It is of course necessary that the preacher shall give attention to the matter of his preaching. It is not possible for one to preach instructively unless he is himself also a learner. It is not possible for a preacher to hold the attention of his people unless he himself is a thinker and comes to the pulpit with his mind well filled as well as well trained. Still the matter of the sermon is second in importance to the spirit of the sermon.

It has long been observed that the people consciously or unconsciously absorb the spirit of the preacher. If he is argumentative they will soon become likewise "heady" in the form of their religion. If he is speculative and sensational they will become likewise. If he is ritualistic and formal they will take on his ways. And if he is truly spiritual and fervent they will give themselves to prayer and to searching for the will and revelation of God.

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There is something incongruous about the situation when the pastor comes up to the District Assembly and reports that he is in fine shape spiritually and is loyal to the program of the church, but his people are backslidden and will not co-operate. One would have to doubt the efficiency of the pastoral office to be able to accept this, unless the pastor is just a newcomer on that particular field.

But it is a mistake to suppose that some particular line of instruction will establish the people and keep them spiritual and fervent. It is as true now as ever that "the letter killeth, but the spirit giveth life." Who is a good preacher? Oh, there are various standards by which it is customary to measure preachers, but I think we have said enough when we have said he is a good preacher who preaches "as a dying man to dying men" in the unction and fervency of the Spirit. For even though the matter used by such a preacher may be commonplace, the spirit which possesses him so largely compensates that all men will testify that a prophet is among them—whether they hear or whether they forbear. May I not ask that we all look carefully once more into the question of the spirit of our preaching?

THE PASTOR AND HIS DENOMINATION

By THE EDITOR

The other day I received a letter from a preacher who has never, to my knowledge, served a church as pastor or made any particular contribution in service to our denomination. But his health is not good now and he is not employed and he wonders if it would be possible for the General Church to help him. Of course the church will help him, if it can, but it would be much more able to help him and others like him if this brother had waked up about twenty years ago. If he had seen the importance of co-operating with his denomination and had given that co-operation in time, the denomination would have known him better and would have had more ability to bear his burdens with him.

Of course almost any preacher expects his brethren in the ministry, especially his superintendents, to help him get a new location when "the house falls down on his head," and he must "move on." But if that same pastor, in the days of his popularity, was known to be unduly given to criticism and slow to adopt the plans of the church for the enlargement of the work, it is just naturally more difficult to find him a good location.

I speak from experience in the Church of the Nazarene; I have yet to approach a District Superintendent with the following speech without getting some kind of a response: "Brother A—over here on a neighboring district is going to move. He is a loyal brother and successful in his work. He attends the District Assemblies and District Conventions, and is always ready to contribute to the measure of his ability to all the programs of the district and general church. He finds a way to raise his budgets, and plays fair in taking on his share every time. He is a district and denominational man, as well as a good pastor." When I have been able to say something like this, I have had a District Superintendent say, "I need that man. I do not

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have a place for him just now. Could he fit into a home missionary program and raise up a church? I have a good man on the district who wants to move and should move, and if I had a place for him, I would take this pastor of whom you speak. I do not want to lose the man I have. He is not a home mission man, however, and if I could get a church started, he could take it and build it up."

Of course I know there are higher motives in the Christian service than mere denominational loyalty. But I know also that higher motives may and should involve and include this intermediate one. There is room for but small success for any man who attempts to work alone, and the character of all "broad-gauged" service which is possible to undenominational and interdenominational service is such that it does not appeal to a man who longs to see definite results. A big crowd and much publicity are very pleasing to many. But our observation is that these are often the bribes paid for an indefinite testimony and shallow methods. And our further observation is that they do not satisfy a good man on to the end of his days. And one of the pathetic sights one sees is that of a man grown old in a form of service which was largely veneer, attempting to change to a more permanent form late in his life.

Membership in and loyalty to a denomination are not directly connected with the question of personal salvation. But they are connected with usefulness and success in the service of the Lord. The difference between a mob and an army is that the army is organized. But by the mere fact that there is this difference, an army of fifty is equal to a mob of a thousand in fighting ability.

In all that I am saying, I am not thinking of a mere blind and servile surrender to "the powers that be." No self-respecting man could submit to such a plan as that. Rather I speak of that intelligent and whole-hearted co-operation which is possible only when two or more men have thought their problems through and arrived at the same conclusion and have then set in purposely "to keep the unity of the Spirit in the bonds of peace." Just let the fact become known that a preacher is sour and grouchy and fault-finding and nonco-operative and there is little anyone can do to save him from himself. He is digging a pit and the decree is that he must fall into it. A preacher had better find the denomination in which he can work whole-heartedly, and then he had better work that way from morning until evening.

DEVOTIONAL

A STANDARD FOR THE PEOPLE

By A. M. HILLS

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth" (Psalm 60:4).

"Lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold thy salvation cometh . . . And they shall call them, The holy people" (Isa. 62:10, 11, 12).

THIS seems to be prophetic of us and the times in which we live. The banner is manifestly the standard of holiness which should be displayed to all the earth because of its truth.

"Behold thy salvation cometh," and it shall result in a people so distinct and peculiar that they shall call them "The holy people!"

Has not the gospel of full salvation come? Has not the banner of holiness been committed

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to a people to be displayed to all the earth because of its truth? Have not some authors, editors, missionaries, evangelists, publishers, superintendents, secretaries, presidents and professors had a definite call to lift up a definite standard of Christian living that will in time develop a people that will be called in love, or, branded in hate, "THE HOLY PEOPLE"?

Certainly the time has come, and the people are here. Denominations bear witness. Vast holiness conventions give evidence. Annual and quadrennial assemblies testify. Groups of thrifty and ever growing colleges, weekly religious papers, and vast publishing houses and missionary movements that really move, are monumental facts, proving that God has kept His word, and holiness, even though maligned by Satan and hated and opposed by the sons of Belial, is nevertheless here:

It is certainly proper to make plain to those who have been misinformed or unwisely prejudiced on this subject what God's standard really is. Many are inclined to go to one of two extremes: either to place the standard too high, or too low. John Wesley once said, "If I set the mark too high I drive men into needless fear; if I set it too low I drive men into hell fire." The truth lies between the extremes.

I. NOTE WHEN THE STANDARD IS TOO HIGH.

1. When you make it mean absolute perfection in the external life as measured by human judgment. I have heard it said in prayer-meeting, "Show me an individual who has a perfect life and I will believe the doctrine." I know a great theologian who has written in the same way. There probably was never a person in the world who, in the judgment of those around him, lived a perfect life. There was a man once—the Lord Jesus Christ—who did live before men a faultless life—"holy, harmless, undefiled, separate from sinners." But His own brothers and sisters seemed not to appreciate Him until He rose from the dead and ascended to heaven. The people among whom He lived and for whom He died had no use for Him, and declared that He had a devil and was mad. They finally nailed Him to a cross to be rid of Him.

Now if Jesus, "the Holy One" could not live a life that would gain the approbation of men, nobody else need ever expect to do it. The only way to secure the applause of all men is to lower

your standard of living till you are out of harmony with God.

A man once lived whom God pronounced perfect—it was Job. But the devil reviled him, "O you have greatly blessed him and he is serving you for what he can get out of you: but take from him his wealth and he will curse you to your face." The Lord said unto Satan, "Behold, all that he hath is in thy power: only on himself put not forth thine hand." The devil went forth in glee and stripped him of his flocks and herds, his sons and daughters. But Job stood amid the wreck of his wealth and exclaimed, "The Lord gave and the Lord hath taken away: blessed be the name of the Lord!"

The devil returned and said, "Yes, . . . but put forth thine hand and afflict him, and he will curse thee to thy face." "Very well," said God, "he is in thy hand: Do your worst, only spare his life."

So Job was smitten with unutterable physical agony and suffering for many days. His wife, who ought to have been a help to him, bade him, "curse God and die." His friends that came to comfort him, armed with a foolish theory that a good man could never be so afflicted, began to slander him and torture his heart, and exhort him to lay aside his hypocrisy and confess his sins. But Job declared he would die before he would give up his profession of righteousness. And as to his confidence in God, he said, "Though he slay me yet will I trust him."

In the end God endorsed the moral integrity of Job, and made his accusers come forward for prayers. The truth is, we judge by outward appearances, and God judges by the heart. We see the acts of others, affected by errors of judgment, misinformation and limitations of faculties. But God looks beyond all these to the inner being and the motives of the heart. Some people cannot see much in the character of Job today. His contemporaries couldn't. They thought he was an old hypocrite. The devil had no confidence in his perfection; but God had confidence in it, and that settled it.

Infallibility is not a fruit of grace and never was and never can be. Human judgments make no allowance for human frailties or limitations; but "God knoweth our frame and remembereth that we are dust."

God said to Abraham, "Walk before me and be thou perfect." Why didn't He say, "Walk before Sarah and Lot and the immortal three hundred servants, and the Canaanites, and be per-

fect"? Oh, all of them, even old Sarah, might have had their private doubts about it, but Abraham might live and measure up to God's standard, if not to man's. So when you make the standard of holiness to mean living an external life in which men can detect no flaw or blemish, your standard is too high.

2. We make the same mistake when we make holiness to mean exemption from temptation, or the possibility of falling. People are often heard to ask, "How can people who are free from sin be tempted?" The question can be at least silenced by asking others: how were our first parents, Adam and Eve, in their sinless ignorance, tempted? How was the Holy Son of God tempted who never had sin? We are told in the blessed Book, "We have not a high priest that can not be touched with the feeling of our infirmities but one that hath been in all points tempted like as (we are, yet) without sin" (Heb. 4:15, 16). We may say a word about this remarkable verse. The words in the parentheses above are not in the Greek, but were inserted by the translators, probably a grave mistake. It makes better sense and is truer to fact to insert the one word (those), "He was tempted in all points like as (those) without sin"—like all holy people are tempted. "He suffered, being tempted," and so can holiness people, whether some critic can explain it or not. But He did not sin, neither do we need to sin.

Others ask, "How is it possible for people to sin who have had all depravity taken from them by sanctifying grace?" We meet that question also by another: How was it possible for a third part of the angels to sin? They may have dwelt in heaven in perfect holiness a million years, for aught we know; but somehow they found it possible to sin and fall. So the Bible and sad human experience make it perfectly manifest that it is still possible for holy beings to fall.

But it is a matter of great joy and devout thanksgiving that the sanctified are not so liable to fall as they were before sanctification. The reason is plain. The carnal mind is the devil's mind. It is enmity to God and everything good. "It is not subject to the law of God, neither indeed can it be; and they that are in the flesh cannot please God." This devil's mind is a traitor in the citadel of one's soul, steadily opposing every heavenly influence of the Holy Spirit, resisting every good resolution, nullifying every solemn vow, chilling every passionate longing for bet-

terment, defeating every prayer, blighting every aspiration, slaying every holy hope. It will not be trained into submission to the sweet will of God, but is forever breaking out into stubborn rebellion. The simple reason is, it is the malignity of hell, the disposition of the bottomless pit. Therefore, he who has the carnal mind still infesting him will fall far more easily than he who has a clean heart, and is filled with the Holy Spirit.

II. SOME PUT THE STANDARD OF HOLINESS TOO LOW. THEY DO IT—

1. Who deny two works of grace, and call justification and regeneration holiness.

Justification is that governmental act of God by which, on condition of the sinner's repentance of sin and faith in the atoning Savior, He pardons his sins, remits the penalty, restores him to the divine favor, and treats him as if he had never sinned.

Regeneration is the work of God and man co-operating, for which man resolutely turns from a life of self-gratification and makes the supreme choice to live for the glory of God and the good of being, having been incited thereunto by the Holy Spirit, who graciously inclined him to the love of God and holiness.

But both of these blessings, which are contemporaneous, are not all that a soul needs, nor all that God has provided for us. He still says to those who have been justified and regenerated, "This is the will of God, even your sanctification" (1 Thess. 4:3). For a man can be justified and born again; and still be infested with fierce appetites and lusts, left over from his old nature and wicked life.

Sanctification is that work of the Holy Spirit whereby the justified and regenerated soul is cleansed from his depravity and made holy. Whoever denies or opposes this second work of grace lowers God's standard of salvation.

2. Those also do it who teach in a superficial way two works of grace, but deny that the Holy Spirit can or does cleanse the heart of its inbred sin in this life.

