

—The— Preacher's Magazine

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Editor

VOLUME 6

OCTOBER, 1931

NUMBER 10

WE WOULD SEE JESUS

WE WERE recently in a church which, contrary to the general custom, had a motto painted on the rear wall of the auditorium which the preacher could always see as he faced his congregation. The words were, "Sirs, we would see Jesus." Perhaps many congregations have had inner desire to see Jesus through the message of the pastor or evangelist, but few have expressed that desire in such a manner. Yet, this is the important task of the preacher. He is called to re-present Jesus to his congregation. The people of this generation are on a quest to see Jesus just as surely as those inquiring Greeks were in the days of His manhood as they expressed their desire in the words of this motto. Or as one leader of men has stated, "It is the church's duty to make Jesus indispensable to this generation."

Often it has been stated that this generation is "gospel hardened." This is hardly the case. For one to be gospel hardened he must successively hear the gospel and continually reject it. Just a casual observer will be convinced that this generation has heard little of the true message of Jesus. He is a stranger to them for the ministry of this day has not generally presented Him as a divine Savior. They are not *gospel hardened* so much as they are *gospel starved*. This generation is not rejecting Jesus in the sense that some others have done, for "How can they believe on him of whom they have not heard?" They know so little about Him that they are largely pagan in their attitude and life.

Too often Jesus has been hidden behind theological statements, personal hobbies and ideas, and peculiar notions of the preacher. We have given the hungry multitudes long dissertations on theological themes and elaborate discussions of some of our pet theories and Jesus has been obscured. The "man of the street" with a hungry heart—hungry for he knows not what—is not interested in long discussions about the fundamentals of our religion, in dissertations on justification, regeneration, sanctification, predestination, foreordination, and kindred subjects. Nor is he primarily interested in a

coming Jesus. His need is immediate. He needs someone to help him with his present burdens and difficulties, someone to relieve the pressure of condemnation of sins committed, someone to satisfy his heart today. These theological statements are nothing but terms which explain to the enlightened mind what Jesus does for an individual. They are valuable only as they help us to clearly see what Jesus can do for us.

But why should Jesus be hidden behind the terms which tell of His work? Why not tell of a Christ who forgives sins, the sins of the man who is feeling the weight of their guilt? Is this not justification? Why not present a Christ who is able to make men anew, to give them a new start in life with the old past blotted out and a new life within them? Is this not regeneration? Why can we not magnify an all-sufficient Savior, one who can cleanse the heart from all remaining sin and enable the believer to live a holy life? Is this not sanctification? By so doing we magnify a Christ who does the work and we do not unduly emphasize the terms which describe the work He does. It is a mistake to say as one preacher said in our hearing recently, "The sweetest word to me is sanctification." The sweetest word to all truly devoted Christians, to all sanctified ones, is Jesus. There is no spiritual life without Him. So let us not hide Jesus behind our theological terms. Let us tell the world of a Jesus who saves.

Others are hiding Him behind their notions of Christian living. Some have the ordinances overshadow Him, some through emphasis of the negations of the Christian religion cloud their vision of Him. But it is not the ordinances, nor the negations of religion that the hungry "man of the street" needs. Too often he will accept these as a form, or as a means of penance. He will deny himself of things in which sinners engage in order to make himself better. How much better it is to emphasize that Jesus is the ruler of the Christian in his conduct as well as in his heart life. That the Christian will not engage in certain practices, he will not go to certain places, wear certain things, and he will be separate from the world because of what Jesus is to him. That he is doing it for Jesus' sake, or to be like Him. There is no greater appeal for clean living than that of challenging people to do so for Jesus' sake. Let us let them see Jesus as the ruler of their lives, and that for His sake they will refrain from worldly practices. A true appreciation for Jesus will forever settle the question of worldliness.

The preacher is under obligation to present Jesus to this generation. To magnify Him above the terms which describe what He does for us. To urge men to see that Jesus is the one to satisfy their present needs, and that when present needs are satisfied and proper adjustments are made the future will take care of itself. To tell of Jesus as the Lord and ruler of life and that for His sake we will refrain from practices with which He is not pleased. Let us make Jesus indispensable to this generation for there is still a great longing on the part of sinful men to see Jesus.—D. S. C.

Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

DEVOTIONAL

THE PREACHER'S NEED OF HOLY SPIRIT POWER

By A. M. HILLS

Behold, I send the promise of my Father upon you (Luke 24:49).

IS IT not possible that we are all looking in the wrong direction for success? We seem to be depending upon elements that are wholly incapable of producing the results which we desire. A more critical study of the Acts of the Apostles which has been called "The Fifth Gospel," might put us in harmony with God's plan and plant our feet on the highway of achievement.

I. We may well begin with the words of Jesus on the subject. We may be sure that He will strike the keynote of the theme. "If ye love me, ye keep my commandments. And I will pray the Father and he shall give you another Comforter that he may abide with you forever, even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him for He dwelleth with you, and shall be in you. I will not leave you comfortless. I will come unto you" (John 14:15-18).

"But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you, and when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me; for he shall take of mine and shall shew it unto you" (John 16:6-15).

"And, behold, I send the promise of my Father

upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke 24:49).

"To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God" (Acts 1:3).

"When they therefore were come together, they asked of him saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea and in Samaria, and unto the uttermost part of the earth" (Acts 1:6-8).

"And when he had spoken these things, while they beheld, he was taken up: and a cloud received him out of their sight" (Acts 1:9).

(More important words were never spoken within the hearing of man. They were spoken by the Son of God, from whose word there is no appeal. But they have never been half-believed. Very likely those very five hundred who heard Him and saw Him after His resurrection, and beheld Him mount up as on a stairway of clouds to His eternal throne, spent a deal of time longing for His continued visible presence and earthly companionship. Certain it is that much of the literature and speech of the day deplore the absence of the visible Christ from this world, and sighs for His return, as the only hope of the spiritual recovery of this sick human race. As if Jesus was *mistaken* when He said, "IT IS EXPEDIENT FOR YOU THAT I GO AWAY." If the withdrawal of His visible presence and the coming of the Holy Spirit was a blessing to the infant church nineteen hundred years ago, is it not quite possible that it is a blessing yet? Judging from Christ's continued absence all these multiplied centuries, it may at least be pardonable for a devout follower of the invisible Christ to think so!)

II. Let us review the history of the early church further for additional emphasis on the

importance of the ministry of the Spirit. Christ's atoning work was done, He said on the cross, "It is finished!" No more suffering for sin! No more matchless teaching! Aside from the resurrection and ascension, as proof of His death, the miracles were wrought. The divine life of the God-man has been lived before men. The material of the four Gospels yet all unwritten, is complete. The disciples have heard and witnessed it all. They have got the substance of all their subsequent preaching. And yet! Mark it! And yet outside of Jesus' only family of brothers and sisters perhaps not one soul in the world was converted. And after Jesus ascended during the ten days before Pentecost, which included one Lord's day, we do not know of a single convert!

Does not that show that divinely called preachers may know the Son of God as an atoning Savior, and the teachings of His Gospels and the story of His miracles and the proof of His deity and ascension, and their own authenticated ordination to the ministry and still win no souls?

But when the very same body of preachers and Christian believers have obeyed the Son of God and spent ten days together pleading for the coming of the Holy Spirit; then "suddenly" the promise of the Father and of the Son was verified. The Holy Spirit fell upon that prayer-meeting and the community around was swept with interest. Then mighty conviction at the simple message of an untutored fisherman who knew only the gospel of the Son of God. Under the power of the Holy Spirit those who had come together to mock and jeer "were pricked in their heart, and said unto Peter and to the rest of the apostles, men and brethren, what shall we do?" And Peter said unto them, "Repent ye, and be baptized every one of you in the name of Jesus Christ for the remission of sins: and ye shall receive the gift of the Holy Ghost." "With many other words did he testify and exhort, saying, *SAVE YOURSELVES* from this untoward generation. Then they that gladly *received his word* were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:37-41).

One hundred and twenty "all filled with the Holy Spirit" in the morning; and about three thousand converts before night! That beat the previous Sunday, without the Holy Spirit, out of sight!

It was a wonderful eye-opener to that early church. They did not soon forget the stupendous

importance of having the constant co-operation of the Holy Spirit. Read the record for yourself. Peter and John healed a man "Lame from his mother's womb," in the name of Jesus (Acts 3:6). "And the number of the men was about five thousand" (Acts 4:4). The priests called the apostles to account for it, and Peter, "FILLED WITH THE HOLY SPIRIT," defended their conduct, declaring that "in the name of Jesus Christ of Nazareth was the miracle wrought." "For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Being let go they came to their own company and reported, verse 23, "And when they had prayed the place was shaken where they were assembled together; and they were ALL FILLED WITH THE HOLY GHOST, and they spake the word of God with boldness" (Acts 4:31). So Peter was continually filled and refilled for every occasion and emergency.

Take the case of Saul (afterward St. Paul): "And Ananias departed and entered into the house; and laying his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost" (Acts 9:17). So this matchless apostle, like all the rest, had to have his Pentecost and depend for his success on the perpetual ministry of the Holy Spirit.

The twelve apostles directed the church to look out seven men for deacons, of good report, "FULL OF THE SPIRIT" and of wisdom. "And they chose Stephen, a man FULL OF FAITH AND OF THE HOLY SPIRIT" (Acts 6:3-6). In his short but wonderful career, that was his normal experience. When on trial for his life, preparatory to obtaining his martyr's crown, "HE BEING FULL OF THE HOLY GHOST looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God" (Acts 7:55, 56).

No sooner had deacon Philip led a great revival in Samaria than the mother church at Jerusalem sent Peter and John down "that they might receive the Holy Ghost" (Acts 8:15). "Barnabas was a good man and FULL OF THE HOLY GHOST and of faith." "And much people was added unto the Lord" (Acts 11:24). Paul came to Ephesus and found a little church of twelve male members (probably twenty-four females, but in those days uncounted). He at once asked, DID YE RECEIVE THE HOLY SPIRIT when ye believed? But they had not been told of Him. Paul at once had an altar service, got the

whole church at the altar and all received the gift of the Holy Spirit (Acts 19:1-7). St. Paul wrote a special message to the church at Ephesus to "BE FILLED WITH THE SPIRIT" (Eph. 5:18). And so it goes, on and on, through the New Testament.

III. We may ask, Is the importance of the Holy Spirit's co-operation verified by modern experience? Unhesitatingly we answer, Yes! Every truly great preacher has honored and exalted the Holy Spirit and unceasingly sought His aid. And every man who has neglected the Spirit in his ministry, however noble his personal endowments and fine his culture, has been a signal failure.

All well-read Christians know of Jonathan Edwards, the American contemporary of John Wesley, who also was a mighty man of prayer. All have heard of the mighty sermon he preached on "Sinners in the hands of an angry God," when many of his hearers rose and grasped the pews and threw their arms around the pillars of the church to keep them from slipping into hell. But all do not know why it was that such a strange, unaccustomed influence fell upon the people that morning that brought scores into the kingdom. It was because that man of prayer had taught his people to pray; and they prayed all night before that sermon was preached, that the Holy Spirit would be present with power upon the people.

That mighty man of God who has the reputation of having fathered more brains than any other man in all American history, never dreamed that he could bring things to pass without the help of the Holy Spirit.

When I was in Scotland, riding on a non-stop train from Glasgow to Edinburgh with Rev. George Sharpe, he pointed out to me the village of Shotts, where, after two days and an all night of prayer by the church, young John Livingstone stood on his church steps and preached Sunday morning with the rain sprinkling his face, to a vast audience that the church could not hold, and saw over five hundred brought to Christ, in that one service. No one ever hears anything about the greatness of this preacher or that sermon. Possibly he never preached a great sermon in his life. But the words of the message, however simple, were parbed arrows shot by the convicting power of the Holy Spirit, which pierced human hearts and accomplished their divinely intended result.

Doubtless it was simply the unction of the Holy One that wrought so mightily.

Rev. John Wesley Redfield (born 1810) was one of these early Methodist preachers on whom the unction of God peculiarly rested. On a certain Sunday evening he felt a strange impression that the Holy Spirit would be with him in awful power, and that he must begin the service by announcing to the congregation that there would be such a display of divine power that night as they had never witnessed, and that the probation of one soul would end that night. It seemed to him extremely unreasonable, but still he made the announcement. He afterward wrote, "An unearthly power lifted me up. . . . The thrills of heavenly power I then felt I can never describe. It was a power given me for the occasion, and it seemed to me it would move a nation or shake a world. Before the sermon was finished the people, uninvited, rose to their feet screaming for mercy. After the altar space was filled several hundred more rose as seekers. Hundreds were converted and for many years that occasion was referred to as "the great night!" A woman afterward confessed that six weeks before she dreamed three times in one night that her probation would end in just six weeks. That night the six weeks were ended, and she was gloriously saved.

