

—The— Preacher's Magazine

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Editor

VOLUME 11

OCTOBER, 1936

NUMBER 10

Effective Preaching

BY THE EDITOR

SAM JONES, the evangelist, thought there are three prerequisites in effective preaching: "First, clearness; secondly, concentration; thirdly, directness."

A man must conceive truth clearly before he can preach it clearly. The preacher who sees truth from one angle only will be a lopsided preacher. The misty thinker will be a misty teacher. In thinking, just as in practically everything else, quantity is a poor substitute for quality. Many a man thinks over a wide field, but thinks too lightly. Others confine their thinking to certain narrow grooves. The one will be flighty, and the other threadbare.

I am unable to see much distinction between concentration and directness. Perhaps the one refers to the intellectual product of the preacher's efforts and the other to his application of such product to the minds and consciences of men. Sam Jones, I think, used the metaphor of gathering lead from the mine, molding it into a bullet and then shooting, as a sharpshooter would do, at the place where you want to hit.

My own metaphor gathers about the driving of a nail or tack. The hammer need not be so heavy, but it must be compact. It may weigh fifty pounds, but if it is but loosely collected, like a bale of hay, it will not drive a carpet tack into a pine board. It may be light, weighing no more than two ounces, but if it is concentrated like blue steel, it will drive a spike into a piece of oak.

Before a preacher can properly ask, "What am I going to say?" he should settle the more fundamental question, "What do I hope to accomplish?" If he can make sure of what he should accomplish, he will be in better position to know what means he should use to reach the end he has in mind. When the purpose is indefinite, everything, including the preaching, is practically sure to be indefinite also. If you plan simply to "hold a service," it will matter little what you think or what you say. But if your purpose is to get someone definitely converted or definitely sanctified, you cannot reach this end by indefinite means.

On the matter of concentration, it might be well to remember that processes are beside the question and only results count. If you weary the people with a recital of the laboratory methods involved in the discovery of the convictions you have reached they are likely to conclude that your processes were incomplete or insufficient. But if your thought is clear and your conviction keen they will not ordinarily bother about the processes.

On the matter of directness, we should always remember that it takes a proper mixture of courage and melting love to say to the sinner, "Thou art the man," and that one of these qualities is just as important as the other. A quaint old preacher of my acquaintance used to say, "I never say, 'skat' when the kittens are going away from me anyway. In a time like that I always say, 'kitty.' Only when the kittens are coming toward me do I risk saying 'skat.'" One preacher said he could never risk preaching on hell until his heart was

broken with the thought that the veriest sinner is going there. Courage without love makes the preacher a driver. Love without courage makes him a weakling. The qualities must be present in proper proportions.

But the preacher is justified in seeking to avoid being "prosy," "dry," "too deep," "too long," "too dull," or "too flowery." In other words, he can seek to avoid abstractions and generalities. And he can seek to bring his message to bear upon the minds and consciences of living, present men. Sam Jones claimed he made his appeal always directly to the conscience. But with it all, the sincere preacher will not be content unless the Spirit of God so accompanies his preaching as to bring results in the winning of souls to God. There are other results that are of great value, even though they are not easily tabulated, but the pentecostal preacher will expect to have conversions.

Seekers and Finders

BY THE EDITOR

TOLSTOY, the Russian novelist and philosopher, although praised as wise and great, was pathetic for his restlessness and discontent. His best friends can only hope that he died with the goal in sight, for he himself never claimed to have apprehended, but rather characterized himself as an eternal seeker.

But men have always tended either to accept what is easily attained, without pressing on to something better, or else to make *seeking* the goal, and pass right by reality in the pursuit of a phantom ideal. With the former, nothing difficult is worth the labor that its possession requires, while with the latter nothing that can actually be

possessed is a worthy goal. But there is a "happy medium" in this, as well as in other matters. Jesus condemned such contentment as is born of laziness, but He was emphatic to say, "Seek and ye shall find." The proud, conceited, self-centered, self-sufficient Pharisee was consigned to hell, but the penitent sinner was a bruised reed which He would not break and the weak saint was a smoking flax which He would not quench until He should send forth judgment unto victory.

And in the world of religion today there are those whose ideals permit them to live on the lowlands of doubt and fear and broken vows. They draw back from the rigor

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

and vigor of true repentance, full consecration and urgent prayer and faith. They languish for want of a vision that will draw them out to the best that is attainable. And then there are those who dabble with seeking for power, seeking for manifestations and signs, seeking for certain emotional states, etc., but never do count themselves to have actually been cleansed from all sin and to have been filled with the fullness of the blessing of Christ, and do not expect such to happen. They are seekers—always seekers. They claim that the fact that they are seekers is some evidence that they have found Him. And yet their lives and their usefulness are blasted by indefiniteness and uncertainty. They claim to be after “truth,” but they pass by Jesus Christ, the personal embodiment of truth, and go on searching for truth in the abstract. They claim to be set on righteousness, but they discount the righteousness of God in Christ Jesus and strive on to establish a righteousness of their own. They

say their desire is for holiness, but they pass by the definite Spirit baptism by which holiness of heart and life are wrought within and go on to make themselves perfect by the works of the flesh. They want emotional satisfaction, but they pass the bounded and defined spiritual endowment which the apostle called “the kingdom of God,” in which there are “righteousness and peace and joy in the Holy Ghost,” and go on to search for casual contentment in passing duties and pleasures.

The search for God is, according to Christ, not a thing within itself. It is He for whom the search is made who really counts. And God does not evade those who seek for Him, but in plainest promise assures them, “Ye shall seek me and find me when ye shall search for me with all your heart.” The blessedness of seeking is not in the seeking, but in the finding, and in finding God in mercy and in sanctifying power the ideal meets the real and is satisfied.

EXPOSITORY

Expository Messages on Christian Purity

OLIVE M. WINCHESTER

The Teaching of Saving Grace

For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world, looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ (Titus 2: 11-13, R.V.).

THE Apostle Paul in writing to Titus whom he had left at Crete in charge of the work in that place gives instructions as to the conduct of va-

rious classes, first the bishop, then the old men, the aged women, the young women and the young men, also servants; then he concludes with the general statements regarding Christian conduct embodied in our text. In all of the instances it is interesting to notice the virtues stressed, what qualities of character are valued. By doing this we find guidance for the development of virtues in our own lives and also the class of virtues we are to value in others.

RENUNCIATION

Before the foundations of Christian character can be laid securely there must be the

renunciation of certain trends that mark the life of sin; and first among these is ungodliness. This word denotes despite done to the person of the Godhead. There are other words for sin which refer to infringements of the law of God and then also a word which has as its primary significance wrong done to our fellowman, but this word has the specific meaning of impiety in reference to God. It may range from the milder form of irreverence to the more vicious phase which results in blasphemy, but in every case it carries with it the thought of despite done to the divine personality.

Sin against an abstraction such as law does not carry with it the sense of turpitude as sin against personality. That is true in the human range of affairs. Crimes against property are culpable, but crimes against persons are heinous; so in the realm of the divine the human defiance of the divine personality is the crux of sin. It is so because divine personality stands supreme in the universe and also because from this sin radiate other sins.

The next point under renunciation refers to the desires, the urges that lead men to reach out for those things that pertain to this corrupt age. While the term in its derivative meaning signifies an onward rush of the being and does not necessarily carry with it the thought of an evil content, yet for the most it is used in the sinister sense. It appears occasionally in the New Testament in a good sense, but much oftener in an evil sense and for the most part denotes corrupt desire, that is, that drive that exists in the natural heart of man for evil. With the modifying adjective that is present in our text its import is very clear; it indicates the desires that pertain to this present evil world; those things that corrupt the spirit and defile it; all these are to be denounced.

LIVING

In dealing with the characteristics which should mark the life of the Christian, we have mentioned first that of sober-minded-

ness or as it reads in the text using the adverb, soberly. This word when analyzed has the significance of a sound, safe mind. It is used as opposed to that state of mind which results from some passion carrying it away as when Paul made answer to Festus, who had charged him with being mad through much learning, that he spoke only words of truth and soberness. Then it appears as opposed to highmindedness as seen in Rom. 12: 1-8 where the apostle exhorts men not to think too highly of themselves but to think soberly.

The word extends its range when in 2 Corinthians it is opposed to a state of ecstasy. The apostle declares that he reserves those high emotional states for the enjoyment of his soul before God, but when he is dealing with the problems that affect his converts and his churches he maintains an attitude of sound thinking, "a sober balancing of ways and means, a counting of the cost as our Lord enjoined—a distrust of a course of action, simply because it appeals to the fancy or the feelings."

In the epistle of our text we find the word used frequently. The bishop is to be sober-minded, likewise the aged men, so also the aged women were to teach the young women to observe this characteristic and the younger men are exhorted to possess this grace. So one writer has concluded that "each sex and situation has lines of conduct appropriate to itself, and that the individual must have tact and strength of will enough to pursue these lines instead of lapsing into excesses on one side or the other." Moreover the same writer continues, "Sober-mindedness is something like temperance, gentleness, mercy; sometimes innocence, never mere caution; a tempering of dominant emotions by gentler thought."

Thus we see that in this word there is a mental element, a mental poise which brings the situation fully in view and then considers the phases and calmly and judiciously decides with the ever present en-

lightening power of the Holy Spirit. It is never intended that it should be the human mind unguided and alone, but the human mind under the direction of the Holy Spirit.

The next qualification mentioned is justice. It might be observed that one thing that stands out particularly in these major characteristics which should govern the life that each one moves in the realm of the unobtrusive instead of the spectacular. They do not move in the realm of religious thrills, but in that plane of living which gives sound, solid satisfaction. It is interesting to study the Scripture and note how frequently the emphasis is placed on just such qualities as are mentioned here and how infrequently the emphasis is placed on those qualities that stir the fancy. There do come times when the whole being is moved, but those times are the supreme moments of communion with God and should be regarded as uplifts to enable us to live more truly in these practical realms of life. The practical realms will figure far more often than the ecstatic, but sound, practical living will help to produce the ecstatic.

Someone in noting these virtues mentioned here, has stated that the first, that of sober-mindedness, is the qualification that we are to have within ourselves and that justice refers to our relationship with others. The thought of justice as an integral quality goes back to the Old Testament. When the prophet of old would inquire as to what was essential in religion, what Jehovah doth require, we hear the answer, "To do justly, and to love kindness, and to walk humbly with thy God" (R.V.). The two words justice and righteousness ring with a clarion call throughout the prophetic literature of the Old Testament.

Religion was not a matter of ritual, of bringing sacrifice to the altar or of form in any way or method essentially. Sacrifice and other modes of expression were the means of worship, but religion was personal, and involved personal relationships; it touched man's attitude toward his fel-

lowman. The word in our text has both the meaning of justice and righteousness, sometimes it is translated one way and then again the other. Both of these words in Scripture, both Old and New, carry the idea of moral and religious excellence. They carry the idea when referring to the relation of man to man, of fairness to others; fair play would be our way of expressing it in common, ordinary parlance. The true Christian spirit will ever consider whether the line of conduct is fair and just. It is true that our judgment may often be deficient in estimating what is fair and just, but our motive will ever be to do so, and we will use our faculties and try to be fair.