Moody taught "The Holy Spirit for Service," but denied His cleansing. Torrey followed and taught "The Holy Spirit for Power," and put this in one of his books: "There is a line of teaching on this subject that leads men to expect that if they receive the baptism with the Spirit the old carnal nature will be eradicated. There is not

a line of Scripture to support this position." Now listen to Acts 15:8, 9, "And God who knoweth the heart, bare them witness, giving them the Holy Spirit . . . CLEANSING THEIR HEARTS BY FAITH!" Now why did that dear brother so rashly contradict the inspired Word of God in regard to such a vital truth? Oh, he was blindly riding a fad, and dodging the scriptural doctrine of holiness, and pleasing the arch enemy of all truth!

3. Those lower the standard who teach the Keswick doctrine of necessary and continuous sinfulness, and suppression of carnality, instead of teaching the removal of it, and heart cleansing. God says in Romans 6:18, R. V., "*Being made free from the sin [principle] ye become servants of righteousness.*" And in Romans 6:22, R. V., "*But now, being made free from the sin [principle] . . . ye have your fruit unto sanctification, and the end eternal life.*" Romans 8:2, "*For the law of the spirit of life in Christ Jesus hath made me free from the law of sin [principle].*" 1 John 1:7, "If

we walk in the light . . . the blood of Jesus his Son *cleanseth us from all sin.*" 1 John 1:9, "If we confess our sins, he is faithful and righteous to forgive us our sins [first blessing] and to cleanse us from all unrighteousness [second blessing]."

In contrast with the above is this from Keswick, "No man can be free from sin while in this life. . . Sin must indwell us to the last moment of our lives." Another taught, "It is ever taught at Keswick that there are to the very last hour of our life powers of corruption within every man which defile his very best deeds and give to his holiest efforts the nature of sin." Surely here is an unbiblical brand of holiness, "which is not free from sin to the very last hour of life!" It certainly is not the kind Peter held up in 1 Peter 1:15, R. V., "*Like as he who hath called you is holy, be ye yourselves also holy in all manner of living,*" (16th verse) "because it is written, Ye shall be holy for I am holy." Let us seek God's kind.

EXPOSITIONAL

MESSAGES FROM ISAIAH—THE STATESMAN PROPHET

By OLIVE M. WINCHESTER, TH. D.

The Prophet's Call

*"Holy as thou, O Lord, is none;
Thy holiness is all thine own;
A drop of that unbounded sea
Is ours, a drop derived from thee."*

—WESLEY.

AMONG the prophets of old there stands one figure which rises above the others; his vision of God is more serene; his sense of sin the more poignant; his outlook on the world more extensive; his proclamation of salvation the more universal and his delineation of the coming Messiah the more complete. This was the prophet Isaiah.

It was in the year that king Uzziah died that the prophet received his call. Uzziah had been an able ruler, strong in war and in peace. Through his military conquests his fame spread abroad even to the land of Egypt. He reorganized his army

and provided better equipment, so that his forces of defense were increased. He improved the country, building towers for the protection of his flocks and herds and cultivating the land for the production of grapes. From a religious standpoint he was devoted to the worship of the God of his fathers. While he was guilty of one transgression near the close of his life, yet throughout his reign the worship of Jehovah had been maintained. Yet with the incoming of prosperity into the land naturally many evils would fall in the wake. Jeroboam II was on the throne in the northern kingdom which likewise was enjoying a period of prosperity. In both kingdoms there was fast-developing an idle rich class which bore itself in hauteur toward the poor of the land and indulged itself in many luxuries. Moreover also in both kingdoms there was the tendency to observe elaborate ritualistic ceremonies while the real essentials of righteousness and truth were neglected. It was in the midst of such conditions that the word of the Lord came to Isaiah.

A Vision of God

As the opening words of the vision which Isaiah saw break in upon us, we see at once the most absorbing thought of the vision. We are not told under what circumstances this revelation was vouchsafed. It may have been, yea, it is quite probable, that Isaiah had gone to the temple at one of the hours of prayer, and lingering in communion the Lord appeared unto him in glory and majesty. It has ever been that deeper revelations of divine truth have come to God's children as they have lingered in His presence; so it no doubt was thus with the prophet.

As he tarried there in the presence of God, his whole soul enwrapped and lost in wonder, his spirit rising in exaltation to heights that it had never experienced before, there comes before him the wondrous vision. As Hastings describes, "The scene which Isaiah beholds in the heavenly palace of Jehovah's sovereignty, is modeled upon, but not a copy of, His earthly temple at Jerusalem: 'I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple.' The comparatively small adyton of the temple on Zion is indefinitely expanded, the lofty throne takes the place of the mercy-seat, the skirts of the royal mantle, falling in ample folds, fill the space about and below the throne, and conceal from the beholder, standing beneath, the unapproachable form seated upon it. The two colossal cherubim, whose extended wings overshadowed the ark in the holy of holies, are absent, and there appears instead a choir of living creatures, encircling the throne: 'Seraphim stood above him: each had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.'"

While many of the prophets had sublime conceptions of God, yet none attained to such sublimity of thought as Isaiah. A man's view of God colors his whole viewpoint of life. Is it not altogether probable that the vision of God received by Isaiah on this day in the temple determined his conceptions of deity and worship throughout all his ministry? He saw the Lord "high and lifted up." He saw deity transcendent, exalted in glory and majesty. Then he saw the train filling the temple. God was within the temple and filling every part. Herein the prophet caught the vision for the house of God. It was to be filled with the presence of God. What a contrast to the temple at that time filled with worshipers

who even though they brought their sacrifices had iniquity abounding in their hearts!

Not only did the visions comprehend the majesty of God, His transcendence and also His immanence in the midst of His people in the temple, but it revealed His glory. The angelic figures, ever symbolic of divine glory, were in attendance. They called one to another, "Holy, holy, holy, is Jehovah of hosts." Curtis says that the holiness of God is a more profound truth than His existence and Hastings in speaking of holiness as an attribute of deity, observes that it "denoted fundamentally a state of freedom from all imperfection, specially from all moral imperfection; a state, moreover, realized with such intensity as to imply not only the absence of evil, but antagonism to it. It is more than goodness, more than purity, more than righteousness: it expresses beside the recoil from everything which is their opposite. This is the sense which the word bears throughout Scripture." But it was not in the temple that the glory of God was thus manifested it extended out through the whole earth. The manifestation was not limited to the Jewish economy, but comprehended all men. In Isaiah as in no other prophet there is expressed the thought of the universality of salvation. It was here that he saw the whole earth filled with the glory of God, and caught the vision of universal hope for mankind.

A Vision of Sin

Looking upon the purity of the divine righteousness and seeing the manifestation of the divine holiness, with the trembling of the foundations of the temple and filling of the house with smoke, there stole into the heart of the prophet a sense of sin. When we tarry in the presence of God and receive a vision of His holiness, then it is that we begin to see ourselves, and the hidden sins of our heart are revealed. He realized his own sin and the sin of the people. He would confess both. But acknowledging his sin, straightway one of the seraphim flew with a living coal from off the altar and touched his mouth saying, "Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged." "The Syriac Fathers are said to have regarded the burning coal as the symbol of the Incarnate Son of God; and we may well see a profound fitness in the symbolism. The burning coal in Isaiah's vision purged away his disabling uncleanness, and inspired him with the will and the power to obey

the call of God. This twofold grace of purification and inspiration is the gift of the Incarnate Son to His brethren. The gospel indeed includes a narrative which might seem the Christian counterpart of Isaiah's record of vocation. The revelation of God to an apostle is realized through the same cycle of spiritual experiences. First conviction of sin, then consciousness of pardon; finally, a clear commission. Simon Peter, when he saw the sign which discovered the Presence of the Incarnate, fell down at Jesus' feet, saying, Depart from me, for I am a sinful man, O Lord . . . and Jesus said unto Simon, Fear not; from henceforth thou shalt catch men."—H. H. HENSON.

A VISION OF SERVICE

With his heart prepared the prophet was now ready to hear the call of God to service. The fundamental requisites to prepare him for such a call had been given, namely, a profound vision of God, a deep understanding of the attributes of the divine Being, and a vision of self and the inner recesses of the heart. Thereupon he was prepared to hear the voice of God as it comes with its challenge to Christian service. In this instance, the call was extended through a question, "Whom shall I send, and who will go for us?" There lay out before the prophet a need summoning him to response. It was not a command that was given, but the call of need. Straightway he makes answer, "Here am I; send me."

Not only did the prophet need the preparation for this call of God but he needed such a vision that he might be strengthened to meet the call as it unfolded in its results. He was not called that many might listen to his word and hasten to its summons, nay, rather on the other hand, he was called to tell the people that while they were hearing yet it was not with understanding heart and while they were seeing they did not really enter into the full perception of the truth. His mission in proclaiming the real nature of righteousness and worship would not bring response from the people, but would make them the more dull of hearing and their hearts the more unresponsive.

As he views this calling, this turning of a people from the message that he was sent to proclaim, there is little wonder that the prophet made inquiry, "Lord, how long?" In the mind no doubt there would be the questioning if throughout his ministry this would be the only result that would

be attained, would there never be a turning unto the Lord, would they never worship Jehovah of hosts? How long would this endure? Then comes the answer, "Until cities be waste without inhabitant, and houses without man, and the land become utterly waste, and Jehovah have removed men far away, and the forsaken places be many in the midst of the land." There is no relief in the dark picture. On and on he must proclaim his message but yet the people will not hear and this will continue until the land shall be desolate, the people will be removed from hence for their sin and iniquity. The only suggestion of hope is that there may be a remnant, a holy seed left from all the ruin and wreckage. As Kirkpatrick remarks, it was a crushing task. Then speaking of the nature of the mission and the doom upon the people, he says, "It is a stern sentence. But the nation was already insensible, deaf and blind. God's message must fall upon unreceptive ears; and it is a fixed law of the divine economy that calls to repentance, messages of grace, all good motions and impulses, do but harden the hearts of those who will not yield to them. Individuals would no doubt hear and repent. But the nation as a whole was spiritually dead. Isaiah's ministry would but confirm the obdurate mass of the people in its obduracy."

Thus the greatest of all prophets looked forth upon his calling. He had no vision that his messages should go forth down through the ages bringing their notes of hope and faith, sounding forth from the prophetic era like a gospel theme. He saw visions of Zion redeemed in a future time, but he saw only a few followers to listen to his message in his own age. Yet he did not shrink from the call. Being given by God, vouchsafed with a vision of the divine glory with a revelation of the most profound divine attributes, he accepts its summons no matter how great the task.

HOMILETICAL SUGGESTIONS

This passage has many texts useful for different themes. There is first the tribute of the seraphim, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." From this text one might preach upon the subject, "Holiness, the supreme attribute of Deity." From this thought one could build the fact that holiness as the supreme attribute of Deity would necessarily demand that holiness be the goal in the redemption of man. Another text is found in verse 5.

where Isaiah exclaims, "Woe is me! for I am undone; because I am a man of unclean lips." Here we could have as a theme, "An awakening consciousness to sin." As divisions we could note the cause for such awakening, the knowledge that

it entailed and the remedy. Then if one should desire a missionary text, verse 8 would serve the purpose well. Here we have the voice of the Lord extending the challenge, the response and the commission.

HOMILETICAL

SERMONS FOR JANUARY

By L. T. CORLETT

The month of January offers the pastor a wonderful opportunity to direct the thinking of his people for the year. It is a time of making of resolutions that, in the majority of cases, include a desire and purpose to do better living during the coming year. The preacher should challenge his people to something definite in the thought life for the year. New Year's day, which falls on Sunday this year, is a golden opportunity for the pastor, to preach a sermon that will lift the horizon of his people, cause them to forget the failures of the past year, and move them to go into the new year with a determination to do more for God's cause than ever before.

January 1. Morning Sermon

THE GOOD FIGHT (1 Timothy 6:12).

I. INTRODUCTION

- a. New Year's day.
 1. A time of making of new resolutions.
 2. Time of seeking new objectives.
 3. A time of stronger decisions.
- b. Christian needs to plan for better things.
 1. More progress.
 2. Greater activity.
 3. Advancement in spiritual things.
- c. Christian should plan to be a better soldier.

II. THE GOOD FIGHT OF FAITH

- a. Life this year will be a fight.
 1. Serious business.
 2. Demands strict obedience to orders.
 3. Requires concentration in following.
 4. Anticipates activity in the conflict.
- b. It is a good fight.
 1. Best of generals—Jesus Christ.
 2. Best of helps—The Armor of God.
 3. Best of promises—The Word of God.

4. Best of issues and results—salvation of others.
5. Does good to the soul of the one who fights.
6. Does good to the world.
7. Ends in glorious reward for all who fight.

c. Fight of faith.