Mr. Redfield was afterward appointed to be pastor of a backslidden church. After much prayer and weeping he announced a revival meeting. "In the first service," he wrote, "I felt an *unearthly thrill*, charging me from head to foot, while the place was filled with the awful presence of God. In a few minutes the power of God broke like a thunder-clap upon the people, and such falling, shouting, screaming and crying for mercy I had no thought of seeing in that place."

Now, in all the lists of the great preachers of the world John Wesley Redfield was never once named. But, by prayer, he linked himself up with the Holy Spirit, and the Spirit supplied the greatness!

Charles G. Finney has been called the prince of evangelists. Probably he was the greatest soul-winner of the Christian centuries. Some of the scenes in his ministry were beyond description. Persons were often rendered speechless. Others would fall to the floor as dead! After a time they would come to, shouting the praises of God. It is a matter of record and testi-

mony that there would be frequently a thousand or more a night in his London meetings seeking God.

Mr. Finney says of his own preaching, "I tell you this, not boastfully, but because it is a fact, and to give the praise to God. Let no man think that those sermons which have been called so powerful were productions of my heart unassisted by the Holy Ghost. *They were not mine, but from the Holy Spirit in me.* I believe that all ministers called by Christ to preach the gospel ought to be, and may be, in such a sense inspired to 'Preach the gospel with the Holy Spirit sent down from heaven.' All ministers may be and ought to be so filled with the Holy Spirit that all who hear them shall be impressed with the conviction that 'God is in them of a truth.'"

This was the key-note and burden of all Finney's teaching and preaching in his last days. He felt that the professors in the great theological schools and preachers, and the churches themselves were fixing their attention upon profound

scholarship and oratory and culture, and purely human attainments in the ministry, and were losing sight of their absolute dependence upon the Holy Spirit for all true success.

I confess that this fact is also getting a tremendous grip upon me. Sixty years ago I graduated from college and went to Yale to study theology. In my Yale class there were six valedictorians and saluatorians of other institutions. Every breath we breathed was fragrant with the aroma of culture. But as I look back upon it all now I am compelled to admit, however reluctantly, that not one of those honor-men became eminent as a preacher. Some even lost their faith in the gospel and left the ministry. Others became distinguished as authors, scholars, and educators; but as distinguished preachers, not one! O when will the theological professors, whose business it is to make preachers, and the preachers themselves, learn this all important lesson, 'Not by might nor by power [or oratory, eloquence, scholarship, learning] but by my Spirit, saith the Lord,' shall success come.

EXPOSITIONAL

THE PROPHET AMOS—THE PREACHER OF JUDGMENT

By OLIVE M. WINCHESTER

"THUS THE LORD JEHOVAH SHOWED ME" (7:1a).

*"O just Judge, to whom belongs
Vengeance for all earthly wrongs,
Grant forgiveness, Lord, at last,
Ere the dread account be past."*

AFTER expressing the pending judgment which awaited Israel for her sins and transgressions in direct form, the prophet turns to figurative language to clothe his thought. Often truth that is not grasped by a plain declaration will become clear when illustrated. Often listeners will heed truth couched in symbolic form when they will turn a deaf ear to words of direct admonition. All the prophets of old used figures of various kinds, and many of them recount visions. In order that no means of arousing Israel from her lethargy of selfish pride and sufficiency might be left untried, Amos now pic-

tures to Israel her doom by visions. These, however, did not originate with his own imagination, but were such as had been shown to him by Jehovah.

First among the visions was that of a swarm of locusts. The locust belongs to the grasshopper family, but is much larger than the grasshopper itself. Sometimes the locusts are six inches long. They come in huge swarms, in regular order, sweeping down upon all vegetation and leaving everything barren behind them, even the bark of the trees being eaten. As Amos looked, he beheld "in the beginning of the shooting up of the latter growth," yea even after the king's mowing that there had been formed by the hand of the Lord a brood of locusts. In Palestine there are two seasons of verdure, two seasons of reaping. One follows the early rains of October continuing on through the winter months until the cold becomes too intense. The other comes after the spring rains, known as the latter rains, and is the more fruitful of the two. It was at

this time then that the locusts swept over the land, and what is more they did not appear until the king had received his tribute from the harvest field; thereupon the people might have reaped for themselves. "It was thus the very crisis of the year when the locusts appeared; the April crops devoured, there was no hope of further fodder till December."—G. A. Smith.

Viewing this catastrophe upon the land in his vision, the prophet realized that it was symbolic of the hand of God coming in judgment upon Israel for her sins. Knowing that although the country and the people felt strong in their own might, yet in reality they were weak and helpless, Amos cried out, "O Lord Jehovah, forgive, I beseech thee: how shall Jacob stand? for he is small." Hearing the supplication of the prophet the judgment was averted for the time being, "Jehovah repented concerning this: It shall not be, saith Jehovah."

In this entreaty of the prophet we see clearly the power of prayer to change the administration of Providence and to avert pending calamity. While there is no repentance in deity like that in man which entails remorse and regret, yet there is a change in the administration of the Godhead toward man because of a previous change in man's attitude toward God. Herein the change of attitude was not in the people themselves but it was vicarious. The intercession of the prophet was received in lieu of a repentant people. God withheld his hand from smiting.

With the passing of one vision, again as the prophet meditated upon the sins of the nation, another vision is given unto him. This time he sees Jehovah coming to contend with fire, a more powerful force than the plague of locusts. This fire it would seem was the resultant effect of a great drought upon the land which had been so intense that it had dried up all the sources of water supply, thus extending in its destruction to the great deep, "the subterranean waters upon which the earth was thought to rest, and which was thought to supply the water for springs and rivers (Gen. 8:11, Psa. 24:2, etc.)" (Eiselen.) "So mighty was the force of this devouring fire that it would have eaten up the land," but then once more the prophet intervenes. This time, however, he does not cry that the sin of the people might be forgiven. No doubt he is so overwhelmed with the enormity of their sin that he feels the possibility of true repentance, the ground of all forgiveness, is not probable. But

he does pray that Jehovah may stay the plague. This time also the plea is based on the fact that under such affliction Jacob may not be able to stand, "for he is small." In answer to the prophet's prayer again the Lord is gracious.

Hitherto in the ministry of Amos we have heard only stern denunciations of the evils existent in the land, but now we see the prophet pleading for his people. Unsurprisingly he had decried their sins. He had proclaimed the word of the Lord, "I hate, I despise your feasts, and I will take no delight in your solemn assemblies" (5:21). Moreover he had added, "The Lord Jehovah hath sworn by himself, saith Jehovah, the God of hosts: I abhor the excellency of Jacob, and hate his palaces; therefore will I deliver up the city with all that is therein" (6:8). But as he sees the doom hanging low upon the nation, he retreats to prayer that God may have mercy. "Never to a people came there a true prophet who had not first prayed for them. To have entreated for men, to have represented them in the highest courts of Being, is to have deserved also supreme judicial rights upon them. And thus it is that our Judge at the Last Day shall be none other than our great Advocate who continually maketh intercession for us. It is prayer, let us repeat, which, while it gives us all power with God, endows us at the same time with moral rights over men. Upon his mission of judgment we shall follow Amos with the greater sympathy that he thus comes forth to it from the mercy-seat and the ministry of intercession."—G. A. Smith.

While the first two visions had been in the realm of nature, the third changes somewhat in its imagery. The Lord is standing by a wall that had been made with a plumb-line, that is, it had been built straight originally. With the plumb-line in hand, Jehovah asks of Amos, "What seest thou?" As the prophet gave reply, the sentence came, "Behold, I will set a plumbline in the midst of my people Israel; I will not again pass by them any more." Israel was like a wall that though when built was in perfect line, had become crooked, hopelessly so. Thus when the measuring line was once more let down upon its sides, it is condemned to destruction; there is no hope that it can ever be brought in line again. Recognizing that the doom was inevitable, the prophet does not offer another prayer of intercession. Furthermore the word of judgment continues, "And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be

laid waste; and I will rise against the house of Jeroboam with the sword." In the pouring out of Jehovah's wrath, the burden of righteous anger will rest principally upon the religious worship of Israel and upon the royal house.

The condemnation of Israel was not spared by their superior privileges nor by their assiduous worship. They had violated "universal laws of fidelity, kinship and humanity," and thus they like the heathen around about them would suffer punishment. These laws moreover are such as are "patent to the universal moral judgment," and if Israel had listened to the inner movings of its own moral nature instead of going on in blind, fanatical faith, she might have been saved. The same snare besets the path of men today. Because of some religious expressions to which they give most ardent devotion, they consider that they are exempt or are beyond certain fundamental principles of the moral nature. They blind themselves to the truth. "A deceived heart hath turned him aside; that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" (Isa. 44:20).

Hitherto Amos had preached undisturbed in the principal marts of the kingdom of Israel, but with this denunciation of the worship of the nation and the royal house, Amaziah, the priest of the sanctuary of Bethel, becomes aroused. "There follows one of the great scenes of history—the scene which, however fast the ages and the languages, the ideals and the deities may change, repeats itself with the same two actors. Priest and man face each other—priest with king behind, man with God—and wage that debate in which the whole warfare and progress of religion consist." In the first place Amaziah sends word to the king that Amos is conspiring against him. The prophet had said that the Lord would rise up against the house of Jeroboam with a sword. It would not of necessity indicate that judgment would fall during Jeroboam's life, it might be while some descendant sat upon the throne, but with a perversion of the words of Amos he charges present conspiracy. Then he turned upon Amos himself and bade him flee from the country. With the reply that he had never sought the prophetic office but had been called by Jehovah to go and proclaim the message, Amos gives a further word of prophecy directed this time against Amaziah himself. "Thou sayest, Prophecy not against Israel, and drop not thy word against the house of Isaac; therefore thus saith Jehovah: Thy wife shall be an harlot in the city, and thy

sons and thy daughters shall fall by the sword, and thy land shall be divided by line; and thou thyself shalt die in a land that is unclean, and Israel shall surely be led away captive out of this land." In the last words of this invective we see again brought out the thought of the third vision.

"Justice, like lightning, ever shall appear

To few men's ruin, but to all men's fear."

—SIVEMAN.

In seeking for texts we may find one in the very first verse of the chapter, "Behold, he formed locusts." The theme might be, "A Prepared Judgment," and then divisions such as these might be used, prepared against sin and transgression, prepared against sin which had repudiated the light of the moral judgment, prepared against sin against the light of special religious privilege. Another text may be found in verse three, "It shall not be, saith Jehovah." Here we may give for our subject, "The Power of Prayer," with divisions, the personal requisites for power in prayer, the responsibility to exercise power in prayer and the relation of prayer to the administration of divine Providence.

"More things are wrought by prayer

Than this world dreams of."—TENNYSON.

The vision of the plumb line might be taken for a lesson, then the subject deduced, "The Test of Character, in Religion." This might be approached first from the negative standpoint, and accordingly the first division could be that the test of character in religion is not of necessity in assiduous worship. This is a resultant effect not the test of character. Moreover the test of character lies not in the endowments of any kind that may be given. Finally the true criterion of character is observance of the principles of righteousness. Failing in these we fail in the great essentials.

"For Jehovah is righteous; he loveth righteousness:

The upright shall behold his face" (Psa. 11:7).

Fulness of Joy

"Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Psa. 16:11).

"God hath chosen the weak things."

"Strangers to prayer are strangers to power."

HINTS TO FISHERMEN

By C. E. CORNELL

Just a Minute

"Be still in God! Who rests on Him
Enduring peace shall know,
And with a spirit fresh and free
Through life shall cheerily go.
Be still in faith! Forbear to seek
Where seeking naught avails;
Unfold thy soul to that pure light
From heaven which never fails."

—JULIUS STURM.

Religion Among Scientists

To Glasgow from three thousand of the world's most productive laboratories came the scientist-delegates to the British Association for the Advancement of Science. There, on a waiting agenda, they found all manner of subjects—from whale bladder to the causation of life and death—to fit all manner of scientific minds. First, however, the three thousand foregathered in St. Andrews Hall to hear, after their custom, the presidential address. The president, Sir William Bragg, elderly, outspoken, active, Nobel prize winner, discoverer of a new method for weighing electrons and atoms in crystals. He spoke with vigor, waved his finger at his audience and at retiring President Sir Arthur Keith, whose presidential speech last year had denied life after death.