When we seek to be fair with everyone, it will exclude all effort to take economic advantage, and it will also exclude every effort to take advantage from the standpoint of position in authority. A true spirit will recognize worth in every personality, and will therefore try to give respect to each individual as such. It is true that some must needs occupy a more lowly station than others, but this does not hinder us from recognizing inherent worth and seeking to give them justice in keeping with their station instead of taking advantage of their lowly station to subject them the more.

As A. S. Gordon has said, "This Christian justice covers the whole round of life. All men are entitled to their full dues, alike of tribute, custom, fear, honor, service and wage. The Christian master respects the honor not merely of his wife and children, but even of his slaves (Eph. 5: 22ff, Col. 3: 18 ff). The servant also deals justly with his master, not stealing or purloining, as heathen slaves were wont to do, but 'with good will doing service, as unto the Lord, not unto men.' For such service the laborer is worthy of an honest wage (1 Tim. 5: 18, 2 Tim. 2: 6). The same principle applies to the preacher of the gospel, even though he refuses to accept his privileges (1 Cor. 9: 13 ff). In their relations

as citizens, Christian men are actuated by the most sensitive regard for honor."

The last quality under living is that of godliness, we must live godly in this present world. The word means to reverence or to worship well. Among the words which express the religious life it seems to carry the thought of personal relationship to God very distinctly in its content. There is first as we suggested the thought of reverence, then that passes over into worship.

When we consider reverence as an element in the personal relationship of man to God, we note that it is basic. If there is an attitude of reverence toward God, then there is the possibility that the soul may be led into a closer fellowship, but if the attitude of reverence is wanting, there seems to be little foundation upon which to build. When man refuses to glorify God as God, he is taking the first step that may lead him into a state and condition that will result in a reprobate mind. This is clearly set forth in the first chapter of Romans where the apostle delineates the steps of the Gentiles in their departure from God.

Having an attitude of reverence, then the induction of the soul to worship is not so difficult, for when we reverence, we carry the very basic element of worship. The Christian then both reverences and worships God. The cultivation of worship should characterize the Christian both in his personal devotions and in the house of God. Lack of reverence and lack of worship never minister to the highest piety, but their presence marks the soul as touched by the finer spiritual qualities.

LOOKING

The Christian life not only carries with it high idealism for this life, an idealism that gives satisfaction in its functioning, but it also has an outlook for the future. No other system of thought can compare with the comprehensive view of Christianity.

This outlook for the future includes in its hope immortality for the individual, but it goes beyond that and has a racial aspect.

Out of the ruin and wreckage wrought by Satan, there is to be a redeemed company of people and over these Christ will reign. The coming of Christ as King is the glorious hope of the Church. We are bidden to look for it, and to wait for it.

To hope simply for immortality is more self-centered than this larger hope when Christ shall come to receive His own. This is the goal toward which the whole creation moveth, the consummation of righteousness in the earth.

Thus we have seen the qualities that befit a Christian, we have noted that there are certain things to be renounced and certain virtues to be developed, virtues which will develop a high type Christian, and then we have seen that over all is the glorious hope of Christ coming again.

*The Lord will come! but not the same
As once in lowly form He came,
A silent Lamb to slaughter led,
The bruised, the suffering, and the dead.*

*The Lord will come! a dreadful form,
With wreath of flame, and robe of storm,
On cherub wings, and wings of wind,
Anointed Judge of humankind.*

Definitions of Home

A London magazine asked the question, "What is home?" Seven of the answers, which the editor called "gems" were selected and published as follows:

Home—a world of strife shut out, a world of love shut in.

Home—the place where the small are great, and the great are small.

Home the father's kingdom, the mother's world and the child's paradise.

Home—the place where we grumble the most and are treated the best.

Home—the center of our affections, round which our heart's best wishes twine.

Home—the place where our stomachs get three square meals a day and our hearts a thousand.

Home—the only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity.—*Canton (Ohio) Christian.*

HOMILETICAL

Prayermeeting Suggestions for October

LEWIS T. CORLETT

Witnessing for the Truth

(John 18:37)

- I. THE CONDITIONS UNDER WHICH CHRIST LIVED
 1. A day of deception.
 2. A formal religion.
 3. Similar conditions exist today.
- II. LIFE AND DEATH OF JESUS CHRIST IS THE WITNESS OF AND TO THE TRUTH
 1. That deception does not pay.
 2. That sin is a dangerous thing.
 3. God's viewpoint of mankind.
 4. That man's daily life and his relationship to God are closely and vitally connected.
 5. Man's possibilities in God.
 6. The justice and judgment of God.
- III. HAPPINESS IS SECURED BY DOING AS CHRIST DID

"Perfect" in the Bible

The Word of God refers to many perfect things among which are the following:

- A perfect heart (1 Kings 8:61).
- Perfect faith (James 2:22).
- Perfect hope (1 Peter 1:13, marg.).
- Perfect love (1 John 4:18).
- Perfect peace (Isa. 26:3).
- Perfect way (Psa. 18:32).
- Perfect works (Heb. 13:21).
- Perfect unity (John 17:23).
- Perfect bond (Col. 3:14).

The Most Perfect Bond

(Col. 3:14)

1. A Pre-eminent Principle (Col. 3:12, 13).
2. A Perfect Panoply (Christian armor).
3. A Protective Property.
 - a. Preservation.
 - b. Prevention.
4. A Predominant Precept (Rom. 13:14).
5. A Proportioning Power (Psa. 85:10).
6. A Prerequisite Preparation (2 Cor. 5:17).
7. A Practical Purpose.
8. May Be a Permanent Possession (1 Cor. 13).

—SELECTED.

Seven Things Worth Knowing

1. It is worth while to know God as Father (John 17:3).
2. It is worth while to know the love of Christ.
3. It is worth while to know that we are saved by grace.
4. It is worth while to know God can do everything.
5. It is worth while to know His will for our lives.
6. It is worth while to know that "All things work together for good to them that love God."
7. It is worth while to know that our names are written in the Lamb's Book of Life.

—SELECTED.

Much Given—Much Required

(Luke 12:48; 19:12-27)

- I. MAN GENERALLY EXPECTS A PROPORTIONATE RETURN IN RATIO TO THAT INVESTED
- II. GOD HAS PUT MUCH INTO THIS WORLD FOR MAN
 1. Glories of nature, land and sea.
 2. This world was given to man, with all its possibilities.
 3. Should man use this for his selfish use, or should God expect some return?
- III. GOD HAS GIVEN MUCH DIRECTLY TO MAN
 1. Each man is a wonderful creation in himself.
 2. He gives His wonderful love and care.
 3. He gave His only begotten Son.
- IV. MUCH SHALL BE REQUIRED
 1. God has done His part.
 2. Man is personally responsible for the returns.
 3. Too many robbing God of time, tithes and talents.
 4. Man is required to live more than a life of indulgence and ease.

Where Are You Driving To?

(Psa. 16:8)

- I. EVERYBODY IS WORKING TOWARD SOME GOAL
 1. Some are good and high.
 2. Others are low and degrading.
- II. WHY AM I INTERESTED IN RELIGION?
 1. For material goods?
 2. For personal advantage?
 3. For public acclaim?
 4. Time came when many turned from Jesus because of reproach.
- III. THREE THINGS TO KEEP IN MIND ABOUT GOALS
 1. What it is doing for you now.
 2. What it is forming in your character.
 3. What will you find when you reach the goal?
- IV. JESUS CHALLENGES EVERY ONE TO SET HIM ALWAYS BEFORE THEM

The Faithful Servant

(Matt. 25:14-30)

- I. THIS PARABLE MEASURES CHRISTIAN GROWTH NOT BY EQUALITY OF GIFTS, BUT BY INDIVIDUAL FIDELITY
- II. THE FAITHFUL SERVANT
 1. According to capacity.
 - a. Not what someone else can do.
 - b. Each accountable for self.
 2. What are the powers given to each one?
 - a. Power to be—to live for God.
 - b. To love—to love Him and for Him.
 - c. To work—to work for Him and His kingdom.
 - d. To worship—to worship God and for His glory.
 - e. To give—to give for His cause.
 3. The greatest crime of this generation is lack of personal responsibility.
- III. REWARD OF FAITHFULNESS
 1. Commendation from the Master.
 2. Enlargement of opportunity.
 3. Enlarged capacity.
 4. Shares the fellowship of the Lord in service.

Abiding

(John 15:1-10)

- I. THE DESIRE OF JESUS FOR INTIMATE FELLOWSHIP WITH HIS DISCIPLES
- II. WHAT IS ABIDING?
 1. Staying with God.
 - a. Not visiting, not an alien, not a guest.
 - b. Dwelling under the shadow of the Almighty.
 - c. Living in the secret place of the Most High.

III. PRIVILEGES FROM ABIDING

1. Fruit-bearing (vs. 2-4).
2. Privilege of asking what you will (vs. 7).
3. Partakers of His love (v. 10).
4. Protection (v. 5).
5. Even—as (v. 10).

IV. HOW TO ABIDE

1. "Continue ye in my love."
2. Obedience.

Possible Gifts

(Acts 3:6)

- I. A BEAUTIFUL PICTURE
- II. THE CONSCIOUSNESS OF POWER
 1. "What I have, I give."
 2. Realization of spiritual resources.
- III. WHAT DID PETER GIVE THIS MAN?
 1. A surprise.
 - a. Different from what most folks were giving.
 - b. World thinks empty pockets render a man useless.
 2. Lifted his vision. "Look on us."
 3. Hope.
 4. Directed him to One who could help.
 5. Gave a helping hand.
- IV. CHRISTIANS SHOULD GIVE WHAT THEY HAVE

Spiritual Incentives

(1 John 2:4; 4:7-21)

- I. MAN IS PRONE TO BE LOPSIDED. NEEDS A PROPER INCENTIVE TO KEEP HIM DOING RIGHT
- II. LOVE AS AN INCENTIVE
 1. Love is a force. "The love of Christ overmasters us."
 2. Love is service.
 3. Love is discriminating.
 4. Love begets endurance and patience.
 5. Love is the opposite to all destructive emotions.

The Anointed Christ

(Luke 4:18, 19)

JAMES PURVIS

Jesus was no iconoclast. He was a reformer of the first order, but paid the highest respect to the old while introducing the new. Being so respectful He was respected; and so, when He enters the synagogue as *his custom was*, He was given the Scriptures that He might read. And this is what He read, Luke 4:18, 19, ending His lesson with "This day is this scripture fulfilled in your hearing."

Now after the divine anointing no man has ever been the same as he was before. It changed Saul when Samuel anointed him, and Jesus was

a changed person under the anointing of God's Holy Spirit.