1. Unseen foes.
2. Unseen helps.
3. Unseen outcome.
4. Unseen rewards.
5. An active positive believing.
 - (a) Keeping God in contact with the soul.
 - (b) Believe the promises and stand on them.
 - (c) No creed, no faith; no faith, no fight; no fight, no victory.

6. Weapons of faith.

- (a) Offensive warfare (2 Cor. 10:4).
- (b) Shield of faith.
- (c) Love, patience, godliness, etc., all parts of weapons used.

d. Objective for which to fight.

1. "Lay hold on eternal life."
 - (a) Get it, possess it.
 - (b) Get it into the soul, be yourself alive in God.
 - (c) Watch over it, guard it, value it.
2. In fighting for God, eternal life is certain.

III. THE REWARDS

- a. A Crown of righteousness (2 Tim. 4:8).
- b. Reigning with Christ (2 Tim. 2:11, 12).

January 1. Night Sermon

PAUL'S SECRET OF SUCCESS

(1 Cor. 2:2)

I. INTRODUCTION

- a. Paul gives various viewpoints in his writ-

- ings of the foundation of his success.
- b. The principles that gave him success will help each person in this day.
- II. A SETTLED DETERMINATION (1 Cor. 2:2).
 - a. Guides the mind.
 - 1. Keeps God first.
 - 2. Gives the proper viewpoint of humanity.
 - b. Stabilizes the life.
- III. OBEDIENT TO GOD (Acts 26:19; 24:16).
 - a. A desire to please God, and a purpose to follow Him.
 - b. Kept God on His side, assured Him of God's favor and blessing.
- IV. COMPLETELY HIDDEN WITH CHRIST IN GOD
 - a. Recognized his body as the temple of the Holy Spirit (1 Cor. 6:19, 20).
 - b. Crucified with Christ (Gal. 2:20).
 - c. Risen with Christ, hidden in Christ (Col. 3:1-3).
- V. PROPER OBJECTIVES
 - a. The extent and benefit of trials, troubles, afflictions, etc. (Rom 7:37-39; 2 Cor. 4:17, 18).
 - b. Service to God.
 - 1. Promised strength (Phil. 4:13).
 - 2. Laborers together with Christ (1 Cor. 3:9).
 - 3. Ambassadors for Christ (2 Cor. 5:20).
 - c. Service for others (Romans 1:14, 15).
- VI. PROPER CONCEPTION OF DEATH
 - a. A vanquished enemy (1 Cor. 15:55-57).
 - b. Entrance into heaven and rewards (2 Tim. 4:6-8; 2 Cor. 5:1).

January 8—Morning Sermon
CONTINUAL STRENGTH
 (Isa. 40:28-31)

- I. INTRODUCTION
 - a. Every Christian wants to live for God.
 - b. God is interested.
 - 1. He will help and assist.
 - 2. He promises strength.
- II. THE SOURCE OF STRENGTH—GOD
 - a. What is He?
 - 1. Everlasting God.
 - 2. Creator.
 - 3. The Lord—Sustainer, Provider.
 - 4. He has unlimited strength both as to power and endurance.
 - 5. There is no end of searching of His understanding.
 - b. What He has done.
 - 1. In the universe.
 - (a) Created the ends of the earth.

- (b) Measures the waters in the hollow of His hand.
- (c) Comprehended the dust of the earth in a balance; weighed the mountains in scales and the hills in balances.
- (d) Stretched the heavens out as a curtain.
- (e) Sustaining life.
- 2. To His people.
 - (a) Walked with Enoch.
 - (b) Gave the promised land to Abraham and his seed.
 - (c) Gave Moses the details of ruling a nation.
 - (d) Told Joshua how to take a strong city and conquer a land.
 - (e) Many other illustrations in biblical history and present time experiences.
- c. What He promises to do.
 - 1. Feed His flock as a shepherd.
 - 2. Gather the lambs in His arms and carry them in His bosom.
 - 3. Gives power to the faint.
 - 4. Increaseth strength to those who have have no might.
- III. HOW CAN HIS CHILDREN DERIVE CONTINUAL STRENGTH FROM HIM?
 - a. Waiting upon Him.
 - "They that wait upon the Lord shall renew their strength."
 - 1. Depending upon Him.
 - 2. Letting Him live in and through the life.
 - b. Making this devotion a daily, hourly, momentary matter.
 - "As thy days, so shall thy strength be."

January 8—Night Sermon
STANDING OR SLIPPING
 (Matt. 7:24-29)

- I. INTRODUCTION
 - a. Closing of the Sermon on the Mount.
 - b. Three contrasts in the proclamation of the laws of His kingdom.
 - 1. Two ways—one broad and leading down to the abyss of destruction; the other narrow and leading up to the shining heights of life.
 - 2. Two trees—one bearing good fruit, the other bad fruit; by which Christ would teach that conduct is the manifestation of the character within.

3. Two houses which are considered in this message:

c. A person's life is shaped and guided by his attitude toward the sayings of Christ. "Whoever heareth and doeth... and everyone that heareth and doeth them not."

1. A picture of all hearers of the gospel.
2. Action follows hearing, each attitude regulating the action.

II. CONTRAST OF TWO MEN BUILDING TWO HOUSES

a. Reveals their individual character.

1. The houses with their foundations disclosed the condition of their hearts.
2. The outward deeds are inward purposes brought to light.

b. Revealed their vision.

1. What each counted worth while in life.
2. Their attitude to orders.
 - (a) One built according to plans, the other according to his own ideas.
 - (b) The words, the actions, the places visited, the associations, all are signposts of the inward standard of values.

c. Revealed their truthfulness and faithfulness.

1. One wanted what was hidden to be as good as what was seen.
2. The other wanted the outside to seem good, to appear well, but was content to allow himself to try to deceive himself and others in the hidden thing.
3. It took the storm to show their true character.

d. Reveals their purposes of life.

1. One takes the path of least resistance for present appearance and temporary beauty.
2. The other takes time to dig deep and strike the rock, build for eternity and for permanent worth.

e. Each had to live in the house he built for himself.

f. Their reaction to the storm.

1. The reaction to tests, trials, conflicts, etc., is the real test of character.
2. Under stress, one stood, the other slipped.
3. Under trial, the one endured, the other fell.
4. Here is the test of religion, character,

and the uncovering of what has been done in the past.

III. WHAT ARE YOU BUILDING?

- a. Will regulate whether you stand or slip under stress.
- b. Told by your attitude to the sayings of Christ.
- c. Take Christ as your foundation and follow His plans for a life and character that will stand.

January 15—Morning Sermon

PROTECTION

2 Timothy 1:6, 13, 14, "Stir Up," "Hold Fast," "Keep."

I. INTRODUCTION

- a. Paul's desire for Timothy's progress.
- b. Christ's desire for all Christians.

II. STIR UP. "STIR UP THE GIFT OF GOD" (v. 6)

a. Anything can become common by continual use.

1. A tendency to lose interest in many things today.
2. Most unusual things can lose their interest unless something is found in them to awaken fresh interest.

b. When a keen sense of appreciation for the things of God is lost, doubt, fear and spiritual weakness begin to enter.

1. This is contrary to God's gift (v. 7).
2. The child of God must continue to find new and fresh things in the gospel to be safe.

c. Do not depend upon the other person to stir you, Stir yourself.

1. Read the Beatitudes and stand alongside of them.
2. Read the 13th chapter of First Corinthians, and test the temperature of your love.
3. Read the book of James and put the measure on your service.
4. Shake yourself, disturb yourself, move yourself.

III. "HOLD FAST THE FORM OF SOUND WORDS" (v. 13).

- a. In stirring hold fast to what you have.
- b. Know the doctrine and keep it.
- c. Be careful of your speech for it is easy to talk salvation away.
- d. Hold fast to what grace you have, and more will come.
- e. Paul precedes this with his definite knowledge (v. 12).

- I. Never let go—be definite in your knowledge and then hold on.

IV. KEEP

"That good thing which was committed unto thee, keep by the Holy Spirit" (v. 14).

- a. Safety lies in the Holy Spirit.
 1. The churches which treat the doctrine of the Holy Spirit lightly grow cold spiritually.
 2. Also the same is true of individuals (Matt. 23:38, 39).
 - (a) Who is "He that cometh in the name of the Lord?" (John 14:26; 15:26).
- b. Why is it important to place the Holy Spirit in the most prominent place?
 1. He is the Executive of the Godhead in the World today.
 2. He is the One who convicts (John 16:8).
 3. He is the One who regenerates (John 3:5; Titus 3:5).
 4. He is the One who sanctifies (Eph. 1:13, 14. Rom. 15:16; Heb. 10:14, 15).
 5. He is the One who teaches, guides, leads, comforts, intercedes, strengthens, brings all things to the Father for us. (Read John 14, 15, 16.)
- c. The Spirit of God is the only One who can make the individual victor over the spirit of the world.

V. DOING THESE THINGS WILL DEVELOP AND SUSTAIN SPIRITUAL LIFE.

January 15—Night Sermon

THE GOOD WAY

(Jeremiah 6:16)

I. INTRODUCTION

- a. Life is a journey.
 1. There are a number of divisions to the journey of life.
 - (a) There are seemingly parallel roads; crossroads that turn off at various angles.
 - (b) The happiness of each person depends upon the way he takes.
 - b. The problem in life is in choosing the good way.

II. WHAT IS THE GOOD WAY?

- a. The words of the text are as a lighthouse to the weary mariner; as a star in the night; as a signpost to the weary travel-

er; and as a guide to direct the journey of life.

- b. There is a way that is traversed by every life regardless of the generation or century in which they are born.
- c. It is called an old road.
 1. Not in antiquity or out of date; but in endurance, existing for a long time, not worn out nor decaying.
 2. One cannot be transplanted from one to another generation.
 - (a) Does not refer to transplanting of customs, manner of life or work.
 - (b) No one would want to go back to the old manner of life.
 3. Each person in his generation should seek to find the good Way that has satisfied those of preceding generations.
- d. Jesus said, "I am the way, the truth and the life, no man cometh unto the Father but by me."
 1. Also He promises to bear the burdens and labor with them regardless of time or variety of conditions (Matt. 11:28, 29).
 2. This is the way that leads to the eternal.
 - (a) "The new and living way" (Heb. 10:19-25).
 3. John said, "He is the light that lighteth every man that cometh into the world" (John 1:9).

III. WHERE IS THIS WAY?

- a. Hebrew word suggests that it is a hidden way.
 1. All things of worth in this life are a little obscure.
 - (a) Precious metals and gems are only found by searching.
 2. The command is to stop and look.
 - (a) One may pass by without seeing it.
 - (b) "Consider"—search; exert an effort to find it.
- b. It is near, can be seen from where you are now.
 1. No person need to go away from where he is situated to hear God's God's voice, or know His requirements.
 2. Anyone who will stop, consider and look will know what God desires him to do.
 3. They may have to quit the things they are doing, or the places they are frequenting if they go with God, but they

see and know His requirements while situated as they are now.

IV. STOP NOW IN YOUR PERPLEXITY AND DIFFICULTIES AND ASK FOR THE GOOD WAY

- a. Consider your present situation, your future happiness, and your eternal destination.
- b. Ask for God's plan and then follow.

January 22—Morning Sermon

OUR SUFFICIENCY (2 Corinthians 3:5)

I. INTRODUCTION

- a. Insufficiency of humanity.
 1. Most dependent of God's creation.
 2. Dependent throughout life.
- b. Especially in spiritual living.

II. "OUR SUFFICIENCY IS IN GOD"

- a. Sufficient in experience.
 1. God can regenerate any and everyone and remove sin from the actual life.
 2. God can sanctify wholly.
 3. No lack in settling the sin problem after God finishes.
 4. Each individual can have as good experiences of grace as any of the saints of history.
- b. Sufficient in the hour of temptation.
 1. Promises that no one shall be tempted beyond his ability to resist and stand (1 Cor. 10:13).
 2. He is sympathetic to all who are tempted (Hebrews 4:15, 16).
- c. Sufficient in the hour of perplexity, disappointment and affliction.
 1. God promises grace to sustain His children in the worst conditions (2 Cor. 4:7-9; 16, 17).
 2. God is able to supply needed grace (2 Cor. 9:8).
- d. In the hour of conflict.
 1. The Christian advised not to fear (2 Chron. 20:15).
 2. God will give victory (Deut. 20:3, 4).
- e. Sufficient in the hour of crises and emergency.
 1. Luke 12:11, 12; Rom. 8:28.
 2. Isa. 59:19.
- f. Sufficiency in the hour of prayer.
 1. Prompts men to pray (Luke 11:1).
 2. Promises that the Holy Spirit will assist in prayer (Rom. 8:26).
- g. Sufficient in the hour of death.