"Science," Sir William said, "is not setting forth to destroy the soul, but to keep body and soul together. There are some who think that science is inhuman. They speak as though students of modern science would destroy reverence and faith. I do not know how that can be said of the student who stands daily in the presence of what seems to him to be the Infinite. Science is not so foolish as to throw away that in which the slowly gathered wisdom of the ages is stored. In this she is a conservative of the conservatives."—*Christian Herald*.

A Discriminating Philanthropist

Over a period of twenty-five years John D. Rockefeller, Jr., has given millions of dollars to worthy causes. He has shown himself to be a

wise, a careful and discriminating giver. He has recently given \$10,000 to aid in the "resurrection of the living dead"—the unfortunate lepers of the Philippines. A fund of \$3,000,000 is being raised for the Leonard Wood Memorial for the Eradication of Leprosy. Over \$1,000,000 has been pledged already. There is no philanthropy more important.

Your Opportunity

(Read Ephesians 5:13-21)

The margin gives the translation, "Buying up the opportunity." Paul's thought was that the Christian should seize every chance to do good, buying it in as if it were a wonderful bargain, as indeed it is, the best bargain in the world.

There is the story of a sculptor who was showing a visitor over his studio, which was full of statues of gods. One of these statues was very strange, for its face was hidden completely by hair, and it had wings on its feet. "What god is this?" the visitor asked. "It is Opportunity," answered the sculptor. "Why is his face hidden?" "Because men seldom recognize him when he comes to them." "And why has he wings on his feet?" "Because he goes away speedily; and when he is once gone, he cannot be overtaken."

How can we make our eyes keen for the opportunities God wants us to seize? Only by living with God and becoming filled with His Spirit. Let us not be deaf to His voice.—DR. AMOS R. WELLS.

God's Perseverance

(Read John 6:30-40)

The Bible tells us much about the persevering love of God, and the life and words of God's Son illustrate most amazingly this divine characteristic. God never gives up the search for His lost children, though sometimes, alas! they will not return to Him; and he cannot force them back, since only the return of loving desire is any real return.

The story is told of a miner who was dying in his rude hut, without relatives or friends to care

for him. He had driven everyone away by his ugliness, and men only brought him food and left him as quickly as possible. A Christian woman tried by repeated visits and many kindnesses to win his heart, but he answered all her attempts with curses. At last the woman's little daughter noticed that the bad man was not included in her mother's prayers. "Have you given him up?" she asked. "I'm afraid so, dear." But the little girl persisted. "Has God given him up, too?" she asked. The question sent that Christian woman back to her hard task, and at last she succeeded in breaking down the barriers, and in winning the hardened soul for its Savior before it was taken by death.

We have no right to give up anyone until we are sure that God has given him up, and we can never be sure of that. While He perseveres we must, and we may always hope that the next loving word or helpful service will melt his heart.
—DR. AMOS R. WELLS.

The Multiplied Duties of the Modern Pastor

Almost every faithful pastor is "rushed" almost to death. The phone rings early in the morning and late at night. To give satisfaction to all, he must answer every demand, social, financial and spiritual. Facts are, he must be a super man with a physique like an elephant and the strength of an African baboon. He can truthfully sing, "There is no rest for the weary."

But what about the rest period of the pastor? He must sleep, he must eat, he must take time to study and to pray. To keep from letting the world, the flesh and the devil drive him into back-sliding, the modern pastor must have some system: a place to pray, and go there despite circumstances, and pray; a place and time to study, and go there and study; a place and time to meditate on the goodness of God, and to go there and meditate. My pastor friend, control your circumstances, and do not let circumstances control you. Observe:

Reading is necessary, *I will read.*

Praying is necessary, *I will pray.*

Bible study is essential, *I will study the Word.*

Visiting is necessary, *I will visit the members.*

Preaching is necessary, *I will preach* and not ask some other pastor to "fill in."

What I can do, I will do by the grace of God assisting me.

Don't Be Lopsided

Do not run everything to second coming, nor to divine healing, nor to sanctification, nor to regeneration. Try to be an all-round preacher, symmetrically developed, even, middle-of-the-road, steady, unflinching. Giving each his portion in due season. Thus you will minister to, and bless everyone who sits under your ministry. It is a great calling to preach and do it successfully.

The Portrait of a Great Teacher

Glenn Frank, in McClure's Newspaper Syndicate, gives a *Portrait of a Great Teacher* that is worth passing on to the ministry. We greatly need teachers in the ministry. Read this carefully.

Great scholars are numerous.

Great teachers are rare.

There are probably fewer great teachers now than there were fifty years ago; there will probably be still fewer great teachers fifty years hence.

The god of research is slowly but surely proselyting the followers of the god of teaching.

The teacher of 1850 was mainly a man with an object.

The teacher of 1950 may be merely a man with a subject.

Schools have two gigantic responsibilities, viz.:

The responsibility of investigation.

The responsibility of interpretation.

The man of the laboratory may investigate.

The man of the lecture room may interpret.

The teacher has a different and, shall I say, diviner commission than either the investigator or the interpreter?

These men deal with the matter of their subjects.

The teacher must deal with the minds of his students.

Schools have many functions but their chief function is to furnish society with three sorts of servants, viz.:

Investigators.

Interpreters.

Inspirers.

Speaking rather loosely, for a moment, the teacher is of the third sort.

The teacher's primary business is that of a stirrer-up.

He is not, save secondarily, a salesman of knowledge.

He is, primarily, a stimulator of curiosity.

But the great teacher manages to combine all three functions to his ministry to the minds of his students.

The great teacher is an investigator: he is not content to squat submissively behind the breastworks of accumulated knowledge; he flirts with the unknown out on the frontiers of knowledge; only so can he bring the spirit of intellectual adventure and conquest into his classroom; an incurious man cannot stimulate curiosity.

The great teacher is an interpreter; he not only knows his facts, but he knows what they are worth; he knows more about his own subject than anyone else, but he knows enough about other subjects to keep his own subject in perspective.

The great teacher is an inspirer; he knows that the art of teaching lies in starting something in the student's mind; he is not content with merely putting something into the student's mind, as a butcher stuffs a sausage skin.

In short, the great teacher is a great man.

Why Not Dignified in Speech?

Not a few Christians so-called are guilty of the use of language that is very unbecoming. There is no dignity or respect shown in their choice of words. When they refer to individuals, nearly everybody is a "guy." Little children are referred to as "kids." An elderly woman is classed as an "old dame," or a "cat." An old man is dubbed "whiskers." A young fellow of respectability is denominated a "prude." "Son-of-a-gun," "O Lordy," and "heavens" are of frequent exclamation.

Some preachers have fallen into this nasty habit. Does the Christian religion change the language of a man or woman? I aver that it does, and this "low down" language, which many are guilty of using, has no place among real Christians where spiritual refinement has sway. One can never advertise the holy Christ by the use of common, worldly terms. The language of the lips is an index of the heart, and a heart that is full of smut, filth and carnal speech is far from the Man of Galilee. Let us consider the humility and dignity of Christ and pattern our lives after Him.

What the Gospel did for an African

Daniel, an African convert, was preparing to preach the gospel when he died; yet his greatest sermon was preached by his death, as related in

"The Autobiography of an African," by Dr. Donald Fraser. Great grief came to him shortly before he died, when his daughter was accidentally killed by a blow from another child. As he was dying a heathen relative asked him what was to be done with the child who had caused the death of his daughter. "Now was the characteristic opportunity of a native deathbed to leave an inheritance of rancor and violence," says Dr. Fraser. "I have seen these last testimonies, with their charges of witchcraft and the reopening of old sores, lead to bloodshed and never-ending feuds. But Daniel's reply was a feeble effort to sing 'Nearer my God to Thee.' I did not recognize the song of his panting breath, but his brother and wife did, and they sang the first verse together, but could not go farther for tears. Then Daniel sank into a quiet sleep. While he slept he passed from us into the glory of the Father." How signal is the triumph of the gospel of Jesus Christ in all lands and among all peoples! A miracle-like transformation occurs in the lives of men and women. The change is marvelous.

Peace

And he shall speak peace (Zech. 9:10).

Thou to whom He promised heaven,

Patient one! forever striving

Toward the merciful forgiven

Are your falterings; enter ye

Into peace. Now is coming

The great day of eternity.—EDWIN ARNOLD.

What light like that of the flower of peace, the bright serenity of the Christian under the pressure of calamity, privation, age, illness and the somber elements which go to make up the life of man.—MADAME SWETCHINE.

Three Distinctive Nos in the Eighth Chapter of Romans

1. No Condemnation (Rom. 8:1).
2. No Vexation (Rom. 8:28).
3. No Separation (Rom. 8:35).

Three Big Whats

1. *What* is the hope of His calling (Eph. 1:18).
2. *What* the riches of the glory of His inheritance in the saints (Eph. 1:18).
3. *What* the exceeding greatness of His power (Eph. 1:19).

HOMILETICAL

GETTING THE MOST OUT OF LIFE

By LEWIS T. CORLETT

(Matthew 19:16-22)

I. FEW PEOPLE ARE WHOLLY ALIVE

1. Physically—many people are more dead than they are alive.
2. Mentally—few people have active minds or use very much of their brains.
3. Spiritually—not many living up to their privileges in grace.

II. PROPER CONCEPTION OF LIFE NECESSARY IN ORDER TO GET THE MOST OUT OF IT

1. Life is a Vapor.—Bible.
 - (1) Death is not annihilation but a change as vapor may change.
 - (2) Life is transient and may quickly change.
2. Life is a Vessel.
 - (1) Full of dormant power and latent talents.
 - (2) Ours to bring these forth to development.
3. Life is a Vehicle.
 - (1) Making the journey from the cradle to the grave.
 - (2) Not ours to drive but rather ours to choose the driver.
 - a. We shape our destiny by deciding who shall direct our journey of life.
4. Life is a Wealth.
 - (1) Not ours to own but ours to invest.
 - (2) The happiness, success, benefits, etc., of life are the interest on our investment.

III. ONLY IN COMPLETE CONSECRATION CAN ONE GET THE MOST OUT OF LIFE

1. Contrast the rich young ruler and the apostle Paul.

THE CURE FOR EVIL SPEAKING

By J. W. BOST

TEXT: Matt. 18:15-17; Titus 3:2.

- I. The sin of evil speaking is common and difficult to avoid.
- II. The Bible standard for conversation.
- III. The law of love in the heart is the cure.

SERMON BRIEFS AND NOTES OF THE LATE JOHN T. MAYBURY

Prepared by B. H. M.

Call of Rebekah or the Call of the Church

TEXT: Gen. 24:56-58.

INTRODUCTION: 1. Tell the story, as contained in context.

2. The Trinity represented in Abraham, Isaac and Eliezer, and the Church in Rebecca.

I. NOTE THE SON, THE BRIDEGROOM

1. Isaac, a child of promise, so was Christ.
2. High priest must marry virgin, so Christ, too.

II. NOTE THE VISIT

1. Eliezer sent to gather bride for Isaac.
 - a. So Spirit sent into world for this period.
2. Purpose of God in this age.
 - a. Call a people, as Rebecca was called (Acts 15:14-18).
 - b. Come after them at close of age (John 14).
 - c. Those ready who have full supply of oil.

III. THE OBJECTIVE

1. The marriage, and the marriage feast.
 - a. The hope of the Church.
 - b. The plan of God.
 - c. The future with Christ for those who like Rebecca have started with the Spirit for the Marriage Feast.

IV. THE WORK OF THE SPIRIT

1. Hinder me not.
2. Plans of men would hinder, "Let Rebekah stay ten days."

V. SHE LOVED HIM SHE SAW NOT

1. 1 Peter 1.

VI. PILGRIMAGE OF CHURCH AND HAPPY CONSUMMATION

1. The journey, dangers, sands, heat, discomforts nothing compared to what awaits at the end.

End of Age

TEXT: Hebrews 1:10-12 and Psalm 102:25 etc.

INTRODUCTION: When I was a boy of six heard little of end of world. Hear it often today

Few knew what they meant by it then.