1. First of all, with the divine anointing Jesus became the *Poor Man's Preacher*. "He hath anointed me to preach the gospel to the poor."

Now there are various kinds of poverty. *Illustration*—Miss Atwell and the mayoress who said, "I suppose your work is entirely among the poor." *Answer*—"There are two kinds of poor. I work with the poor rich and the rich poor." *Illustration*—H. V. Morton tells of being hailed by a gentleman on the deck of a liner at Southampton who paid \$200 for his state room, and then soon left it to walk around the deck because *bored*. That was a poor rich man. A man is poor when he has to turn from one thing to another for the satisfaction that he cannot find. For such Jesus has the only message and holds out the only hope.

2. That same anointing made Jesus the *Doctor of Broken Hearts*. "He hath sent me to heal the brokenhearted."

Sin is the ruthless heart-breaker. Not always does it break the heart of the sinner, for sin is selfish, and the sinner usually pities himself and dashes himself against every barrier until God speaks in some quiet place. The world has no use for broken hearts, no time for them. One man found that out and came to God in tears saying, "A broken and a contrite heart O God, thou wilt not *despise*."

Hearts are usually broken by the sin of others. *Illustration*—My humiliation by a preacher in Ardrossan and while on my knees weeping a message comes. In the service given my heartache was forgotten and the wound healed. The world has no cure for the heart that is broken. It tells you to "forget it," "go for long walks," "go deeper into your business." Oh, but this is a clumsy world when it comes to help a broken heart.

3. With that same anointing Jesus became the slave's *Emancipator*. "To preach deliverance to the captives." A death-blow was struck on slavery that very day. Physically too. *Illustration*—Sixty millions in the Roman empire at that time. *Captives!* Not necessarily prisoners. Lovelace in prison is not a captive. The sensual is captured but not in prison. *Illustration*—Mary's brother was captured by drink. Others are captured by other things but for this one, the girls in the home prayed, Miss Soltau carried up coffee and said, "I am going to tell you how you can be completely delivered from drink." Impossible! Her promise from God, "Shall the prey be taken from the mighty or the lawful be delivered? But thus saith the Lord, even the captives of the mighty shall be taken away and

the prey of the terrible shall be delivered, for I will contend with him that contendeth with thee" (Isa. 49:25).

4. The anointing of Jesus had also, in its purpose and effect, the championship of the bruised. "To set at liberty them that are bruised." Some are bruised by the burdens of life, some by rough shod treaders. Christ sees the bruised. The world has little room or use for them but Jesus has.

Psalm Fifty-one

JAMES PURVIS

No words have a more universal, personal application than those of this Psalm.

F. W. Robertson of Brighton said that an Englishman might take it on his lips as appropriately and feelingly as did a few 3,000 years ago.

And so, since this is a journey of personal experiences I want to point out the milestones in it. They might come under five heads, thus: DAVID'S FOLLY, FOULNESS, FOUNTAIN, FEARS and FUTURE.

I. DAVID'S FOLLY

1. He was at home while his country was at war. If you want to know how easy it is to backslide, stay at home while the revival is running in your church.

2. He tried to excuse himself for over a year until a man came kindly but pointedly and faced him up (2 Samuel 12:1-12).

II. HIS FOULNESS

"I was shapen in iniquity." There is a superficiality of life that decries what is sometimes called "paralyzing introspection." But no religious life runs deep that does not begin in a thorough self-examination.

"Thou desirest truth in the inward parts." David has discovered a vital connection between his past ugly deed and his inward ugly state.

III. HE LEARNS OF A FOUNTAIN

A fountain opened to house of David.

There is a fountain filled with blood. God help the soul that is without the blood.

"O make me clean; mine eyes thy holiness hath seen."

IV. DAVID'S FEARS

"Take not thy holy spirit from me."

Illustration—Saul.

Illustration—Business man in Lorgan has a praying wife who pleads with her husband to yield *now*, for, says she, "The notion might go away." She meant what David meant here.

V. DAVID'S FUTURE

"Then will I teach transgressors thy ways." No one can teach transgressors so aptly as the transgressor.

Difficulties, Doubts, Excuses and Perplexing Questions Met by Personal Workers

BASIL MILLER

1. Excuses

Meet every difficulty, excuse, or problem with a scripture passage, is the true way to win as a personal worker.

I. THERE ARE TOO MANY HYPOCRITES

1. Judge not. Cast the beam out of your own eye (Matt. 7:1-5).
2. You are inexcusable (Rom. 2:1-3).
3. Everyone must answer for himself (Rom. 14:10-12).
4. No hypocrites will be in heaven (Matt. 23:13, 33; 24:51).

II. IT IS NOT RIGHT FOR GOD TO DAMN A MAN

1. A way of salvation is offered all (Mark 16:16).
2. Man condemns himself by not accepting salvation (John 3:18, 36).

III. I AM NOT MUCH OF A SINNER

1. You are born in sin (Psa. 51:5).
2. Your heart is full of sin (Jer. 17:9, 10; Mark 7:21-23).
3. Everyone is a sinner (Rom. 3:10-12, 23).
4. If you are not serving God you are a sinner (1 John 3:8).
5. You are guilty of the sin of unbelief (John 16:8, 9; Heb. 10:28-31).
6. You will be held accountable for your sins (Rom. 2:4-6).
7. If you do not repent, hell will be your doom (Rev. 21:8).

IV. I AM AS GOOD AS THOSE WHO PROFESS

1. Must receive Jesus (John 12:44-48).
2. Salvation by grace and not by works (Eph. 2:8, 9; Rom. 4:3, 5).
3. Must believe and be baptized (Mark 16:16).

V. I DO NOT SEE HARM IN THE PLEASURES OF THE WORLD

1. They stifle the spirit and hinder Christ (Luke 9:14).
2. They result in death (1 Tim. 5:6).
3. Make enemies of God (Jas. 4:4).
4. We must give up all to follow Christ (Luke 14:33).

VI. I USED TO BE A CHRISTIAN

1. Better that you had never been saved (2 Pet. 2:20-22).
2. God calls you to return to Him (Jer. 3:12-14).
3. God promises forgiveness (Hos. 14:1, 2, 4).
4. Pray David's prayer of restoration (Psa. 51:12, 13).

2. Hopes Which Are False

Christ is the only true foundation: all other hopes are false.

I. I'LL GET TO HEAVEN AT LAST

1. But not without Christ. He is the way (John 14:6).
2. Name must be written in the Lamb's Book of Life (Rev. 21:27).
3. No sinner shall inherit the kingdom (1 Cor. 6:9, 10).

II. I KEEP THE LAW OF GOD, I'LL BE SAVED

1. None righteous without Christ (Rom. 3:10-12, 23).
2. None saved by deeds of law (Rom. 3:20).
3. Not justified by works; but by faith (Gal. 2:6).

III. I'M TRYING

1. Not by trying but by faith (Acts 16:30, 31).
2. Trust necessary, not trying (Psa. 37:5).
3. The Lord is your salvation (Isa. 12:2).

IV. I AM A CHURCH MEMBER

1. Remember they prophesied in Christ's name, but were not saved. The foundation was not Christ (Matt. 7:21-27).

V. EVERYBODY WILL BE SAVED

1. Unrighteousness will not inherit heaven (1 Cor. 6:9, 10).
2. Unbelieving will be cast into hell (Rev. 21:8).
3. These who do Christ's will enter heaven (Rev. 22:14).

VI. ALL ARE CHILDREN OF GOD, AND WILL NOT BE LOST

1. Not so. The righteous alone are God's children (1 John 3:10).
2. There are children of the wicked one (Matt. 13:28).
3. Some are of their father the devil (John 8:44).
4. Others are by nature the children of wrath (Eph. 2:3).

VII. I LEAD A MORAL LIFE

1. Must be washed (Prov. 3:12).
2. Cannot establish our own righteousness (Rom. 10:1-4).
3. God looks alone on the heart (1 Sam. 16:7).
4. We cannot justify ourselves (Luke 16:15).
5. The moral Pharisee was condemned (Luke 18:8-14).

VIII. I'LL HAVE ANOTHER OPPORTUNITY AFTER I DIE

1. Death finishes all (Prov. 11:7).
2. Today is time to work and live, for in the grave, there is no such possibility (Eccl. 9:10).
3. In hell there is no chance to change (Luke 16:19-26).

IX. GOD WILL SAVE ME IN HIS OWN TIME

1. You must repent, before He will save you (Luke 13:5).
2. You must be converted first (Matt. 18:3).
3. You must believe (Mark 16:16).
4. You must be born again (John 3:3).
5. You must confess Christ (Matt. 10:32, 33).
6. You must choose life and live (Deut. 30:19).

X. I HAVE PLENTY OF TIME TO DECIDE

1. You do not know what tomorrow will bring to you (Prov. 27:1).
2. God's Spirit will not always strive (Gen. 6:3).
3. Must call while God is near (Isa. 55:6).
4. Now is the accepted time, and the day of salvation (2 Cor. 6:1, 2).

3. Difficulties Presented by the Sinner**I. I CAN'T HOLD OUT**

1. God is able to keep you (2 Tim. 1:12).
2. God will perform the work for you (Phil. 1:6).

II. I WILL LEAD ASTRAY EASILY

1. God will give you power (Isa. 40:28-31).
2. God will not allow you to be tempted above what you are able to bear (1 Cor. 10:13).
3. God will help you, and uphold you (Isa. 41:10).
4. God's grace is sufficient for you (2 Cor. 12:9, 10).

III. FRIENDS WILL MAKE FUN OF ME

1. If you are ashamed of Christ, He will be ashamed of you (Mark 8:38).
2. You will be blessed when you are ridiculed and reviled for Christ's sake (Matt. 5:11, 12).

IV. MY RELATIVES WILL CAST ME OFF

1. You must love God above relatives (Matt. 10:36, 37).
2. Leave all, and great will be your reward (Luke 6:22, 23).
3. Leave parents, etc., and you will inherit everlasting life (Matt. 19:27-29).

V. I CANNOT FORGIVE

1. You must forgive before God will forgive you (Matt. 6:14, 15).
2. You can forgive through Christ's strength (Phil. 4:13).

VI. I HAVEN'T ENOUGH FEELING

1. Not by feeling but by looking will you be converted (Isa. 45:22).
2. Not by emotion, but by believing is salvation (John 1:12).
3. If you have the Son, you are saved, not sentiment, or feelings aroused, or emotions stirred (1 John 5:12).

VII. MY SINS ARE TOO MANY AND TOO GREAT

1. Not your sins, but the great Savior, who is able to save all (Heb. 7:25).
2. Christ came to seek and save the lost (Luke 19:10).
3. Christ came to call sinners to repentance (Matt. 9:12, 13).
4. Though your sins be as scarlet, they shall be white (Isa. 1:18).
5. Christ died for the ungodly (Rom. 5:6-8).
6. God will abundantly pardon (Isa. 55:7).