1. Removes the fear of death (Psalm 23:4).
2. Christ has prepared a place for those who love Him (John 14:1-3).
3. Man passes through a beneficial change at death (2 Cor. 5:1).
- h. For material problems.
 1. God challenges man to prove Him in these matters (Mal. 3:10, 11).
 2. God promises to bless man materially (Proverbs 3:9, 10).

III. THIS SUFFICIENCY DEPENDS UPON EACH CHRISTIAN

- a. Demands a strong faith in God.
- b. Requires a partaking of God,
 1. A vital God-consciousness.
 2. Practicing the presence of God.
- c. God is always ready to do His part as soon as man makes a start in the right direction.
 1. God never fails, but man must start.
 2. God will supply the strength if man supplies the activity.

January 22—Night Sermon

THE HEAVIEST BURDEN (Matt. 27:3, 4)

I. INTRODUCTION

- a. This is a time of heavy burdens.
 1. Economic, social, domestic, even that of existence.
 2. If one is fortunate to escape many personal burdens, he is called upon to share those of relatives or friends.
- b. Many think that they have the heaviest burden.
 1. Each one is prone to feel that his lot is the worst.
 2. Each person is tempted to forget the other person's burden under the load of his own.

II. LIFE'S HEAVIEST BURDEN

- a. Not economic burdens.
 1. Many people today carry their load of loss and poverty with a smile.
 2. Possessing material goods or the lack of them is not the heaviest burden or the greatest problem of humanity.
- b. Not pain.
 1. Martyrs at the stake, in the arena, oft enjoyed the most joyful moment of their life in the midst of their pain.
 2. Jesus endured the cross, but was held up by the joy that was set before Him.

3. Christ's redemption for us has its own intrinsic compensation.
 - (a) Provides happiness and joy in the midst of pain.
 - (b) Uses pain and suffering as a means of developing the experience and character.

c. Not sorrow.

1. Majority of people soon adjust themselves to the sorrows of life.
2. Bereavement brings sadness and sorrow yet in most cases time heals the wound.
3. Salvation through the Holy Spirit provides a Comforter.

d. Not defeat.

1. Many people have seemingly been defeated only to rise again.
2. While there is life there is hope of success.

e. Not lack of opportunity in life.

1. Some seem to have better chances in life than others.
2. Yet many in the most unpromising prospects and environment rise to be leaders of men.
3. Majority of people in this world have had the odds against them.
4. Crippled because of accident is not heaviest burden that can come on one.
- f. Life's heaviest load is not responsibility.
 1. There are many times heavy loads.
 2. There are more happy people under responsibility than among those who who do not have any.
 3. Many people carry tremendous responsibility with happiness and joy.

III. LIFE'S HEAVIEST BURDEN IS SIN

a. Memory of sin.

1. Something no one can escape in this world.
2. Something that stays with a person at all places and at all times.
3. Something no other human being of this world can remove.
 - (a) Man can find some relief from all other burdens except this.
4. Something that will stay with man through death.
 - (a) All others leave him then.

b. Judas felt this.

- c. This crushes ambition, aspirations, encouragements, hope.

- d. This sends many to a suicide's grave. Others to an early grave.

IV. JESUS CHRIST IS THE ONLY ONE WHO CAN LIFT THIS BURDEN

- a. He paid the penalty to release mankind from this bondage.
- b. He paid the price for man's redemption.
- c. He provides deliverance from all sin.

January 29—Morning Sermon

THE ABUNDANT LIFE

(John 10:10)

I. INTRODUCTION

- a. All life is in Christ.
 1. He is the Source of life (John 1:4).
 2. He is the Bestower of life (John 10:10).
 3. He is the Support of life (John 6:35).
- b. Characteristics of the life He gives.
 1. Indwelling life (John 4:14).
 2. Outflowing life (John 7:38).
 3. Resurrected life (John 5:28, 29).
 4. Endless life (Hebrews 7:15, 16).

II. THE ABUNDANT LIFE

- a. An abounding life.
 1. Illustration of disciples on the day of Pentecost.
 2. Stephen—full of faith and the Holy Ghost.
 3. Barnabas—full of the Holy Ghost.
 4. First church board—full of the Holy Ghost.
 5. Paul—going to and fro in missionary journeys, full of the Holy Ghost.
- b. Brings abounding love.
 1. Paul—"The love of Christ constrains us."
 2. Brainerd wept, fasted, toiled and died for his Indians. His love for them overcoming seemingly insurpassable obstacles.
 3. Judson is baffled again and again in his efforts to gain a hold in Burma; languishes in prison amid unspeakable horrors and sufferings, yet the flame of love never abated.
 4. Livingstone dying on his knees in prayer, love burning more intense than in youth.
 5. Schmelenbach moves onward in modern day missions with a love that burned brighter until the day of his death.
- c. Brings abundant peace.

1. Fruit of the Spirit (Gal. 5:22).
2. Insures protections (Phil. 4:7).
3. The peace of God (John 14:27).
4. Great peace (Psalm 119:165).
5. Perfect peace (Isa. 27:3).
6. Peace seen best in Christ's manner before Pilate.

d. Produces abundant service.

1. Promised power (Acts 1:8).
2. Overflowing with spirituality vitality, energy, enthusiasm, zeal.
3. Gives a passion for the lost.

III. ABUNDANT LIFE ASSURES THE CHRISTIAN OF SOUL HEALTH.

- a. Normal spiritual living.
- b. Absence of sinful tendencies that sap the spiritual vitality.
- c. Essential that all people should possess abundant life.

January 29—Night Sermon

SAFE PATHS

(Prov. 3:5, 6)

I. INTRODUCTION

- a. Need of the hour is certainty.
 1. Most people are uncertain and unrestful.
 2. Depending upon self or human leadership.
- b. There is a way whereby each person can find certainty and an assurance of safety.
 1. Lies in a God-directed life.
 2. Text gives assurance that He will do it—"He shall direct thy paths."

II. THE SAFE PATH

- a. Text implies that man is to find safety chiefly through his heart. "Trust in the Lord with all thine heart."
 1. The heart is the center of man.

"Keep thy heart with all diligence for out of it are the issues of life."
 2. Man is more apt to be right by following the dictates of his heart than that of the mind.
 3. The heart is controlled by an inner light and an inner voice.
 - (a) John 1:9.
 - (b) Isa. 30:21.
 - (c) Christ will make every effort possible to get every soul to listen to His pleadings and His guidance.
- b. Dangerous to lean to one's own understanding.

"Lean not unto thine own understanding."

1. Man's knowledge is limited.
2. His vision is obstructed.
3. His thoughts are biased.
4. His judgment is warped.

III. SECRET OF SAFETY IS IN ACKNOWLEDGING

"In all thy ways acknowledge him, and he shall direct thy paths."

a. Acknowledgment means to admit, concede, confess, own.

1. Admits His lordship.
2. Concedes His rulership.
3. Confesses personal dependence.
4. Own Him as Savior and Lord.

b. Places God first.

"In all thy ways."

1. God cannot help or direct unless He is given complete dictatorship.
2. Requires the individual to play fair with God.

(a) Obey Him.

(b) Go into His service with the same or greater diligence than was given to the service of sin.

3. Recognizing and maintaining an active partnership.

(a) Consider Him in every transaction of life.

(b) Give His interests the greatest care and respect.

IV. HE WILL DO HIS PART

"He shall direct thy paths."

- a. Blessed safety.
- b. Glorious companionship.
- c. Pleasant journey.
- d. Happy ending of life.
- e. Assurance at all times.

V. WILL YOU TURN YOUR LIFE'S CONTROL OVER TO HIM?

HAVE YOU LOST?

By A. H. EGGLESTON

I. HAVE YOU LOST THE VISION? (Prov. 29:18).

- a. We need a clearer vision of the Man of Sorrows.
- b. We need a clearer vision of our own unworthiness.
- c. We need a clearer vision of lost humanity, groping its way to hell.

Have you lost the vision? If so, you are in danger of perishing, and others perishing with you (Hab. 2:3).

II. HAVE YOU LOST THE FIRE? (Rev. 3:15, 16; Luke 24:32).

- a. A vision of Christ should bring a mighty cry for the baptism with the Holy Ghost and fire (Isa. 6:1-7).
- b. We need the fire in order to keep saved and sanctified ourselves.
- c. We need the fire in order to help others into the experience.

Have you lost the fire? If so, you are in danger of being spued out from God's mouth. "Repent" (Rev. 3:19).

III. HAVE YOU LOST GOD? (Judges 16:20).

- a. We need God for His own sake, and our own sakes (Isa. 43:7).
- b. We need God to help us to carry the message to others (John 15:5).

Have you lost God? If so, renew your covenant, calling upon the Lord (Judges 16:28).

Consistent, faithful, and sincere reading of God's Word, coupled with prayer in like measure, will help you to keep or regain (1) The Vision, (2) The Fire, (3) God.

SERMON OUTLINES FROM ACTS

By ERWIN G. BENSON

THEME: "Two Baptisms"

TEXT: Acts 1:5.

I. INTRODUCTION

1. The occasion—just before the ascension.
2. The baptism with the Holy Ghost given the greater place (Matt. 3:11; Mark 1:8; Luke 3:16).

II. JOHN'S BAPTISM

1. A baptism of repentance which included:
 - a. Confession of sin (Matt. 3:6).
 - b. Restitution (Matt. 3:8).
 - c. Works (Luke 3:11).
 - d. Honesty (Luke 3:13).
 - e. Peace (Luke 3:14).
2. Was an insufficient baptism.
 - a. Sectarian spirit remained (Luke 9:49).
 - b. Revengful spirit remained (Luke 9:54).
 - c. Self-seeking spirit remained (Mark 10:36).
 - d. Compromising spirit remained (Matt. 26:70).

III. HOLY GHOST BAPTISM WHICH INCLUDED:

1. Purity (Acts 15:9).
2. Steadfastness (Acts 2:42).
3. Power:

a. To witness (Acts 4:33).

b. To win others (Acts 2:47).

4. Unity (Acts 4:32).

5. Boldness (Acts 4:31).

6. Joy (Acts 2:46).

7. To endure persecution:

a. Stephen.

b. Paul.

THEME: "Power"

I. INTRODUCTION

1. Words of Jesus spoken before ascension.
2. They were to wait for power before they began work.
3. The church has been and was organized for work.
4. The church is trying to work without the power.

II. WHAT THE POWER WILL DO

1. Will *not* give power especially to shout, give, make money, win political victories, etc.
2. Will be power of religious earnestness.
3. Will be power of union.
4. Will be power in prayer.
5. Will be power in witnessing.
6. Will be power to maintain experience.
7. Will be power to live above sin.
8. Will be power to live like Christ.

III. THE SOURCE OF THE POWER

1. It is not in human manipulations.
2. It is the baptism of the Holy Ghost.

IV. HOW THE POWER COMES

1. Not in any one special way.
2. In a variety of ways.

V. THE MAIN PURPOSE OF THE POWER IS TO WITNESS

1. A witness to what Christ has done and is doing.
2. A witness at home, in the community and abroad.

THEME: "Holy Ghost Power"

TEXT: Acts 1:8.

I. INTRODUCTION

1. Men are constantly seeking after power.
 - a. Physical.
 - b. Mental.
 - c. Social.
 - d. Political.
2. Misused power is dangerous.
3. Holy Ghost power should be sought after more.

II. THIS POWER HAS RESTRICTIONS

1. Cannot be bought—Peter and Simon.
2. Cannot be the result of work.
3. Cannot be received from another's power.
4. The world cannot receive it.
5. Only for those who meet conditions.

III. THE SOURCE OF THE POWER

1. It is *not* knowledge—zeal—nor enthusiasm.
2. It is *not* the observance of creed, ritual or form.
3. The Holy Ghost is the sole source.
4. The results of the true power cannot be duplicated.

IV. WHAT THE POWER WILL NOT DO

1. Will not give power for any particular gift.
2. Will not be power to pray loud and long or testify long and loud.
3. Will not be power to be free from mistakes.
4. Will not be power to be free from possibility to sin.
5. Will not be power to see alike.

V. WHAT THE POWER WILL DO

1. Enable the individual to live above sin.
2. Enable the individual to witness.
3. Power to do exploits (Dan. 11:32).
 - a. Men who have done exploits.
 - b. Nothing greater than to do spiritual exploits.

