

—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

VOLUME 11

AUGUST, 1936

NUMBER 8

A Man Without a Message

BY THE EDITOR

THAT is a strange story in 2 Samuel 18:22 which tells about a man who insisted on running, although he had no message to bear. Perhaps he was excusable for wanting to run, for running was his regular vocation. But it is pathetic to see him running, and running well, but arriving without any tidings to announce.

Perhaps this man foreshadows the preacher who comes to the hour for the sermon to find that he has no message for the people there assembled. He may run and rant and foam and say words. He may even preach a well prepared sermon; but there is a distinction between the sermon and the message, and if he has no message, his running is vain.

The content of the message of the gospel is adapted to all men. It is a message of salvation, and all men are sinners: it is a message of life, and all men need life. It is therefore foolish for any preacher to allow barriers to be built up between him and any members of Adam's race. Suppose the people are educated or illiterate, the gospel is their only hope. Suppose they are either rich or poor, Christ is yet the only value that is real. Race, color, language, politics, religion, sin—none of these nor all of these can substitute for the gospel of Jesus Christ nor make anyone immune to its appeal. We hear, "Nothing can be done here: the people are all foreigners and Roman Catholics." "Nothing can be done here; the people are all mad after pleasure." But there is nothing that can satisfy but Jesus, and no barrier should be allowed to keep us from bringing Him to people and from bringing people to Him.

But there is a timeliness about preaching that cannot be ignored, and yet no one can say in advance when a certain sermon should be preached—only the preacher can know this and he must find it out from the Author of the gospel. That which is but a sermon or a lecture at one time may be a message from the Lord at another time. But only the preacher who waits patiently upon God and comes from the place of prayer with a heart

that is tender to "mind the checks of the Spirit" can know what the message is.

A leader in a great denomination wailed, "We no longer have either men or message for the common people." But that spells doom to any church, for most of the people are common people. Abraham Lincoln said, "The Lord must have loved the common people: He made so many of them." But when there is scarcity of men to run, there is usually a scarcity of message to bear; for many men are not willing to run unless there is "tidings." But what shall we say of the small towns and country communities? Shall they be forsaken by the church? What shall we say of any lack of zeal that may come to light

among us? Is it not the result of want of tidings to bear?

It seems that the ready runner in the story might at least have insisted on being given some message to deliver. There is no sure proof that he would not have been successful if he had made an earnest plea. But, no, he was so anxious to run that he ran for nothing. It is possible that a preacher can become a professional preacher and preach just because it is his business to do so, even when his heart knows no burden and his soul is weak from emptiness? What sight could be sadder than that of a preacher without a message?

EXPOSITORY

Expository Messages on Christian Purity

OLIVE M. WINCHESTER

A Death to Sin

Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin (Rom. 6:6).

IN DEALING with the believer's relation to sin the apostle had to contend with certain questions of casuistry. The human mind operates ever the same down through the history of the ages. It has developed no new traits and has never lost any undesirable ones. Its tendency to hide out and shield itself and sin in the heart has been ever one and the

same. This seems to be what lies in the background of two questions asked in the sixth chapter of Romans, the first of which stands as a basis for the proclamation laid down in our text. Someone would inquire whether or not we should continue in sin that grace may abound, a line of thought suggested by the preceding chapter which dealt with the superabounding of grace. This receives its answer by an emphatic negation, then by the explanation which reveals the impossibility of such a procedure because of the fact that there is a death to sin.

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.

A DEATH BY CRUCIFIXION

In depicting the details of the believer's relation to sin, the apostle bases it on the fundamental fact that it is indeed like unto the relation that Christ bore to sin. He died to sin, yet moreover He arose in newness of life. So the believer being united with Christ dies to sin and moreover also comes forth in a new and resurrected life. Further the manner of this death is clearly set forth; herein also it is like unto that borne by the Savior, it is a crucifixion or rather through his crucifixion the believer enters this experience.

But our special interest in this text is the series of statements made with the purport of each. Herein we have first, "Our old man is crucified with him."

In this instance the designation "old man" needs special study. We would approach this first from the standpoint of Scripture. We read in a companion epistle to Romans the statement, "I am crucified with Christ: nevertheless I live" (Gal. 2:20). From this parallel passage we would say that the "old man" is the self, the ego, the ego in that it centers all of life in and about itself diverting love and devotion from Christ. Such an ego must necessarily die before Christ can become supreme in the soul.

In the same companion epistle we have another passage that should enter into the discussion. "And they that are Christ's have crucified the flesh with the affections and lusts." Here we have the term flesh used as an equivalent for the "old man" in our text. The term flesh has many connotations in Scripture, indicating humanity as a whole, indicating kindred and other general ideas, and then it becomes more special when it seems to have close kinship to sin. One writer dealing with it in this phase, states that it is the "*locus classicus* of sin's manifestation," that is, in the appetites and propensities of human nature sin finds its greatest foothold, and its sphere of activity. This seems to be

clearly set forth in the following chapter in Romans, namely, chapter seven. But the container can easily be used for the thing contained, as we so frequently do in every day language when we say that the kettle boils. We mean the contents of the kettle not the kettle itself. Thus we have here the container, that part of human nature which lends itself to the operation of the selfish principle, the self-centered force, for the thing contained. As Paul says in chapter seven, "It is no longer I, but sin that dwelleth in me."

From these parallel passages then we would conclude that the "old man" is the term used for the ego or self dominated by the operative principle of sin and which produces all the works of sin. Professor Orr takes the catalog of sins as depicted in Galatians as the work of the flesh and shows how each one springs forth from selfishness or the egoistic principle.

Leaving for the time being the Scripture we will turn our thoughts to the current terminology of the day in which the Apostle Paul wrote. We find in the literature of that time, that is, in the philosophical literature, that the term man was used for the inner being, that is, the self. This again is borne out by Scripture for we read of the "inner man," and the "new man."

In this connection we would call to mind also a hymn that used to be sung some twenty-five years ago to indicate this experience of death and crucifixion which had at the end of each verse the refrain, "Let me die." Some lines of this hymn ran thus:

So dead that no desire shall rise
To pass for good or great or wise,
In any but our Savior's eyes.

The "old man" is the self dominated by the principle of sin, and the message brought to us in this passage of Scripture is that the atoning work of Christ availed to deal with sin at its very fountain head, the fundamental principle of sin.

A DEATH TO SIN'S DESIRES

The next statement in our text is that of the immediate purpose of the foregoing, "that the body of sin might be destroyed." The body is the self or ego through which the ego or self expresses itself. Therefore the body possessed by sin would be the avenues through which sin finds expression.

For a more complete understanding of this statement we would turn again to that passage in the companion epistle that we have already used. "They that are Christ's have crucified the flesh with its affections and lusts." This last word means in the Greek "desires."

The egoistic principle in the soul dominated by the sin propensity develops around about itself affections and desires which express its own inherent nature. These are especially noted in the epistle to the Galatians previous to the passage just noted. They might be classified under two major heads the appetites of an abnormal physical being and the propensities of a perverted spirit.

Man under the dominion of sin gives way to the indulgence of his physical appetites, such indulgences that do not befit the children of God. He finds himself after such indulgences a slave and this organism of sin which winds itself about him must be broken. What is true of the sins of the physical being is true also of the spirit-being. There is the outgoing of sinful desire. There are sinful drives and urges, a host seems to throng the heart that is self-centered with sin ever directing all the activities of life inward toward the ego instead of upward toward Christ and outward toward our fellowman.

But the work of the atonement of Jesus Christ on the cross which dealt with sin in the center of the being of man was for this very purpose that this organism of sin might be destroyed. The word destroyed used here calls for interpretation. It signifies when analyzed "to thoroughly

render inoperative," that is, these desires are dealt with in such a manner as to preclude their further activity. They are not suppressed, but their operation has been brought to an end. We see this very plainly in the case of wrong physical appetites but not so often in the case of the propensities of the spirit being. We recognize the fact that the man who is an inebriate must be delivered from the appetite for alcohol, but it is also true that the man beset with pride or anger must be delivered, and if such tendencies are to be eradicated, there must be a destruction of all the springings forth of sin which calls for the destruction of the organism which sin has woven about itself.

In passing we should note that the verbs used of the crucifixion of the old self in the center of man's being and of the destruction of the organism of sin indicate a crisis experience, an instantaneous work. This is to be borne in mind over against the tense of the verb in the following clause which denotes continuity of experience. Christian nurture while effective in building the Christian life does not nullify sin, that must be done by a single stroke.

A LIFE FREE FROM SIN

As we have seen the immediate end of the crucifixion of self is the destruction of the organism of sin, but there is also an ulterior end, and that is a life free from sin, "that we might not any longer serve sin." All operations of grace within the heart are to produce life, life as an element and life as a mode of conduct.

Under the dominion of sin man is a bondservant. Its solicitations are so strong that despite the dictums of the will, man is overpowered. He may bring himself under control so that he does not give way to the more outstanding vices of sin, but he finds some besetting sin in his life which springs up and seizes his inner being and carries him on despite all his good resolutions and resistance built up against it.

As long as there is this fundamental weakness at the root of man's being it is impossible to build up a sound moral character of the first order, let alone a sound Christian character. There are men who live moral lives, but the inner citadel of their hearts no doubt often feels the surgings of the foe within, and God looks on the inner as well as the outer. Moreover we are arraigned before the court of heaven for the defilement of our spirit as well as the sins of the flesh. Hatred to our brother is condemned as well as the outbreak of that hatred.

In the regenerated experience there is still the presence of the principle of sin within, and thereby the individual must walk in his Christian life under a handicap. He has general triumph and conquest and yet there is always a lurking fear lest this enemy arise suddenly with an attack and overthrow. But when sin with its organism is destroyed, then may one walk in freedom, he need not any longer serve

this evil principle. He is not its slave but free.

When we survey this privilege that is ours to enjoy and note on the other hand the tragic consequences of sin, is it not a wonder that people cling so fondly to some remnant of sin in their lives? Would not one rather rejoice that there is the possibility of deliverance from such sordid bondage, deliverance from such a foe to all that is good and holy? Instead of delaying to accept the overtures of mercy in our behalf for the destruction of this principle within, should we not the rather eagerly accept this grace and feel the security of a heart cleansed and purified, that the new life within might reign without a deterrent? Should there not be a reaching forth for this blessing rather than a shrinking? Should we not with the psalmist pray:

"Create in me a clean heart, O God;
And renew a right spirit within me."

(Psa. 51:10).

HOMILETICAL

Prayermeeting Suggestions for August

LEWIS T. CORLETT

God's Ideal Church

(Eph. 5:25-27)

I. THIS IS NOT REFERRING TO SOME PARTICULAR DENOMINATION

II. WHAT IS GOD'S IDEAL CHURCH?

1. Made up of transformed human beings.
2. It is a living organism.
3. Christ is the Head and the Church is His body (Eph. 1:18; Col. 1:18).

III. CHARACTERISTICS OF GOD'S IDEAL CHURCH

1. A Church abounding in love.
 - a. Perfected in love.
 - b. Controlled by love.
2. A rich Church.
 - a. Paul spoke to the Corinthian church "that they were enriched by him."

- b. To the Ephesians he speaks of the riches of the glory of the inheritance of the saints.

- c. John wrote to the church at Smyrna, "I know thy works, and tribulations, and poverty, but thou art rich."

- d. Christ became poor that the members of His Church might be rich.

3. A Church of hope.

4. A Church that has a debt to the world.

- a. More than money.

- b. One that is ever before them.

5. A zealous Church.

6. A missionary Church.

IV. THIS IS THE IDEAL FOR EVERY LOCAL CHURCH

God's Panacea for Apostasy

(1 Peter 1:10).

- I. A POSITIVE MESSAGE TO ENCOURAGE CHRISTIANS
 1. The sanctified, although pure in heart, have great room and possibility for development.
 2. God expects them to make progress.
- II. GOD'S PLAN IS BASED ON HIS PROMISES
 1. They are great and precious.
 2. There is one for every occasion.
- III. GOD'S PLAN IS CONDITIONED ON MAN'S DILIGENCE
 1. God cannot do it all.
 2. It requires earnest, industrious application of truth.
- IV. THE VIRTUES TO BE ADDED
 1. Virtue—courage, fortitude.
 2. Knowledge—of God and His Word and working.
 3. Temperance—proper and limited use of all earthly enjoyments.
 4. Patience—perseverance, continuance.
 5. Godliness—becoming like God in thoughts, deeds, attitudes.
 6. Brotherly kindness—proper relationships to others.
 7. Charity—divine love, the most important of all.
- V. ABSENCE OF THESE BRINGS FAILURE BUT THE PRESENCE OF THESE ASSURES SUCCESS

The Lord, the Light of Life

(Psalm 27)

1. Assurance—of the salvation of God (v. 1).
 2. Ambition—of the servant of God (v. 4).
 3. Attention—of the suppliant of God (v. 7).
 4. Antagonism—of the scorers of God (v. 12).
 5. Attainment—of the sufficiency of God (v. 13).
- SELECTED.