VIII. I CAN'T SEE MY WAY

1. God will lead you, and make the darkness light (Isa. 42:16).
2. Jesus is the light, and you can follow him (John 8:12).

IX. I TRIED TO BE A CHRISTIAN, BUT COULDN'T

1. You failed to seek God with your whole heart (Jer. 29:11-13).
2. You did not commit yourself unreservedly to Christ (Isa. 53:4-6; 2 Tim. 1:12).
3. You did not trust in the Lord (Psa. 37:5).
4. You failed to unite with the church (Acts 2:41).
5. You failed to confess Christ (Rom. 10:10).
6. You failed to read the Bible (Luke 4:4).
7. You did not present yourself a living sacrifice to God (Rom. 12:1, 2).

X. I AM NOT GOOD ENOUGH TO BE SAVED

1. Jesus came to call such as you are (Matt. 9:12, 13).
2. Come as the prodigal did (Luke 15:18-24).

4. Self-delusions of the Unconverted

1. My ways are right (Read Prov. 14:12).
2. We are pure in ourselves (Prov. 30:12).
3. We are better than others (Luke 18:11).
4. We may have peace while in sin (Deut. 29:19).
5. Gifts entitle us to heaven (Matt. 3:9).
6. God will forget and not punish our sins (Psa. 10:11).
7. Christ will not come to judge us (2 Pet. 3:4).
8. Our lives shall be prolonged (Jas. 4:13; Matt. 7:22).
9. Self-delusions such as these are fatal to the unsaved (Matt. 7:23; 25:11, 12).

5. Meeting the Difficulties of the Lost**I. MY HEART IS TOO HARD**

1. Paul was the chief of sinners, yet saved (1 Tim. 1:15).
2. The thief on the cross was saved (Luke 23:39-43).
3. The harlot at Jacob's well was saved (John 4).
4. The jailer was saved (Acts 16:22, 23).

5. David's crime of murder was forgiven (Psa. 51).
6. God has promised forgiveness (Heb. 7:25; Rev. 22:17).

II. I CANNOT BREAK WITH MY SINS

1. The wages of sin is death; you must turn (Rom. 6:23).
2. You can be made free by the power of Christ (John 8:36).
3. You must not yield your body to sin and evil (Rom. 6:12-14).

III. I HAVE CROSSED THE DEAD LINE

1. Note—God will abundantly pardon; call while He is near (Isa. 55:4, 6).
2. God is long-suffering (2 Pet. 3:9).
3. God promised to receive all who came to Him (Rom. 10:13; Rev. 22:17).
4. You still have feelings leading to a desire to be a Christian (Heb. 7:25).

IV. I CANNOT BELIEVE

1. In Jesus Christ (John 3:16; John 1:12).
2. In the Bible (1 Thess. 2:13).
3. In the atonement (Rom. 9:20-24).
4. In the fact of hell and eternal punishment:
 - a. The wicked shall be cast into hell (Psa. 9:17).
 - b. Body and soul can be destroyed in hell (Matt. 10:28).
 - c. Sinners shall be turned into hell (Rev. 21:8).
 - d. The rich man was in hell (Luke 16:30).

V. I WILL WAIT—NOT TONIGHT

1. God's wrath overhangs you (John 3:36).
2. His wrath is revealed against unrighteousness (Rom. 1:18).
3. You are liable to have the Spirit withdrawn from you (Gen. 6:3).
4. Your heart will become hardened, if you wait (Heb. 2:1; Heb. 3:7, 8).
5. Turn now; death may overtake you (Prov. 27:1).
6. You may suddenly be destroyed (Prov. 29:1).
7. You must now prepare to meet God (Amos 4:12).
8. Now is the accepted time (2 Cor. 6:2).
9. This night your soul may be required of you (Luke 12:19, 20).
10. Christ's return may come suddenly upon you (Matt. 25:10-12).

6. Working with Those Under Conviction

1. Point them to Christ, who will take away their sins (John 1:29).
2. Show them Jesus, able to save (Heb. 7:25).
3. Teach them how to forsake all forms of sins (Isa. 55:6, 7).

4. Show them that they must repent (Luke 13:3).
5. Get them to put off all former things (Eph. 4:22-24).
6. Let them expect, when conditions are met, the witness of their adoption (Rom. 8:15, 16).

7. Questions Asked by the Unconverted

I. WHAT IS SALVATION?

1. It is believing on Christ (Acts 16:31).
2. It is what Jesus came into the world to bring (1 Tim. 1:15).
3. Jesus died to purchase salvation (1 Pet. 2:24).
4. God gave Christ to purchase it (John 3:16).
5. It is confessing with the mouth Jesus Christ (Rom. 10:9, 11).

II. CAN I OVERCOME MY HABITS OF SINS?

1. They can be changed by God's power (Isa. 1:18).
2. God will give you a new heart (Ezek. 36:26, 27).
3. The Son will make you free from them (John 8:36).
4. When born of God, you will overcome the world (1 John 5:4, 5).
5. God will give you power when weak (Isa. 40:29-31).

III. CAN CHRIST SAVE ME FROM MY SINS?

1. Jesus came to save you (Matt. 1:21).
2. He came to save to the uttermost (Heb. 7:25).
3. Jesus will deliver you from the body of your sins (Rom. 7:21-25).

IV. MUST I GIVE UP EVERY SIN?

1. You cannot serve God and sin (Matt. 6:24).
2. If you keep the law, and stumble in one point, you will be lost (Jas. 2:10).
3. If you sow a sin, you will reap from it (Gal. 6:7, 8).
4. You must love God with all your being (Matt. 22:25-28).

V. WHY DO YOU THINK THAT I AM A SINNER?

1. All have gone astray (Isa. 53:6).
2. We deceive ourselves when we say we do not sin, when unconverted (1 John 1:8, 10).

VI. WILL SIN DESTROY ME?

1. The wages of sin is death (Rom. 6:23).
2. You will be cursed if you live in sin (Gal. 3:10).
3. If you do not believe, wrath abides on you (John 3:36).

4. The unbelieving shall be cast into hell (Rev. 21:8).
5. If you do not believe you are judged already (John 3:18).

VI. IS GOD'S LOVE UNIVERSAL?

1. God so loved the world (John 3:16).
2. Christ was bruised for us (Isa. 53:5, 6).
3. While we were sinners, Christ died for us—including all (Rom. 5:8).
4. He invites all to come (Matt. 11:28).

VII. CAN I HOLD OUT?

1. God's power will guard you (1 Pet. 1:5).
2. God is able to keep you (Jude 24).
3. God will be with you (Isa. 41:10).
4. God will keep what you commit to Him (2 Tim. 1:12).
5. For every temptation there will be a way of escape (1 Cor. 10:13).

VIII. WHAT IF I CAN'T CONQUER MY DOUBTS?

1. Thomas conquered his doubts, so you can (John 20:29).
2. If you do God's will you shall know (John 7:17).
3. When spiritual you will understand spiritual things (1 Cor. 2:14).
4. If you will do the truth you will see the light (John 3:21 R.V.).

IX. WHAT IF I LOSE MY JOB?

1. No profit to gain the world, and lose your soul (Mark 8:36, 37).
2. God will clothe you (Matt. 6:30).
3. God will not withhold any good thing (Psa. 84:11).
4. Moses followed this course (Heb. 11:24-26).
5. All things can be counted as loss for Christ (Phil. 3:7, 8).
6. Seek first the kingdom, all else will be added (Matt. 6:33).
7. Seek the world and your soul may be required (Luke 12:16-20).
8. Consider the ravens (Luke 12:22-24).

8. What to Do After You Believe

AFTER YOU BELIEVE

1. Forsake your wicked ways (Isa. 55:7).
2. Look to Jesus (Heb. 12:1, 2).
3. Walk in the light (1 John 1:7).
4. Cease from sinning (1 John 3:8).
5. Stop living after the flesh (Rom. 8:12-14).
6. Present your bodies a living sacrifice (Rom. 12:1).
7. Overcome temptations (Rev. 3:5).
8. Keep the heart with diligence (Prov. 4:23-27).
9. All you do, do it to God's glory (1 Cor. 10:31).
10. Abstain from fleshly lusts (1 Pet. 2:11).
11. Be not of the world (John 15:19).

12. Study the Bible (2 Tim. 2:16).
13. Attend church (Acts 5:42).
14. Call upon God (Jer. 33:3).
15. Pray much (Phil. 4:6).
16. Praise the Lord (Psa. 96:2).
17. Fast and pray (Matt. 9:16).
18. Seek sanctification (1 Thess. 5:23, 24).
19. Be baptized with the Holy Spirit (Acts 1:8; 2:1-4).
20. Dwell in Christ (1 John 4:13).
21. Grieve not the Spirit (Eph. 4:30).
22. Put on the new things of God (Col. 3:12, 13).

9. Dealing with Different Classes of People

I. THOSE WHO ARE CONVERTED AND WISH TO GROW

1. Publicly confess Christ (Matt. 10:32; Rom. 10:9, 10).
2. Love Christ and follow His steps (John 15:14).
3. Be baptized (Matt. 28:18-20).
4. Be united with the church (Acts 2:41-47).
5. Study the Word and Pray (Acts 2:41-43).
6. Observe the Lord's Supper (Luke 22:15-20).
7. Seek a place to win souls (Matt. 4:19; 28:18-20).
8. Take heed unto what you believe (1 Tim. 4:16).
9. Give liberally (2 Cor. 9:6-8; Mal. 3:10).
10. Seek the Holy Spirit for purity and power (Acts 1:8; Acts 5:32).
11. Seek constantly to win souls (Matt. 4:19; Prov. 11:30; Dan. 12:3).

II. THOSE WHO ARE PLEASURE LOVING

1. Show them that the flesh and spirit have nothing in common (Gal. 5:17-21).
2. Walk not as the others do (Eph. 4:17-31).
3. You must not be yoked with the world (2 Cor. 6:14-18).
4. You must not love the world (1 John 2:15-17).
5. You must choose between Christ and the world (1 John 2:15; Isa. 55:7).

III. THOSE ONCE ACTIVE BUT NOW CARELESS

1. Seek forgiveness again, and cleansing (1 John 1:9).
2. Turn again unto the Lord (2 Chron. 15:4).
3. God will blot out the backslider's iniquities (Isa. 43:22-25).
4. Come as the prodigal did, and receive the kiss of forgiveness (Luke 15:18, 20).
5. Backslidings bring grief upon you, as it did Solomon (1 Kings 11:4, 9, 11).
6. Your backslidings will reprove you (Jer. 2:5, 12, 13, 19).

IV. THOSE WHO HAVE NEVER PUBLICLY CONFESSED CHRIST

1. You must confess publicly (Matt. 10:32, 33).
2. Confess and be confessed by Christ (Rom. 15: 9, 10).
3. You must give an account of yourself (Rom. 14:11, 12).