THEME: "Second Coming of Christ"

TEXT: Acts 1:11.

I. ITS IMPORTANCE

1. Prominence in the Scriptures.
 - a. Mentioned in 1 out of 30 verses in Bible.
 - b. Second coming mentioned 8 to 1.
 - c. 318 references in 216 chapters.
 - d. Whole books and chapters devoted to it.
 - e. Theme of the Old Testament prophets.
 - f. Christ bore constant testimony.
 - g. Angels bore testimony—see text.
 - h. Apostles proclaimed the truth.
2. Church is bidden to look and long for it.
3. It is a great incentive to consistent living.
4. A great comfort to believers.

II. WHAT IS MEANT

1. It is not death, the coming of the Holy

Spirit nor the destruction of Jerusalem.

2. It is a personal coming.
3. It is a visible coming.

III. EVENTS AT THE SECOND COMING

1. Resurrection of the dead.
2. The end of time.
3. The judgment of the world.
4. The consummation of Christ's kingdom.

IV. WHEN IT WILL BE

1. No one knows the day nor the hour.
2. "Signs" will indicate the nearness.
3. Nothing to prevent coming at any moment.

THEME: "The House Left Desolate"

TEXT: Acts 1:20.

I. INTRODUCTION

1. Peter's speech.
2. Life of Judas.
3. Scripture concerning Judas (Psa. 41:9; Psa. 55:12-14).

II. LET HIS HABITATION BE DESOLATE

1. Desolate means lay waste, deserted, abandoned, forlorn, without friends, sorrowful, afflicted, lonely.
2. Physical desolation.
3. Mental desolation.
4. Spiritual desolation.

III. ANOTHER SHALL TAKE OVER HIS WORK

1. It is bad enough to surrender work on legitimate grounds.
2. Those who have failed to answer call.
3. Backslidden preachers.
4. Men who have proved untrue in public trust.
5. Men who have proved untrue in spiritual trust.

THEME: "The Meaning of Pentecost"

TEXT: Acts 2:14.

I. MEN STAND GAZING TODAY

- a. At material things.
- b. At church buildings.
- c. At beautiful ceremonies.
- d. At leaders.
- e. At dictates of society.
- f. At pseudo evangelism.
- g. At the resurrected Christ.

II. MEN SEEK AND FIND BUT NOT PENTECOST

- a. Money.
- b. Fame.

- c. Pleasure.
- d. Education.
- III. THE BY-PRODUCTS OF SOMETHING DEEPER
 - a. Gifts.
 - b. Fellowship.
 - c. Fearless witnessing.
 - d. Persecution.
- IV. PENTECOST MEANS THAT GOD COMES TO DWELL
 - a. Jesus becomes living and real.
 - b. The Holy Spirit brings life, power, truth, love.

THEME: "A Promise Redeemed"

TEXTS: Acts 2:17 and 2:39.

I. GENERAL CONDITIONS

- 1. For all.
 - a. Sons and daughters.
 - b. Young men and old men.
 - c. Bondmen and handmaidens.
 - d. For whosoever shall call.
- 2. Result.
 - a. Prophecy or preach.
 - b. Visions and dreams.
 - c. Shew wonders.

II. THE PROMISE MADE POSSIBLE

- 1. Jesus lived.
 - a. Son of God.
 - b. Approved by miracles.
- 2. Jesus crucified.
- 3. Jesus resurrected.
- 4. Jesus exalted to the right hand of God.
- 5. Jesus had received the Holy Ghost and shed Him forth.

III. THE PROMISE REDEEMED IN THE INDIVIDUAL LIFE

- 1. Repent.
- 2. Mentioned for all.
- 3. Should be gladly redeemed.

THEME: "A Steadfast Continuation"

TEXT: Acts 2:42.

I. INTRODUCTION

- 1. There had just been 3000 added to the 120.
- 2. This describes the ideal church life.

II. A CONSISTENT STEADFASTNESS

- 1. A constant attention to a thing.
- 2. Many lack in this today.

III. THE APOSTLES' DOCTRINE

- 1. Spiritual life comes from doctrine as flowers come from seeds.

- 2. Desire for fuller knowledge is basis for life.

3. A study of doctrine brings:

- a. Depth of experience.
- b. Spiritual strength.
- c. Spiritual health. Many sick from riding waves of doctrines.

- 4. They received, retained and acted on the doctrine.

IV. FELLOWSHIP

- 1. A bond of union—cement and stones.
- 2. The Episcopal bell ringing for a Baptist revival in a Presbyterian church.
- 3. Separated from the world—ship, in sea but not sea in ship.

V. BREAKING OF BREAD

- 1. The same as saying grace.
- 2. Worship in the home.
- 3. A common meal brings men together.

VI. PRAYERS

- 1. Spontaneous outburst.
- 2. They prayed for
 - a. Increase of grace for themselves.
 - b. Establishment of the truth.
 - c. Extension of the kingdom.

THEME SUGGESTIONS FROM MATTHEW

Submitted by ERWIN G. BENSON

God with us (1:22).

The star in the East (2:2).

The gifts (2:12).

A Nazarene (2:23).

Repentance (3:2).

The kingdom of heaven (3:2).

Prepare the way of the Lord (3:3).

Confession of sin (3:6).

Fruit of repentance (3:8).

Fulfilling all righteousness (3:15).

Tempted of the devil (4:1).

Men live by the Word of God (4:4).

Ministering angels (4:11).

Light for darkness and death (4:16).

Finding fishers of men (4:19).

The beatitudes (5:2-12).

The salt of the earth (5:12).

The light of the world (5:14).

The law fulfilled (5:17).

Exceeding righteousness (5:20).

A murderer defined (5:22).

The marriage relation (5:27-32).

Simple communication (5:37).

On revenge (5:38-45).

Alms-giving (6:1-4).
 The way to reward (6:6, 16-18).
 The model prayer (6:9-13).
 Treasures in heaven (6:20).
 The light of the body (6:22).
 Dual servanthip impossible (6:24).
 The first concern (6:33).
 On judging (7:1-5).
 Results guaranteed (7:8).
 The two ways (7:13, 14).
 Entrance by deeds not words (7:21).
 Be thou clean (8:3).
 Infirmities and sicknesses (8:17).
 A great calm (8:26).
 Wrong conception of values (8:34).
 Sinners called to repentance (9:13).
 Old and new garments (9:16, 17).
 The hem of His garment (9:20).
 According to faith (9:29).
 The plenteous harvest (9:37).
 The lost sheep (10:6).
 The destroyer of souls (10:28).
 Confession and denial (10:32, 33).
 Household foes (10:36).
 The great paradox (10:39).
 A reward guaranteed (10:42).
 Deeds that convince (11:4).
 The least in the kingdom (11:11).
 Babes preferred (11:25).

NOTES AND OUTLINES

By W. G. SCHURMAN

TEXT: John 3:16.

Martin Luther called this text "The Little Bible."

I. God loves the world. The world may be the battlefield of the universe, the Waterloo of the Ages.

II. God so loves. The measure of His love.

III. He loved so that He Gave His Son—His only begotten Son. Think of my giving my son to ransom a criminal! But God did more.

IV. And God offers His blessings, His highest blessings, on terms that we can meet—"Whosoever believeth." Faith is a natural factor. We believe mother, father and God. There is life for a look. Sin makes us doubt God. Give up sin and you can have faith for salvation.

TEXT: Heb. 13:8.

I. Christ same in nature and makes the same moral and spiritual demands of us.

II. He is the same in power, "He can save and He can heal."

III. He is the same in love as when He saved the Magdalene and restored Peter. "Yes, Jesus cares."

IV. He is the same in readiness to respond to calls for aid. Examples: the ruler's daughter, Peter walking on the water, the thief on the cross. If you are sinking, call. If you are dying, pray.

Theme: *Why do Some Church Members Act Like Sinners?*

I. Perhaps, because they have never been converted.

II. Perhaps, because they have fallen from grace.

III. Perhaps, because indwelling sin takes advantage of them.

THEME: "Moses."

TEXT: Heb. 11:24-26.

INTRODUCTION: Synopsis of Children of Israel from Jacob to Birth of Moses.

1. His birth.

2. His deliverance.

3. His education.

4. Forsaking Egypt and fleeing to the desert.

5. He returns for the children of Israel.

6. The plagues.

7. Crossing the Red Sea.

8. Sinai.

Theme: *Manasseh, a Sinner.*

TEXT: 2 Kings 21; 2 Chron. 33.

I. He sinned against great light—Hezekiah and Hephzibah were his pious parents.

II. He sinned boldly and openly.

III. He led others to sin.

IV. He was a hardened sinner.

V. His sin was punished.

Theme: *The Progression of Sin.*

TEXT: Gen. 3:3.

1. The woman saw—she became interested.

2. She tarried to consider.

3. She found evil pleasant.

4. She yielded her will.

5. She led another into sin.

CONCLUSION: Back of all was unbelief—she did not take seriously God's threat that disobedience would mean death.

A MISSIONARY MESSAGE

By U. T. HOLLENBACK

TEXT: *The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest* (Luke 10:2).

INTRODUCTION: The crop is the millions of souls that should be gathered into the kingdom of God. The harvest implies that the time for this gathering is now come—harvest is just before the perishing of crops.

I. HARVEST INFORMATION

1. It is great—and by the increase of population in the earth it is growing greater.
2. It is very late. Millions have died outside the great granary of salvation already.
3. The grain is falling down. Like the wheat crop which is lost when once it falls down, so souls are lost when they fall by death.
4. Some of these souls are related to us and should give us extra concern.

II. A SAD FACT

The laborers are few.
Few in number.
Few are equipped.
Few are concerned.

III. OUR CONSEQUENT DUTY

1. Pray God to send laborers. If we can go we can pray.
2. Be willing to go if He calls for you to answer your own prayer.
3. Be willing to help God answer our prayers by
 - a. Giving our means to send others;
 - b. Giving our children for laborers if required;
 - c. Praying God's blessing upon the laborers.
4. Prayer is the greatest exercise of the soul but is never a substitute for works.

THE LOST CHRIST

By U. T. HOLLENBACK

TEXT: *And they found him not* (Luke 2:45).

INTRODUCTION: Many have not now the joy of the living Christ within. The church has lost the living presence of Christ; substituting a fancy ritualism and a dead requiem for the presence of Christ.

I. LOSING CHRIST IS PRECEDED AND CAUSED BY PRESUMPTION

They supposed He was in the company.

Self-satisfaction is a sure sign of supposition. The salvation of the soul should never be left to guess. If one cannot afford to have a shady title to a home, so he should never rest till he can "read his title clear to mansions in the skies."

II. WANDERING

They went a day's journey. The backslidden life is not first, but the presumptuous heart. The heart breaks from faith to presumption before the outward life leaves the track. Beware of the heart's deviations.

III. TIME LOST

The day's journey must be returned, and another full day lost in seeking.

1. Sought in the wrong place. Their kinsfolk and acquaintance. They may be no assistance. They are often a great hindrance.
2. Time lost can never be recalled. Backslider loses time forever. They would never catch the three days.

IV. RECOVERY IS POSSIBLE

They found Christ:

1. Right where they had lost Him. Your neglected duty marks the spot of your backsliding.
2. He had not left—they had left. Christ never forsakes first.
3. Light rejected becomes dangerous.
4. Persistent faith and seeking will be rewarded. You may return to the Christ and He will return to you.
5. Three days' seeking required to recover one day's loss. Christ is seeking the opportunity to forgive.

OUR FATHER'S BUSINESS

By U. T. HOLLENBACK

TEXT: *Know [wist] ye not that I must be about my Father's business?* (Luke 2:49).

INTRODUCTION: What is the Father's business? Evidently the spreading of truth concerning the kingdom of Christ. Christ was discussing truth with the doctors and lawyers. So we are called to disseminate truth in all lands.

I. WE MUST BE ABOUT OUR FATHER'S BUSINESS BECAUSE WE ARE ADOPTED CHILDREN, AS CHRIST WAS A REAL SON OF GOD.

If we are born again our family relationship is that of children. Christ is the elder Brother. If He should be about His Father's business, so should we be.

1. The truth needs dissemination as much as ever.

2. Error is everywhere rampant and increasing.

3. The truth is the thing that can make men free.

II. THERE IS INDIVIDUAL RESPONSIBILITY—"I"

1. None can say there is nothing we can do.

2. We can speak the truth.

3. We can live the truth.

4. We can help print and publish the truth.

5. We can assist others to spread the truth.

III. THERE IS THE ELEMENT OF NECESSITY—"MUST"

1. Must be about the business to be worthy of sonship.

2. Must be because of the needs of the fast-dying world.

3. Because of the shortness of our life and of time.

4. Because we must give an account.

5. Because of the great rewards awaiting the laborers.

THE DIVINE ARTIST

By U. T. HOLLENBACK

TEXT: *The Lord taketh pleasure in his people: he will beautify the meek with salvation* (Psalm 149:4).