A Safe Hiding Place

(Psalm 25:7)

1. In His hand (John 10:28, 29).
 2. Under His wings (Psalm 17:8; 36:7).
 3. Near His side (Phil. 4:5).
 4. Enjoying His love (Hosea 14:4).
 5. Realizing His power (Psalm 34:7).
- SELECTED.

(Below is given a list of subjects and references pertaining to "Righteousness" that may be worked up into a number of talks.)

Righteousness

- A Crown of Righteousness (2 Tim. 4:8).
 A Scepter of Righteousness (Heb. 1:8).
 A Preacher of Righteousness (2 Peter 2:5).

- Armor of Righteousness (2 Cor. 6:7)
 Branch of Righteousness (Jer. 33:15).
 Everlasting Righteousness (Dan. 9:24).
 Heir of Righteousness (Heb. 11:7).
 Instruments or Righteousness (Rom. 6:13).
 Our Righteousness (Isa. 64:6).
 Sacrifices of Righteousness (Psalm 4:5).
 Servants of Righteousness (Rom. 6:18, 19).
 The Breastplate of Righteousness (Eph. 6:14).
 The Fruits of Righteousness (Phil. 1:11; Heb. 12:11; James 3:18).
 The Hope of Righteousness (Gal. 5:5).
 The Effect of Righteousness (Isa. 32:17).
 The Robe of Righteousness (Isa. 61:10).
 The Way of Righteousness (2 Peter 2:21).
 The Work of Righteousness (Isa. 32:17).
 The Sun of Righteousness (Mal. 4:2).
 Trees of Righteousness (Isa. 61:3).
 The Law of Righteousness (Rom. 10:4).
 The Word of Righteousness (Heb. 5:13).
 Follow after Righteousness (1 Tim. 6:11; 2 Tim. 2:22).
 Awake to Righteousness (1 Cor. 15:34).
 Seek His Righteousness (Matt. 6:33).
 Hunger and Thirst after Righteousness (Matt. 5:6).
 Live unto Righteousness (1 Peter 2:24).
 Fulfill All Righteousness (Matt. 3:15).
 Doeth Righteousness (1 John 2:29; 3:7; Psa. 106:3).
 Execute Righteousness (Jer. 33:15).
 Exercise Righteousness (Jer. 9:24).
 Suffer for Righteousness' Sake (1 Peter 3:14).

Expediency of the Ascension

(John 16:7)

- I. COMFORT IN THE HOUR OF SORROW
- II. FULFILLS PROPHECY
 1. Of His own words.
 2. Psalm 24.
- III. COMPLETION OF THE WORK OF INTERCESSION AS HIGH PRIEST
 1. Finished redemption.
 2. Now the advocate of man.
- IV. FULFILLING OF THE MESSAGE OF THE DIVINE NOBLEMAN (Luke 10:11-27; Heb. 10:12, 13)
- V. TO PREPARE A PLACE FOR HIS PEOPLE (John 14:1-3)
- VI. THE COMPLEMENT OF CALVARY—FINAL ATTESTATION TO THE VALIDITY AND ACCEPTANCE OF THE ATONEMENT
- VII. THAT THE HOLY GHOST MIGHT BE GIVEN
 1. This was the need of the apostle.
 2. This is the great need of the Church today.
- VIII. GIVES ASSURANCE THAT HE WILL COME AGAIN

Prayer Brings Results

(Luke 11:9-16)

1. Jacob—Name and disposition changed.
2. Moses—Saved Israelites from destruction.
3. Joshua—Caused the sun and moon to stand still.
4. Solomon—Caused the glory to fall at the dedication of the temple.
5. Elijah—Shut the heavens, fire fell, rain was given.
6. Hezekiah—Spread his letter before the Lord and received victory.
7. Nehemiah—God heard and the king helped him to help his people.
8. Daniel—Revealed dreams, delivered from the lion's den.
9. Jesus—Lazarus raised from the dead (many others also).
10. 120 prayed—The Holy Ghost fell upon them.
11. Church prayed—Peter was delivered from prison.
12. Cornelius prayed—An evangelist was sent to them.
13. Paul prayed—And there stood by him the angel of the Lord.
14. John prayed—And he had the glories of a future world revealed to him.

Christians Witnessing for Christ

(Acts 1:8; Rom. 12:1, 2)

I. WHY WE SHOULD WITNESS

1. Christ gave His life a ransom for us. Therefore we should obey Him.
2. We are bought with His blood (1 Cor. 6:20).
3. It is the command of God (Rom. 12:1).

II. HOW WE SHOULD WITNESS

1. By living a life "holy, acceptable unto God."
2. By living for Christ. "Be ye transformed."

III. THE RESULT OF SUCH WITNESSING

1. Gives a clean conscience to the Christian.
2. It gives joy and fellowship to the Lord.
3. It gives evidence of the value and worth of Christianity to the world.
4. It brings satisfaction to the one witnessing.

—SELECTED.

Advices and Rules for Dealing with Unsaved

BASIL MILLER

1. How to Know That One Is Unsaved**I. THE UNSAVED**

1. Are without divine life (Eph. 2:1).
2. Are without divine strength (Rom. 5:6).
3. Are untouched by righteousness (Rom. 3:10).

4. Have no spiritual hope (Eph. 2:21).
5. Do not have the Holy Spirit (Jude 19).
6. Do not have God in their lives (Eph. 2:12).

II. SINNERS

1. Are not born of God (1 John 3:8).
2. Have no peace (Isa. 57:21).
3. Serve Satan (1 John 3:8).
4. Do not please God (1 Thess. 5:12).
5. Walk in the wrong way (2 Pet. 2:15).

2. The New Birth Is a Necessity**I. THE NEW BIRTH IS NECESSARY BECAUSE**

1. *The whole head is sick* (Isa. 1:5).
2. *Which have eyes and see not* (Jer. 5:21).
3. *Which have ears, and hear not* (Jer. 5:21).
4. *Their throat is an open sepulchre* (Rom. 3:13).
5. *With their tongue they have used deceit* (Rom. 3:13).
6. *The poison of asps is under their lips* (Rom. 3:13).
7. *Whose mouth is full of cursing* (Rom. 3:14).
8. *Stiffnecked* (Acts 7:51).
9. *Deceitful above all things, and desperately wicked* (Jer. 17:9).
10. *Wicked hands* (Acts 2:23).
11. *Feet swift to shed blood* (Rom. 3:15).

II. THE GENERAL CONSTITUTION IS ROTTEN

1. From sole of foot to head, *there is no soundness* (Isa. 1:5).
 2. *Wounds, bruises, putrefying sores* (Isa. 1:6).
 3. *They have not been closed* (Isa. 1:6).
- Man's moral condition demands a new birth.*

3. The Gospel Will Satisfy**I. THE GOSPEL PROCLAIMS**

1. Pardon for the *guilty* (Acts 26:18).
2. Peace for the *troubled* (Eph. 3:17).
3. Power for the *weak* (Rom. 5:6).
4. Purity for the *unclean* (Acts 15:9).
5. Pleasure for the *dissatisfied* (Phil. 4:6-11).
6. Fruit of the Spirit, for *works of the flesh* (Gal. 5:22).

II. THE GOSPEL WILL SATISFY, FOR IT IS

1. The Gospel of God (Rom. 1:1).
2. The Gospel of the grace of God (Acts 22:24).
3. The Gospel of Jesus Christ (Mark 1:1).
4. A Life-giving Gospel (1 Cor. 4:15).
5. Peace-securing Gospel (Eph. 6:15).
6. A soul-saving Gospel (Eph. 1:13).
7. A powerful Gospel (Rom. 1:16).
8. An everlasting Gospel (Rom. 14:6).

4. Types of People Met by the Personal Worker

THE PERSONAL WORKER MEETS

1. The doubting Christian (Use 1 John 5:13; 3:2, 14).
2. The backslider (Use Jer. 2:5, 13, 19; Hosea 14:1, 2, 4).
3. Those convicted of sin (Use Rom. 3:10, 12; Isa. 1:5, 6).
4. Those who think they are too great sinners (Use Isa. 1:5, 6, 18; 1 Pet. 2:24; Rom. 5:6).
5. Those who do not know how to come to Christ (Use John 1:12; John 3:15-18; 4:37).
6. Those who neglect to confess Christ (Use Rom. 10:9, 10; Matt. 10:32).
7. Those who are afraid they will fall (Use Jude 24; 2 Tim. 1:12; Col. 3:3, 4).
8. Those who cannot believe (Use John 7:17).
9. Those who say they will try to be saved (Use 1 John 1:7-9).
10. Those who will put off salvation—Now is the time (Use Isa. 55:6; Heb. 3:7).
11. Those who do not realize the danger of delay (Use Prov. 1:24, 28).
12. Those who would be sanctified (Use 1 John 1:7-9).

5. Who Is a Christian?

Many Times the Unsaved Rely on Substitutes for Conversion.

THE TRUE CHRISTIAN

1. *Believes* on Jesus Christ as his *personal Savior* (John 3:36).
2. *Abides* constantly in Christ as his *refuge* (John 15:4).
3. *Walks* daily the path of Christ as his *way of life* (Luke 9:23).
4. *Obeys* Christ as his *Lord* (John 14:21).
5. Christ *indwells* him as his *Ruler* (Gal. 2:20).
6. *Witnesses* for Christ as his *Redeemer* (Acts 1:8).
7. *Looks* to Christ for *guidance* (Heb. 12:1-4).
8. Is *saved* by the *grace* of Christ (Eph. 2:8).

6. Proofs That One Has Been Born Again

Many Say, "I Do Not Know."

I. PROOFS OF THE NEW BIRTH

1. As the Thessalonians, *give up idols* (1 Thess. 1:9).
2. As the Ephesians, *burn evil books* (Acts 19:19).
3. As the Corinthians, *give up evil ways of life* (1 Cor. 6:11).
4. As Zacchæus, *give up cheating* (Luke 19:8).

5. As Saul, *give up your persecution* (1 Tim. 1:13).
6. As the Roman Christians, *give up service of sin* (Rom. 6:17).
7. As the Colossians, *turn from your enmity to God* (Col. 1:21).
8. As the Philippian jailer, *believe on the Lord Jesus* (Acts 16:31, 34).

When you have met these conditions, you shall be born again.

7. Gospel Invitations for Saint and Sinner

I. GOSPEL INVITES ALL TO

1. Ask of Christ (Psa. 2:8).
2. Call upon Christ (Jer. 33:3).
3. Believe on Christ (John 14:11).
4. Abide in Christ (John 15:4).
5. Cleave unto Christ (Jer. 13:11).
6. Come unto Christ (Matt. 11:28).
7. Find Christ (Jer. 19:13).
8. Follow Christ (Matt. 4:19).

II. WE ARE TO ASK ALL TO

1. Learn of Christ, as *Redeemer* (Matt. 11:29).
2. Listen to Christ, as *Counselor* (Isa. 49:1).
3. Look unto Christ, as *Guide* (Isa. 45:22).
4. Seek Christ, as *Life* (Jer. 29:13).
5. Search for Christ, as *Satisfier* (Jer. 29:13).

III. SINNERS ARE CALLED FROM

1. Darkness of sin, to the *light of God* (1 Pet. 2:9).
2. From bondage, to *Gospel liberty* (Gal. 5:13).
3. From death, to *eternal life* (John 4:24).
4. From spiritual uncertainty, to *eternal glory* (1 Pet. 5:10).

8. Repentance the True Route to Conversion

It is utterly impossible to be converted, unless the sinner repents of his sins.

I. JESUS CALLED SINNERS TO REPENTANCE (Matt. 9:13).

II. HE CALLED SINNERS TO REPENT

1. That they might be converted (Acts 3:19).
2. That being converted, they could face the judgment (Acts 17:30, 31).
3. That they might not perish in sin (Luke 13:1-5).

III. THE FIVE STEPS IN REPENTANCE

1. Must be *sorry* for sins committed (2 Cor. 7:9, 10; Psa. 51:17).
2. Must *confess* all sins (1 John 1:9).
3. Must *forsake* all sinful ways (Isa. 55:7; Prov. 28:13).
4. Must have a *forgiving* spirit (Matt. 18:35; 6:14, 15).
5. Must *restore* all wrongs done, make complete restitution as far as possible (Ezek. 33:15; Luke 19:8).