I. EARTH ABIDETH FOREVER

1. Note Eccl. 1:4 and Psa. 119:20.
 - a. Rev. 5:10, "Reign on the earth," see Psa. 39:7 and Isa. 57:1 and Prov. 2:21, etc.
2. Peter's description (2 Peter 3) a comparison of flood and fire not annihilation.
 - a. There is a great center around which our solar and similar systems revolve. Astronomers state it will take our system over 18 million years to perform a single revolution. We have passed over only 1-3000th part of our orbit since creation, then, if this is so. To annihilate the earth destroys a wheel in God's great clock. The logical conclusion is that literally, the earth abideth forever.
3. Still, there are ages dividing eternity, and more particularly the history of this world as contained in Scripture. Titus 1:2, age times.
 - a. Eph. 1:4 refers to past ages before sin divided kingdom.
 - b. Eph. 3:5 is creation to ascension of Christ.
 - c. Eph. 3:5 also contains mention of present evil age (Cf. Gal. 1:4). Evil ascending scale to anti-Christ.
 - d. Eph. 2:7 includes kingdom age (cf. 1:10), reheads in Christ.

II. DISPENSATIONS MARK WORLD HISTORY

1. Dispensations means plan for ordering a household (Eph. 1:9, 10).
 - a. ILLUSTRATION — Monday, washday; Tuesday, ironing day; Wednesday, baking; Thursday, calling; Friday, sweeping and cleaning; Saturday, marketing; Sunday, Church and worship and rest. (1) Amos 3:7 (cf. Eph. 1:9, 10).
 - b. Eph. 1:11, not predestination of souls, but arranged for a Church to be formed in this age (Acts 14:15).
2. According to A. T. Pierson, dispensations are always marked by seven features.
 - a. Advance in revelation.
 - b. Decline in godliness. More light from God, darkness from men.
 - c. World and church join, as sons of God wed daughters of men.
 - d. Out of his amalgamation comes a worldly type of civilization. Today apostolic purity gone, we are boasting of our civilization.

- e. Tares and wheat, evil and good developed side by side.
- f. Apostasy of religious teachers.
- g. Judgment deliverance of God's people on the one hand or world on other hand.

3. NOTE OUTLINE OF DISPENSATIONS

- * Note judgment followed each age.
 - a. Creation to Fall—dispersion.
 - b. Fall to Flood.
 - c. Deluge to Abraham, cities of Sodom.
 - d. Abraham to Moses, Egypt.
 - e. Moses to Christ's Ascension, fall of Jerusalem.
 - f. Pentecost to Rapture, tribulation.
 - g. The Revelation of Christ to end of Millennium. Final judgment.

III. SOME OF THE SIGNS OF THE APPROACHING END OF THIS AGE

1. In Daniel.
 - a. The toe sign—the four empires have passed into history.
 - (1) Democracy indicated by the mixture of iron and clay.
 - (2) Reveals falsity of modern evolution—deterioration.
 - (3) Gentile supremacy over Israel (Luke 21:24, cf. Rom. 11:25).
 - (4) The stone means kingdom—does not appear till after 703 stage.
 - b. Travel and knowledge (12:4) is reached—at first advent, the hip stage reached. Image smites the Church.
2. THREE SIGNS GIVEN BY CHRIST
 - a. Unbelief (Luke 18:8) kings, Congress, Clergy.
 - b. Gospel (Matt. 24:14).
 - c. Distress (Luke 21:25).
3. THREE SIGNS OF PAUL
 - a. Jews (Romans 11:2).
 - b. False doctrine (1 Tim. 4:1).
 - c. Apostasy (2 Tim. 4:3, 4).
4. From James 5:1.
5. From John in Rev. 16.
6. Jewish.
 - a. Five-sixths of the Bible occupied with them.
 - b. Standing miracle of the ages. Racial immortality (Isa. 44:6-9).
 - c. Hold her land forever (Gen. 13:15). Be removed and restored three times. Now in third possession.
 - d. Dry bones vision means national restoration.

CONCLUSION—Are we ready for the abrupt ending of this age, in the soon any-minute appearance of Christ for those who are ready and waiting His appearance?

Parable of the Supper

TEXT: Luke 14:16-24.

INTRODUCTION—There are key words in all Christ's parables.

I. NOTE THAT THE WORD COME IS SUGGESTIVE OF

1. The preparation made.
 - a. Supper, teaches us of the provision made for our spiritual natures.
2. Our fitness to come, "just as I am."
3. Our ability to come, "whosoever will."
4. The welcome awaiting all who came, as the prodigal.
5. The need to come, danger in spurning.
 - a. What it meant to spurn invitation.
 - b. N. B. Cyclone cellar.
6. Advantage of coming.

II. EXCUSES SUGGESTIVE OF

1. Free will of man, call resisted.
2. Carnality of heart.
 - a. Rebellion.
 - b. No reason in sin, rejection.
3. Deceived, thinking material things satisfy.

III. SUPPER ALL READY

IV. NOW COME

1. Instantaneous work, following prompt obedience.

V. ANGER INCURRED

1. Rejection brought wrath, judgment.
 - a. Dead line.

CONCLUSION—Profit by the example of these, and others who foolishly reject gospel invitation.

THE SYMPATHY OF CHRIST

TEXT—*For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin* (Heb. 4:15).

Adam Clarke suggests this translation: "We have not a high priest who cannot sympathize with our weaknesses."

INTRODUCTION:

All people have times when they crave real sympathy. Suggest some of these times. It is comforting to know we can look to Christ, our Savior for such sympathy.

I. WHAT IS REAL SYMPATHY?

DEFINITION—"Sympathy is the quality of being affected by the state of another with feelings corresponding in kind—a fellow-feeling.

1. Sympathy is usually based on the law of common suffering. We go for sympathy to those who have suffered. For the deepest sympathy to those who have suffered as we now suffer.

2. Knowledge is necessary to real sympathy. I cannot sympathize with one if I am ignorant of his need of sympathy, or of his suffering.

II. CHRIST'S SYMPATHY IS REAL BECAUSE HIS SUFFERING WAS REAL

1. He possessed a real human nature.

"The Word was made flesh and dwelt among us" (John 1:14).

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same" (Heb. 2:14).

 - a. The human life of Jesus was as real as ours. There is no way to interpret the historic life of Jesus without the presence of a human mind.
 - b. This human nature remained unchanged throughout His entire life. It was taken into personal union with the divine nature. This is the ground of His sympathy. If He was not human, He cannot sympathize with us. If He was human He does sympathize.
2. He suffered in our nature, and in the same manner as we suffer. "He is despised and rejected of men; a man of sorrows, and acquainted with grief" (Isa. 53:3).
 - a. He suffered trials from his disciples, the scribes, the Pharisees, from priest and people. Trials of opposition and persecution. Trials of being misunderstood and of disappointment.
 - b. His sufferings were more acute than ours because of the very fine quality of his nature, the tenderness of his sensibilities. "For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" (Heb. 12:3).

III. CHRIST'S SYMPATHY IS BORN OF EXPERIENCE

1. His experience in temptation brings sympathy with His children in temptation. "He was tempted in all points like as we are." While Christ's human nature had no carnal or evil desires yet He experienced in temptation such a conflict with the human desires that He can sympathize with His children in their weaknesses.
 - a. He knew by experience the intense desire of real hunger.
 - b. He knew by experience the appeal of worldly power and glory.
 - c. He knew by experience the solicitation to an irrational presumption upon the providence of God.

While these temptations found no response in the nature of Christ it did bring Him to

the place where He experienced the solicitation just as His children do.

2. Christ's suffering was of such a character that He knows how to sympathize in all human suffering.

There were crowded into the last few hours of His earthly life all the heartaches and pains that any person can possibly experience in human suffering. He knows how to sympathize.

3. Through His divine nature these experiences of years past are living facts today. We forget the experiences of suffering as the years pass by and time heals the broken parts. We seek sympathy from those who have fresh experiences, with whom the suffering is real because of recent occurrences. With Christ the facts of His suffering and temptation are living facts, just as they were in the hour of His trial. Does this not bring real sympathy to us in these hours of suffering and trial?

IV. HIS PRESENT SYMPATHY WITH HIS CHILDREN "He sympathizes with us in our weaknesses." Note His union with the Christian in suffering, distress and trial.

1. In speaking to Saul of Tarsus He said, "Why persecutest thou me?" He was in such vital union with the persecuted Christians that He was persecuted as they were persecuted. He felt it with them. Does this not bring blessing to us today?

2. His union with the Christian in distress.
"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me" (Matt. 25: 40). On the other hand he felt it when his brethren were not relieved in their distresses.

The child of God has no experience into which Christ does not enter with sympathy.

3. The final basis of His sympathy and help.
"For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2: 18).

"He is touched with the feelings of our infirmities." Text.

TWO TELLINGS

In a prayermeeting at Boston I once attended, most of those who took part were old men, but a little Norwegian boy, who could speak only broken English, got up, and said, "If I tell the world about Christ, he will tell the Father about me." That wrote itself upon my heart.—D. L. Moody.

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

A Finished Work

A country cartwright, who was deeply concerned about his salvation, could not see how it was possible to be saved without "doing something." His wife who was a happy believer, invited an evangelist who was preaching in the village to tea, in the hope that he might have a talk with her husband. Taking the visitor to his workshop, he showed him a wheel complete lying ready to put on, and another half finished on his bench. Lifting a plane, the evangelist was about to bring it across the spokes of the finished wheel, when the cartwright grasped his arm saying, "That one is finished." "O is it?" said the preacher, "then I suppose I would spoil a finished job by trying to do something to it." Then laying his hand on the cartwright's shoulder, he quietly remarked, "You have more concern about your own work than you have about Christ's. By seeking to add something to it you would only spoil it." The man saw his mistake, and rested satisfied in what Christ had "finished," and was at peace. There is nothing to do for salvation.

*"Nothing either great or small
Nothing, sinner, no,
Jesus did it—did it all,
Long—long ago."—Selected.*

Christ Seeking Men

Mr. Spurgeon tells the story of the father of Thomas a'Becket, who went into the Crusades and was taken prisoner by the Saracens. While a prisoner, a Turkish lady fell in love with him. When he was set free and returned to England, this lady followed him at the earliest opportunity. She did not know where to find him and the only English word she could speak was the given name of her lover, Gilbert. She determined to go through all the streets of England crying the name of Gilbert till she found him. She went to London first, and the passersby on every street were astonished to hear an eastern maiden crying, "Gilbert! Gilbert!" She passed from city to city, continually calling, until one day, there was an answer and she found him whom she sought. Christ is seeking the sinner and that awakened soul, pierced through with the Spirit-driven arrows of conviction, may find Him if he will but begin to cry, "Jesus! Jesus!" Stop that weary wandering and that aimless longing. Be-

gin now to call upon the name of the Lord, and the same Lord that blessed three thousand at Pentecost and saved the Philippian jailer and his house, will bring peace and grace to you.—*Selected.*

The Form of the Fourth

Christ is still receiving sinful men. The word of faith is still nigh us, even in our hearts, if we will but receive it. During the great German offensive in the spring of 1918, a young American was attached to a certain hospital unit as ambulance driver. When the offensive started, he was sent out with other drivers of his unit to bring in the wounded. The Germans were pushing back the British lines and heavily shelling the area back of the lines, trying to throw the retreating forces into a rout. Back and forth through this inferno these brave men drove their machines, each trip bringing out the wounded and bleeding bodies of the unfortunate victims of war's dreadful holocaust. One by one the ambulance drivers were wounded or killed. At last, after six hours of driving into this tempest of shot and shell and out again, a large shell exploded between the two ambulances directly in front of this young man, killing both drivers and leaving him the sole survivor of the unit. When he reached the hospital, he collapsed, and said he could not go back again. The surgeon in command told him he would have to; that he must gather himself together, and go back. Despairingly he climbed back into the car, and as his hands took hold of the steering wheel, he became conscious of another person in the car beside him. At that very instant his nerves became quiet, his self-possession returned and back to the front he drove. For twelve hours longer he drove his car before being relieved and all that time the Presence was with him. In testimony he said, "I had never been specially religious, but I know who the Person was that rode with me through those hours. Since that moment I have lived a clean life and that Person has become my Christ and Savior and my life is His from now on."—*Selected.*

The Deliverer

At one time the life of John G. Paton was in imminent danger while he was engaged in his missionary work in the South Seas. He had almost given up hope of life, although still trying to pacify the blood-thirsty natives when far out on the horizon a ship's sails were seen and

a line of smoke going up into the sky. "The fire ship comes," cried the natives in wild terror, and ran to hide themselves in the bush. The chief who had been so cruel came to beg Paton for his life. It seemed like the last judgment to these poor creatures. When the ship came, it proved to be one of Britain's men-of-war; and the sight so affected the natives that they decided to leave the man who had such powerful friends to do his work unharmed.—*Selected.*

God is Love

A missionary asked some Indians, "Do your gods love you?" "The gods never think of loving," was the cheerless answer. The missionary read John 3:16. The astonished savage said, "Read it again." As he listened, he said, "That is large light, read it again." The third time the wonderful message was read and the Indian with great emphasis said, "That is true; I feel it." The missionary, Nott, was once explaining the love of God to some awakened Tahitians. One of them said, "Is it then really true that God so loved you and us that He gave His only begotten Son for us?" Nott affirmed that it was really true. The man cried out, "Oh, and thou canst speak of such love without tears!" himself weeping with joy. It is only after our hearts have become hardened through resistance that the thought of the love of God no longer moves us. Truly, "he that loveth not knoweth not God."—*Selected.*

The Service of Women

Justinian, the Roman emperor, acknowledged that his wise laws were the suggestion of his wife, Theodora. Pericles said he got all his eloquence and statesmanship from his wife. The wife of Pliny sang his stanzas to the sound of a flute, and suggested the changes necessary to make them the expression of literary genius. De Tocqueville, the celebrated French writer, said, "Of all the blessings which God has given me, the greatest of all in my eyes is to have lighted on Maria Motley." Martin Luther said of his wife, "I would not exchange my poverty with her for all the riches of Cræsus without her." John Adams, President of the United States, said of his wife, "She never by word or look discouraged me from running all hazards for the salvation of my country's liberties." When the leaders of the French army had about decided to give up the attempt to capture Troyes because it was so heavily garrisoned, Joan of Arc entered the room and told them they would be inside the castle in

PRACTICAL

PROMISES OF REVIVALS

By J. W. SLATON

O Lord, I have heard thy speech, and was afraid; O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy (Habakkuk 3:2).