I. THE ARTIST AT WORK

Painting is superficial. The Lord beautifies outwardly and inwardly. He saves and sanctifies. Not a print, but an inlay.

II. THE ARTIST'S MATERIALS

He needs only one—salvation.

Different colors: White linen is the righteousness.

1. Red—the blood of Jesus.

2. Blue is truth and loyalty.

3. Never uses yellow.

III. THE ARTIST'S RAW MATERIAL—THE MEEK

Anyone can have this Workman apply His skill, if you (he) will "humble yourself therefore in the sight of the Lord."

The same "meek" shall inherit the earth. He will beautify the meek and then finally give him the earth to roam in to show the artist's product.

IV. THE ARTIST'S JOY OF SUCCESS

He takes pleasure in His people. God saves and sanctifies us that He might have joy in us. He wants us to submit to the beautifying process so that He may admire us throughout eternity.

THE NEW BIRTH

By U. T. HOLLENBACK

TEXT: *Ye must be born again* (John 3:7).

I. YOU HAVE BEEN BORN WRONG

1. Infantile proof.

2. Youthful proof.

3. Adult proof.

a. Inward conviction. Many wish they had never been born at all; everyone has wished he had been born different.

II. YOU CAN AND MAY BE BORN AGAIN

The necessity proves the possibility.

Provision through the atonement. "As Moses" etc. (v. 14).

God is willing—"He so loved" (v. 16).

III. RESULTS OF BEING BORN AGAIN

Changed heart—the witness of the Spirit.

Changed life—the fruit of the Spirit.

Changed destiny—children of God go to glory.

FISHERS OF MEN

By U. T. HOLLENBACK

The river—life, or the life of sin.

The hook—conviction by truth.

The bait—the gospel of Christ.

Pulling up the line—regeneration which is a translation "out of the kingdom of darkness into the kingdom of God's dear Son." Many fishermen in the spiritual world stop with getting the fish out of the river and on the bank. Holiness preachers go farther.

The fish must be internally cleaned—so we preach entire sanctification.

THE PERIL OF SUBSTITUTING SUPPRESSION FOR ERADICATION

By U. T. HOLLENBACK

LESSON: Judges 1 and 2.

NOTE: They let some victories and the consequent gladness resulting therefrom keep them from going on to complete eradication. So Christians seeking holiness should not let a good feeling or relief or blessing stop them from pursuing that "holiness without which no man shall see the Lord."

Heaven gives us friends to bless the present scene; Resumes them to prepare us for the next.—YOUNG.

The way to gain a good reputation is to endeavor to be what you desire to appear.—SOCRATES.

PRACTICAL

THE PASTOR'S CHURCH SCHOOL FIELD

By W. W. CLAY

IV. Leadership Contacts

IN THE actual work of the pastor in his church school field, there are many avenues through which he can exercise this leadership.

First, there is his influence on the church as a whole. The church must become Sunday school minded or it cannot succeed in building an efficient and far reaching Sunday school. The pastor must bring to his people the importance of the work, the necessity for the best methods and for adequate equipment, and the relation which the success of the Sunday school sustains to the success of the church along every line. He must educate and inspire his people until they will attend, co-operate, and enthusiastically push this part of the work just as they do a revival service or a tent meeting project. To accomplish this, carefully prepared sermons that can be as truly evangelistic and result in the salvation of souls as much as a revival message, yet presenting the claims of the Sunday school work, should be preached, giving the people a definite, intelligent, impressive vision of the opportunities and importance of the work. These will not only mold the thought of the people but put the pastor before them as a real leader.

The pastor ought to show his interest in the work by attending every Sunday school convention where his people have some definite responsibility. The bigger the church and the more talented the pastor, the more reason why he should be there—to get help for one thing, for the man who doesn't think that he gets anything from such a convention has failed somewhere, either in not giving it the attention beforehand to make it a success, or in lacking a vital interest in the work—but to help, to put emphasis on the work before his own teachers and workers.

Again, he should be in attendance every time at the Sunday school session. Real Sunday school leadership is impossible for the man who fails to attend regularly no matter what his excuse. The preacher who has delayed his sermon preparation and his praying till he finds it neces-

sary to steal the Sunday school hour for these things has fallen into a bad habit to say the least.

Then too what the preacher says in his announcements before the people at the church service will do much to show them what importance the pastor places on Sunday school work, and to place him in the role of leader. An emphasis on Sunday school attendance, helpful appreciation of the work being done, and the demonstration of his own enthusiastic interest will go far toward securing helpful co-operation and active participation of the whole church. The pastor who will watch for opportunities to show his sincere interest will find many—at rally day occasions, at holiday times, at picnics and class meetings, and at meetings of the workers of the Sunday school.

Another important leadership contact is the personal relation that the pastor sustains to his superintendent. If possible there ought to be an intimacy born of a common responsibility that will give the pastor a large place in the management of the school, not as a dictator, but by counsel and suggestion. There should be frequent informal conversation with the Sunday school superintendent, learning his plans, and presenting to him well thought out plans for future aggressiveness. In fact, every plan the pastor has for this work should first be sold to his superintendent. Then, too often it happens that the superintendent gets but little appreciation for what he tries to do; and a little sincere praise from the pastor will do more to hearten him than anything else, and at the same time create an atmosphere of confidence that will make it easier for the pastor to secure his endorsement of your plans and enlist him in carrying them out.

The local church school board affords a splendid leadership contact. At the meeting when this board is elected, without entering in any sense into electioneering, the pastor ought nevertheless to make the church feel that only those who are the best informed, the most interested, and the most aggressive in the Sunday school should be elected on this board. When the church has the right vision, this sort of people will be elect-

ed, and on it will be your best officers and teachers, who will respond to intelligent leadership. If it should happen that one or two unprogressive people should be chosen, it still follows that all these members of the Sunday school board are the ones to whom the pastor must first sell his ideas for teacher training, for rally days, for vacation schools, for efficient business methods, for Sunday school evangelism. How important that the pastor be always present at the meetings to know first hand the plans of the others for the work, and to have some well thought out ideas to present, some new vision to place before them.

In leadership training work, there is large opportunity for the pastor's personal leadership. Often the pastor will be asked to teach the class, and in that case he can avail himself of the opportunity to impart not only the facts of the text book, but a vision and inspiration for the work. But where he is not a teacher he can put his enthusiastic endorsement back of it; both by public emphasis and private counsel he can encourage his people to participate in this training; and by arranging an appropriate graduating exercise for those who have earned a Certificate or Diploma he can both emphasize its importance and put within the hearts of others a desire for the same training.

The pastor may help solve the problem of securing capable teachers by emphasizing the call of God to this work. Every pastor should be on the lookout for new recruits for the teaching staff. We have emphasized the call of God to the ministry with its opportunities for service and its rich rewards, and through such emphasis God has often spoken to young people, and they are today in the pastorate or in the evangelistic field. We have presented the needs of the missionary field and many as a result have gone to the foreign field as missionaries, doctors, nurses and teachers. But how seldom do we present to our people the call of God to the Sunday school work, with its tremendous opportunities for soul winning, its wide influence on the evangelistic work of the church, and its rich rewards both now and in the day when God shall give us our final reward. Not only should this call be presented from the pulpit, but it ought to be made a subject of personal advice to many a young man and woman, even to those in their early teens, to listen to God's voice in the matter and to begin to prepare for this work, by taking leadership training courses, by entering the

weekly teachers' class, by watching others teach and by acting as substitute teacher when opportunity offers. Of course such encouragement should be given only as the pastor and superintendent plan and work together. In some schools the pastor is given a class of those who have offered themselves as student teachers, and the lesson a week in advance is studied not alone with reference to its spiritual content, but directing thought toward teaching the lesson in the various classes, so the pupils will be ready at any time to act as substitute teachers; not only will they develop skill in lesson preparation and teaching, but they will catch from their pastor-teacher his vision and his passion. Of all the classes in the school this is pre-eminently the one that affords a distinctive leadership opportunity. In some schools it may be necessary for the pastor to be a teacher of one of the regular classes; and there may be in the pastor's teaching a class of men, or of young people, or even of the juniors, a great opportunity for spiritual influence, but in such work there is no element of leadership of the work as a whole, and it may tie the pastor down so as to detract from his leadership. Even the class of student teachers will hinder him in watching over the

PREACHER'S MAGAZINE COMMENDED

We appreciate the Magazine and find it quite helpful along many lines. I have just read the editorial on "Pulpit and Worship Vocabulary and Intonation." It is simply wonderful, and I trust I shall be able to put the advice into practice.—E. D. Simpson, Oklahoma.

You ask, "Has the Preacher's Magazine Helped You?" I hasten to answer, "Yes," by sending my subscription for the coming year.—Jessie F. Wilson, Nebraska.

Am sending one dollar for my subscription to the Preacher's Magazine. Am sorry I have not sent it much sooner.—Eunice Henry, Mich.

You can count on me for a life time subscriber (Preacher's Magazine). The inspiration I received from the May issue was worth the price of ten years' subscription.—Rev. J. B. Roote, Livingston, Ky.

school as a whole, and for that reason is better taught at some time when the Sunday school is not in session. As far as possible he should keep himself ready for helpfulness and sympathetic observation of the school as a whole.

When it comes to the pastor acting as superintendent the situation is different for here he is in a place of real leadership. There are instances where pastors have taken the position of superintendent and have made a splendid success in building up their school and through it building the church. A notable instance is that of the First Christian church of Canton, Ohio, where the pastor, Rev. P. H. Welschmer, has been for many years the superintendent of the Sunday school, and has through his leadership been able to build up his school until it became one of the largest in the United States with several thousand pupils, and has kept it for years at this high mark. But not every pastor has the leadership qualities that would make him outstanding in the place of superintendent. The faculty of attention to details, the study necessary to carry on the many elements of the work, the differing processes of transmitting truth to others, all are widely different from the work of the pastor, so that while most pastors would make good platform managers of the Sunday school on Sunday they fail to have the training, the aptitude and the time to make it a success. How much better if another can be found who can be trained for the work, and who can give his attention to carrying out the many details of the work, and leave the pastor free for the larger work of planning and supervision.

In the Sunday school session the pastor can find real occasion for leadership development and activity. He can be an observer of the work of the school. If the school is departmentized, he can visit it, and observe the work of each teacher without entering the class and disrupting the class interest and attention. If he is tactful, he may occasionally sit in with a class, keeping himself in the background where he will not embarrass either teacher or pupils. He should always be prepared to serve as teacher for any class from the junior up to the oldest adults. Always present, with a word of greeting for every boy and girl, taking part reverently in the worship services, giving a word of encouragement to each worker, helpfully interested in everything that is going on, the pastor will be recognized, not as a visitor, but as the real force that guides the work of the Sunday school.

THE IMPORTANCE OF LEADERSHIP

By MELBA H. BROWN

THE church of tomorrow depends upon the leadership of today. The church of today is what the leaders of yesterday have made it. The early leaders of the Church of the Nazarene have built well and have laid a foundation for a great church but the building erected will depend upon the leadership of today.

The Church of the Nazarene has within its membership a great group of young people of over forty thousand in the Young People's Society and many thousands more in our Sunday school. This young life is a tremendous power that cannot be curbed or quenched but must be directed into the channels of greatest usefulness for Christ and the church. The responsibility of directing this power falls upon the leaders of the church.

The leadership of yesterday will not do for today. We are living in a peculiar age, an age of high tension, an age of efficiency and specialization and a young people's age.

The Church of the Nazarene demands leaders, but a certain kind of leaders. A leader in the Church of the Nazarene must be more than a good man, although goodness is essential, he must also be more than a talented and intellectual man. Many have been disappointed because the church did not seem to appreciate their ability or learning. The one predominant characteristic the Church of the Nazarene demands of its leaders is success. Regardless of what other favorable things may be said of a man unless he can succeed the church has little time or place for him. While this has been true as a denomination it must be true also locally. We must have Sunday school superintendents who are more than good men or women but who can succeed. We must have Sunday school teachers, Young People's presidents and other leaders who can succeed. The work is always more important than the worker and any church that will sacrifice a Sunday school class for the sake of keeping a would-be teacher who is a failure should repent, for surely such action is a sin and means the loss of souls.