IV. TRUE REPENTANCE IS ACCOMPANIED BY

1. Humility (Jas. 4:9, 10).
2. Confession (Job 33:27).
3. Faith (Matt. 21:32).
4. Prayer (Acts 8:22).
5. Zeal in the path of duty (2 Cor. 7:11).

V. CONVERSION IS THE RESULT OF REPENTANCE
(Acts 3:19; 26:20).

9. The Nature of Sin

Sinners oftentimes try to cover their lives by denying that they commit sin.

SIN IS

1. A transgression of God's law (1 John 3:4).
2. A missing the mark of God's standards (Rom. 3:23).
3. A trespass of God's will (Eph. 2:1, 5).
4. Iniquity, a wrong doing in God's sight (Acts 7:23).
5. A rebellion against God (Job 34:37).
6. A betrayal of the Lord (Hosea 7:7, R.V.).
7. A debt, against God, and man's life (Matt. 6:12).

Everyone who thus lives is a sinner, and needs to be converted.

10. The Present Tense Experience

Often the sinner will not realize that the experience of salvation is possible for him now. Now is the time:

1. This is the time of justification. "Being now justified" (Rom. 5:9).
2. The present is the hour of assurance. "Now are we the sons of God" (1 John 3:2).
3. Today is the time of deliverance from condemnation. "Now no condemnation" (Rom. 8:1).
4. Holiness is a present possibility. "Now being made free from sin" (Rom. 6:22).
5. Life of faith is possible. "The life I now live" (Gal. 2:20).

6. Present victory through faith possible. "Now unto him who is able to keep" (Jude 24).

Present experience of salvation can be had by every sinner, or believer.

11. Seek Salvation and Ye Shall Find

Sinners find not, because they do not seek.

I. THE SINNER'S PART IN SEEKING

1. See himself a sinner (Isa. 6:5).
2. Feel the power of the Spirit (John 6:44).
3. Confess his sins (John 1:9).
4. Call upon God in prayer (Rom. 10:13).
5. Have faith in God and His delivering power (Heb. 11:6).

II. GOD'S PART IN GIVING SALVATION

1. God makes it possible to find salvation (Matt. 7:7).
2. He will not cast the sinner out (John 6:37).
3. He will forgive your sins (Isa. 1:18; 1 John 1:9).
4. He will cleanse and give a new heart (Ezek. 36:25-28).
5. He will give the Holy Spirit (Luke 11:13).
6. God will hear the prayer (2 Kings 20:5; John 15:7).

12. If We Confess, God Will Forgive

Confession is a vital part of seeking to be saved.

I. GOD AND CONFESSION

1. He requires the sinner to confess (Lev. 5:5; Hos. 5:15).
2. He forgives the confessing sinner (1 John 1:7-9).
3. He regards confession diligently (Job 33:27; Dan. 9:20).

II. CONFESSION SHOULD BE ACCOMPANIED BY

1. Submission to punishment (Lev. 26:41; Ezra 9:13).
2. Prayer for forgiveness (2 Sam. 24:10; Psal. 51:1).
3. Self-abasement (Isa. 64:5, 6).
4. Godly sorrow (Psal. 38:18; Lam. 1:20).
5. Forsaking sin (Prov. 28:13).

III. SINNERS, CONFESS LIKE

1. Job, "I am vile" (Job 40:4).
2. Isaiah, "I am undone" (Isa. :5).
3. David, "I am a worm" (Psal. 22:6).
4. Peter, "I am a sinful man" (Luke 5:8).
5. Paul, "I am carnal" (Rom. 7:14).
6. The prodigal, "I am no more worthy" (Luke 15:21).

IV. CONFESSION WILL BRING FORGIVENESS (1 John 1:9; Psal. 32:5).

13. Call the Sinner to Follow Jesus

The pathway to glory is the footsteps of Jesus.

I. CALL THE SINNER TO MEET JESUS

1. At the cross for salvation (Heb. 13:12, 13).
2. On the mount of instruction (Matt. 5:1).
3. At Jordan for surrender (Matt. 3:15; Rom. 12:1).
4. In the field for service (Acts 10:38; 20:19).
5. At the manger for humility (Luke 4:18).

II. FOLLOW JESUS—A CALL

1. To salvation (John 1:43).
2. To consecration (Matt. 19:21).
3. To separation (Matt. 8:22).
4. To self-denial (John 12:26).

14. Sinners, Come to Jesus**COME TO JESUS FOR**

1. Comfort to *assure* (Isa. 61:2, 3).
2. Freedom from *sin* (Eph. 1:5-7).
3. Holiness to *cleanse* (John 15:4, 5).
4. Rest from your *burdens* (Matt. 11:28).
5. Joy in the hour of *trouble* (John 15:10, 11).
6. Happiness in your *sorrow* (Prov. 13:17, 18).
7. Strength in your *weakness* (Phil. 4:13).
8. For eternal life in the midst of *death* (John 6:47).

15. Two Kinds of Sin—Acquired and Inherited**I. INHERITED SIN**

1. Men born sinful (Job 14:1, 4).
2. Men shapen in sin (Psa. 51:5).
3. Men sinful by nature (Eph. 2:3).
4. Located throughout entire nature:
 - (1) In the heart (Eccl. 8:11; Matt. 15:18).
 - (2) In the members (Rom. 7:23).
5. This is the source of actual sins (Mark 7:21-23; Prov. 4:23).
6. It is possessed by justified believers:
 - (1) Disciples were believers (John 6:69).
 - (2) Yet they were carnal (Mark 9:33, 34; Matt. 20:24).

II. ACTUAL OR COMMITTED SINS

1. This is a transgression of the law (1 John 3:4).
2. Evil imaginations are sin (Gen. 6:5).
3. What is not of faith is sin (Rom. 14:23).
4. It comes from an evil heart (Mark 7:21-23).
5. It is the fruit of lust (Jas. 1:15).
6. It is like scarlet (Isa. 1:18).
7. The wicked are servants of sin (Rom. 6:16).
8. They are dead in sins (Eph. 2:1).
9. They are unable to cease from sin (2 Pet. 2:14).

III. TO BECOME CHRISTIANS MEN MUST

1. Cease from sin (Isa. 1:16-18).
2. Depart from sin (2 Tim. 2:19).
3. Become penitent for sin (Matt. 26:75).
4. Confess their sins (Prov. 28:13).

IV. FOR DOUBLE SIN THERE IS A DOUBLE REMEDY

1. Confession leading to forgiveness. *If we confess our sins, he is faithful and just to forgive* (1 John 1:9).
2. Cleansing as the work of sanctification. *"And cleanse us from all unrighteousness"* (1 John 1:9).

V. DELIVERANCE FROM SIN CAN NOW BE OBTAINED

1. Foretold by the prophets (Isa. 19:20; Zech. 13:1).
2. Now fulfilled (John 1:29; Heb. 9:26).
3. Cleansed Christians live without sin (Rom. 6:1, 2; Titus 2:11, 12; Luke 1:74, 75).

16. How to Know You Are Born Again—**13 Reasons****YOU ARE BORN AGAIN IF**

1. You obey (Rom. 8:14).
2. You are separate from the world (Eph. 5:3).
3. You serve the Lord (Rom. 12:11).
4. You shine as a light for Christ (Matt. 5:14-16).
5. You walk in the Spirit (Gal. 5:25).
6. You follow Christ daily (Luke 9:23).
7. You abide in Christ (John 15:4).
8. You are righteous (1 John 2:29, R.V.).
9. You do not sin (1 John 3:9).
10. You love others (1 John 4:7).
11. You have faith in Christ (1 John 5:1).
12. You love the Lord (1 John 5:1).
13. You have victory over the world (1 John 5:4).

17. Personal Workers Must Preach Christ

If You Would Win Sinners, You Must Preach Christ, As:

I. THE CRUCIFIED LORD, WHO

1. Convinces of sin (Acts 2:36, 37).
2. Procures joy (Acts 8:29-39).
3. Brings forgiveness (Acts 5:29-31).
4. Affords the Spirit (Acts 10:39-44).

II. THE NEED OF EVERY SOUL, WHO IS

1. Rest when the soul is weary (Matt. 11:28).
2. Life when the soul is dead (John 10:10).
3. Salvation when the soul is unconverted (Luke 19:9).
4. Freedom when the soul is bound by sin (Luke 4:18).
5. Cleansing when the soul is vile (1 John 1:7-9).
6. All and all for every sinner (Col. 3:1).

III. THE DELIVERER FROM SIN, WHO DELIVERS FROM

1. The penalty of sin (1 Pet. 2:24).
2. The pollution of sin (Col. 2:12, 13).
3. The pleasure of sin (Psa. 16:11, R.V.).
4. The root of sin (1 John 3:6).

IV. THE BURDEN BEARER, WHO GIVES REST FROM

1. A guilty conscience, through faith in Him (Heb. 9:26).
2. The fear of judgment, by delivering from condemnation (Rom. 8:1).
3. The fear of death, through His own death (Heb. 2:14).
4. A disturbing heart (Matt. 11:29).

V. THE ONE WHO NEVER CHANGES, WHO IS UN-CHANGING IN HIS

1. Love—everlasting (Jer. 31:3).
2. Keeping power—constant (1 Pet. 1:5).
3. Power—enduring (Heb. 13:5).
4. Promises—sure (2 Cor. 1:20).

VI. THE ATONING ONE, WHOSE BLOOD IS

1. The cleanser from sin (1 John 1:7).
2. The annuller of the old life of evil (Gal. 2:20).
3. The sanctifier of the soul (Heb. 13:12).
4. The giver of victory (Rev. 12:11).
5. The incentive of heaven's song (Rev. 5:9).

18. The Moral Nature of the Sinner

Conviction is realizing that one is a sinner. Teach sinners that:

I. THEY ARE DEPRAVED

1. The *heart* is evil (Jer. 17:9).
2. The *mind* is carnal (Rom. 8:7).
3. The *reason* is astray (Eccl. 9:3).
4. The *understanding* is darkened (Eph. 4:18).
5. The *tongue* is poisonous (Rom. 3:13).
6. The *entire* nature is diseased (Isa. 1:5, 16).
7. They are *dead* to God's call (2 Tim. 4:4).

II. THEY WALK IN

1. *Vanity* and evil (Psa. 34:6).
2. *Darkness* and impurity (Eccl. 2:14).
3. *Stubbornness* and high-mindedness (Jer. 23:17, R.V.).
4. *Abominations* and moral rottenness (Ezek. 11:21).
5. *Bondage* of sin (Job 18:8, R.V.).

III. THEIR BODY SINS THROUGH

1. Unholy passions (Gal. 5:19-21).
2. Unbridled appetites (Eph. 5:18).
3. Not yielding to the Lord's keeping (Rom. 12:1).
4. Not keeping the body under (1 Cor. 9:27).
5. By not using the body as God's temple (1 Cor. 3:16).

V. THEIR MENTAL SINS ARE THOSE OF

1. Evil thoughts (Prov. 23:7; Matt. 5:27, 28).
2. A doubting mental state (Luke 24:38).
3. Worrying and anxiety (Luke 12:29, margin).
4. A mind encumbered with worldliness (Luke 10:40-42).

19. The Sin of Unbelief—12 Traits

UNBELIEF IS TRAGIC BECAUSE

1. It *hardens* the heart (Acts 19:9).
2. It *disregards* God's commandments (Rom. 10:21).
3. It *robs* one of God's blessings (Heb. 3:18).
4. It *severs* one from God (Rom. 11:20).
5. It *paves* the path to destruction (John 3:36).
6. It *causes* the feet to stumble (1 Pet. 2:3).
7. It *hardens* the sensibilities and emotions (Acts 19:9).

8. It *leads* to envy (Acts 14:2).
9. It *dulls* faith (John 3:12).
10. *Keeps* from eternal life (John 3:16).
11. *Refuses* to accept Christ's testimony (John 10:23, 26, 37).
12. *Will not accept* the workings of Christ (John 12:37, 39).

20. Sinners, Seek God Now

I. THE MANNER OF SEEKING GOD

1. Seek him with diligence (Heb. 11:6).
2. Seek him with repentance (Dan. 9:3-9).
3. Seek him with the whole heart (Deut. 4:29).

II. GOD'S PROMISES TO THOSE WHO SEEK HIM

1. They shall be blessed (Psa. 119:2).
2. They shall find (Matt. 7:7, 8).
3. They shall have divine life (Amos 5:4, 6).
4. They shall enjoy God's protection (Ezra 8:22).