THE verse analyzed: (1) The heart cry or prayer of a prophet of God for a revival. The church, God's people, need to cry to God for a revival as Habakkuk did. The value and relation of prayer are seen here, if we would have revivals.

(2) The prophet heard the speech, or the Word of God; Habakkuk believed the Word of God. The preachers of God and the church must believe the Word of God as the ground of assurance. His promises are yea and amen and cannot fail. We must believe the Word of God altogether and not doubt the inspiration of it.

(3) The prophet was afraid before God when he heard His Word. He feared for the priests and the people. We need a revival of godly, holy fear in the ministry and the church as Habakkuk had it.

(4) The prophet had the burden of prayer when he heard the Word of the Lord and had fear. The ministry and the church today need the burden of prayer as Habakkuk had it, then, and not until then, can or will the ministry and the church pray for revivals as we should. We need a revival of intercessory praying for revivals.

(5) The prophet believed that God could give a revival in the midst of the years, in the time of need. We need a revival in the midst of this age and time of modernism, skepticism, compromise and infidelity; and bless God, we can have it!

(6) The prophet desired to see the power of God manifested by working before the people. We need the mighty works of God manifested in the conviction of sin, the salvation of sinners, the sanctification of believers, the healing of the sick. Habakkuk believed in the supernatural

work of God, and we need to see it today.

(7) The prophet believed in the mercy of God; that is, He is a God of mercy and can shew His mercy in the midst of His wrath. We need to pray that God will stay His judgment and wrath and show mercy to sinners. The ministry and the church seem to have lost sight of the judgment of God. Habakkuk saw judgment was coming and he prayed for the mercy of God to save the people. He believed in revivals.

SOME PROMISES OF REVIVALS

"Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach that the heathen should rule over them: wherefore should they say among the people, Where is their God?" (Joel 2:17). It is not enough for the ministers to preach great sermons. They should be able to weep and mourn for souls. Many ministers can write great books on preaching and theorize, theologize, and philosophize to the highest point and master's degree in the science of homiletics and pulpit mannerisms, and yet not have this essential qualification of a successful minister, that of tenderness of heart and unction of prayer and weeping for souls before God. We need a revival of old-time, Holy Ghost unction and weeping, praying before God, with a deep sense and burden for the lost. Both the ministry and the church must have a burden of prayer and weeping for souls. From the eighteenth to the twenty-seventh verses of this same chapter of Joel (2:18-27) God tells what He will do for them, or what kind of a revival they may expect.

The promise of a greater revival which was not only for the Jewish disciples and the early church, but a mighty Holy Ghost revival for all believers of every kind, race, color and tongue down through all the ages of the gospel dispensation is foreshadowed in this revival promised to Israel in Joel 2:18-32. That Holy Ghost revival was delivered to the church on Pentecost (Acts 2) and to last to the end of the age.

SOME RESULTS OF A REVIVAL

The special promise of that greater revival which was given to the early church on Pentecost given as follows: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my spirit" (Joel 2:28, 29).

Habakkuk prayed that God would make known, he meant for God to do mighty things before the people to show them that God was with them; and, God gave the following: "And I will shew wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come" (Joel 2:31). We need to see the wonders of God in the church today. Jesus promised His disciples that they should do greater works than they had seen Him do. He had changed the water to wine to supply an emergency. He had multiplied the loaves and the fishes to meet another emergency. He had healed all manner of diseases and sicknesses. He had raised the dead. He had walked on the water. He had stilled the storm and quieted the sea. He had cast out demons and delivered those that were bound. What greater things than these shall we do? Again, Jesus says, "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover" (Mark 16:17, 18). Many mighty signs and works were done by the apostles and early disciples, God working with them convincing the people.

The apostle James says, "Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5:14, 15). What if we had such works of God in the church today? Why do we not have them today as in the days of the early church? We need a revival that will restore and qualify the church for the mighty works of God. Jesus says if we have faith we may remove mountains and they will be cast

into the sea (Matt. 17:20). We need faith in the ministry and in the church to do these things as and if God puts it upon us to do such things.

*O Lord, send a revival, send it today
O Lord, send a revival, send to my heart;
O Lord, send a revival, send it your way,
O Lord, send a revival, send to my heart.*

The ministers and the church should pray as David prayed: Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free spirit" (Psalm 51:7-12). Then we could all pray together that other prayer of David's: "Wilt thou not revive us again, that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation" (Psa. 85:6, 7).

*O Lord, send a revival, sent it just now,
O Lord, send a revival, send it to me;
O Lord, send a revival, I care not how,
O Lord, send a revival, send it from Thee.*

SAN FRANCISCO, CALIF.

II. METHODS OF PROMOTING A REVIVAL

By REV. JAMES CAUGHEY

Compiled by DR. H. ORTON WILEY

III. The Influence of a Single Conversion

ONE case of conversion may stand in the same relation to a revival as the first drop to the coming shower. When twenty, thirty, fifty, or one hundred get converted to God within a few hours, days, or weeks, then it is that the divine glory has descended upon the tabernacle, and the arm of God is being made bare, in an extraordinary revival of pure religion. This is the sign between God and His praying people; this is the visible token that He has come down into the midst of them for purposes of mercy—that is, for the revival of His own work. It is as much their privilege to "accept the sign" when one sinner has been converted in their assembly, as when fifty are pardoned; and to be assured that if He have saved one He

is able and willing to save hundreds and thousands. But why does He not? Because it does not always happen that His people recognize the token of His presence, nor the indications of His will. There is now the sound of abundance of rain; one drop is frequently the forerunner of as heavy a shower as the descent of fifty in a moment. It is thus the Lord usually signifies to His ministers and people that He is ready and willing to work, if they will but co-operate. He has now come down, they may depend upon it, to make them and the places around about his hill a blessing (Ezek. 32:26). God has appeared in His temple, "to beautify the house of his glory." And if they enter into His gracious designs, the time is near at hand when the Lord shall inquire of that church, "Who are these that fly like a cloud, and as the doves to their windows?" Let her ministers and members reply, "These are thine, oh Lord God, souls but newly found in Thee; gathered and gathering into Thy church, that they may obtain a preparation for their final flight into paradise." Let them answer thus; and they will soon have it impressed upon their hearts by the Lord God of hosts, "Therefore, thy gates shall be open continually; they shall not be shut day nor night" (Isaiah 60:11). If they now throw open the gates of Zion; have preaching every night or day and night, for weeks; visiting from house to house in the intervals of the services, and urging the sinners of the entire population to abandon their sins and return to their offended God who has come down to save every sinner in the place; then will God shake the trembling gates of hell; they shall see Zion in great prosperity, and multitudes of converted sinners added to the ranks of the faithful.

It may be because of the close connection which exists often between the conversion of one sinner and that of hundreds, that our Savior tells us, "There is joy in the presence of the angels of God over one sinner that repenteth."

The Lord, my brother, may have manifested His power in behalf of that one soul, in answer to the cries, perhaps, of one or more devoted members of your church. And if the effectual fervent prayer of one righteous man avails so much with God, how much more the united prayers of your entire church! "If one sigh of a true Christian," says an old divine, "wafts the bark to the desired haven, or stirreth Zion's ship, how much more a gale of sighs, breathed by hundreds of believers! If one trumpet sounds so

loudly in the ears of God, how much more a concert of all the silver trumpets in Zion sounding together! Where so many hands are lifted up, how many blessings may they not pull down from heaven!"

We must do God's work in *His time*. But if we content ourselves by saying, "We have had a glorious meeting—a revival has begun, surely;" and yet appoint no additional services for the week in order to fan the flame already kindled, the next Sabbath we may find that He is not with us in *our time*. It may be with us as with the Israelites who murmured against Moses, and refused to go up and possess the land in God's time. They believed the report of the unbelieving spies, and offended the Lord, who had intended to subdue the whole country before them. Some of them did go up at their own time, but God was not among them and they fled before their enemies. The whole congregation of Israel were ordered to retrace their steps into the wilderness; and a judicial punishment was inflicted which extended through that entire generation. I have seen many a flame of reviving piety kindled and extinguished in this way.

I have however, known instances when, through love of the world, love of ease, or through inattention to the work of the Spirit and the call of Providence, churches have been left in a state of great barrenness; and where they have repented, humbled themselves before God, entered the field of conflict for revival, and by His assistance have obtained splendid victories over the powers of hell.

IV. Flowery Preaching

We may say of many sermons, as the countryman, of an exquisitely painted head: "What an excellent skull is this—and yet there is no brain in it!" A discourse fraught with "picked phrases" and pretty flowers only, but containing nothing to arouse the sinner, or to draw believers into more entire devotedness to God, is a sad misapplication of talents. We may say of such a discourse, as Herodotus did the head of Onesilus, "It was destitute of brains; and instead thereof, was filled with honeycombs." We may demur against such sermons, as did Antalcides of the garland of roses sent him by the King of Persia, perfumed with sweet spices and odors. He accepted them, but his reply in Latin was equivalent to this: "*The natural fragrance of the roses is lost by being mixed with artificial odors!*"

There is much of this kind of "artificial perfumery" about the preaching of some men.

I was amused with a writer the other day who, when speaking of the difference between superficial preachers and those who go deeply into the meaning of the Holy Ghost, compared the former to the boys of apothecaries, who gather broad leaves and white flowers from the surface of the water; and the latter to accomplished divers, who bring up precious pearls from the bottom of the deep.

"There is a difference," says an old divine, "between washing the face of a discourse clean, and painting it: the former is beautiful and commendable; the latter, sinful and abominable. Ministers must mind the capacities of their auditories, and not put that meat into their mouths which their teeth cannot chew nor the stomach concoct." Their sermons tend to their own praise, but never to their hearers' profit. Such men, when their children ask bread, give them stones, which may choke them but will not nourish them. It is a pity he should ever teach school, who will not speak to his scholars so that they may understand.

A late divine, though not so homely in his phraseology, is quite as severe in his remarks upon the wickedness of this soul-famishing and gospel-dishonoring preaching: "Indeed, what is more unbecoming a minister of Christ than to waste his animal spirits, as a spider does his bowels, to spin a web only to catch flies; to get vain applause by a foolish pleasing of the ignorant? And what cruelty is it to the souls of men! It is recorded as an instance of Nero's savage temper that, in a general famine, when many perished by hunger, he ordered that a ship should come from Egypt (the granary of Italy) laden with sand for the use of the wrestlers. In such extremity, to provide only for delight, that there might be spectacles at the theatre, when the city of Rome was a spectacle of such misery as to melt the heart of any but a Nero, was most barbarous cruelty. But it is cruelty of a heavier imputation for a minister to prepare his sermons to please the foolish curiosity of fancy and flashing conceits; nay, such light vanities, that would scarce be endured in a scene, while hungry souls languish for want of solid nourishment."