Perhaps someone would ask, "What is success in leadership? Is success numerical advancement?" I am sure we would all say that just gaining numbers is not success. Neither is entertaining the people a success. Many churches seem to think if they can entertain and hold the people in their services that they are succeeding.

As the Church of the Nazarene we must keep clear of this rut and realize that regardless of how many people we entertain or keep employed we may yet fail, for a church is not for such work.

Success in religious leadership is to fulfill our calling or do the work for which God gave leaders to the church. The Word tells us in Eph. 4:11-17 the calling of leaders; First, for the perfecting of saints. Leadership that does not lead people into a clear, definite, know-so experience of perfect love is a failure. Leaders must have this experience themselves before they can lead others into the same, so it is absolutely necessary for a religious leader to have the baptism with the Spirit.

Second, for the work of the ministry. Every leader is to minister to the people. A Sunday school teacher is to do the work of the ministry in the Sunday school class. Every leader is to minister to the needs of the people in his field; minister to the discouraged; minister to the backslidden; minister to the saved; minister to the saints. This will take study and prayer and strength and we are prone to throw off the burden and responsibility of such taxing work, thus the task in many of our churches of keeping proper leadership.

Third, the leadership is for the edifying of the body of Christ. Does our program edify? Does it build up in the faith? Does it encourage to steadfastness? Is our program constructive or destructive? Anything that does not edify has no place in the program of a spiritual church.

Fourth, the leaders are to bring us all into unity of faith and knowledge. There is a great need of this in our church. We are a young denomination, we have grown rapidly, our people have come from everywhere with all kinds of doctrinal backgrounds, and one of the great tasks of the leadership of our church is to bring this people into a unity of faith until we all believe the same thing, stand for the same doctrines, have the same vision, and are going the same way with the same objective. There is a great need for doctrinal preaching and doctrinal teaching in our church today and the leadership of our local churches must be qualified for teaching the doctrines for which we stand.

Fifth, the leaders are given to the church for the building of character and teaching the people the knowledge of the Son of God until they can come unto a perfect man, unto the measure of the stature of the fullness of Christ. We must

not only have boys and girls, men and women, who are saved and sanctified but they must be established in the faith and then they are no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive, but speaking the truth in love, may grow up into Him in all things, which is the head, even Christ. Our people must know what they believe and why they believe it. They must be able to give to every man a reason for the hope which is within them. They must be able to stand in the faith and not be carried away every time some false movement comes to the community.

Sixth, and last, the leaders are to organize the church into a body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love; and this body is to be from Christ who is the head of the Church. May the Lord of the harvest give us leaders, not only as a denomination in general, but as local churches, who have a vision of the true object of leadership, and also a determination to fulfill their calling.

SELECTIONS FROM JOSEPH PARKER

Selected by A. H. EGGLESTON

Taken from Dr. Joseph Parker's book, "None Like It—A Plea for the Old Sword," Chapter VIII, Ad Clerum.

THE Christian preacher is largely dependent upon the Bible. Without it what message has he? what unique authority? what standard of appeal? By approaching the Bible from the standpoint of the preacher's actual service we may see how pastoral experience may become a critic and an annotator.)

DISCOURAGEMENTS AND OPPOSITIONS

Are you very much disheartened just now? Are there no friendly faces shining upon you? Come, then, let us talk together, and let me be your older brother. I have been just as much cast down as you can possibly be, yet I have lived to sing in the warm light and take the gift of peace from the right hand of Christ. The Savior clearly saw that His servants would often be in trouble. So He laid up for them a rich store of comfort, one of the very first comforts being the lesson that is to be drawn from His own experience. The servant is to be as his Lord. If

the Master of the house has been called Beelzebub, how can they who are of His household escape vituperation? Did not the people take up stones to stone Him? Did He not go to places that refused to receive Him? Had the Son of man where to lay His head? By thinking these things over I have often received great comfort. My sorrows are nothing to Christ's. He was despised and rejected of men. "He was a reproach of men and despised of the people." The people sneered at His ancestry; they questioned His credentials, saying, "Search and look, for out of Galilee ariseth no prophet," they said He had an unclean spirit; "He came unto his own, and his own received him not." Now, where are your little troubles? Some man has left your ministry in a resentful spirit; well, what of it? He will show his true colors some day, and the mystery will be made plain. Do your duty; do not be affected by his evil spirit; show by your forbearance what the grace of God has done for you, and then forget the injury and go on steadily with your work. Do not allow yourself to think of resentment. "Resist the devil and he will flee from you." Your enemy, or his children, will one day come to your door to beg. "If thine enemy hunger, feed him; if he thirst, give him drink." By making a right use of the Bible, in such experiences, you will find, as I have found, how wonderfully it proves itself to be the Word of God. It knows me altogether. It knows exactly what I want. When my sorrow is supreme, it says, "Is there no balm in Gilead? Is there no physician there?"

"But people are so ungrateful," you remind me. Yes; some of them are. But are not some of them grateful? I am always struck with the kindness of people, their love, their sympathy, their patience.

"True; but the people I have done most for are most ungrateful."

Very likely. That has been sadly illustrated in my own experience. But even on that point the Bible gives the best comfort. It would seem, as in the apostle's case, the more you love some people the less you will be loved.

How wonderfully the Bible meets this very case. "Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me." Now will you think your case over from this point of view? If you will, I am sure

you will take heart and begin again. Do not give up your work. Write your letter of resignation, and write it very strongly and even vehemently and then place it most carefully in the middle of the fire, the devil's post office for the devil's letter. Why should a faithful man be faithless? You were not called to the ministry by the will of man, but by the will of God. "In all thy ways acknowledge him, and he will direct thy paths." A minister must have no self. He must be his Lord's loving slave. In such case his chain is his liberty. What have you or I suffered in comparison with the apostle Paul? When I think myself ill-treated or wronged in any way I read Paul's record, and become ashamed of my petulance:

"Are they ministers of Christ? I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in hunger and thirst, in fastings often, in cold and nakedness."

Yet we are tempted to resign because some man has given up a pew! I am ashamed of myself when I think of this possibility. What did the apostle do with all his sorrows, disappointments, sufferings, and infirmities? He turned them to good account. He made capital of them. Oh, listen to this hero-martyr:

"I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."

If we are in the apostolic succession we will do the same. "If I needs must glory, I will glory in the things which concern mine infirmities." Paul thus made failures into successes. They brought him nearer to his Lord. They helped him toward Gethsemane. "He said unto me, My grace is sufficient for thee; for my strength is made perfect in weakness."

Our weakness gives Christ an opportunity to show the power of His grace. He does not always save us from trouble; He always saves us

in it. "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." That we are "not destroyed" is a proof that we shall be saved. With the Lord, a negative may mean a positive. Are you destroyed? Is your root consumed with fire? Is there no remnant of strength? Let us look to our Lord and expect His incoming to our hearts every moment. "Though he was crucified through weakness, yet he liveth by the power of God." "If we be dead with him, we shall also live with him; if we suffer, we shall also reign with him." Now read the twenty-third Psalm, and tell me if it is not the Word of God uttered from the human side.

POSSIBILITIES AND CHARACTERISTICS OF SAINTHOOD

By MELZA H. BROWN

THE apostle Paul in the letter to the Ephesian church is trying to show these Ephesian Christians just what the Holy Spirit wants to show us today.

These people were saints or sanctified Christians. A Christian is a person who has been born of the Spirit and thereby made a new creature in Christ. Paul says to these Ephesians, "You hath he quickened who were dead in trespasses and sins." This makes plain that these people were alive from the dead and what a glorious privilege to be made a living, vital Christian by the Spirit of God, but Paul says these people had received another experience. In the first chapter and twelfth verse and also in the thirteenth verse he says, they first trusted in Christ, but that also after this they were sealed with that Holy Spirit of promise. This experience referred to by Paul is the sanctifying experience or holiness of heart perfected by the Holy Spirit, the Sealer of hearts.

The fourth verse of the same chapter tells us that we were chosen to be holy before the foundation of the world, so this is no new doctrine. But though it is old, yet it is glorious and true.

Now in verse seven Paul says, "We have redemption through his blood, the forgiveness of sins," but in verse nine he also says, "Having made known unto us the mystery of his will." Then in verse ten he gives us to know what that mystery is that He planned in Himself. "That in the dispensation of the fulness of times, he

might gather together in one all things in Christ." This dispensation spoken of as the fulness of times is the present dispensation when we have the fulness of revelation, the fulness of grace, the fulness of redemption, the fulness of the Holy Ghost, the fulness of the blessing of God. Now the mystery that He is going to make known unto us is that He is going to gather together all things in one even Christ. Jew and Gentile, black and white, all become one in Christ. Every wall of partition is broken down. Then verse eleven says that in this Christ we also have an inheritance and these Ephesian Christians had obtained their inheritance. This inheritance of the Christian is the experience of sanctification or heart purity wrought by the baptism with the Holy Spirit according to other scriptures which I will not take time to cite here.

But now Paul begins to endeavor to get these sanctified people to see the possibilities of a sanctified life. The sanctified life and the possibilities of a sanctified life are not the same nor are they identical any more than a farm and the possibilities of a farm are the same. One trouble in much of our preaching which causes confusion in the mind of many of our people and wrecks faith is the mixing or the confusing of the experience with the possibilities of the experience. I am a man, though I have not all the possibilities of man, and I may be a sanctified soul, without all the possibilities of that soul, in fact without having but very little of the possibilities developed.

Paul does not want these Ephesian Christians to stop with the obtaining of the experience of sanctification, but wants them to go on to the glorious possibilities of the sanctified life; and to get them to do so he tries to show them what these glorious possibilities are.

Notice what he desires they shall have, as he prays in the verses seventeen to nineteen:

1. That God may give them the spirit of wisdom and revelation in the knowledge of him. Weymouth translates this, "Wisdom and penetration through the intimate knowledge of him." Oh that we might have this same that Paul prayed for them! That we might know Him so intimately that we could have a spirit of wisdom and penetration. To be able to understand the deep things of God, to penetrate the hidden secrets of His Word, to live out in the fathomless love of God. The most of us, as sanctified people, live so shallow and are so easily satisfied

spiritually that we never enjoy the better and richer things of the experience of holiness.

2. He prays that the eyes of their understanding might be enlightened. Here I like Weymouth again, "That the eyes of your heart being enlightened." The heart has eyes, as well as the body, but how darkened most of them are with the clouds of earthly things, the haze, dust and smoke of the world. We allow cares, worldliness, associations, business, and so many other things to so darken our heart eyes that we see so little spiritually. Paul is praying that all this may be swept away and the eyes be enlightened.

3. Next, Paul tells them in this prayer why he wants their eyes enlightened, that they may see some heart visions. "That ye may know what is the hope of his calling." That ye may know what is the hope which His call brings to your heart. Oh what greatness there is to this hope! The hope of living forever with Him, of being His representative here, of having eternal dominion reigning with Him, of out-distancing death, trouble and temptation and becoming a pillar in God's eternal kingdom. If we could only see the hope of our calling we would with rejoicing press on heavenward and the devil's best would look worthless.

Another of these heart visions which the apostle desires they should have was of the riches of the glory of Christ's inheritance in them who were saints. I wish we could all see what an inheritance Christ has in the saints. What every saint is worth to Him. Our inheritance is in Christ but His is in the saints. How can we tell what a saint is worth to Christ?

Things are valuable according to cost. What did Jesus pay for saints? What did it cost Jesus to make it possible for you to get sanctified? The deepest humiliation that man could suffer. The sacrifices of the Old Testament were mostly offered on the altar in the tabernacle or temple, but not so the sin offering. This sin offering was not fit to be brought in the temple, but was carried without the city, or without the camp to the dump and burned. Now to sanctify man Jesus must become a sin offering, and to do this He suffered without the gate that He might sanctify His people with His own blood. He went without the gate in deepest humiliation as unfit to die in the city, but without the camp in disgrace, and reviled, He became our sin offering to make possible the destruction of sin in us. If you ever get a vision of what you cost as a saint you will not call yourself "a poor

weak worm of the dust," nor will you be afraid that Jesus is going to give you up and cast you away on the slightest attack of the devil.

Things are also valuable according to the effort put forth to obtain them. Things obtained without effort are worth what they cost. What effort Jesus put forth to obtain us even after He had bought us with His blood.

Again things are valuable according to the place we prepare for them. A slave can be housed in a shack, but the king's bride must have a palace. Well, heaven was good enough as it was for angels but Jesus has gone to prepare a place for His saints and is coming again to receive them unto Himself.