III. THE TIME TO SEEK GOD

1. Now is the acceptable time (2 Cor. 6:2; Heb. 4:7).
2. In youthtime seek God (Eccl. 12:1).
3. Seek God early (Prov. 8:17).
4. Seek God while He may be found (Isa. 55:6).

IV. TRAGEDY AWAITS THOSE WHO WILL NOT SEEK GOD (Prov. 1:20-31).

21. The New Birth

1. We are begotten of the Word of truth (Jas. 1:18).
2. We are born of incorruptible seed (1 Pet. 1:23).
3. The new birth is a radical turning away from sin (1 John 3:9).
4. Secure from the devil through the new birth (1 John 5:18).
5. Believe in Jesus through the new birth (1 John 5:1).
6. New birth makes us sons of God (John 1:12).

22. What Sin Does—Concrete Examples

TEACH SINNERS THAT SIN

1. Destroys the mind—*Illustrated by king of Babylon* (Dan. 4:28-34).
2. Deadens the conscience—*Illustrated by causing us to forget God* (Deut. 8:11, 14).
3. Blights the heart—*Illustrated by deceiving those who follow sin* (Heb. 3:13).
4. Blackens the understanding—*Illustrated by Christ's words to the Pharisees* (John 9:41).

23. Sinners, Flee From the Wrath to Come

1. How Long Will It Last?—*Forever* (Rev. 14:10, 11).
2. Who Are Its Subjects?—*Sinners* (John 3:36).
3. Is It Certain?—*As Sure As God's Word* (2 Thess. 2:11, 12).
4. What Is Its Nature?—*Fire, Unbridled Vengeance* (2 Thess. 1:9).
5. Where Is Its Place?—*Below, in Hell* (Rev. 21:8).

24. Proclaim Pardon for the Guilty

Every Sinner Can Be Pardoned by Christ.

- I. THERE IS PENALTY ATTACHED TO SIN (Rom. 6:23; Rev. 21:8; Psalms 9:17).

II. PARDON IS GRANTED

1. By God (Dan. 9:9).
2. Through the blood of Christ (Col. 1:14).
3. According to Christ's riches (Eph. 1:7).
4. Freely (Isa. 43:25) and Readily (Psalms 86:5), as well as Abundantly (Isa. 55:7).

III. PARDON OF SINS SHOWS

1. The compassion of God (Micah 7:18, 19), the grace (Rom. 5:15, 16), the mercy (Psalms 51:1) the goodness (Psalms 86:5) and the forbearance of God (Rom. 3:25).
2. It brings out God's justice (1 John 1:9), and His faithfulness (1 John 1:9).

IV. PARDON IS GRANTED TO THOSE WHO

1. Repent (Acts 2:38).
2. Forsake sin (Isa. 55:7).
3. Confess their sins (Psalms 32:5).
4. Believe on Christ (Acts 10:43).

V. PARDON IS EXPRESSED BY

1. Forgiveness of sins (Psalms 103:12; 32:1).
2. Blotting out transgressions (Isa. 43:25; 44:22).
3. Covering sin (Psalms 32:1).
4. Casting sin behind the back (Isa. 38:17) and into the sea (Micah 7:19).
5. Remembering sins no more (Heb. 10:17).

VI. PARDON LEADS TO

1. Loving (Luke 7:47) and fearing God (Psalms 130:4).
2. Praying His holy name (Psalms 103:2, 3).

VII. EXAMPLES OF PARDON

1. Israelites (Num. 14:20).
2. The paralytic (Matt. 9:2).
3. The penitent (Luke 7:47).

25. He Is Faithful and Just to Forgive the Sinner**FORGIVENESS IS ASSURED FOR**

1. The sinner's *guilt* is the *need* of forgiveness (Rom. 3:23).
2. Christ's *blood* is the *ground* of forgiveness (Heb. 9:22).

3. God's *power* is the *authority* of forgiveness (Mark 2:7).
4. *Repentance* is the *condition* of forgiveness (Luke 24:47).
5. God's *Word* is the *assurance* of forgiveness (1 John 2:12; 1 Thess. 1:4).

26. The Trial of the Sinner**EVERY SINNER WILL BE TRIED**

1. The Great White Throne is the Court (Rev. 20:11).
2. Jesus will be the Judge (John 5:22).
3. Sinners are the Prisoners (Rev. 20:12).
4. Unbelief is the Charge (Rev. 20:13).
5. The Verdict is Guilty (Rom. 3:19).
6. The Final Death is the Sentence (Rev. 21:8).

27. What It Means to Be Saved**THE SINNER IS SAVED**

1. From *wrath* (Rom. 5:9), to *God's Son* (John 1:12).
2. From *servitude* to sin (Rom. 6:16) to *newness* of life (Rom. 6:4).
3. From *pollution* (1 Cor. 6:9, 10) to *holiness* (Rom. 6:22).
4. From *corruption* (2 Pet. 1:4) to *righteousness* (Rom. 14:17).
5. From *selfishness* (2 Pet. 2:10) to *working* for others (Jude 23).
6. From the *curse* (Gal. 3:10) to *eternal life* (John 3:16, 36).

28. Confession, Its Meaning and Message for the Sinner

1. Forgiveness conditioned by confession—"Confess . . . then hear" (2 Cor. 6:24, 25).
2. Forgiveness promised for confession—"Confess . . . then will I remember" (Lev. 26:40-42). "Whoso confesseth . . . shall have mercy" (Prov. 28:13).
3. Forgiveness results from God's faithfulness—"If we confess . . . he is faithful to forgive" (1 John 1:9).

29. Profit and Loss in Becoming a Christian

In becoming a Christian the Sinner:

I. LOSSES

1. All ungodliness (Titus 2:11, 12).
2. Worldly amusements (1 John 2:15, 16).
3. Conformity to the world (Rom. 12:1, 2).
4. Your worldly friends (Matt. 10:35-38).
5. Your worldly life (Luke 14:26).

II. GAINS

1. A hundredfold (Mark 10:28-30).
2. All good things (Psalms 84:11).

3. Eternal life (Mark 10:30).
4. An eternal and incorruptible inheritance (1 Pet. 1:3-5).

II. METHODS OF PROCEDURE IN LOSING THAT YOU MAY GAIN

1. Confess to God (1 John 1:9).
2. Settle up with your fellowmen (Prov. 28:13).
3. Be reconciled to all (Matt. 5:23, 24).
4. Make restitution (Ezek. 33:15).

This Same Jesus

R. E. PRICE

SCRIPTURE—Acts 1:1-11; TEXT—Acts 1:11

INTRODUCTION

1. Setting:
 - a. The farewell on Olivet.
 - b. It was overlooking the scene of Christ's recent victory.
Jerusalem, Gethsemane, Calvary, the Garden of the Sepulcher.
 - c. The benediction and final blessing.
 2. Christ's departure was voluntary.
Like His coming to the manger, His going to the cross, His resurrection, etc.
 3. A cloud received Him.
 - a. Perhaps the same cloud of glory—
That led Israel, that filled the tabernacle, covered the Mount of Transfiguration, etc.
 - b. Above it no doubt hovered the angelic hosts.
 - c. Below it stood the lonely disciples gazing up.
Watching the last tiny speck of departing glory.
 4. The gracious promise of His return.
 - a. In a time of keenest desolation comes this blessed hope of reunion.
 - b. The angelic promise is definite and distinct.
 5. Yes, Jesus is coming to earth again.
- ### I. IT WILL BE THE SAME JESUS
1. He will be the Jesus we have known.
 - a. In all His tenderness.
How firmly yet tenderly He dealt with us when erring.
He who has often comforted our wounded heart.
 - b. In all His brotherly love.
He is our Elder Brother who has championed our cause.
 - c. In all His divine power.
He was a mighty victor over, the elements, demons, disease, sin and death.
 2. His coming will be like His departure. "Like manner."

- a. Notice His prophecy of it (Matt. 26:64).
For this the high priest condemned Him as a blasphemer.
- b. It will therefore be visible.
They saw Him go, those on earth at His coming will see Him.
There will be again that cloud of glory.
- c. It will be corporeal.
 - (1) The Word says, "this same Jesus." In His post-resurrection body.
 - (2) Job's expectation will be fulfilled (Job 19:25, 26).
 - (3) We shall see Him as He is.
- d. It will be local. Zechariah says He will stand upon Mt. Olivet.

II. THE HOPE OF HIS COMING IS THE SAINTS' ENCOURAGEMENT

1. He is coming for His own.
(John 14:3).
2. This is the mainspring of Christian endeavor.
 - a. Cf. the battles and victories of the early saints. The fact of His coming inspired zeal.
 - b. It begets courage for endurance.
"Reap in due season if we faint not."
 - c. It inspires us to self-denial.
 - d. It makes right living imperative.
No time to flirt with the world.
"If the righteous scarcely be saved—"
Cf. the awful state of the backslider when Jesus comes.
3. When He comes He will judge in righteousness.

III. THE FACT OF HIS COMING IS A WARNING TO SINNERS

1. To get ready for it.
 - a. "Lest that day come upon you unawares."
 - b. There'll be no time then to repent.
 - c. His tarrying is for a purpose. That you, sinner, may have time and opportunity to repent.
2. You'll not want to be found in sin then.
 - a. Indulging things you know Jesus cannot countenance.
- b. Red-handed in rebellion against God.
- c. Still carnal. With an anti-God attitude of heart.
God's ideal is to be sanctified wholly at His coming.
Blameless (See 1 Thess. 5:23).
3. Every day lived in sin is a possibility of being lost eternally.
If He should come then.
Many would join the prayermeeting that will be too late.

IV. THE TIME OF HIS COMING IS AT HAND

1. All prophecy points to it. World conditions corroborate it.

2. Jesus says, "Take heed to yourself."
Be sure to keep sp'ritual in your own soul.
3. "Yet a little while" (Heb. 10:37).
Who knows how little the while?
If we knew, many would be different, I
am sure.
Saints, be encouraged!
Sinner repent at once!

CONCLUSION

1. This same Jesus is coming.
 - a. Are your sins still crucifying Him?
 - b. Is He yours tonight?
2. Seek Him while He still tarries.
3. Will you be found among those who love
His appearing?

Thinking on Our Ways

ARTHUR J. STOTT

(Psalm 119:59, 60)

I. "I THOUGHT ON MY WAYS"

1. Many here have done that.
2. We may do that and still go to hell.
3. There are only two ways through life.
 - a. The Sermon on the Mount.
 - b. Proverbs 14:12.
4. Note some examples who thought on their
ways but made no change.
 - a. King Pharaoh (Ex. 10:16).
 - b. Balaam (Numbers 22:34).
 - c. King Saul (1 Samuel 26:21).

II. "TURNED MY FEET"

1. This one not only thought but turned.
2. Note some examples who did.
 - a. King David (2 Samuel 12:13).
 - b. The Prodigal Son (Luke 15:18).
 - c. John Newton, Author of "Amazing
Grace."
 - d. Other successful men for God.

III. "I MADE HASTE"

1. When we see our lost condition we must
make haste.
 - a. We have no promise of tomorrow.
 - b. "Seek ye the Lord while he may be
found," etc.
 - d. "My Spirit shall not always strive with
man."
 - e. "He, that being often reprov'd hardeneth
his neck, shall suddenly be destroyed,
and that without remedy" (Prov. 29:1).
2. Oh, how many make no haste to be saved
or sanctified.
 - a. If we were in a burning building.
 - b. If we were in the coils of a serpent.

IV. WHAT ARE YOU GOING TO DO ABOUT IT?

1. You are now thinking on your ways.
2. There is a possibility that God will not an-
swer when you feel like calling.
- a. Prov. 1:24-33.

3. You may have so much to make right that
it will be almost impossible.
4. You cannot rely on a death-bed confession.
 - a. You may not have a death-bed.
 - b. That is not fair to God.

Judah's Sin and God's Cure

W. W. GLENN

TEXT—Jer. 17:1-19.

The history of Israel reveals to us the fact that Israel walked with God intermittently. For a time she would walk with God and then backslide and God would bring chastisement upon her and bring her back to himself. Then Israel would repeat her wanderings and consequently God would repeat His chastisements. As long as Israel walked with God she was invincible. She conquered all her enemies, but as soon as she turned from God her enemies defeated her. Finally she apostatized and God withdrew from Israel and she was dispersed. God will yet gather her to the promised land. Sin is an awful thing. It blights and ruins and damns.