The only answer I can give is this: "We must not only strike the iron *when it is hot*, but strike it *till it is made hot*. Great occasions must not be waited for, but we must make use of or-

dinary opportunities as they may offer." Should a great occasion again offer, make the best use of it within your power; it is easy to hammer out iron when hot; but if circumstances are nothing more than ordinary, repeat the blow, and strike with power, nor give over till sinners are broken to pieces all around you by the power of God.

V. Unconverted Ministers Cannot Succeed

I am sorry, indeed, to admit that some clergymen do acknowledge that they are not aware of any other regeneration, in their own experience, than what they are confident did take place when they were baptized in infancy. But what of that? Even a blind man may hold a candle to enlighten others, though he himself may walk in the dark. Yes! but let him have a light, and not a candlestick without one, or a dark lantern; else he and those he would guide may eventually "fall into the ditch" (that is, into hell) together (Matt. 15:14). "The Sun of Righteousness may shine through the meanest window upon the heart of a hearer equally well as through one of the cleanest and purest material." Ay! but let him be a real window, not an imitation. From such ministerial windows, may the Lord deliver us and all our friends! Allow me to say, that just such a window is every unconverted minister. If the Sun of Righteousness should shine through such a man upon the hearts of his hearers, it would be a greater miracle than were the natural sun to send its beams through an artificial window.

You say further, "A leaden pipe may convey the 'water of life' to the souls of the people quite as well as a golden one." Yes, but let it be a pipe, and not a mere mass of lead. If a pipe, let it be connected with the fountain; else it may as well be no pipe at all! A sheet of lead may be converted into a pipe, and so may a minister; *but let him be converted*. "A man may see himself in a plain glass as well as in one with a gilt frame." And I have seen my likeness quite as well in one that had no frame at all. But let it be glass, and let it be a clean and pure mirror; else it will show no likeness at all, or at most, a false and incorrect one. The soul of a regenerated and sanctified minister of the Lord Jesus is like his sermons—a transparent mirror of eternal truth.

I remember reading the following sentiment, which I very much admired at the time, and which, I think, applies to what may be considered

an imperfect ministry: "A pearl may be showed forth by a weak hand as well as by the arm of a giant." True; but that hand should be governed by a discerning and well informed judgment; else it might display these gems in a very improper light, or present worthless pebbles instead of pearls.

Beware, my dear sir, how you encourage men of whose conversion you stand in doubt. "It is a doleful thing," said an old divine, "to fall into hell from under the pulpit; but, ah! how dreadful to drop thither out of it!" It is possible for ministers to coast the land of promise, like the unbelieving spies; and like them, have no inheritance therein throughout eternity! He who has taken upon himself the office of preaching the gospel, through sordid and impure motives, has not the chance for salvation which other men enjoy. He may be, at one and the same time, an incumbent and a cumberer. A *speculator* in preaching he may be, and starve the church of God; but throw off the letter "s," as a quaint man said, and you have his true character—a *peculator*. He may be capable, by his learning and talents, of stringing together a number of clever predication; but in the "judgment of God," the man may have no other design than the accomplishment of his own favorite predations upon the church of Jesus Christ. It is at the imminent peril of his soul's damnation that an unconverted man casts a covetous eye toward the gown and surplice of a dying minister who has been faithful to God; or that he clothes himself therein, either for ease, honor, or to earn with worldly credit a piece of bread. You have read how Æneas, though he had purposed to spare the life of Turnus, yet when he espied the girdle of Pallas about him, changed his mind and turned the point of his sword to his heart.

It would therefore appear that some churches are yet cursed with what was complained of so earnestly in the seventeenth century: "They by whom the streams of heavenly doctrine flow to us are of such superabundant charity that they desire to empty themselves before they are half full; nay, many, before they have any drop of saving knowledge and divine learning, are most ready to deliver that which they never received, and teach what they never learned." Have you never read of that Bithynian, whom Lactantius seized for taking upon him to cure dim and dark eyes, when he himself was stark blind?

A CONCEPTION OF THE NAZARENE PASTOR'S RESPONSIBILITY

By L. A. REED

Part IV Conclusion

WE WOULD like to say a word about the part a pastor plays in his community life and interests. There was a time in the history of our church when the pastors of our local churches were more or less outcasts in society. Not because they were unworthy but because the movement was misunderstood. People are at last coming to the realization that our church preaches and teaches a sane religion and a salvation which meets every human need. We are beginning to gain the respect of communities and cities and thank God, He is helping us to do it without compromising. The pastor should be a mixer. He should be looked upon with respect in his community. Oh, the community will not open its arms wide but they will have to respect him. I want to be widely known in my town, for my church's sake. I want to be recognized in the legitimate community life, for my church's sake. I want the newspaper's friendship, for my church's sake. The people will make fun of our method of worship; of our demonstration; of our radical demands and all that, but when we pass by they should be compelled to say, "Well, regardless, he is a Christian gentleman." Any entrance into any legitimate group which a Nazarene pastor may gain should be taken advantage of for the church's sake. We have the character in our movement, therefore our reputation should be unsullied. The pastor, to a great degree, has this in his hands.

Every pastor should play some active part in his community life, especially where matters of reform are in evidence. We know that we cannot save the world through reform, but we can make it a better place in which to live. Whenever a Nazarene pastor stays in the background and does not take a positive stand for advanced moral and social reform in his community he is giving his church a black eye, and placing his denomination in a wrong light in the community in which he lives. Save yourself from becoming a public enemy unless some principle is at stake, and then be sure it is real principle and not some whim or limited opinion of your own. He should be a member of the ministerial association, if there be one. Even though he may not like the manner of its working or even if he does

not obtain much fellowship, yet the very fact of his passive membership gives him an influence in the community he could not otherwise have.

Finally, the pastor is responsible for placing his church and the gospel of Jesus Christ before the people in his community. How can he do this? This is the big question. Every agency, and they are many, which he can use, he should use. Every means of publicity that comes to his hand he should use. Large signs, handbills, individual calling cards for all of his members, newspaper advertising in classified ads if the money is available, free write-ups about meetings, sermon subjects and series, items of interest which might draw the attention of the public, all should be used. The radio, if at all possible, should be used by every pastor. Sometimes it is difficult to break into a station that is strong enough to do any actual good, but it is one of the greatest means at our disposal and then when we do have access to it we should put on an attractive program which will rightly represent our denomination.

In conclusion, I wish to reiterate, that the pastor is the key to the situation in the Church of the Nazarene. He can either build or kill. If there is any prayer above any other, outside of that prayer which would keep the Holy Ghost in his fiery baptism upon his life, it is the prayer that Solomon prayed, "O God, give me wisdom," that he needs to pray. This prayer will always be answered if it is prayed with sincerity. God never withholds any good gift from those who walk uprightly, and it may be that we will experience the same blessings as Solomon when he wisely asked for wisdom, then he also received popularity and material prosperity.

THE ANOINTING OF GOD

By W. G. SCHURMAN

I AM writing this article on the evening of June 29. Yesterday was the hottest day that I ever recall having stood in the pulpit to preach. It was 100 degrees in the shade. In spite of the intense heat, we had 372 out to Sunday school, and more than that number out to the morning preaching service. In the evening there was not even a breeze, and the air was so close, the perspiration seemingly poured from every pore in my skin. I know it is not wise to compare ourselves with others and I suspect that anyone that is able to go to work, is able to come out to worship the Lord. Yet may I not

be excused when I say that the fine congregation that greeted us Sunday night, with the atmosphere so hot it would fairly wilt you, would make any pastor feel that he was appreciated, and there must be something in the doctrine of entire sanctification to bring such a crowd out to an evening service of worship. Not very far from where our church stands is a large church of another denomination, with over twelve hundred members on its roll, and they did not have 25 people out to the evening service. We have the most loyal people in the world. I believe in holiness today more than I ever did in my life, and expect to preach it until I die.

I read in the Chicago Tribune recently the replies of a number of people who were asked what part of the paper they read first. Some said they looked at the pictures on the back page, then turn to the headlines of the front page, then read the baseball scores. Others said they read the comic strips first, and then the column entitled "The Inquiring Reporter," etc., etc. That made me wonder what part of the Herald of Holiness the preachers peruse first. One man told me he always looked to see if his article was printed, and read that first of all. Another said that he read the telegrams first, then the reports from the churches. Another said he read Bud Robinson's article first, and that naturally got me to thinking what was the first thing I looked at when I got the Herald of Holiness, and I recall that I invariably turn to the editorials first. Then I want to see what Dr. Chapman has to say. Dr. Chapman is a great writer, and a man's time is invested wisely in reading what comes from his pen. But as I said, I always look at the editorials first, and read carefully to see if they are in harmony with the doctrine we preach.

In all the years that we have taken the Herald of Holiness, and we have had it come to our home since the first copy was issued, we never remember seeing anything that would savor of any question marks in the mind of the editor, as to the doctrine of entire sanctification as a second blessing; it always rings true on the deity of Jesus Christ, the authenticity of the Scriptures, personality of the Holy Ghost, etc., etc. I can hear someone say "Why, would you expect anything else?" Well, you never can tell. I remember years ago, when I was a young man, Zion's Herald of Boston would come out with some editorial belittling the efficacy of the blood.

We went to our pastor and asked him why such a thing appeared in our church paper, and he informed me that the editor was a Unitarian. We said, "You do not mean to tell me that the editor of our church paper does not believe in the deity of Jesus Christ?" He said "No, he does not, and it keeps us preachers checking up on him all the time." I said, "Why do you hire such a man?" He said, "Because of his scholastic and editorial ability."

That makes me wonder if the time will ever come when the Church of the Nazarene will be careless about the man that sits in the editor's chair. Thank God we have nothing to fear so far, but is it utterly unthinkable that such might take place in the days to come? Will we be more anxious to have a string of titles to his name than we are to have a man with a clear-cut experience of full salvation? Am I unduly alarmed when I am made to feel sometimes that preachers are more anxious to get a few letters attached to their name than they are to get new names in the Lamb's Book of Life? What is your object, my dear pastor, in getting this degree or that degree in college? Is it so that you may be more efficient in soul winning, and to better present this great truth, for which Jesus shed His blood and so many of the early Christians gave their life? or is there just a little tendency to burn incense to brains?

I was introduced to a colored clergyman some time ago, and he handed me his card—Dr— B. A., M. A., Ph. D., 32nd degree, and it reminded me of the story I heard of a young Hebrew who asked his father what those letters meant at the end of a man's name, and the father curtly told him it meant that the man had brains. Young Ikey said, "Then I am going to have some cards printed, and I am going to have some letters at the end of my name." The father said, "Why, you have never been through college. You have got to be a success in order to have letters at the end of your name." "Well," Ikey said, "I am a success, and I am going to the printers now to have some cards printed." Lo! and behold! he came back the next day, and handed the father a card with the name Isaac Goldstein, F. F. F. F., and the father said, "For goodness sake! what do those letters F. F. F. F., following your name indicate." And Ikey said "It means brains, father," and the father said, "I know they represent brains, but wherein can you show that you have brains. What do these F's mean?"

The son replied, "It means, Isaac Goldstein, two fires, one failure and a fortune."

Far be it from me to speak disparagingly of anyone who has earned his degrees, but in my life, I have seen some men with a number of letters to their name that did not appear to be of any assistance to them as ministers of the gospel. They have signally failed in the work to which God had called them, if indeed God ever did call them. They have left no footprints to indicate to others that they had labored in that locality. That they were educated, is no denying; that they were brilliant, well, there might be a question-mark, but that they were a success—well they just were not. They surely could talk, and their vocabulary seemed inexhaustible, but there was a lack of punch in their presentation of truth, and a lack of business method in their dealings with the church work. They left the church weaker at their departure than when they came.

I may be unduly alarmed, but I confess that I am fearful of the younger generation who may attempt to fill the places made vacant by such men as Dr. Bresee, Dr. Walker, C. E. Cornell, and such like, who had met the Lord and could tell the day and hour when God baptized them with the Holy Ghost; who preached entire sanctification as a necessary fitness for heaven, and who were not so much concerned about a title to their names as they were about being able to read their titles clear to mansions in the skies. I said I do not think we are in immediate danger of anything creeping into our church paper that would belittle the doctrine that differentiates our church from others, but I do say we cannot afford to substitute a college education for Christian experience, or a brilliant mind for the baptism with the Holy Ghost and fire.

I was very much impressed recently in reading some incidents in the Old Testament where trouble arose in the kingdom by the fact that the younger generation knew not the Lord as did their fathers. Here was Eli's difficulty. He was a priest of the Lord, but his sons were sons of Belial, which means worthless fellows. Eli persisted in having them function in the priest's office. Not only was Phineas a hypocrite in that he tried to fill the office of the priest without a personal religious experience, but he was lewd in his life, and sacrilegious in his worship. It is said of him that when he received the sacrifices from the worshipers, his first duty was to burn

the fat and sacrifice to the Lord, but he was so greedy that he demanded his portion before the Lord got His. The Scriptures state that the explanation of all of this was that *they knew not the Lord*.