V. THOSE WHO LACK ASSURANCE OF FORGIVENESS

1. Do God's will and you will know (John 7:17).
2. Believe and you have passed from death to life (John 5:24).
3. If you meet the conditions of forsaking and believing, you are abundantly pardoned (Isa. 55:6, 7).
4. If you hear Christ's voice, open your heart, and he will enter (Rev. 3:20).
5. Follow Christ and you will live in the light (John 8:12).
6. You can have the witness of the Spirit to your adoption (Rom. 8:15, 16).

VI. THOSE WHO ARE SEVERELY TEMPTED

1. Endure and be blessed (Jas. 1:12-15).
2. God will establish you (1 Pet. 5:8-10).
3. You can bear every temptation (1 Cor. 10:13).
4. A way of escape will be provided (1 Cor. 10:13).
5. God's grace is our sufficiency (2 Cor. 12:9).
6. Resist unto blood (Heb. 12:3, 4).
7. Be faithful unto death (Rev. 2:10).
8. Trial will test you, that the gold may be proved (1 Pet. 1:6-8).
9. In all of these you can be conquerors (Rom. 8:37-39).
10. Christ will not leave you desolate (John 14:18, 19).
11. Believe in God, in Christ, and look to the glory of the golden mansions (John 14:1-3).

10. Dealing with Those Who Seek Divine Power and Enduement

The Holy Spirit Is the Only Source of Power

1. You shall receive power when the Holy Spirit comes in (Acts 1:8).
2. It is the Holy Spirit that will speak through you (Mark 13:11).
3. Jesus was promised that He might baptize with the Spirit (Matt. 3:11).
4. Jesus, breathing upon the disciples, said, "Receive ye the Holy Spirit" (John 20:21, 22).
5. It is the Holy Spirit that teaches us (John 14:26).

6. Pentecost came about because of the Spirit (Acts 2:1-4).
7. The power of Stephen came because he was full of the Spirit (Acts 5:31, 32).
8. The Church is multiplied when it walks in the comfort of the Holy Spirit (Acts 9:31).
9. We speak not in power of man's words, but in the power of the Holy Spirit (1 Cor. 2:13; Rom. 15:13).

11. God and the Lost—Dealing with the Unsaved

I. BEFORE GOD THE LOST

1. Shapen in iniquity (Psa. 51:5).
2. Children of wrath (Eph. 2:3).
3. Condemnation rests upon them (John 3:36).
4. The unbeliever's heart is a pit of corruption (Isa. 38:18).

II. THE UNBELIEVER'S PERIL

1. He is on a slippery way (Jer. 23:12).
2. He faces sudden destruction (Prov. 29:1).
3. He will be turned into hell (Psa. 9:17).
4. He shall be punished with everlasting destruction (2 Thess. 1:7-10).

III. GOD'S ATTITUDE TOWARD THE UNBELIEVER

1. He will abundantly pardon (Isa. 55:7).
2. He loves the sinner with an everlasting love (Jer. 31:3).
3. Christ gave Himself for the sinner (Gal. 2:20).

IV. GOD'S PROVISION FOR THE LOST

1. He gave His Word to lead them (Psa. 119:105).
2. He gave Jesus for the sinner (John 1:29).
3. He gives the Holy Spirit to quicken the sinner (John 16:8-10).

12. The All Important Question: What Must I Do to Be Saved?

I. YOU MUST HEED THE GOSPEL INVITATION

1. "Ho, everyone that thirsteth, come..." (Isa. 55:1).
2. "Hearken diligently unto me" (Isa. 55:2).
3. "Incline your ear and come" (Isa. 55:3).
4. Come now and reason (Isa. 1:18).
5. Come ye that labor (Matt. 11:28-30).
6. Let him that heareth come (Rev. 22:17).

II. YOU MUST DECIDE

1. As the prodigal, decide to arise and go (Luke 15:17-20).
2. As Zacchæus, decide to make haste and go (Luke 19:5, 6).
3. As Levi, decide to follow Jesus (Luke 5:27, 28).
4. As the jailer decide at once (Acts 16:33).

III. WALK THE SEVEN-STEPPED GOLDEN STAIRS

1. Be convicted of sin—Conviction (Acts 2:37; John 16:8).
2. Be sorrowful for your sins—Contrition (2 Cor. 7:10).
3. Make full confession of your evil—Confession (Psa. 51:3, 4).
4. Renounce gladly your unrighteousness—Renunciation (Isa. 55:7).
5. Make complete restitution for your sins—(Luke 19:8).
6. Depart from iniquity—Reformation (2 Tim. 2:19).
7. Let all things become new—Transformation (2 Cor. 5:17).

13. Rules for the Young Convert

1. Be pleasing unto God (1 Thess. 4:1; 1 John 3:22).
2. Overcome the world (1 John 5:4, 5).
3. Try to win someone else (John 1:40-42).
4. Be sure that you are converted (2 Pet. 1:10).
5. Surrender everything to God (Rom. 12:1).
6. Forsake all that you have for God (Luke 14:33).
7. Go right forward in righteousness (Luke 9:62).
8. Pray always (Luke 21:36).
9. Search the Scriptures daily (Acts 17:11).
10. Serve God always (Acts 5:42; Mark 5:19, 20).

14. Learning to Study the Bible

One Great Difficulty Is that Converts Do Not Know How to Study the Bible. Teach Them To Study It

1. With diligence (Acts 17:11).
2. That they may see Jesus (John 5:39).
3. That they may grow in grace (Acts 20:32).
4. That they may be thoroughly furnished (2 Tim 3:16, 17).
5. To be approved of God (2 Tim. 2:15).
6. To be kept from sin (Psa. 119:11).
7. To compare spiritual things with spiritual (1 Cor. 2:13).
8. With deep meditation (Josh. 1:8).
9. With prayer that the spiritual eyes may be opened to receive the truth (Psa. 119:18).
10. With the blessing of the Spirit as the teacher or leader (John 16:13, 14).

15. Scripture Exhortations for Christians

1. If the Christian is idle, read Jas. 1:22-25; Jas. 4:17.
2. If he is doubting, read Matt. 14:31; Rom. 14:23 (R.V.).
3. If his relatives are unconverted, read 1 Cor. 7:12-16.

4. If he is negligent of his duty, read Jer. 48:10 (R.V.).
5. If he is prayerless, read 1 Sam. 12:23; Matt. 26:41; Jas. 4:2.
6. If he is a weak Christian, read Isa. 40:28-31; 2 Cor. 12:9, 10.
7. If he is burdened, read Matt. 11:28.
8. If he is heavy with sorrow, read 1 Thess. 4:13, 14; Rev. 21:4.
9. If he is fearful, read Psa. 23:4; John 14:1-3, 27.
10. If he is self-sacrificing, read Matt. 10:29.
11. For the faithful Christian read for encouragement Rev. 2:10.

16. The Young Christian and His Relation to the World

1. The world is full of sin and evil (1 John 5:19; Gal. 1:4).
2. The devil is the god of the world (2 Cor. 4:4; Eph. 2:2).
3. The Christian must not be of the world (John 17:14, 15).
4. Keep yourself separate from the world (2 Cor. 6:14-18).
5. Do not conform to the activities of the world (Rom. 12:2; Lev. 18:1-3).
6. Do not love the world (1 John 2:15, 16).
7. Set your affections above the world (Col. 3:1-3).
8. God is displeased when you turn to the world (Psa. 78:55-60).
9. Unless you turn away, you will suffer with the world (Num. 16:25, 26; Rev. 18:4).
10. Be not as those who profess to be Christians and live in the world (2 Tim. 3:1-8).
11. If you love the world, you will forsake Christ (2 Tim. 4:10; Job 21:11-15).
12. Better never to be saved, than to turn back to the world (2 Pet. 2:20-22).
13. Be careful what you do, that it be expedient (1 Cor. 10:23; 1 Cor. 6:12).
14. Be careful that you do nothing to make others stumble (Rom. 14:13, 21).
15. In the world you are to be God's messenger (Matt. 5:14; Phil. 2:15; Acts 1:8).
16. You cannot live a worldly life and serve God (Matt. 6:24; 12:30).
17. You must abstain even from the appearance of the world (1 Thess. 5:22).
18. You must not be entangled with the world (2 Tim. 2:4).
19. Living in worldly pleasure should cease for the Christian (1 Pet. 1:1-5).
20. Choose Christian service and give up the world (Heb. 11:24-26).
21. Christ's blessings are promised to those who forsake the world (Psa. 1:1-3; Luke 18:29, 30).

17. Meeting the Sinner's excuses on His Own Ground

I. NOT NOW

1. This is God's time (2 Cor. 6:2).

II. TOMORROW

1. Tomorrow may be too late (Jas. 4:14).

III. TOO YOUNG

1. Youth is time to seek God (Eccl. 12:1).
2. Later God may not be found (Isa. 55:6; Prov. 8:17).

IV. GIVE ME MORE WORLDLY PLEASURES

1. Seek peace in Christ (John 16:33; Psa. 16:11).
2. Better affliction with God's people, than the pleasures of sin for a while (Heb. 11:24-26).

V. I WANT A LITTLE MORE OF THE GOODS OF THE WORLD

1. Get the kingdom first (Matt. 6:33).
2. All the world, not worth the loss of the soul (Matt. 16:26).
3. True riches consist not in things of the world (Luke 12:15-21).
4. Riches not good in the time of wrath (Prov. 11:4).

VI. I AM IN TROUBLE

1. Nothing better for trouble than salvation (Psa. 34:6, 17).

VII. I CAN GET SAVED WHEN I PLEASE

1. Remember it is possible to wait too long (Prov. 1:22, 28; Luke 13:24, 25).
2. Remember also you may call some time and God may refuse (Prov. 1:24-28).

18. "God Is too Good to Punish a Sinner"

This Is One of the Greatest Excuses of the Present. Urge Upon Sinners:

I. PUNISHMENT COMES FROM GOD (Lev. 26:18; Isa. 13:11).

II. PUNISHMENT IS A CONSEQUENCE OF

1. Sin (Lam. 3:39).
2. Iniquity (Jer. 36:31; Amos 3:2).
3. Rejection of God's law (1 Sam. 15:23; Hosea 4:6-9).
4. Evil ways (Jer. 21:14).
5. Unbelief (Mark 16:16; Rom. 11:20).
6. Pride (Isa. 10:12).
7. Oppressing (Isa. 49:26).
8. Disobeying God (Neh. 6:26, 27; Eph. 5:6).
9. Rejecting the gospel (2 Thess. 1:8).

III. PUNISHMENT IS A NATURAL FRUIT

1. Of the sinner's sin (Job. 4:8; Isa. 3:11).
2. The reward of sin (Rom. 6:23).
3. Of the sinner's designs (Esther 7:10; Psa. 57:6).