I. JUDAH'S SINS

1. Departed from God (v. 5).
 - a. This brought curse.
 - b. She did it in spite of faithful pastor (v. 16). Faithful preaching, yet she failed to obey and backslid.
 - c. It was heart departure. Possible to continue the form, yet be backslidden in heart.
 - d. She wielded an evil influence (v. 2). Mothers and fathers today leading children to hell!
2. Covetousness (v. 11).
 - a. Natural result of heart departure from God.
 - b. Riches fleeting (v. 11).
 - c. God says such a one is a fool (v. 11).
3. Trusted in arm of flesh (v. 5).
 - a. Folly in this (Psa. 146:3; Isa. 2:22; Isa. 31:3; Jer. 2:13). Man cannot help; breath in nostrils; God cause both to fall; broken cisterns.

II. THE EFFECTS OF SIN

1. Sin leaves its marks (v. 1; Jer. 2:22).
2. Robs soul of its divine capacities (v. 3).
3. Forfeits inheritance (v. 4).
4. Causes one to serve enemies (v. 4). Slave to passions.
5. Brings barrenness (v. 6).
 - a. Not see good. Perverted eyesight.
 - b. Solitude "Not inhabited." (Illus.: Prodigal, destitute, forsaken).
6. Brings retribution (v. 10; Gal. 6:7, 8). Sow

a card game, reap a gambler; sow a sociable drink; reap a drunkard. Sow a dance, reap immorality. (These sins need to be cried out against in this age. Liquor and tobacco damning our youth!)

7. Brings shame (v. 13).

III. God's CURE

1. Faith in God (v. 7).
 - a. Repentance a prerequisite of faith.
 - b. God says he is a blessed man (v. 7).
 - c. Like a tree; strong, fixed; roots in the water, heat not affect; fruitful, not anxious in drouth. Prosper "leaf green." When tribulation period sets in, not anxious; expecting Bridegroom to come and catch away.

Discipleship

I. C. MATHIS

(John 8:31, 32)

As soldiers we fight the good fight of faith; as sheep we follow the Shepherd; as stewards we guard and use the treasures He has given us; as disciples we learn of Him. The heart of this text is discipleship and around its center there cluster three important truths.

I. THE BASIS OF DISCIPLESHIP

It is faith in Christ. He spoke to those Jews "who believed on him." It is not faith in a creed though every word of it may be true. It is not faith in a church, though it be the Church founded by Christ himself. It is not faith in any ordinance though established by the Lord. It is not faith in a book though every word of it be inspired. It is faith in a person, the Lord Jesus Christ.

II. THE TEST OF DISCIPLESHIP (Matt. 16:24;

Luke 14:27; John 15:8; Luke 14:33).

1. Self-denial.
2. Cross-bearing.
3. Following Christ.
4. Constancy. "If ye continue . . . ye are my disciples indeed." This is the test of time. Time is the test that tries the soil and the seed. The seed that fell on stony ground sprang up, but in a little while withered. Continuance is the test.

III. THE GLORY OF DISCIPLESHIP

"Ye shall know the truth and the truth shall make you free." Here is something that is settled in our own consciousness. We know! "We shall know the truth." And then this truth that we know "shall make us free." It does not help us to free ourselves but it makes us free.

1. It makes us free from the condemnation of the law.

2. Free from sin and its control.

3. Free from the pollution of sin.

Obedience

TEXT—Hebrews 5:8.

All but the heart of man obeys God:

1. Nature.
2. The sea (Matt. 8:26).
3. Fig tree (Matt. 21:19).
4. Demons (Mark 5).
5. Death (John 11).

Some who were blessed by obedience:

1. The lepers.
2. Blind man.
3. Naaman.

Samuel told Saul, "To obey is better than sacrifice."

God's Cure for Spiritual Dearth

W. W. GLENN

LESSON—Joel 2:12-32.

TEXT—Joel 2:12, 13.

In the first part of this chapter God has threatened Israel with His judgments because of their idolatry. He tells them a great army, very strong and terrible will come against them and that Israel will not be able to stand before them. Yet God holds out to them the privilege of escaping this awful judgment if they will but turn to Him with all their hearts. God holds out the scepter to every backslidden church member and if he or she will but turn to Him He will forgive. The same is true relative to sinners.

I. TURNING TO GOD MEANS

1. Putting away anything that is an abomination to God (Jer. 4:1).
 - a. If sin in the heart, put it away. Fountain opened for sin (Zech. 13:1). Don't have to sin! Plunge in!
 - b. If it is lack of prayer and Bible study, turn from it! Pays to make a place of prayer. God rewards openly.
 - c. If it is a lack of concern for His cause, turn from it! This is shown: (1) By absenting ourselves from the services. (2) No burden. (3) Unwilling sacrifice.
 - d. If you have doubted God, put it away and exercise faith.
 - e. If you have compromised, put it away. Never win your loved ones and friends if compromise. Live justly before them.
2. To seek God as faithfully as Jacob did at Peniel (Hosea 12:6). Wait continually upon Him. Never be denied. It will pay to wait until God comes and smiles. Seek Him with *all the heart*.

II. THE MEANS OF TURNING TO GOD

1. By fasting. There is a power in fasting that moves God. *Boy at the foot of Mount

of Transfiguration (Matt. 17:21). *Nineveh. *Esther for Jews. (By the use of this asterisk, I mean "Illustration.")

2. By prayer (v. 17).
 - a. Agonizing prayer. Inwrought prayer (Isa. 66:8, 9).
3. By weeping and mourning (v. 12). Continued sorrow and longing for manifestation of God's power. Also for lost souls (Jer. 9:1). David said, "Rivers of water run down my face because they keep not thy law."
4. With a broken and contrite heart. "Rend your heart" (v. 13). (Psa. 34:18. Psa.

51:17). God is nigh such. Will not despise. Sacrifice well pleasing to Him.

III. THE RESULT OF TURNING TO GOD

1. God will answer (v. 19). (Jer. 33:3. Isa. 65:24).
2. Will do great things (v. 21).
3. Shall satisfy the people (v. 19).
4. Will put enemies to flight (v. 20).
5. Will give spiritual outpouring (vs. 23, 24, 28, 29). No more barren altars!
6. Restore wasted years (v. 25).
7. People will know God is in our midst (v. 27).
8. Take away our shame (v. 26, also verse 19).
9. Salvation shall flow (v. 32).

PRACTICAL

Making a Minister

PAUL S. HILL

MINISTERIAL SUPPORT

WE DO not refer to what is usually spoken of as ministerial support. We refer to the kind that Paul had during the storm at sea while he was on his way to Rome. The situation certainly was not of Paul's choosing. It was a time of discouragement and even great danger. The sun had not shone for many days, nor the stars for many nights. The men in whose company he was thrown during the voyage were discouraged to the point of hopelessness. The outlook was only dark and tempestuous. And that was the time that Paul needed some ministerial support. And he got it. God did not fail him. An angel of the Lord stood by him and strengthened him so that he was able to say, "Sirs, be of good cheer: for I believe God."

Not many ministers are called upon to pass through such severe testings of faith or physical endurance, and yet all have felt the need of ministerial support which would do more for them than an increase of salary.

And even when there is no seeming difficulty to overcome or severe test to go through, this kind of ministerial support is necessary. It is this visitation of God to the soul that goes a long way toward making a minister. These supernatural and heavenly messengers of God to the ministerial soul are always a source of strength and assurance. Without them the minister will fail even in the most pleasing and satisfactory conditions.

A minister's life apart from the presence of God in supporting power is a strange and dwarfed affair. To be unhelped and unsupported by the Lord is a tragedy much more serious than can be measured by a small salary or any other difficulty. With God all things are possible, but without Him there can be no success in the vineyard. In the final analysis God's plan for His ministers is a soul filled with the Holy Spirit. Books are valuable. Money is helpful, and friends and churches are great factors in a minister's life, but after all the main ministerial support comes from the heavenly visitations.

THE MINISTERIAL PROCESS

Some years ago a minister mentioned to me that the system of calling ministers to the pastorate of the church was helpful in maintaining a good standard of ministers, for the churches will refuse to call a minister who is not qualified to do the work that is demanded by the church. Since that time we have thought of it quite a lot, and have noticed this process by which a minister is either accepted or rejected by the churches, and as a consequence (at least in some cases) is encouraged to do his best or discouraged and lost to the ministry of the church. We have thought of this method as one of elimination rather than addition, and yet we should be fair to ourselves and recognize that if we receive no call to the pastorate of a church because the church thinks we are unfitted for the task, if we will take ourselves in hand and honestly try to measure up to the demands of the church we will benefit by the system instead of being hurt by it. And not only that but the church will also be benefited because of our development.

We are quite a long way from the opinion that every church has called a pastor who was fitted for the task and that those who were not called to be pastors were not qualified. We are rather of the opinion that some churches have called ministers who were not qualified to do the work of the church as well as it could have been done, and we are also sure that some who could have done the church a great service have not been even thought of; but the system as a whole seems to be one that gives the suitable ministers a job and eliminates the unfit. This may seem hard. And it is hard. There is a lot of good in the poorest minister there ever was if he is God's man and has a call to preach. But the truth is none the less evident just the same. The good and strong in the ministry have a better chance of getting the calls to the pastorate.

If this system of calling ministers to the pastorate of churches is one of elimin-

ation for some it is also a system of entrance into the biggest and best churches for others. The system has a front door as well as a back door. After all it depends in a large degree upon the man. Some are always going ahead and some are on the way out. A few think they are settled and fixed forever. To such we would urge attention to the words of the colored preacher who quoted from "The great prophet Henry Shakespeare, 'Watch yo step.'"

WHAT COULD I DO?

We drove down a narrow and poorly lighted street to the little church. Though we had been there before, we had to look for the church, and we drove slowly lest we should miss it. The city lay all around us with actually thousands of people within gettable distance from that little church building, but we were pretty sure that there would not be enough there to fill its approximately eighty chairs. We thought of the loyal Christians who had been worshiping there for many years, and the money they had invested in the church that they might some way be able to reach the neighborhood. We believe that nearly all of that membership would be considered good workers in any church and by any pastor. Their number considered, one could not wish for more devoted people. But the church has never made progress. There it stood, a fair sample of many others that have stayed small in spite of the efforts of many pastors to get it going.

As we drove down the street to the meeting we got to thinking, at least I did, of what it would take to get that church, as well as hundreds of others like it, to impress itself on the city. The first thing that came to my mind was preaching. Good preaching. And I knew that I was no better preacher than those men who had preached in the pulpit of that little church. But of course I wondered if the people would come to that church to hear me preach. And I knew they would not. If I were to depend on preach-

ing ability to get a crowd in that church I would be whipped before I began. And not only that, so far as the matter concerned me, I could not think of one preacher that I had ever heard preach that I thought could get a crowd there to hear him preach, if he depended on preaching ability alone. I tried hard to imagine the most powerful preachers I ever knew preaching in that little church, and honestly I do not know of one that I thought would get a following by preaching twice on Sunday and conducting a prayermeeting during the week. That would give an opportunity three times each week to try the preaching ability of the best preachers I ever heard preach. And I think I have heard some good ones. At least they are known from coast to coast as great preachers, and some of them are known across the oceans. I am not speaking now of some of the other things they might do beside preach. I am speaking of their preaching ability as being, alone and unaided by something else, not enough to get a crowd down that poorly lighted street and into that little church that was so hard to find. And I gave those men the big end of their reputation to help draw their crowds to that church. I was sure that some would come for a few times, but I was just as sure that they would stay only a few Sundays.

But I want to say a good word for that little church. So far as I know it has never had a scandal. Its members are respectable and respected people. The ministers who have labored there are above reproach. And I think the people are really anxious to grow, and would welcome any suitable person into the membership. But the church just does not grow.

The more I thought about the matter the more serious it became. I do not like to think that the church can never be a success. I refuse to accept that verdict. It is not true. That church can grow, and so also can the hundreds of other small churches that have been in existence for

years, and never impressed their community enough so that the people know where it is.

The very fact that that church was there was a challenge to me. Frankly, I do not want to try to make that church go. That is, I do not want to be the one that is responsible for its success. I take my hat off to the loyal men who have labored there. I am sure that, like the prophet of old, I would find that "I am no better than my fathers." But when I thought of that struggling church, and the others that are in the same boat, I felt that it was a challenge to the whole ministry. And I began to wonder what there was that I, or anybody else, could do that would help. That was the question, "What could I do?"

Of course I thought of moving the church. There were better streets for a church than the one this church was located on. And a better location might be a help. But there were conditions that would have to be met and overcome before the church could be moved. There were finances involved, as well as the sentiment of a group of consecrated people who have worked for that church in that place for years. And then I thought of changing the church by making it larger, so that it would be more attractive inside and out. But why do that unless there is a crowd to need it bigger? And then I thought of a sign that might help. But though a sign might help a little, I am sure it would not solve the problem. What could I do?