No man is fit to fill one of our holy pulpits simply because he is a preacher's son. He may be a worthless fellow, and alas! sometimes is. He might make a good mechanic, he might even succeed in business, but he has no place in the priest's office unless he has been called of God to fill that holy place. He may be better qualified, educationally, than the man who now officiates in that position, but the ministry is a calling too holy to follow without a divine call and divine equipment. This is not only said of Eli, but there is also reference to this same difficulty in connection with the sons of Samuel. They were not made of the stuff of which Samuel was made, and could illy fit into the position of their father, and occasioned so much dissatisfaction that the people asked for a king, which was the beginning of the end of the Israelites as a united people. Splits and divisions followed until they were all taken away captive.

O brethren! let us hold the torch of full salvation high. If a preacher, through some trick of Satan loses this great grace out of his heart, let him have courage enough to humble himself and acknowledge his fault or his sin. I know it is much easier to make a visit to some altar where there is more of the spectacular, and instead of being courageous enough to come out and say, "I have lost this great grace out of my heart because of my failure to watch and pray," to say that I never had the experience until I went to such and such place and received this the gift of tongues, or the gift of healing or something else which can never take the place of that marvelous outpouring that filled the soul with holy zeal and a passion for a lost world.

Reader, is a soul of as much value to you now as when you first entered the ministry? Can you "Weep o'er the erring one, Lift up the fallen, Tell them of Jesus the mighty to save" with the same tender pathos that you had in your first pastorate? Is there a disposition to lean upon the experience of years, or upon your educational qualifications rather than to lean upon the Lord, and tell Him how utterly incapable we are of properly representing this great doctrine without the unction of God on our hearts? Honestly now, brethren, isn't there a tendency to absent

yourself from the secret chamber and attempt to step on the holy rostrum and preach to the people with an ease and a boldness that was a stranger to you in other days? Did you not seek the quiet place alone with God and ask Him to bless the message you were about to deliver, and was there not a blessing and a power and unction in those days that you do not feel now? If that is so, will you not, upon reading this, repair immediately to your study and ask God to bless you and tender you as in days gone by? Do you remember what the Lord said to David?—one of the most pathetic utterances, I think, that ever fell from the lips of the Lord—"I took thee from the sheepcote, from following sheep, to be ruler over my people." "I will set up thy seed after thee, he shall build an house for my name." God spake to him through Nathan, the prophet, saying, "Thus saith the Lord God of Israel, I anointed thee king of Israel, and I delivered thee out of the hand of Saul. Wherefore hast thou despised the commandment of the Lord to do evil in his sight?" David replied by saying, "I acknowledge my transgression, and my sin is ever before me. Cast me not away from thy presence, and take not Thy holy spirit from me. Restore unto me the joy of thy salvation and uphold me with thy free spirit." And God answered "I have put away thy sin, and thou shalt not die."

Brother, let's keep the anointing of God on our hearts at any cost. Life is too short and eternity is too long! We have a job that angels might well covet. Let us be true to our calling.

I remember when I first gave my heart to the Lord, and was working for the W. D. Brackett Shoe Company in Stoneham, Mass., that I rebuked a young man for taking the name of the Lord in vain, and a 'smart aleck,' who overheard me, said that if what I said was true, that the Lord kept a record of everything that we do, He must hire a lot of bookkeepers and stenographers to mark it down. The radio was then unread of, but later on someone discovered it. It now appears that every word we speak starts air waves in motion that never cease, as one scientist says, until it reaches the remotest star, and probably does not cease then. A phonograph record can be reproduced a hundred years after the man who made the record has passed away and his voice can be recognized.

It may not be such a surprising thing then that "By our words we shall be justified, and by our

words shall we be condemned." In fact, every discovery of science, instead of disproving God's Word, makes it appear more reasonable.

I recently was invited into a large laboratory in the city of Chicago, where X-ray machines and devices of similar nature are on display. The man took several pictures of my torso, showing the ribs, the backbone and the heart. Bud Robinson says in his little booklet, "My Hospital Experience," that when he took that trip to heaven, while lying in the hospital in San Francisco, the Lord let him see his own heart, and it was as white as snow. Well, the demonstrator pointed out my heart, and it was as white as white could be. I only hope that when I appear before the judgment bar it will be the same. But what I started to say was that man has perfected a machine by which he can look right through you. Should it be thought a thing incredible then that God could do the same thing? He then showed me the machine that registers the pulsations of the heart. This machine carries the same principle as that machine now known as the lie detector. He showed me how it worked, and told me how the dim fluctuation or flash indicated when the heart was unduly agitated. Just a mere quiver, a motion—that was all—but enough to tell them that there was agitation there. There isn't a doubt in my mind but that there are more connections between the natural and the spiritual than we dream of, and I haven't a doubt but what the lie detector will be a practical thing some day in the courtroom.

During the severe hot spell we had during the last week in June Dr. Bundesen, head of the Health Department of Chicago, in giving some good advice as to how to keep cool, mentioned, among other things, "Do not get angry." It is a recognized fact now among medical men that anger affects the physical man, and that to fly into a rage pours into his system a poison which nature must eliminate to bring him back to normal. If that is so, may it not be that there is some law with which we are not yet familiar whereby when a man states that which is not true, his conscience bearing witness to the fact that he is lying, may so affect the heart that the result may be diagnosed by the sensitive electrical appliances connected with his body? I got to thinking that if man could so arrange a piece of mechanism that could carry our words as the radio thousands of miles away, take a picture of

our insides as the X-ray machine, and almost read our thoughts as the lie detector machine, may it not be that when we stand before God's great judgment bar, we may indeed find that men shall give an account of every idle word? I wonder if that is what the Master had in mind when He said, "For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

I was much edified recently in reading the "Life of William Taylor," that great soul-winner of Methodism, and was much impressed with a quotation from his address made before some Methodist conference, in which he stated that he had walked a narrow path in Africa, 150 miles in length, which had been traveled previously by over 200,000 black faced men, women and children on their way to the slave marts of the world. He said it was literally a graveyard 150 miles long, for the bleached bones of the poor victims lay on each side of the trail, and gave silent testimony to the cruelty of the white man toward his less favored brother. I am told that they marched in single file, perhaps a yard or so apart, chained to one another, and an iron band around the neck of each slave. When a mother, carrying a baby and a load of ivory on her back, was overcome, the neckband was unlocked, and she was thrown at the side of the road and the procession moved on. Upon reaching the east coast they were huddled into the hold of the ship, many times having no room to recline, a mouthful of food and some water given them daily on their trip to America. In passing through the tropical seas many of them would go crazy with the heat, and die in their tracks. Upon their arrival in America perhaps 25 per cent of them would be dead. The rest of them were sold to the Christian (?) slaveholders of America.

Wm. Taylor said that as he walked that long path, strewn with bones of the dead on either side, in his imagination it seemed they lifted up their ghostly hands, and said "Oh! why did you not come and tell us before about Jesus Christ so that we might at least have had some peace in our tragic death?" It seems to me that we owe a tremendous debt to Africa—one we shall never be able to repay. No wonder the Master said that after we have done *all*, we are unprofitable, for "we are debtors to give the gospel to every man in the same measure that we have received it."

While waiting for a street car, at an intersection in our city, recently, my attention was riveted upon what once had been a home of palatial proportions. It consisted of a beautiful lawn, surrounded by an iron fence with great stone posts. The building itself was made up of ells and alcoves, and perhaps fifty or seventy-five years ago was the pride of that section of the city, and the inviting home was given many a covetous glance by the passersby who were less favored with this world's goods. In imagination I could see the children and young folks sporting on the spacious lawns with croquet, tennis, etc. But the face of the community has now changed—garages, storehouses, and similar buildings surround it, and it has gradually fallen into decay. The tooth of time has not only eaten into the posts and iron palings, but into the building itself, until it is one great ruin. I suspect some legal entanglement keeps it from being torn down, and some practical structure erected to take its place. But the thing that impressed me was that it was a ruin. Many a building around Chicago has fallen to pieces, but none will impress the visitor, because they are small, and of very little value or importance, but a great structure of that kind will catch the passing eye, and I was made to think of some other ruins; ruins in the spiritual realm; men who once towered above their fellows, men upon whom holy men had laid their hands, and they have been authorized to preach the gospel to the sons of men, who, in an evil hour, under more or less severe temptation have, for a few moments of selfish gratification, become spiritually ruined.

As I stood at the corner looking at this grand old building, I thought of one who in my younger days was a flaming evangelist, and whose name appearing on the back of a religious weekly was so popular that he did not have to print his slate, but had more calls than he could possibly fill; one whose ministry was such that when people heard him, were moved to sobs and then to a Savior, who is now no more sought, nor do people want to hear him preach. I thought of another whose books showed familiarity with spiritual themes and truths, and who, to be announced as a worker at one of the camps, would bring people to that camp who otherwise would never go, who is now heard no more. I say, as I stood on the corner looking at the house, I seemed to hear it speak to me and say, "It is true I have fallen into ruin, I have known better

days, but my present condition is no fault of my own. I did the work acceptably for which the architect made me, and while I deplore the fact that I no more attract the prideful attention of the passerby, yet I have this consolation that I am not to blame. I successfully fulfilled the mission which my maker had in view when I was builded"; but men who are made in the image of God, and called to a high and holy calling, given a job that angels might covet, that of preaching a Savior to a lost race, and redeeming men from the power of sin, have, by volition, become a ruin, and the greater their publicity, and the greater their usefulness, the greater the ruin. Have a care, and see that you walk circumspectly, and not as a fool, for "the days are evil and only he that endures to the end shall be saved." "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

The grinding of the wheels of the street car turning the corner aroused me and brought me to myself, and as I stepped aboard I said, "By the help of God, I will do it."

LIVING IN THE LOVE OF GOD

By I. C. MATHIS

Keep yourselves in the love of God (Jude 21).

THIS text has more in it than just a precept. In fact it presupposes two things. First, the love of God, and second, that we are in the love of God. Then Jude goes on to point out how we can keep ourselves in this experience. Let us notice these three thoughts.

I. THE LOVE OF GOD. This is the keynote of the gospel. "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." And, "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

Every scheme, machine or movement, must have a motivating power. And the motivating power of redemption is love. Love is the grandest theme of the Bible. It is the most important grace which the sacred Word proclaims.

There is much in the world that is called love that is not love at all. We speak of a young man's love for a young woman, when infrequently it is the vilest and the most unbridled lust. We speak of one man's love for another. What do we really mean? Only this, the two men are friendly because in many respects they are congenial and enjoy one another's society. But if one does some little thing that offends the other the so called love is turned into utter indifference or even into bitter hate. This was never love. This was mere self-centered fondness.

But real love is entirely unselfish. It loses sight of self-interests, and sets itself to seeking the interest of the one loved. This is God's attitude to us. His great heart of love is moved with a consuming, absorbing desire for our highest good, even the salvation of our souls. His is a matchless love! A voluntary love! A universal love! A love that transforms and makes us new creatures!

II. WE ARE IN THE LOVE OF GOD. This is a very expressive figure. But it seems nothing less than this strength of figure will satisfy the inspired mind and the inspiring spirit, whose words are before us. It is "In him we live and have our being." We are enveloped *in* the love of God.

For example and illustration let us notice how parental love envelops and wraps itself around its object. Look at the infant's cradle. Mark the solicitude, the long days of watching, the sleepless nights, when that little babe is the one thought of the mother. Would it be any exaggeration to say, in fact would it not be the truth to say that that little child is *in*, exists *in*, the love of the mother?

I have read the story of how a great eagle in Scotland one day seized a little babe out of a cradle that was in the shade of a cottage where the mother was working close by. The whole village ran after it, but the eagle soon perched itself upon the loftiest crag of the nearby cliffs, and everyone despaired of the child's being recovered. A sailor tried to climb the ascent but his strong limbs gave way and he had to give up the task. A strong-limbed highlander, accustomed to climbing the hills, tried next but his foot slipped and he was precipitated to the bottom of the cliff and was seriously injured. But a poor peasant woman came rushing forward. She put her feet on one shelf of the rock,

then on the second and third, up and up she went. The people who were watching stood trembling as she rose to the top of the cliff, and at last while the breasts of those below were heaving, she returned step by step, until at last amid the shouts of the villagers, she stood at last at the bottom of the cliff with the child on her breast. Between that woman and that babe there was a strong tie; for she was the mother of the babe. And the child owed its safety to the fact that it was living *in* the love of the mother. And now like this we are *in* the love of God. "In him we live and move and have our being."