IV. IN THIS LIFE PUNISHMENT COMES AS

1. Sickness (Lev. 26:16).
2. Deliverance unto enemies (Neh. 9:27).

3. Fear (Job 18:11).

4. A cast off or reprobate mind (Rom. 1:28).
5. Being put in slippery places (Psa. 73:3-19).
6. Trouble and distress (Isa. 8:22; Zeph. 1:15).

V. FUTURE PUNISHMENT WILL BE

1. Hell (Luke 16:23).
2. Death (Rom. 6:23; 5:12-17).
3. Everlasting destruction (2 Thess. 1:9).
4. Second death (Rev. 21:8).
5. Everlasting burning (Isa. 33:14).
6. Torment forever and ever (Rev. 14:11).

VI. THE SINNER'S PUNISHMENT SHALL BE

1. According to the deeds of the sinner (Matt. 16:27; Rom. 2:6, 9).
2. According to their knowledge (Luke 12:47, 48).
3. Increased as they neglect their privileges of accepting salvation (Matt. 11:21-24).

VII. THIS PUNISHMENT

1. Is often sudden and unexpected (Psa. 35:8; 1 Thess. 5:3).
2. Finished at the judgment (Matt. 25:31, 46).
3. When deferred, brings courage to sin more and more (Eccl. 8:11).

More knowledge of punishment, will lead more sinners to accept salvation.

19. "I Don't Believe in Hell"

The Bible Teaches that There Is a Hell, a Place of Punishment for Sinners

I. HELL IS A PLACE

1. Of disembodied spirits (Acts 2:31).
2. Of torment (Luke 16:23).
3. Of future punishment, and destruction from God's presence (2 Thess. 1:9).

II. HELL IS PICTURED AS

1. Everlasting punishment (Matt. 25:46).
2. Everlasting fire (Matt. 25:41).
3. A furnace of fire (Matt. 13:42, 50), and a lake of fire (Rev. 20:15).
4. Unquenchable fire (Matt. 3:12) and devouring fire (Isa. 33:14).

III. HELL IS

1. Eternal in its punishment (Isa. 33:14; Rev. 20:10).
2. The place where the wicked shall be turned into (Psa. 9:17).
3. The place that human power cannot save one from (Ezek. 32:27).
4. The place where the body suffers (Matt. 10:28).
5. The place of soul torments (Matt. 10:28).
6. The place where the society of the wicked lead to (Prov. 5:5; Prov. 9:18).

THE GENERAL SUPERINTENDENTS SPEAK

It has become the established custom of our people to set aside the two annual holidays, Thanksgiving and Easter, as occasions for peculiarly emphasizing *the great work the church is seeking to do for others*. Our General Budget and the great cause it sustains is, largely speaking, used wholly to extend the world-wide program in our evangelistic efforts to bring the lost of this earth to the feet of our Lord Jesus Christ.

Every year has found us in great financial need. There are so many thousands who can be reached if we make the effort, and so many different desperately needy lands into which we ought to go, with our Lord's marvelous gospel, and so much is already being accomplished where our church is carrying on missionary work, that our General Treasury is taxed, our funds are soon gone, our coffers are empty before the year is completed. This is the reason we constantly call for a great giving campaign each half year.

This year our General Board made a very heroic effort to recover a bit from the paralysis that the depression was visiting upon our foreign mission fields. It planned to send out the greatest number of reinforcements that have gone to mission lands in many years. This has strained our finances. Our Home Mission efforts have also been increased, and work has also been undertaken among the underprivileged races here in the homeland. This has added additional financial burdens.

Consequently we earnestly beg all of our devoted Nazarene District Superintendents, pastors and people to *pray*, and then, in a consecrated way, to set aside the month of November for a great "*Share with Others*" campaign, in order to replenish our declining General Treasury. Join us in fasting, in intercession, in saving a coin each day in November till the culminating Sunday, the 22nd. Let us remember that inasmuch as we do this for any of these worthy needs carried by our General Budget we do it unto Him who loved us, died for us, and sanctified us wholly.

Your brethren in the Holy War,

John W. Goodwin J. B. Chapman.
P. T. Williams J. G. Morrison

BOARD OF GENERAL SUPERINTENDENTS.

A Thanksgiving "Share with Others" Offering

The Board of General Superintendents is calling earnestly to the church to recognize the Thanksgiving season again this year with a great "Share with Others" offering for the world-wide program of the Church of the Nazarene. There are many good reasons why we should do this. We should make an offering for the salvation of others because of

by the incoming of the Holy Ghost. This is an eternal source of thanksgiving and appreciation. If it means so much to have your own heart right with the great God, purified by His presence, what will you give to secure that happy privilege for some other human being? *Share your Lord, share your joy* in a great "Share with Others" offering, November 22. Then there is the happiness to be found in

Special Help Needed This Year

The depression cut us down in the matter of reinforcements to the mission fields during the past quadrennium, it also prevented our making suitable repairs in property and erecting new equipment. Matters became so desperate that the General Board made an extra effort this past January to reinforce every field, and grant equipment money to as many needy places as it could. Twenty-seven new and returned missionaries have been forwarded to the various fields. This has placed an extra strain on the General Treasury. The monthly income from the various districts does not quite cover the regular monthly remittance outgo. We must all rally at least twice a year; at Easter and Thanksgiving time and remedy this with a grand extra effort. Every penny received counts on each church's General Budget apportionment. This is just a united means of stirring all so that each church can make the General Budget grade.

Gratitude for Our Own Blessings

Can we ever thank God enough for having forgiven our sins? This alone should prompt the utmost generosity. Your offering during the "Share with Others" effort, will enable some other to find forgiveness. But think of the joy and satisfaction of having one's heart cleansed from all sin

The Possession of a Spiritual Church

Millions never hear the gospel preached in anything like its genuine purity. If you are a Nazarene, you do. While thousands are compelled to feed on husks, and sometimes worse than husks, *you have the Bread of Life*. Ought you not, then, to make a generous offering at Thanksgiving time on this "Share with Others" occasion, just as a matter of downright gratitude to God for the privilege of hearing His Word proclaimed in its purity?

How About Material Things?

At least you and yours have been fed. Do you know that there have been several millions in this world, this year, who did not secure enough to keep them alive, and have perished from sheer starvation? But you, reader, had enough and some to spare. Your children have been fed, your home has had food on its table. You have had a shelter over your head. Not all that you would like it to be, perhaps, but a shelter from the weather and the cold or heat. That's a great privilege. Could you not make an offering to the General Budget to assist in bringing Christ to those who have no home but a mud or grass hut? Who have no bed but a mat and the earth floor? *The majority of earth's population sleep every night of*

their lives on the ground. Think of that when you lie down on your good bed to-night.

What About Health?

You have been well, the past year? At least the major part of the time. You have been able to work; have eaten pretty regularly; have not had pain for at least the bulk of the time; your doctor's bills have not been huge; is not that a tremendous blessing? Do you not owe something extra to God for this year's health? *With thanksgiving in your heart, and a song on your lips, make an offering on Sunday, November 22, and on this "Share with Others" occasion, say "Thank you," to your heavenly Father in a material way.*

We Should Be Stirred by Others' Need

There are thousands upon thousands of men and women in America, Canada and the British Isles who would get saved, just as you did, if they only heard the Nazarene message a few times. They are sinners now, cursing and carousing, some even ready to commit suicide. They would make *beautiful Nazarenes* with songs on their lips and with joy in their hearts, if they only knew our Lord Jesus Christ. The Department of Home Missions is seeking to reach them. It is doing its best to enter a thousand towns where now we have no group of Nazarenes, to penetrate the unreached portions of Canada, and start something in old England where few Nazarene churches exist. But it cannot do this without means. If you do not contribute, if the funds run low, then the work must stop. *Are you not your brother's keeper?* Will you not give an account at the judgment day unless you have done your best? This "Share with Others" offering goes to the General Budget out of which the Department of Home Missions draws its funds. Oh, dear Nazarene, do not forget November 22, the Sunday

before Thanksgiving. *The salvation of thousands of Anglo-Saxons hangs on the General Budget receipts.* Do help.

Wornout Preachers Are Dependent on the General Budget

Our aged and veteran ministers, in their heyday, little thought they would come to be dependent on the chance gifts made to the General Budget of their church. But here they are. Nor is it their fault. They served on small salaries. They reared some splendid families. They did evangelistic work when they got no remuneration at all. They generated churches and were glad to do it on inadequate finances. Now they are old and helpless. Their very bread and meat depend on the General Budget receipts. Their rent is cared for from this fund each month. *To fail them is to fail a member of our Nazarene family,* and the apostle says that is worse than being an infidel. Does not their plight appeal to you? Is not your heart melted at the thought of these old veterans' being compelled to eat out of your hand? Make a special offering to the General Budget at the "Share with Others" Thanksgiving time. You may be in need some day.

Help Plant Sunday Schools All Over the Land

The money for the general care of the Department of Sunday Schools comes from the General Budget. When that is plentiful, then a hundred extra schools can be planned for. When that General Budget income subsides, then special Sunday School work is on the decline. Dear Nazarene reader, you can help.

Is not a kiddie worth gathering in to hear the gospel songs and hear the Bible taught and explained? Where did you get your first religious impressions? In a Sunday school, I will venture. There is where I got mine. God impressed my childish heart while I sat, a child of four or five, on an old bench so high that my feet

could not touch the floor. A godly woman taught the class, and so wove the truth of the Scriptures around me that I could not resist it when I grew older.

But we can use only the amount of money the church sends in, and no more, for the purpose of winning a few more boys and girls to the Sunday school and finally to Him. Help us with a "Share with Others" offering in November.

Foreign Missions Feed on the General Budget

Twelve different foreign mission fields—fully a hundred missionaries and their children live, labor and achieve on the General Budget. They are the electric lights in the dark places of the earth—the General Budget is the dynamo which furnishes them the current. They are the buhrstones, bolts, rollers, pulleys and wheels of the gospel flour mill, turning out the Bread of Life for the hungry and perishing sons of darkness—the General Budget is the mill pond with the roaring water whirling the great water wheel that turns the buhrstones, bolts, rollers, pulleys and wheels. When the water runs low the mill ceases to grind. When the dynamo stops, or weakens the lights grow dim. When the General Budget is not full, the appropriations are automatically lessened.

Can you not help? *Thanksgiving this year is to be a great "Share with Others" occasion for filling the General Budget millpond. For speeding up the homeland dynamo. Please help us November 22.*

The Needs of Each Mission Field Enumerated

Japan—Our old mission territory there now called the Western District, has been set up as a regular district in the church. It will function on its own. However, for many years it cannot maintain a Bible Training School for the education of its coming preachers, and the General Board

will be compelled to assist it in this respect. We ought to have \$600 a year for the Western District Bible Training School.

A new mission field has been opened in the eastern part of the empire, and will be called the Eastern District. To this Brother and Sister W. A. Eckel, veteran missionaries on the Japan territory, have been sent. Their support, and that of several native preachers to assist them, as well as the creation very soon of a Bible Training School for them, must be cared for by the home church.