Well, I think for one thing I could go to the city fathers and ask them for a better light in that section of the city. I am sure that I could get a good talking point, a good many of them, in fact, for better lights. I might make repeated visits to the office where these men meet, and it might be necessary to take a petition with me bearing the names of all the people on that street. But I could at least let the city know that I was down there working for the betterment of men and women, and that I would like their co-operation in bet-

ter living conditions, including lights so that people could find the church.

Also I think I would try to supplement my preaching with as good a form of service, without being formal, as I could. I would try to have a service so excellent in character that if the city fathers should happen to drop in for divine worship they would be impressed with the dignity and seriousness of it all, and would feel the friendship that the Nazarenes have. I would try to correct anything in the service that tended to drive away a spirit of genuine worship of God. How well I could succeed I do not know, but I could try.

And then I would call on the people of the neighborhood. I think I would pray a lot before I started. I would want to feel that I was doing a great work, and forget that I was the pastor of that little church where only a few had attended for so many years. I would try to be truly humble, but I would hold my head as high as I naturally do. I would knock at every door, and attempt to make a pastoral call. I could call, and call, and call, and then call some more in between calls. And if I found anybody that was "anybody" I would not feel afraid to tell them just what I was trying to do, and ask them to stand by me for a little while and see if we could not do something for that part of the city. I don't mean that I would ask them for money. I would rather tell them that I did not want money, but I wanted a little friendly help to pull up over the hill. I might find a cultured person or a person of good sense, or a real estate man who wanted a better community, and was willing to put himself out a little to see it accomplished. I could call.

I would say "Hello" to the children on the street, and call them Jim, or Susie, or Pete, or I would make up a face at them, or do something. I would tell them that I was going to preach a sermon just for them and ask them to bring the whole bunch along.

I would fight sin, and the devil, and the world. I would ask God to give me a Pentecost in the community. I would refrain from making so many personal friends that they would take up all my time (the poor dears). I would get up before breakfast and work hard at my job.

GETTING THE PREACHER LOCATED

It may be that the above caption may at first be understood as getting a minister and a church in touch with each other in order that the church may have a pastor and the minister may have a preaching place; but it seems to us that there is more to getting a minister placed than just finding a church for him to preach in. There is a greater and more important locating of a minister than this. We do not for one minute underrate the necessity of a minister finding his proper place in a church, but we are thinking now of the bigger and broader matter of getting a minister placed and located in *his relations to the gospel*. To have a church, even a good one, and have a congregation to preach to, and have a good degree of financial security, does not always mean that the minister is fully settled and placed in his relationship to the gospel of Jesus Christ. Ministers prove that there is a relation to the church, but there is also a greater relationship to the gospel.

The Apostle Paul gives us a fine example of getting fitted and located in reference to the gospel of Christ in his introduction to the Epistle to the Romans. First he names himself. Here is Paul, the man, a person, a personality. And when we consider the personality of Paul we have to think of him as personality almost in the extreme. The characteristics of his personality are shown in his educational and logical grasp of the issues of his day. Though he seemed to major in religious subjects even before his conversion, he evidently roamed the entire field of thought and philosophy. His persecution of the

Christians reveals his energy as a man of action. He was not asleep. Others might have believed as he did and done nothing about it, but Paul got into action. We mention this to show the personality of the man Paul.

After mentioning himself he terms himself a servant, or bond slave. Here we have a personality in servitude. There surely is a story here. Who knows the awful struggle of soul that Paul went through before he finally yielded to Christ? We do not believe that he was easily brought into bondage. It was only the masterful personality of the Christ himself that could accomplish the capture of a personality such as was possessed by the man Saul of Tarsus. But in his first words in the epistle he most surely tells us the story of himself and his capture by the Master of his soul.

Next he mentions his "*call*." It was the call of the Master to His servant. Paul the servant was called. His Master called him. It was not the church that called him first. It was the Master of his soul. It was Jesus Christ the Son of God. Who can describe this? Can anybody measure the solemnity and the thrill of this call? Can any shallow, make-believe professor of religion wade through these deep waters? Can anybody enlarge on the depth of emotion and honesty that accompanied his response to that call? Think of what he is saying, Paul, a personality sublime and extreme; a servant subdued, captured, engaged in service of another Person; called, *called*, CALLED.

Called to be an apostle. The first one to tell the story of the cross to some who never heard it before; an officer in the church, and, even more, an ambassador of heaven. A proclaimer of revealed truth and an expounder of the doctrines of God's religion. Here we have the case of the man Paul. But the next word is really the one we have been waiting for. "Separated unto the gospel of God." This is Paul's location as a minister. Can we not

plainly see the process and progress of this man from Paul, the man, to his ministerial location in reference to the gospel? This is surely more than the relation between pastor and church. It is a relation of the preacher to the gospel. And, brethren, this means about all there is in a ministerial career. To serve God in the gospel of His Son is our location and our place. To get out of joint here is to miss all we are trying to do as ministers. If we have no gospel to preach we are indeed a sorry lot.

It is quite usually understood that a minister has got himself located so far as his relation to the gospel of Christ is concerned, but even at that the minister must see to it that his relation here is not affected by some of the other relationships that the ministry would thrust upon him. The church that calls a pastor should feel secure in their thought that the minister has settled his relationship with the gospel. They take it for granted that the minister has settled his call to preach the gospel of Jesus Christ. They have a right to believe that, and about one of the greatest misfits there is in the world is a minister who does not believe, or is not fully reconciled, to the gospel that he preaches. It seems almost impossible that a minister should continue to presume to a place of leadership in matters of the gospel program, when he is doubtful of his own relation toward it. And yet it sometimes happens. We recall a young minister who came to our altar some years ago who had got out of proper relation with the gospel he was called to preach. He was a manly man. One whom his people would enjoy. But the course of study required for his ordination (he was not a member of the Church of the Nazarene) was so modernistic, and so destructive to his faith in the gospel, that he hardly knew where he was in his relation to it. What a pitiable case! We tried to help him by telling him that just as surely as God had called him to preach, just so surely had He called him to preach

something, and that something was the gospel of Jesus Christ which is the power of God unto salvation. We have lost track of that splendid young man and frequently wonder about his ministerial life. Did he get adjusted to the gospel? Did he get located? Did he get fitted into the plan of God for him? We have no doubt that he could get a church to preach in, and he would have people to preach to, but did he get properly located? We do not know.

Sometimes we have thought that the "overcoming" spoken of in Revelation refers to the great mass of ministerial and church matters that have a tendency to alter the relationship between the minister and the gospel just as much as it refers to the overcoming of the sin of the world and the devil.

Why I Believe in the Possibility of Religious Knowledge

C. B. STRANG

I believe in the possibility of religious knowledge because I believe that man is endowed with a religious nature. There has been much conjecture as to how God reveals Himself to man, and men have been so busy debating the method that they have very often overlooked the fact that there is a present revelation. Because of this they have missed the results of the revelation.

That man is religious by nature cannot well be questioned. Almost all men worship something or someone. It may be the native of Africa bowing down to a god of wood or stone, or the native of Asia bowing down to the sun, but at all events man will find something to worship. This desire to worship seems to be inherent in the human family, and I believe it is one of the strongest arguments for religion. The fact that man has a religious nature which longs for something to worship cannot be set aside without giving some consideration to the idea that someone higher than man has instilled such a desire into him.

But aside from this, I believe in the possibility of religious knowledge because of the testimony of so many to the fact that they have experienced a revelation of the Infinite, and that they have become satisfied with such a revelation. I believe that we should at least put religious desires on as high a plane as mental or physical desires. And just as we have mental and physical desires with ways of satisfying them, just so we have religious desires with a way of satisfying them.

Religion has an autonomous validity. It stands in its own right. There is a religious *a priori* in man which is as legitimate, and as well defined, as any other part of his makeup. It is not reasonable to suppose that the Creator has given him this to mock him, but we may well suppose that it is capable of being satisfied, and that it has possibilities of enlargement and development. All the arguing that unbelievers can do need not destroy or unsettle religious men with regard to this. Religion justifies itself and is its own defense. We often speak of defending religion, and some have spent so much time in defending it that they have failed to appreciate it or enjoy it while doing so.

Back of all religion there is faith. Not an illogical or unreasonable faith, but a faith built on intellectual respectability. Faith exercised brings knowledge. Faith is the foundation of all religious belief. It is built on a faith that need not shrink.

Some religious people have been afraid of the findings of science, but without reason. We are sure of the possibility of scientific knowledge because we have seen demonstrations of it, but one with religious knowledge, or better still with religious experience, may demonstrate the workings of that experience as effectively. Scientific knowledge may build us a gun with which to wage war on other nations, but religious knowledge will bring us a love that will make us wish to help them rather than injure them. Religious knowledge is more

powerful, and will do more than scientific knowledge.

I believe in the possibility of religious knowledge and experience because I have experienced it myself. I am religious, and God reveals Himself to me in many ways. I gain religious knowledge through prayer, faith, nature, the Bible, and through contact with other people. Therefore, I believe not only in the possibility of religious knowledge, but also in the fact of it.

The Pastor's Scrap Book

I. L. FLYNN

THE HAPPY GIVER

Many years ago the queen of Sweden gave her personal diamonds to found a hospital. One day, after the hospital was filled with sick folks, the queen visited it. During her visit she saw an old woman dying happy with glistening tears in her eyes. The queen exclaimed, "I see my diamonds again."

KINDNESS

One never knows
How far a word of kindness goes;
One never sees
How far a smile of friendship flees.
Down, through the years,
The deed forgotten reappears.

One kindly word
The souls of many here has stirred.
Man goes his way
And tells with every passing day.
Until life's end:
"Once unto me he played the friend."

We cannot say
What lips are praising us today.
We cannot tell
Whose prayers ask God to guard us well.
But kindness lives
Beyond the memory of him who gives.

—EDGAR A. GUEST.

ARCHBISHOP LIGHTON

"I can say of him with great truth that in a free and frequent conversation with him for above two-and-twenty years I never knew him to say an idle word, or any that had not a direct tendency to edification, and I never once saw him in any other temper but that which I wished to be in in the last minutes of my life."—GILBERT BURNETT.

"The cry of the soul is for light. Man gropes his way blindly. He needs, oh how much he needs, someone to shed light upon his pathway. The one he needs he can find only in the eternal Light, whose coming into the world has well been called "the sunrise of history." Never can His power decline; never can His glory dim. no benighted traveler following him will fail to have light sufficient shining upon his pathway in the present, and on into the unknown future. Of himself Jesus declared, "I am the Light of the world."—SELECTED.

SMILE!

"Smile, brother, smile;
When you smile
Another smiles,
And soon there're
Miles and miles of smiles,
And life's worth while
Because you smile;
So smile, brother, smile."

THE WRITTEN WORD

There are the words of life. There God speaks. Let us attend to His voice. Let us above all things know the Word. Let us study it with all our minds, let us cherish it with all our hearts. Then let us try, very humbly, to bring it to the unsaved. Let us pray that God may honor not the messengers but the message, that despite our unworthiness He may make His Word upon our unworthy lips to be a message of life.—SEL.

"LOVE ONE ANOTHER"

St. John says, "Brethren, let us love one another, for love is of God." Matthew Arnold says a beautiful thing on the same matter, but from a different angle. "Brethren," he says, in effect "let us love one another, for we have each other for such a short time." It is a bitter cry which breaks from us when we perceive that someone whom we might have known and loved needs our love and understanding no more, for he or she is dead.—SEL.

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of their fellow-men, we engrave on those tablets something which will brighten all eternity."—DANIEL WEBSTER.

"Ye fearful saints fresh courage take.
The clouds ye so much dread,
Are big with mercy, and shall break
In blessings on your head."

"DON'T"

Don't get discouraged when you hear
What people say about you;
Don't get the blues and drop a tear
Because they chance to doubt you.

Don't go around with troubled brow,
O'erlooking all life's beauty;
The folks that talk will suffer more
Than you, so do your duty.

Don't fret and fume and wish them ill,
Their lives hold little pleasure;
Send back a message of good will—
'Twill serve to heap your measure.

Don't be discouraged, for the world
Will always criticize you;
Earth's dearest treasure is the few
True friends who love and prize you.
—UNKNOWN.

"O God, animate us to cheerfulness! May we have a joyful sense of our blessings, learn to look on the bright circumstances of our lot, and maintain a perpetual contentedness."—W. E. CHANNING.