III. HOW TO KEEP OURSELVES IN THIS EXPERIENCE. Jude not only gives the precept, "Keep yourselves in the love of God," but he points out how we are to do it. This is important and should have the heart interest of every Christian. You will notice that he exhorts to do four things:

1. "Building up yourselves on your most holy faith." Faith is not only the foundation of our initial salvation but the condition of our final and eternal salvation. "We are saved by faith" and "we walk by faith." Therefore we hear Paul saying to the Colossians (2: 6, 7), "As ye have therefore received Christ Jesus the Lord, so walk ye *in* him: rooted and built up *in* him, and established in the faith."

It has been said that there are but three stages in the Christian experience. First, conversion, when new and divine life is imparted to the soul. Second, sanctification, when all roots of bitterness are destroyed. Third, the maturing stage, where we grow and make progress, and ripen and mature for heaven. In a grain of corn there is wrapped up in its heart a whole stalk, including its roots, husk, ears and tassel. All it needs is unfolding and developing. But it must have this or it never reaches that stage of maturity. And after faith has brought our hearts not only an experience of conversion, but also deliverance from the only carnal nature, there is still the stage of progress and development. We believe Jude had this in mind when he said, "Building up yourselves on your most holy faith." In his epistle he pictures evil times when there will be a falling away and he not only exhorts us to "contend for the faith," but also to "building up yourselves on your most holy faith."

Having laid the foundation of our Christian experience in a well founded faith we must grow

and make progress continually. We hear Peter giving a similar exhortation when he said, "giving all diligence add to your faith." These were Christians, they had faith, but Peter, like Jude, is desirous that they make progress—build upon their most holy faith. He says, "add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." He then gives us this comforting and encouraging assurance, "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful—if ye do these things ye shall never fall" (2 Peter 1: 5-10).

2. "Praying in the Holy Ghost." As there is a building upon the sand, so there is such a thing as praying into the air. The Holy Spirit is the medium of communication between the praying man and the prayer-hearing God. He can both suggest and convey the acceptable petition. Paul said, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit maketh intercession for us with groanings which cannot be uttered" (Rom. 8: 26). To pray in the Holy Ghost is to pray in the strength and under the inspiration of Him who is one with Him to whom we pray. Someone has said that "the Holy Spirit is God's presence on earth and in heaven, and to pray in the Holy Spirit here is to pray into the ear of God there."

The Holy Ghost is the source of those *unutterable groanings* which the true Christian often experiences. They are not natural to man. They are begotten of the Holy Ghost. It is in the midst of them that the soul rises up to meet God and to take hold of His omnipotency. "Praying in the Holy Ghost."

3. Putting forth compassionate effort for the salvation of the lost. He uses a striking and strong figure here: "pulling them out of the fire." There is first compassion and then effort to encompass their rescue. O that Nazarenes everywhere would look with compassion upon a lost world and then bend every effort to get the gospel of Jesus Christ to them. This is the only hope for the lost. And then our own spiritual growth and development is dependent upon our being busy for the Master. The idle Christian is always in trouble. Dr. George W. Truett has said, "The biggest sociological prob-

lem in this country, in the entire social order, is the problem of idleness. Out there in the realm of business, in the realm of government, the idler is the menacing problem. And in the realm of religion idleness is one of our most menacing problems." If you have lost ground spiritually perhaps your inactivity for God and His cause has had something to do with it.

4. "Looking for the mercy of our Lord Jesus Christ unto eternal life." Paul had the same thought in mind when he wrote to Titus saying, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

This glorious doctrine of the Lord's coming is one of the greatest incentives to holy living. When the Lord descends "from heaven with a shout with the voice of the archangel and the trump of God," we want to be ready. Yes, thank God, He is coming again! He came once to die upon the cross and provide a remedy for salvation but He is coming the second time with majesty, glory, and power, to receive us unto Himself. He is the bridegroom of our hearts, "the lily of the valley, the bright and the morning star."

We have read the story of a young couple who were married during the World War that illustrates our position. "It was a strange marriage with more of tears than smiles. Immediately at the close of the ceremony and while congratulations were still being extended, a military officer entered the room, and laying his hand on the shoulder of the bridegroom, spoke a few words to him. The young husband turned to his bride and kissed her again, and then turning to his father said, "Take care of her, Dad, till I come back." Then to his bride he said, "Never mind, dear, we will have our honeymoon when the war is over and I come back." Thank God, the Bridegroom of our hearts is coming back again and then we will have our honeymoon!

And now after Jude has pointed out these four helps to "living in the love of God" he stands with uplifted hands to give us his parting blessing and benediction and we hear him saying, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

GLEANINGS FROM GUIDE TO HOLINESS, 1866

Selected by LEWIS E. HALL

A SOLEMN TESTIMONY

Dr. Spring, reviewing his long ministerial career, gives the following testimony, which is instructive and full of warning:

"I have seen Universalists and infidels die: and, during a ministry of fifty-five years, I have not found a single instance of peace and joy in their views of eternity. No, nothing but an accusing conscience and the terrors of apprehension. I have seen men die who were men of mercurial temperament, men of pleasure and fun, men of taste and literature, lovers of the opera and the theater rather than the house of God; and I never saw an instance in which such persons died in peace. They died as they lived. Life was a blank, and death the king of terrors; a wasted life, an undone eternity."

PREACHING HOLINESS

One brother writes, "I find by long experience the truth of Mr. Wesley's teaching, that, where holiness is preached explicitly as the duty and privilege of all, the work of revival steadily goes on. It is my habit to keep the theme of holiness ever before my people; and they are ever at work, and fully alive to God. Our meetings are all full, and it is a luxury to attend them. Souls are converted every week; and this will no doubt continue as long as they hear and read of their high privilege. So it was in the days of the Wesleys, and so it has been since."

BISHOP SOULE ON DANCING

Once in Alabama, in a parlor filled with an intelligent and refined company, while the bishop was conversing with a group of friends, another group in a corner were discussing the innocence of modern dancing, most of them in favor of it. At length they agreed to leave it to the bishop, and approaching asked his opinion. (Silence.) "Well, I never saw dancing but once; and I must confess I was pleased with it. I have been to Paris and to London, and most of our own land, but have never seen the exercise but once. (Eager attention.) While I was in Paris, among other things, I saw several monkeys taught to dance, and keep time: and I must confess I was pleased with it; for I thought it became them very much."

JOHN WESLEY AS A PREACHER

Wesley devotes himself wholly to God and His work. His earnestness and zeal provoke opposition. He is driven from consecrated walls; but he preaches to the multitudes in the streets and the fields. He takes for his motto, "HOLINESS TO THE LORD," and he avows heroically that the world is his parish, and that it is his sole business to spread scriptural holiness over all lands. He is ridiculed, derided, caricatured, mocked and mobbed; but he pauses not in his sublime career.

A scholar with a scholar's love for books and study, he spends the greater part of his life in the saddle and in active duties. With a passionate love for art, especially music and architecture, he turns from their weird charms to blow the gospel trumpet, and call sinners to repentance. With a keen relish for the enjoyment of home and domestic quiet, he becomes the wide world's inhabitant for the sake of souls. With an intense hungering for the sweets of human love, he rises above disappointment which would have crushed an ordinary man, forgets his "in bleeding heart"—his own words—and pauses not in his generous toil to alleviate the condition and brighten the future for his fellow-men. Wandering over the splendid grounds of an English nobleman he said, "I too have a relish for these things; *but there is another world,*" and inspired by the vision of his faith, he falters not in the prosecution of his great life-work. He seeks the poor, the abandoned, the outcasts, the wretched miners underground, and the drunken in the vilest haunts of thickly populated cities. He is a true gospel reformer. He denies himself and lives for Jesus. Thousands rise up to call him blessed. The moral waste which he waters and cultivates buds and blossoms as the rose.

And when at length life closes, and he is gathered to his fathers, having "the joyous confidence that all his cares had helped the progress of his race," and shouting triumphantly, "the best of all is, God is with us," he falls amid the tears of thousands who mourn the departure of one who has been to them a father in the gospel, and is welcomed to his heavenly home with the hallelujahs of other thousands saved through his instrumentality, and gone before him to the immortal shore. Had Wesley chosen the satisfactory portion?

THE APOSTLE PAUL'S SALARY

Hunger, thirst, fasting, nakedness, peril, persecution, stripes, death. Very much like the salaries of some preachers nowadays; only Paul received more.

The rays of the sun shine upon the dust and the mud; but they are not soiled by them. So a holy soul, while it remains holy, may mingle with the vileness of the world, and yet be pure in itself.

Our advancement in the Christian life may be said to depend upon one thing: viz., whether we wish to direct God, or are willing to resign ourselves *to be wholly directed by Him*.

BILLINGS, MONTANA.

Obedience

The *obedience* whereby we are purified and the Comforter is received is that of the heart (Rom. 6:17). Some whose outward obedience seems to be faultless have not yet been sanctified wholly, for the heart's desires, affections and will have not been fully harmonized with His law of love; and some who have not yet had outward opportunity to take up active service whereunto they feel called, have nevertheless yielded in their hearts a complete compliance with His will; and it being accepted according to what they have and not what they have not, the blessed Holy Spirit has fully cleansed and entered their hearts.

FACTS AND FIGURES

By E. J. FLEMING

The population of the United States has increased 58 per cent in the last 30 years. The number of young people attending high school has increased 517 per cent. The number attending college has increased 417 per cent.—*The Watchman and Examiner*.

The world's unemployed doubles that of a year ago, now totalling 20,000,000.

It is interesting to note that in 1905 the Southern Methodist Episcopal church had 400,000 more in Bible schools than did the Baptists. In 1925, twenty years later, the Baptists had 400,000

more than the Methodists. In 1931 the Baptists claim 800,000 more in Sunday schools than the Methodists have.

Reports from fifteen District Assemblies held this year indicate an increase in the Church of the Nazarene Sunday schools of 7,566. At this ratio our Sunday schools should easily go over the 200,000 mark before the General Assembly convenes next June.

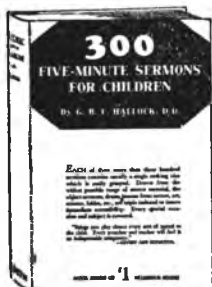
The number of missionaries sent out by the leading denominations is as follows. Presbyterians, 1224; Latter Day Saints, 836; Methodist Episcopal, 822; Congregational, 615; Roman Catholic, 541; Baptist, 531; Protestant Episcopal, 271; Disciples of Christ, 225. Forty-two American denominations send 7,809 workers to 88 countries. The Congregationalists stand tenth in membership and fourth in the number of missionaries sent out.

The population of Japan is 62,045,517. The scholastic census shows 15 per cent, or 9,312,517 children are in school. Only 9.26 per cent of the children in the Philippines are in school, and Burma, with a population of 13,212,000 have 675,882 children in school, or 5.1 per cent, while it is said that French Indo-China has only 1 per cent of her children in school.

The Salvation Army bill recently passed by the House of Commons in London provides that the general of the army shall be elected by the High Council and that the property of the army in Great Britain involves a change in the charter desired by most of the members of the Salvation Army, but which could only be effected by an act of the British Legislature. Under the old charter it was possible for the general to make a secret appointment of his successor—*The Globe Review*.

For many years deaths have exceeded births in France, up to 1930. In that year the table turned and there were 100,000 more births than deaths. In the year preceding there were 12,000 more deaths than there were births. The number of births in 1930 was 748,911.—*The Globe Review*.

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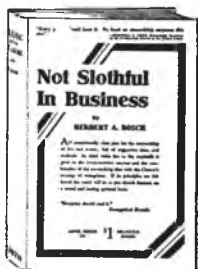
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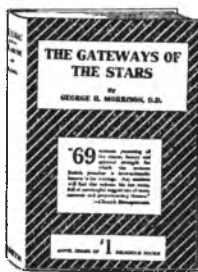
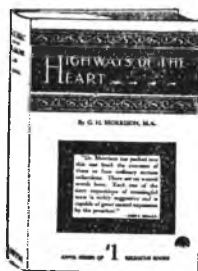


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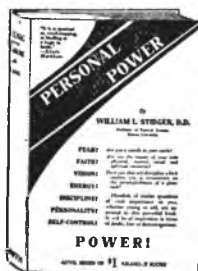
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