China—Three couples, six missionaries, and one single missionary: the Sutherlands, the Pattees and the Royalls, and Miss Rhoda Schurman, are sent this year to reinforce the work in China. The Bible Training School which turns out the native preachers, must be manned, the vacant stations must be occupied, and the whole task in that great region cared for. A new station has been reopened away to the north, in Kwangpingfu, by Brother and Sister Kiehn. This place will need equipment soon and other building requirements. China is responding in a perfectly marvelous manner to the gospel of Christ. We must not neglect this day of visitation, but gather the harvest while we have an opportunity.

India—Two couples and two single missionaries—The Fritzlans, the Andersons, Ruth Rudolph and Doctor Speicher are en route to India. Brother and Sister Fritzlan are veterans, Sister Rudolph has served one term but the Andersons and Doctor Speicher are new to the task. We are struggling very desperately in India to recover the ground lost by the death of Sister McKay. We need some extra funds for this marvelous field, where millions are restlessly turning from their former religions and looking eagerly toward our Lord Jesus Christ. Do not forget India November 22.

Africa—In Africa the greatest needs just now are doctors and nurses for our Bremersdorp Hospital. Dr. Mary Tanner served a fine term in medical missionary work, and then furloughed because of health reasons. She is now in Nampa, Idaho, Sanitarium recuperating. In the meanwhile Doctor Hynd is suffering with an ailment that has required special treatment. This greatly handicaps the work of our great healing institution. We need another doctor and another nurse.

Several reinforcements are en route to Africa, but have been delayed to acquire a special nursing course in Scotland. However, Brother and Sister Elmer Schmelzenbach and Sister Dora Carpenter have arrived and are sharing the heavy field burdens. But we need more helpers; more native preachers; more equipment; repair funds; and means with which to open a great station in the large, unoccupied section adjacent to our present Swazi field. Pray for Africa, and do help us with a fine "Share with Others" offering, November 22.

Cape Verde Islands—In these interesting Islands, just off West Africa's bulging coast, Brother and Sister Howard have discovered a gold mine. Not literal gold, but the glistening wealth of an eager and hungry people who are willing to respond to the gospel by the thousands. They need buildings; a Bible Training School; some native preachers; several new missionary couples for reinforcements; an automobile and a small ship with which to visit the different islands. These enthusiastic young people are frantic with their discovery. They are organizing small churches in many places, starting Sunday schools, preaching to many hundreds in their congregations. They need help. They need prayer. We cannot forsake them over there now they have unearthed the hidden gold of so many thousand hungry hearts. How about the November "Share with Others" offering? *Remember Cape Verde.*

Mexico—Our great neighbor south of us has again been accorded religious liberty by her rulers. It is possible for native Nazarenes now to preach the gospel in almost any place in that great republic. The greatest need is means with which to build some humble places of worship for our Mexican Nazarenes. In many places we have a fine group which worships in a private house or in a discarded building. We also need a fund to be used for the District Superintendent in order to visit and evangelize all over Mexico. Do not forget Mexico, when on Thanksgiving Sunday you hand in your "Share with Others" offering.

Guatemala—This thrilling, thriving mission needs additional reinforcements. It needs a medical missionary; a nurse; a high school teacher; a fund to enable many poverty stricken young men to train for the ministry; and also a world of intercession to the throne for God's miracle working power to be displayed. Help Guatemala with a "Share with Others" gift November 22.

Peru—Peru has awakened from a miasmatic sleep. She has begun to shake herself. Her own native ministers are offering a fine example of self-sacrifice and devotion to the cause of holiness. Her missionaries are all carrying double burdens. It needs more equipment money; several additional reinforcements; two automobiles; and, in time, a medical missionary—that is, one ought to begin to train for this task, right now. The possibilities in that great land are unbelievably great. We ought to move while the doors are wide open. Give us a full General Budget treasury on November 22, and see what can be done with the amazing invitations that are offered us in Peru.

MINISTERIAL RELIEF

The work of Ministerial Relief began in 1919. Up to April 30, 1936, the Department of Ministerial Relief had cared

for a total of 185 persons, including foreign missionaries.

The Department has expended \$107,912.75 in the care of the disabled and retired church workers, including missionaries. Permanent grants, which are made presumably for the balance of life, are made on the basis of years of service. That basis is \$10 a year of actual service. Widows receive 60 per cent of the amount that husbands would be entitled to if the wives were living. Grants to assist in temporary need are made to ministers in active service. For sickness or hospital bills up to \$50 cash is paid, or in lieu of the cash payment \$10 a month for a period not exceeding six months.

Special and emergency needs receive particular consideration. The Christmas Fund is used to assist in emergency cases and cases of unusual need.

On January 1, 1932, there were 52 receiving aid. During 1932 there were 17 added to the roll; in 1933, 10; in 1934, 17; in 1935, 15; and in 1936, 11. During this entire period 27 died and 7 were discontinued. On April 30, 1936, there were 93 on the roll.

The Ministerial Relief fund means very much to those whose resources are so limited. For some it helps to pay rent, for some it provides needed medicine, for some it supplies clothing, for some it keeps up premiums on burial insurance; for others it pays the doctor, for others a hospital bill; but for all it means supplies of food, shelter and a few of the other common necessities of life. Without this fund many of these who are being assisted would be utterly poverty stricken and would probably become public charges.

General Treasurer Seeks to Help Pastors

The General Treasurer is seeking to help every pastor to gather in his General Budget amounts. He will furnish

you with advertising matter, posters, envelopes for Sunday, November 22, and make frequent announcements in the *Herald of Holiness* so as to concentrate attention upon the occasion, the date, the desperate needs, etc. Please co-operate with him, so that *every one can do the same thing in the same way, at the same time*. This makes a fine mass impact and has great value. Do not fail the blessed cause for "Others," for our Lord and Master says that when we seek to save ourselves, we become lost, and when for others we lose sight of our own interests, we will win.

A Poster will Be Sent Each Pastor

An attractive poster will be sent free to each pastor. Please do not fail to hang it in a conspicuous place. Smart men tell us that eighty-five per cent of information that is gathered by human beings comes through "eye-gate." Do not fail to utilize the means at hand to impress your own people in this way.

Then make some posters of your own. Some bright Nazarene boy or girl will be greatly pleased to cut letters out of magazines or ads. in the papers, and rearranging them with paste on a white sheet, and thus make you an attractive notice. Plan for several different kinds, some with missionaries' pictures on them, and hang them in various conspicuous places. *Do something*. Do not expect your people to be concerned and interested, unless you bestir yourself. Many congregations need leadership. Cannot you furnish it?

Hold Some Special Prayermeetings

Begin your announcements not later than the opening of the month of November and have each regular prayer-meeting designated with something special which relates it to this "Share with Others" offering. Name one "Special Prayer-meeting for Wornout Preachers." Gather up some material about the fact that the General Budget cares for our retired

preacher veterans. Feeds some of them, shelters others, and assists many widows. In another column you will find a number of items of interest in connection with this department, and a few statistics. Carry them to this prayermeeting, and pour them out on your people. Then intercede for these veterans.

Name another special prayermeeting for "Home Missions." Show your Nazarene folks that this department is supporting several Home Mission District Superintendents, several pastors in the strategic places, annually carries on dozens of tent campaigns, meetings in halls, in vacant churches and other available places. It also cares for some Indian work. Call their attention to the fact that the majority of our present churches were started by Home Mission activity. Then spend a blessed hour of prayer for these widespread needs, and the General Budget that cares for them. Announce November 22, as "Share with Others" Sunday.

Name a prayermeeting for "Foreign Missions." Make a great, little, short foreign mission speech, and then ask the folks to pray for the millions beyond the sea, and the nearly one hundred missionaries and four hundred native preachers who are carrying on the Nazarene full salvation program over there. Especially emphasize that the General Budget is the missionary "Bread Line," and when it is low, missionaries face retrenchment, and when it is full and high, the work advances by leaps and bounds. Advertise the "Share with Others" offering, November 22.

A Coin a Day for November

One of the best arrangements that can be made for increasing interest in the approaching Thanksgiving "Share with Others" offering, is to suggest a coin a day to your people. Do this when you distribute the free envelopes which will be sent you upon receipt of a post card. Get the Sunday school boys and girls to

take each an envelope. Start a generous rivalry between the small fry in the Sunday school, and the older young people in the N.Y.P.S. Get them all to undertake a coin a day for November. Then gather in these envelopes and open them publicly, making comments on the amounts. Do this November 22, on Sunday morning. It will surprise you and everyone else what can be done this way, if you really try.

Ask Your Sunday School Superintendent to Announce the Offering

Enlist the interest of your Sunday school superintendent and teachers. Give the Superintendent a handful of envelopes and ask him to announce the coming "Share with Others" offering. Ask him to do this each Sunday during November. See that each teacher does the same. Be so interested in this offering yourself that your alert concern will become contagious. Do not let a scholar get away without an envelope and a suggestion that he gather up a coin a day. Put him on his mettle. Challenge him. The effect on him will be good.

Go After Your N. Y. P. S.

Anything that is difficult for the Master appeals to youth. Offer your young men and women a challenge. Stir them to an effort. Ask them to set a goal, and then to strain every nerve to reach it. They will accept the task. They will not flinch. If you make the matter appear in its true light—that so much money means so many souls saved in home and foreign missions, then the quest for pennies, nickels, dimes and quarters is relieved of all its sordid, "filthy lucre" aspect, and becomes as religious as prayer. Get them busy by November 1. Culminate November 22.

You Can Depend on the W. F. M. S.

All that the women of the W.F.M.S. will need is to be told that there is a

great effort on foot to gather up the General Budget, almost seventy per cent of which goes to foreign missions, and they will "run and not be weary." Try them and see. Our Nazarene women never fail. Set them at it. Ask them to distribute the envelopes, to see that every teacher announces the coming "Share with Others" offering in the Sunday school classes. Send one of your most devoted W.F.M.S. women to round up all the *scattered folks* in your constituency, some of whom, maybe, are not Nazarenes at all. Give her some envelopes and set her at the task. Ask her to see how much she can gather up for Christ and missions. She will not fail you.

Begin in Time

Most failures are not due to a total lack of interest on the part of the pastor, but just a sufficient lack to permit him to dawdle along till it is almost Thanksgiving Sunday. Then he makes a mad rush, and stirs around a bit, and puts on some whoopee, and gets little results. Pastor, *start in time*. Get all your auxiliaries to work on this matter of raising a big portion of your General Budget with an overflowing offering on Thanksgiving Sunday, before November has gotten onto the calendar. Then make announcements, call attention to the poster, distribute the envelopes, impress everyone with the need, inaugurate your special topic prayermeetings, finally culminate on Sunday, November 22. Make it the gathering-in time. See that all envelopes are returned. Make a spiritual celebration out of the "Share with Others" Sunday. You can do it if you will.