May the Lord open our eyes to see what we are worth to our Lord. Man you cannot afford to backslide. You are worth too much to Jesus and you must go through for His sake.

These are a few of the possibilities of a sanctified life, as opened up in the first chapter of this book and the remainder of the book is a continuation of the same. How can we be satisfied to dwell on Jordan's bank with all Canaan to be explored and taken by just getting our feet upon the land? Shall we go on? Most assuredly!

"Our government rests on religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind. . . . The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of man. Peace, justice, humanity, charity—these cannot be legislated into being. They are the results of a Divine Grace." "We do not need more national development, we need more spiritual development. . . . We do not need more government, we need more religion. . . . We do not need more of the things that are seen; we need more of the things that are not seen!"—PRESIDENT COOLIDGE.

"To religion we owe our civilization, and to the Church we owe our religion. All there is in the world today that is worth while comes from men filled with, and from groups actuated by, these fundamentals of integrity, faith, industry, brotherly love and other factors which come only through God. . . . The people of America have not the bankers to thank for their security and prosperity, but rather the preachers and the churches."—ROGER BABSON.

HOW TO PREACH HOLINESS

By U. T. HOLLENBACK

A few times in my life there have come to me such unmistakable messages from God that doubting would be almost an impossibility. I was very much discouraged one time, a few years ago, with the work of evangelism; thinking there were so few results. I went to God for guidance; whether I should quit or go on in this work. This was in the little city of Kenton, Ohio. Rev. N. B. Herrell, who was then District Superintendent, will recall the circumstance. God gave me such a special and fresh anointing and such floodtides of victory that I shouted for joy for nearly half a day. The Lord spoke plainly, saying, "Son, I have anointed thee!" Knowing my own ignorance, I said, "But Lord how shall I preach holiness?" And as clearly as if an angel spoke from heaven came the words ringing in my soul: "Preach that it is so *scriptural* that one would have to become an infidel to not believe in it; so *plain* that one cannot keep out of the *insane asylum* and not see it; so *essential* that a believer will backslide if he doesn't get it; and so *logical* that one would have to go to hell to get around it." My whole soul answered, "I will, Lord, I will."

COVER MY DEFENSELESS HEAD

It was Sunday evening on board an ocean steamer, and the passengers had met in the cabin to sing hymns. One gentleman, hearing a very rich and beautiful voice behind him and having his memory stirred by it, turned suddenly around, and asked the singer if he had been in the Civil War.

"Yes," was the answer. "I was a Confederate soldier."

"Were you at ——— on a certain night?"

"Yes, and a curious thing happened that night. The hymn recalls it to my mind. I was posted near the edge of a wood, on sentry duty. It was dark and cold, and about midnight, when everything was still, I found myself homesick, tired and afraid. To comfort myself I began to sing this hymn:

"All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenseless head

With the shadow of Thy wing."

"It brought me into a better frame of mind. Peace came down upon me, and all the rest of that long night I had no more fear."

"Now," said the other man, "listen to my story. I was a Union soldier and I was in the woods that night with a party of scouts. I saw you. My men had their rifles focused upon you. They were awaiting the word to fire. But when you sang"

'Cover my defenseless head.

"With the shadow of Thy wing."

I said, 'Boys, lower your rifles. We'll go home.'"
—*Pittsburg Gazette*.

NOT BY MY STRUGGLING NOR YET
BY MY TEARS

A drowning boy was struggling in the water. On shore stood his mother in an agony of fright and grief. By her side stood a strong man seemingly indifferent to the boy's fate. Again and again did the suffering mother appeal to him to save her boy. But he made no move. By and by, the desperate struggles of the boy began to abate. He was losing strength. Presently he arose to the surface, weak and helpless. At once the strong man leaped into the stream and brought the boy in safety to the shore. "Why did you not save my boy sooner?" cried the now grateful mother. "Madam, I could not save your boy so long as he struggled. He would have dragged us both to certain death. But when he grew weak and ceased to struggle, then it was easy to save him."

To struggle to save ourselves is simply to hinder Christ from saving us. To come to the place of faith, we must pass from the place of effort to the place of accepted helplessness. Our very efforts to save ourselves turn us aside from that attitude of helpless dependence upon Christ which is the one attitude we need to take in order that He may save us. It is only when we "cease from our own works" and depend thus helplessly upon Him that we realize how perfectly able He is to save without any aid from us.—J. H. McCONKEY.

"Unless our civilization is redeemed spiritually, it cannot endure materially."—PRESIDENT WILSON.

"The need of the hour is not more legislation. The need of the hour is more religion."—ROGER BABSON.

Every man has in himself a continent of undiscovered character. Happy is he who acts the Columbus to his own soul.—SIR J. STEVENS.

HERE AND THERE AMONG BOOKS

By P. H. LUNN

OF PARTICULAR interest at this time of the year are the annual volumes of Minister's Manuals, of which for several years there have been two in the field. DORAN'S MINISTER'S MANUAL, (\$2.50) originally published by the George H. Doran Company was first issued in 1926. Since then it has passed through the hands of several different publishers and is now owned by the Round Table Press, a newcomer in the field of religious publishers. The current volume of Doran's Minister's Manual offers the usual material for each Sunday of the year, comprising a complete program for the services of the day, including an exposition of the Sunday school lesson and a children's sermon. There is also a complete sermon for the morning service and several illustrations which fit into the thought of the sermon. Then there is a liberal collection of quotable poetry. Following this is a story or sermon for children; then we have quite a number of suggestive texts and themes for the morning sermon. Then there is an outline and a complete program for the evening service. Next an exposition of the Sunday school lesson followed by a brief outline of a message for the Wednesday night prayermeeting. The material concludes with a number of suggestive bulletin board slogans and a brief item for the church calendar or bulletin. Altogether there are 702 pages of material and if we add the phrase, "good, bad and indifferent," that should in no sense be construed as a reflection on the book. It stands to reason that any individual collecting 702 pages of material of this nature from which pastors are supposed to select material that they can adapt to their own needs, must of necessity include some that would be classified at best as "indifferent."

The MINISTER'S ANNUAL published by Fleming H. Revell Company (\$2.50) now in the fifth volume, formerly has been known as the Expositor's Minister's Manual. It differs very little from Doran's Minister's Manual, presenting virtually the same material. One difference is that the former prints complete sermons from different outstanding preachers of the country, indicating in each case by whom the sermon is submitted. Doran's Manual which is edited by Rev. G. B. F. Hallock uses sermons from various sources but does not indicate the name of the preacher from whom the sermon has been re-

ceived. The Minister's Annual contains 620 pages.

The value of the material in these books is of course a moot question but it seems to me that the suggestions they offer would be worth at least the price of the book. A pastor must needs be unusually versatile or else have an unusual degree of originality in order not to be able to get considerable help from these volumes with their wealth of suggestions.

A book somewhat along the line of the two volumes previously mentioned is a recent publication by Harper and Brothers, PLANNING YOUR PREACHING, by William L. Stidger, D. D. (\$2.50). Dr. Stidger, as most of our readers know, is acknowledged an expert in preaching and is at present Professor of the Theory of Preaching at the Boston University School of Theology. This new book of Dr. Stidger's is not an annual built along the lines of the two preceding volumes. In other words, it does not follow the calendar year. On the contrary, it is a suggestion book, or source material book for a busy preacher that can be used down through the years. It has enough suggestive material in it to cover at least five years of constant preaching. The contents may be briefly summarized as follows: 500 sermon suggestions; 1,000 illustrations and ideas; 52 pulpit prayers; 52 beatitudes each with a sermon nugget; two complete preaching programs, each covering the course of a year; a number of prayermeeting talks and topics. Also a department of direct mail advertising and church letters for financial campaigns and so on. Then there are 52 suggestions for dramatic book sermons on biblical themes and sermon suggestions for every special Sunday of the year. The book has an amazing fund of material but if I am to be strictly candid I am disappointed, especially with reference to its adaptability to the needs of our readers and preachers in denominations such as the Church of the Nazarene. My first reaction was to pass it by and make no mention of it in these columns but I know the book will be given considerable publicity and on second thought, I felt under obligation to our readers to make a frank statement of my opinion of this book. My objection to it is that it does not give enough thought and attention to themes and subjects of a worthwhile nature. The following items taken at random throughout the book will give my readers a pretty good idea of why I am not enthusiastic about it. Under the caption "A Preaching Program for Twelve Months" we find

the following headings: A Month of Negro Spiritual Sermons, for Popular Evening Programs; Second Month on Some Books of Yesterday as Antidotes to Some Books of Today; A Month of Drama Sermons for Each Year's Preaching; A Month of Sermons on the Great Scientists; A Series of a Month's Sermons on the Great Essays of Emerson. I would not mind if Dr. Stidger in his book had leaned a little in favor of popular preaching but it seems that he has gone entirely to that type and has very little of value to offer to a preacher who is in the habit of preaching old-fashioned sermons of a strictly evangelistic nature to his Sunday evening congregations and sermons of a deeply devotional nature based on the Old Book and the Old Faith at his morning services. I believe that most if not all of my readers will uphold me in this attitude.

NOW IS THE ACCEPTED TIME

One Sunday night in Chicago Dwight L. Moody chose for his text "What shall I do with Jesus which is called Christ?" and his closing words to his immense congregation were: "I wish you would take this text home with you and turn it over in your minds during the week, and next Sunday we will decide what to do with Jesus of Nazareth." That night the great fire broke out and many of his audience perished. Mr. Moody never forgot the impression thus made upon him of the lost opportunity, and in all his work afterwards he never said, "We will decide next week," but rather "We must decide now that thy God shall be my God."

THE VALUE OF STORM AND STRESS

We were going through a great furniture factory when our guide, the superintendent, pointed out to us a superbly grained and figured sideboard in the natural wood. "I want you to observe the beauty of this oak," he said. "It is the finest selected timber of its kind, and the secret of the intricate and beautiful graining (I doubt if you would ever guess it) is just this: that the trees from which it was taken grew in a spot where they were exposed to almost constant conflict with storms."

What a suggestive fact! How nature is constantly contributing to the true interpretation of human life. The storm-beaten tree develops the closest and finest and most intricately woven

fibers. When it is cut down and the saws lay bare its exquisitely figured grain, the cabinet-maker selects it as the material for his finest work. So with the human life beset by sorrows, tests and trials. If it stands the storm, how the winds of God strengthen and beautify it! What fineness of feeling and character grow out of the tossing and straining to which it has been subjected! There can be no such rare pattern of fiber in souls that grow in the sheltered places of life. We need life's stress. Character cannot be developed into its strongest and most beautiful forms without it.—B. JAMES.

"The message of the Church to the world is and must always remain the gospel of Jesus Christ. The gospel is the joyful message of redemption, both here and hereafter, the gift of God to sinful man in Jesus Christ. . . . The gospel is more than a philosophical theory; more than a theological system; more than a program for material betterment. The gospel is rather the gift of a new world from God, to this old world of sin and death. . . . The gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who believe in Christ. . . . The gospel brings peace and joy to the heart, and produces in men self-denial, readiness for brotherly service and compassionate love. It offers the supreme goal for aspirations of youth, strength to the toiler, rest to the weary and the crown of life to the martyr."—Report of the Lausanne Conference of Faith and Order (August 1927).

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"If service clubs consistently secure 70-90% attendance at weekly luncheons, why cannot the Church secure the same attendance at its meetings when spiritual food is supplied?"—HERBERT A. BOSCH.

Christ, who has been my perfect sun by day,
Will be my star by night;
On my deep rest the Lord shall shine alway,
An everlasting Light.

—B. MACANDREW.

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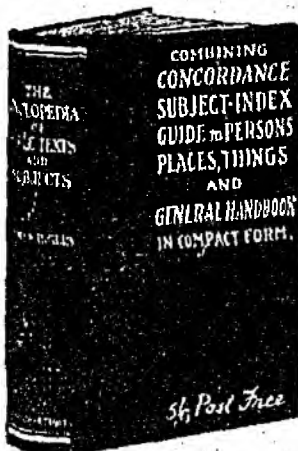
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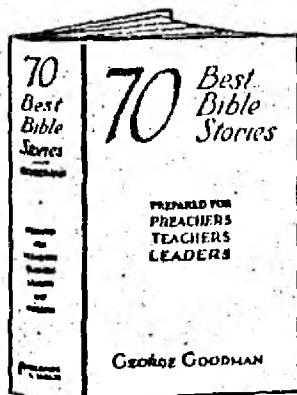
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