The beauty of the house is order, the blessing of the house is contentment, the glory of the house is hospitality, the crown of the house is godliness.—ANON.

A Page or Two of Odds and Ends

SELECTED BY THE EDITOR

Backward, Turn Backward

A. T. SHEARER

Backward! Turn backward, O Time, in
your flight.

Bring back the saloon again! Bring it to-
night!

O bring back the bum, with his torpor and
filth;

The pompous proprietor, rolling in wealth;
The rum politician; the unfiltered talk;

The row of "dead" beer-kegs that cluttered
the walk!

O bring back the jugs and the bottles to
drain!

Give us our bed in the gutter again!

Backward! Turn backward! Restore us
again

The dreary, dark hovel that stood in the
lane!

O fill up the yard with old bottles and
bags,

And break out the windows and stuff them
with rags!

O bring back the nakedness! Bring back
the fright

That once took the place of the children's
"Good night!"

The wood-box make empty! The cupboard
make bare!

Hooray for the misery! What do we care
For the heart-broken mother, the wife in
despair;

The son in the jail and the daughter in—
worse,

Backward, O Time! Bring back the old
curse.

Backward! Turn backward! What care
we for light!

Away with the sunshine, and bring in the
night!

Away with the hope and the Sabbath school
song!

Away with the right: O give us the wrong!
O bring back the whisky, the beer and the
gin;

Kids "rushing the growler," and learning
to sin!

Backward! Backward! O bring, we im-
plore,

The old-time saloon, with its horrors, once
more!

(The above may be had in tract form for
20 cents a 100. Write to 510 Woodland
Street, Nashville, Tenn.)

The One Decisive Evidence that the Holy Ghost Abides

Is it to be a mere sentiment, a feeling,
an impression upon the mind, a vague
hope; or is it to be something more decisive,
emphatic, and incontrovertible?

What is the *One* unmistakable evidence
that one has the Holy Ghost? May we ap-
proach the answer with some other ques-
tions? Have you received the poetic spirit?
How do you prove it? Not by prose, but
by poetry. Have you received the heroic
spirit? How do you prove it? Not by
cowardice, not by craven heartedness, but
by adventure and deeds of bravery.

Have you received the Holy Ghost? The
decisive sign is, "Love of holiness—not

power of theological debate, not only con-
tending for the faith once delivered to the
saints, not only outward clean character,
but by "Love of holiness." "Not reputa-
tion, but reality." A heart that pants after
"the holiness of God"—life centered into
one burning prayer to be sanctified, body,
soul and spirit, life a sacrifice on God's
altar. This is what we mean by saying
that holiness is the *one* decisive test of
having received the "Holy Ghost." Do
you love holiness?

"*War* never determines who is right,
only who is left."

Where Hell Is

A young man, converted during special
evangelistic meetings held in a mining vil-
lage, desirous of doing something for God,
bought some tracts. He was distributing
these one day when he met some of his old
companions, who derided him, as he spoke
to them of Jesus.

"Here," said one of his companions, "can
you tell me where hell is?"

After a moment's hesitation, the young
man looked up and said, "Yes; it's at the
end of a Christless life."

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

Famous Firsts

The first ambulance service was started
in the Bellevue Hospital in New York
City in 1869. The first-aid kit contained
a one-gallon flask of whisky, one-half
dozen small sponges, and two ounces of
iodine.

The first book published in America was
Steeven Daye's "The Whole Booke of
Psalmes," printed in 1640, by the Cam-
bridge Press, Cambridge, Massachusetts.

The first anthracite coal was discovered
in 1791 by Philip Ginter, a hunter, in Car-
bon County, Pennsylvania. For twenty-one

years afterward, it was thought to be only black stone and without any value. It was late in 1812 when some hunters happened to build a fire near a few broken pieces of coal, and to their surprise they turned a fiery red.

He Will Bring You Together Again

You have walked in the shadow, and walked in the light,

You have traveled the vale and the hill,
In the days that were stormy, and the days that were bright.

Together you met good and ill.
But now you are walking so strangely alone,

You hark for a step, but in vain;
And yet the good Father who loveth His own

Will bring you together again!

You are not forgotten, however you miss
The voice that once gladly you heard;
The lips that no longer will stoop for a kiss,
Or whisper a comforting word.

You are not forgotten, and still you can smile

That blessings were given, and then
That He, who now lets you be lonely a while,

Will bring you together again

—AUTHOR UNKNOWN.

Don't Bark

Fault-finding is not difficult. Isaac McCurry illustrates this: A dog hitched to a lawn mower stopped to bark at a passer-by. The boy who was guiding the mower said, "Don't mind the dog; he is just barking for an excuse to rest. It is easier to bark than to pull the machine." It is easier to be critical than correct. It is easier to hinder than to help. Easier to destroy reputation than to construct character. Fault-finding is as dangerous as easy. Anybody can

grumble, criticize or censure like the Pharisees, but it takes a soul to go on working faithfully and lovingly, and rise superior to all, as the Lord Jesus did.—SELECTED.

If laboring is required at the mercyseat and in the study, it is equally requisite in the pulpit.

The Convictions of Great Men

We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authority in the Bible than in any profane history whatever.—ISAAC NEWTON.

Any individual or any institution that could take the Bible to every home in this country would do more for the country than all the armies from the beginning of our history to the present time.—CHIEF JUSTICE BREWER

The only hope of human progress is suspended on the ever growing influence of the Bible.—WILLIAM H. SEWARD.

All that I have taught of art, everything that I have written, every greatness that there has been in any thought of mine, whatever I have done in my life, has been simply due to the fact that when I was a child my mother daily read with me a part of the Bible.—JOHN RUSKIN.

Hold fast to the Bible as the sheet-anchor of your liberties; write its precepts in your hearts and practice them in your lives. To the influence of this Book we are indebted for all progress made in our true civilization and to this we must look for our guide in the future.—GENERAL GRANT.

In the Bible there is more that finds me than I have experienced in all other books put together; the words of the Bible find me at greater depths of my being, and whatever finds me brings with it an irresist-

ible evidence of its having proceeded from the Holy Spirit.—COLERIDGE.

It is impossible to rightly govern the world without God and the Bible.—GEORGE WASHINGTON.

The Bible is the best gift God has given to man. All things most desirable for man's welfare here and hereafter are to be found portrayed in it.—ABRAHAM LINCOLN.

Winning Financial Freedom

The unusual partnership proposition described in pamphlet No. 38, "Winning Financial Freedom," is proving so popular and effective that we are again offering to furnish any minister, without charge, postage paid, a sufficient quantity of the pamphlet to supply one copy to each member of his official church board.

A steady, intelligent, month-by month distribution of common-sense truth about the tithe, kept up through at least one year, will revolutionize the finances of your church.

If you so request in your order, we will send a sample set of the eighty-eight pamphlets we publish—about 475 pages—forty cents.

When you write please mention the PREACHER'S MAGAZINE, also give your denomination.

THE LAYMAN COMPANY
730 Rush Street, Chicago, Ill.

Smiles

Be generous with smiles and kindly words, if with nothing else. That which costs the least is often most valuable in this strange world. And kind words and gentle acts of sympathy have a way of reflecting that many and many a time has rewarded the giver a thousandfold. It is a great thing to remember peacefully at

eventide that some burdened heart has blessed you during the day for a timely word of cheer or glint of encouragement.—*Christian Work*.

"A merry heart doeth good like medicine, and a cheerful spirit is a benediction both to its possessor and all others whom its possessor meets. Good people are too careless with regard to their manner and spirit. Gladness of heart can be cultivated. To be content in whatsoever state we are is a lesson that must be learned. Cultivate the habit of looking on the bright side. Smile and the world will smile back at you. There are burdened hearts everywhere, and just a little word of encouragement works wonders. Keep on smiling."

"I am a Friends pastor of a live spiritual congregation of 240 to 300 every service and as I am a young man I desire for my ministry to be spiritual, scriptural and homiletical. I especially appreciate the Editorials in the numbers I have seen."

Tithing Bulletins Offered at a Saving

The Bulletin, as prepared by The Layman Company, offers every church the most effective of tithing education plus relief from half of the expense and worries of the ordinary church bulletin. *The Bulletin* consists of four pages. Pages 1 and 4 are for the use of the local church. They may be printed, multigraphed or mimeographed at one impression. Pages 2 and 3 carry any one of thirty-two of the famous Layman tithing messages. This affords a quiet but effective course in Stewardship education. It combines simplicity, effectiveness and economy. Send for a sample set containing 32 different tithing bulletins for 20 cents. Please mention the PREACHER'S MAGAZINE, also give your denomination.

The Layman Company
730 Rush Street
Chicago

A Dream that Will Come True

Christianity, it is to be observed, is the one moral theory which could be translated into universal practice without destroying the world. If Plato's republic suddenly became the pattern of universal society, slavery would re-emerge; the brothel would take its place everywhere as a decorous piece of social machinery. If the Koran miraculously and suddenly shaped the world to its pattern, a religion of cruelty would take the place of a religion of love. One-half of the human race, the feminine half, would sink in the scale of being to the level of the dogs. Woman, on its teaching, is denied a soul here and a heaven hereafter.

But suppose that by some strange chance, and in the course of a single night, the Bible stole into the imagination of the whole world! It took possession of every human life; it reshaped to its own pattern the ideals, the wills, the tempers, the politics, the literature, the appetites of mankind; and tomorrow morning the whole planet awoke with Christianity supreme everywhere.

Whether the Bible be a reality or a falsehood,

it is clear that certain things would immediately follow. There would not be a liar's tongue, a rogue's brain, a thief's palm left in the world! Henri Quatre's dream of a French millennium was "a fowl in every peasant's pot"; but the sudden and universal supremacy of the Christian religion in the world would put peace at every man's fireside and love in every human heart. There would be no scolding wives, no faithless husbands, no wrecked homes, no broken-hearted mothers, no fallen women. Hunger and strife and hate would vanish. If every man acted on the Golden Rule, the immemorial quarrel betwixt the "haves" and the "have nots" would end at a breath. All social hates would die. The want of the world would disappear. Greed and selfishness would perish. The strife betwixt nations would come to an end. Milton's dream of a time when

"No war or battle's sound

Was heard the world around"

would come true, and "the idle spear and shield" would be "high up-hung" forever.—From "The Unrealized Logic of Religion."—W. H. FITCHETT, B.A. LL.D.

PASTORAL PROBLEMS

By W. B. Riley. This book has been prepared to meet the needs especially of pastors in small churches. Every phase in the leadership of such churches is here considered. They bear on matters pertaining to the message and its delivery, to the conduct of church services including weddings and funerals, baptism and the Lord's Supper, to pastoral visitation, church squabbles and questions of finance. These forthright directions and suggestions have been tested out by Dr. Riley in the classroom and on the field. He shows a canny understanding of situations concerning which to be forewarned is to be forearmed. This pertains particularly to young and inexperienced preachers. Such a manual of practical and sensible counsels will prove acceptable to all who are called upon to administer the exacting demands of a church in these trying days.

Price \$1.50

Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.



GOSPEL TRACTS



TO encourage the use of these silent preachers of the gospel we have drastically reduced the prices of all our tracts to considerably below cost.

One-page tracts have been reduced from 15c to 10c a hundred and from \$1.00 to 50c a thousand; two-page tracts have been reduced from 20c a hundred to 10c, and from \$1.50 to 60c a thousand; four-page tracts have been reduced from 25c to 15c a hundred, and from \$2.00 to \$1.00 a thousand; eight-page tracts have been reduced from 50c to 25c a hundred and from \$3.75 to \$1.75 a thousand. No, these new prices do not represent cost of printing and mailing. Our special Free Literature Fund will absorb the difference between costs and selling prices.

Each tract has been given a number to facilitate ordering. Notice that a letter precedes each number. These letters are to classify each tract according to the subject matter. The key is as follows:

A—For the Unsaved.

B—True Stories of Redemption from Sin.

C—Holiness.

D—Christian Life and Experience.

E—Miscellaneous Subjects.

F—The Church of the Nazarene and Organized Holiness.

This key system will enable you to pick out tracts on any particular subject. The best way to select tracts, of course, is to order a sample package containing one each of the 100 and more tracts that we publish and from these samples choose certain ones that you prefer.

Our new tract prices are as follows:

1 page—100 for 10c; 1,000 for 50c

2 page—100 for 10c; 1,000 for 60c

4 page—100 for 15c; 1,000 for \$1.00

8 page—100 for 25c; 1,000 for \$1.75

Sample package containing one each of all tracts—10c

(Remember that we pay the postage.)

We have not listed the titles of our 1 page tracts of which there are about thirty-five; one of each is included in the 10c sample package.

Two-Page Tracts

100 for 10c; 1,000 for 60c

E200—A Mother's Letter to the New Saloon

B201—A Modern Miracle

A202—Am I Really Saved?

C203—Be Holy

C204—How to Get the Blessing

D205—Others May! You Cannot!

A206—Simply Trusting

E207—Tobacco

E208—The Relation of Worldliness to Dress

A209—The Way to Heaven

A210—Too Late

A211—Where Will You Be?

NAZARENE PUBLISHING HOUSE, 2923 Troost Ave., Kansas City, Mo.

Four-Page Tracts

100 for 15c; 1,000 for \$1.00

F401—A Model Nazarene

A402—A Photograph of Your Soul

B403—A Story of Old Time Religion

A404—Are You Mistaken?

C406—Definitions of Sanctification

E407—Empty Seats

B408—From the Gaming Table to the Sacred Desk

A409—Goodnight or Goodby

B410—He Picked Me Up

A411—Hell—What Is It?

B412—How Spurgeon Found Christ

A413—How Shall We Escape?

A414—Let No Man Deceive You

B415—Only One Way

D416—Praying Through

A417—Profit and Loss

A418—Regeneration

C419—Sanctification

A420—The Blood of Jesus

B421—The End of Six Mockers

D422—The Power of Prayer

C423—The Second Work of Grace—How to Obtain It

E424—The True Scientific Mind

E425—Tithing Facts

D426—Twenty-five Verses of Scripture Everyone Should Know

A427—When I See the Blood

F428—Who Is a Nazarene?

A429—Ye Must Be Born Again

Eight-Page Tracts

100 for 25c; 1,000 for \$1.75

A801—Archibald Boyle

C802—Being Fully Saved, How Kept?

A803—Christ the Deliverer

B804—Cripple Tom

A805—Excuses that Will not Stand the Test

C806—Five Steps to Entire Sanctification

D807—Imperative Soul Winning

E808—Is Tobacco Injurious?

F809—Organized Holiness

C810—Scriptural Holiness

E811—Shouting

E812—Thanksgiving Ann

F813—The Church of the Nazarene

What It Is and What It Stands For

E814—The Church and the World

E815—The Infallibility of the Word of God

B816—The Man that Died for Me

E817—The Missing Ones

E818—The Purity of Little Girls

A819—What Must I Do to Be Saved?

E820—Scientific Facts About Tobacco

C821—Is Sin Suppressed or Eradicated?

WAYSIDE EVANGEL SERIES

A series of small sixteen-page pamphlets, without covers, each one presenting a vital, timely message. They are small enough to slip into the vest pocket, 3x5 inches. The messages are brief enough to be read in a few minutes. They are attractive in appearance, well printed on good paper. At present we have two titles. Additional numbers will be added from time to time.

These pamphlets are priced at 2½c each
25c a dozen; \$1.50 a hundred

No. 1. The Menace of Worldliness. By H. M. Chambers. A sane, thorough, right-to-the-point discussion. No "soft-pedal" yet no tirade.

No. 2. The Chief Sin of the World. By Dr. A. M. Hills. A strong evangelistic message. "Because they believe not on me."

WEDDING BOOKS AND MARRIAGE CERTIFICATES



Bridal Bells. This dainty book is choice in design, style of printing and quality of paper. It is reproduced by the new aquarelle process on finest white paper stock. Size $5\frac{1}{2} \times 7\frac{1}{4}$ inches.

Price 50c

Our Marriage. A new book designed by one of America's most famous artists. Bound in heavy stiff covers. Size $7 \times 5\frac{3}{4}$ inches.

Price 50c



No. W281. Our Wedding Book. A new popular Wedding Book just completed in ten colors on best white wedding stock. Composed of twelve pages of interesting data to the bride and complete marriage certificate. Bound with flexible cover. Size $5\frac{1}{4} \times 6\frac{3}{4}$ inches.

With envelope 25c

No. W81. Our Bridal Day. An exquisite new Wedding Book printed in gold, black and red on high grade paper resembling parchment. The entire book is hand lettered. Twelve pages and cover. Each in envelope.

Price 35c



No. 81. Roses and orange blossoms. An exact reproduction of the original in rich coloring. Size 12×15 inches.

25c each; \$2.50 a dozen

No. 82. Upright design of roses and violets with ribbon border and bells. Size 14×17 inches.

30c each; \$3.00 a dozen

No. 83. Orange blossoms with ferns forming two ovals. Can be used for photographs if desired. Size 14×17 inches.

30c each; \$3.00 a dozen

No. 87. Oblong in style. Orchids, lilies and ferns attractively arranged. Printed in colors. Size 11×14 inches.

20c each; \$2.00 a dozen

No. 84. Gothic design with Church spire. Orchids and lilies in full colors. Size 15×20 inches.

40c each; \$4.00 a dozen

No. 187. On gray background, delicately worked into five colors with garlands of roses, lilies and orange blossoms. Church scene. Size 12×16 inches.

12c each; \$1.25 a dozen

No. 220. A New Folder with a rose design in colors on the cover. On the inside of folder is verse from Matthew 19 with design of orange blossoms. On the right side is Marriage Certificate beautifully lettered. Size $6 \times 7\frac{3}{4}$ inches. Each in envelope.

Price 15c each; \$1.50 a dozen

No. 89. Folder style with rose in full colors. Gold border with an envelope. Size $6\frac{1}{2} \times 10$ inches.

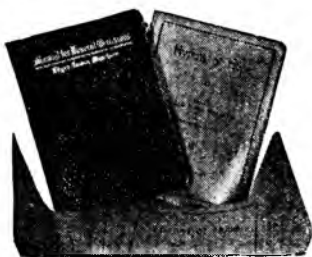
25c each; \$2.50 a dozen



Our Marriage Day. A booklet that will appeal to everyone. A beautiful spray of lilies of the valley is shown on the cover with an embossed border. The interior pages are daintily designed in full color. Size $5\frac{1}{4} \times 7\frac{1}{2}$ inches. In envelope.

Price 25c

We can supply Wedding Booklets of any quality desired, priced up to \$6.00 each. Send for descriptions of these higher priced numbers. They are not carried in stock so be sure to allow at least 10 days for delivery.



MANUAL FOR FUNERAL OCCASIONS

The most complete funeral service equipment published. The manual is a handsome volume of two hundred and sixty pages, containing Scripture selections, poetical quotations, sermon outlines by fifty authors, committal services, scriptural benedictions, etc., including seventy-eight pages of choice music from "Hymns of Hope," all elegantly bound in durable, flexible morocco. The manual is accompanied by four separate copies of "Hymns of Hope" for the use of the singers. These are all enclosed in a neat crape-cloth carton, which easily fits the pocket.

The set complete, **\$2.90**

The Manual separate, flexible, morocco, 260 pages. **\$1.75**

Hymns of Hope, separate. **25c**

COMFORT FOR THOSE WHO MOURN

Ninety-six pages of prose, poetry, and Scripture verse, beautifully printed and bound. An excellent gift for families and friends who have lost loved ones, and an abundant source of appropriate comfort for those who wish to express their sympathy to saddened and burdened souls. 50 cents each, with mailing envelopes. **.50**



PASTOR'S POCKET RECORD

Used by the pastors of all denominations and acknowledged as the best and most thorough record published. It is an indispensable book for every pastor who values method and thoroughness in his work. leatherette. **Price 75c**

PASTOR'S "IDEAL" POCKET RECORD

A simple, practical, well-arranged, and permanent church record that contains specially ruled and printed pages for keeping records necessary to the pastor.

Special pages to record—Marriages, Funerals, Special Sermons, Prayer List, Receipts, etc. Will relieve the pastor's mind of many details.

96 pages. Size $3\frac{1}{2} \times 5\frac{1}{2}$ inches. **.35**

PASTOR'S UNIFIED LOOSE-LEAF RECORD

Contains record of Officers, Church members, Pastoral Calls, Marriages, Baptisms, Funerals, Sermons, Addresses, Cash Received and Disbursed, Committees, Sick and "Shut-ins," and other departments. Pocket size, $4 \times 6\frac{1}{4}$ inches. Complete, **\$2.00**; binder separate, **\$1.40**; leaves separate, 60 cents. Separate leaves of any form sold at the rate of **\$1.00** a hundred.

PASTOR'S "IDEAL" OIL VIAL

Guaranteed Leak-Proof

A very neat, compact vial of convenient size. Has leak-proof cork stopper, screw-top and clip, for carrying in pocket. Made of black hard rubber. **.50**

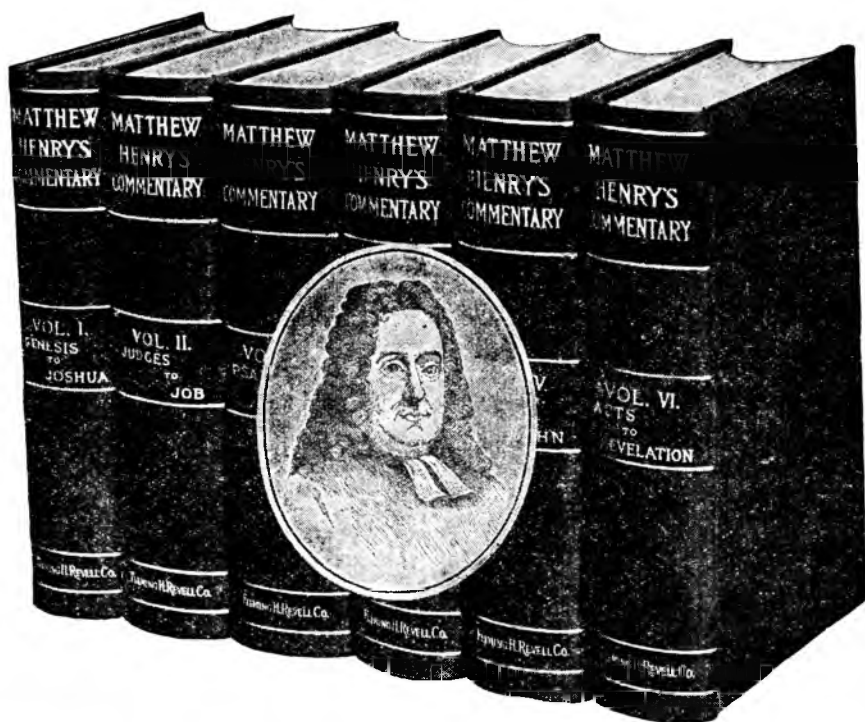
COKESBURY MARRIAGE MANUAL

Reproduced are the historic Protestant marriage rituals, several more recently developed services in general use. A section is devoted to the pronouncements of the churches on marriage, remarriage; another to a bibliography on the many-sided aspects of matrimony; still another to a digest of the marriage laws of the States. Timely hints on The Minister and Marriage conclude the book. (Bound in black limp morocotol, with round corners, blue under gold edges). **\$1.00**

COKESBURY FUNERAL MANUAL

224 pages of well-selected material for the burial of children, youth, adults, the aged—including the historic liturgies of Protestantism; hymns, poems, and prose of consolation; selected prayers, texts, and an excellent group of funeral sermon outlines. (Bound in black limp morocotol, with round corners, red under gold edges). **\$1.00**

NAZARENE PUBLISHING HOUSE, 2923 Troost Ave., Kansas City, Mo.



Matthew Henry's Commentary

A new edition; six volumes, durably bound in cloth. Every Bible student will appreciate the unfading freshness, the clear analysis, the spiritual force and the evangelical richness of these comments.

Persons with satisfactory credit ratings may purchase these commentaries with a down payment of \$3.00 and monthly payments of \$1.00. No extra carrying charges.

Price for the six volumes, \$15.00 (Delivery charges extra)

Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

New Testament Volumes
—Of the—
BIBLICAL ILLUSTRATOR

Formerly \$60.00—Now \$45.00

The Biblical Illustrator is out of print. No more complete sets are available. The plates have been scrapped and there is hardly any possibility of this monumental work ever being re-published.

We purchased twenty sets of the New Testament volumes which formerly sold at \$60.00. We offer them at \$45.00, delivery charges extra. There are twenty-nine volumes in the set.

A special 3% discount for cash with order. To those with satisfactory credit rating we offer the books on terms of five dollars with the order and monthly payments of \$5.00 each. This monthly payment must be mailed regularly without notice or solicitation from our Credit Department. No extra charge is made for this monthly payment plan.

When the twenty sets of New Testament volumes (24 books to the set) are sold no more will be available. If you want a set we suggest that you write today.

Former price, \$60.00. Now offered at \$45.00

**NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.**