Send the Post Card to M. Lunn, General Treasurer

The Publishing House will send you envelopes free. Use the return post card which has been sent to your address. State

how many you want. They will be rushed to you at once.

Preach a Few Sermons on Stewardship

Work in a few special sermons on the various Sundays of November on "Stewardship." We would gladly furnish you an outline, but we have done this so many times, and never heard yet that one of them was used, that we are discouraged about inserting any. If you will use a good outline, drop us a post card and we will make you one. But, outline, or no outline, do bring this mighty theme of men's obligation to God in the matter of giving—*man's stewardship, as a token of God's ownership* of him, to your people in a glorious sermon or two.

Do Not Fail to Co-operate

Regardless of whether you are in a special revival meeting, or have your General Budget all gathered in to date, nevertheless we beg of you not to fail to co-operate in this Thanksgiving, "Share with Others" offering November 22. It can be carried on right in connection with the warmest, most enthusiastic revival meeting that you ever heard of, provided you really make the effort. Besides it will furnish a good channel for an expression of the splendid experiences you are generating in the meeting. Unless your people promptly put their experiences into effect, make them operate, so to speak, they will lose their keen edge, and the last state be worse than the first. We beg of you for the Lord's sake and for souls' sake, not to fail us.

If You Are Paid Up, Run It Over

What if you are all paid up on your General Budget. Do not stop on that account. Run it over, the Master says that is what He will do, in case we faithfully give. A few churches handing in a good overflow will make up for some who

are in such stress and pinch that they cannot muster faith and courage to do anything. Run yours over, so as to help the weak brethren. *Remember, the whole month of November*—anyhow as far as the 22nd—“*Share with Others.*”

Do Not Deprive Your People of the Privilege

If you do not enthusiastically lead your people into this great, united Nazarene effort to replenish her General Budget with a “Share with Others” offering, you will do them an irreparable wrong. They will miss the step with all the other churches, and districts; they will feel isolated; that *fine denominational consciousness* will be broken, and the causes of the General Budget will suffer. Take advantage of this united effort. Let us all do the one thing *with a hundred per cent union!*

Make November 22 a Culmination

Work up to a culmination for Sunday, November 22. Arrange some special songs, remarks by the Sunday school superintendent, W.F.M.S. president and others. Make a rousing, ringing speech on “Foreign Missions,” or “Stewardship,” or the grace of giving, yourself, and then let everyone march up and deposit the envelopes on a table. Sing a marching song. Make it a time long to be remembered.

Hurry Your Money to Headquarters

Start your money off to Kansas City as soon as possible. Address it to the General Treasurer, M. Lunn, 2923 Troost Ave., and report your name, church and district. Every penny of it will be credited to your local church on its General Budget apportionment.

PRACTICAL

Evidences of Christianity

BASIL MILLER

CHAPTER VII—THE NEW TESTAMENT

The Genuineness and Authenticity—Cont'd

3. *Evidence from the Agreement of the New Testament with Other Writings*—Another method by which the credibility and historicity of a book can be tested is by comparison of the work with those of other historians and writings prepared during the age. A comparison of the New Testament books with the writings covering the same age, and written during the identical period, will yield us valuable evidence as to the truth, sincerity and the historicity of the New Testament.

If we will be able to prove that the Bible is historically correct, if Jesus lived, then other religions will be proved false. If the

Bible is historical, if Jesus was born of a woman, and wrought miracles, the greatest of which was His resurrection, then our battle with modernism and religious liberalism, that denied the historicity and the credibility, and hence the inspiration of the Bible, will be won. Unless we can establish the claim of the Bible to historical certitude, we will be unable to prove its inspiration. Upon its historicity, its inspiration depends. But happy for us, a comparison of the New Testament history with the writings of Jewish and Roman historians of the same period yields undoubted results.

a. *Josephus*—The most noted writer living during the first part of the preparation of the New Testament is the Jewish his-

torian Josephus, born A.D. 37 in Jerusalem. At the age of fourteen he was an authority on Jewish law, and at nineteen he joined the sect of the Pharisees. At twenty-six he visited Rome. The year previous to this James, the brother of Jesus, was slain in Jerusalem, a fact of which Josephus must have been cognizant. A short while later he was taken prisoner, and the rest of his life was peacefully spent at Rome. During these years he wrote *The Antiquities of the Jews*, *A History of the Wars with Rome*, and an *Autobiography*. He lived during the very days when the apostles were spreading the gospel of glad tidings to the ends of the known world, even to the imperial household. Josephus died 100 A.D. or about the time of the death of John.

This historian gives an almost accurate and a detailed history of Jerusalem and Palestine during the New Testament period. We would naturally expect him to be quite profuse in his denunciations of Jesus; but this is not the case. He could have been able to give no truthful accounts of the Church, of Jesus and of the apostles which would not have been a shame to the sect of which he was a member. For this reason he makes no mention of the matter. In stating the cause of the war between Herod the Tetrarch, and Aretas, he gives a most intricate and minute account of the intrigue by which Herod induced the wife of his brother Philip to leave her husband and come to live with him. While these details are omitted from the Gospels, still this very marriage is truthfully recorded in Matthew, Mark and Luke.

In the account of the war previously mentioned, he states that Herod's army was completely annihilated, and that many believed this to be the punishment for the murder of "John who was called the Baptist." He then speaks of John as "a good man," as one "who commanded the Jews to exercise virtue, both as righteousness toward one another and piety toward God, and so to come to baptism." He gives a false interpretation of baptism. Afterward

he related the fact that Herod was afraid of John and sent him to prison, fearing lest John might raise a rebellion; so he beheaded him.¹ This is a plain agreement between the Bible and the greatest historian of the Jews. Indeed the history of the Bible is true.

Josephus offers the only authentic account of the death of James, Jesus' brother. In the course of the details he says, "The brother of Jesus, who was called Christ, whose name was James."² Here again is corroborative evidence as to the facts of the New Testament. Thus Josephus names both Jesus and His brother James.

In the works of Josephus is found another passage, the genuineness of which is doubted by some: "Now there was about this time Jesus a wise man, if it is lawful to call Him a man; for He was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to Him both many of the Jews and many of the Gentiles. He was Christ. And when Pilate, at the suggestion of the principal men among us, had condemned Him to the cross, those who had loved Him at the first, did not forsake Him; for He appeared again to them alive the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning Him. And the tribe of Christianity, so named for him, is not extinct to this day."³ Many of the greatest authorities are favorable to the genuineness of this passage. If it is genuine, and no unsurmountable difficulties lie in its way, then here we have a most authentic record of the life of Christ that exists outside of the Bible.

God makes the wrath of men to praise Him. Though men may throw clouds of questions and doubts over the great truths of the Bible, and try to obscure its marvelous light, yet they are unable to do so. Those of the present who are undermining

¹Josephus, *Antiquities of the Jews*, 27, 50, 2.

²*Ibid.*, 20, 9, 1.

³*Ibid.*, 18:3, 3.

the Word of God and its inspiration, its authority and infallibility, will utterly fail in their efforts.

b. *Tacitus*. Not only did Josephus bear witness to the veracity of the Bible, but Roman writers of the same era did likewise. Tacitus, born in the middle of the first century of the Christian age, chosen prætor of Rome in the year 87, consul in 97, leaves a testimony in the great annals of history that the religion of Jesus existed as a separate sect in his days. Tacitus is author of *A Description of Germany*, *A History of Rome*, *A Life of Agricola*, *The Annals of Rome from Tiberius to Nero*. He is one of the most reliable historians of the empire, and his style is so superior that his writings are used in college Latin classes. Concerning the fire that consumed Rome under the rule of Nero he writes:

"In order therefore to put a stop to the report, he laid the guilt and inflicted the severest punishment upon a set of people who were held in abhorrence for their crimes, and called by the vulgar, Christians. The founder of the same was Christ, who suffered death in the reign of Tiberius, under his procurator, Pontius Pilate. This pernicious superstition, thus checked for a while, broke out again and spread not only over Judea, where the evil originated, but through Rome also, whither all things horrible and shameful find their way and are practiced. Accordingly the first who were apprehended confessed, and then on their information a vast multitude were convicted, not so much of the crime of setting Rome on fire, as of hatred of mankind. And when they were put to death, mockery was added to their sufferings; for they were either disguised in the skins of wild beasts and worried to death by dogs, or they were clothed in some inflammable covering, and when the day closed were burned as lights to illuminate the night. Nero lent his own gardens for this exhibition, and also held the show of the circus, mingling with the people in the dress of a

charioteer, or observing the spectacle from his chariot. Wherefore although those who suffered were guilty, yet they came to be pitied, as victims not so much to the public good as to the cruelty of one man."¹

This is the testimony of one of Rome's leading historians of the period of the rise of Christianity. Were all other records blotted out of the annals of history, we would be as certain that Christianity originated from Christ during those years as we are at present with the Bible and profane history and all the early fathers proclaiming the fact. It is well to note that Tacitus lived during the times he described, and that his information was first-hand. Remember also that about the same time Paul was alive; John and Philip were living during the days of his authority in Rome. Paul himself carried Christianity to Rome, and Tacitus, dwelling in Rome at this time, bears witness to the fact that hither the Christian religion had come.

In describing the Christians, he states, that there were Christians in Judea before the death of Christ; that they derived their name from Him; that Christ suffered death under Pontius Pilate; that the belief on Him was checked for a while at His death, but it soon broke out anew; that it spread over Judea, thence to Rome; that there were great multitudes of Christians in Rome at the time of the fire; that Nero accused them of being the cause of the fire of Rome; and punished them severely. "Had the New Testament failed to come down to our own age, these statements alone would furnish an account of the origin, progress and suffering of the Church, in a general outline substantially as we have them in the New Testament," declares President McGarvey.

Here evidently Tacitus condemns Josephus of suppressing information. For he, Tacitus, living in Rome, knew these facts, and Josephus living in Palestine, a Jew who was well acquainted with his national history, should have been well informed as

¹Tacitus, *Annals*, XV. 44.

to the existence of Christianity and of the life and death of Christ under Pilate.

c. *Pliny*, the younger, was one of Rome's most elegant writers. He was born in 61 or 62 A.D., and became consul of Rome in the year 100. While administering the government of Bythinia, he found a fierce persecution of the Christians being carried on by the authorities of the government, and as was his custom with such problems, he submitted the matter to Emperor Trajan. The following is the entire letter:

"It is my custom, sir, to refer to you all things about which I am in doubt. For who is more capable of directing my hesitancy or instructing my ignorance? I have never been present at any of the trials of the Christians; consequently I do not know what is the nature of their crimes, or the strictness of their examination, or the severity of their punishment. I have, moreover, hesitated not a little whether any distinction is to be made in respect to their age, whether those of tender age were to be treated as adults; whether repentance entitles them to pardon, or whether it shall avail nothing for him who has once been a Christian to renounce his error; whether the name itself, even without any crime, should subject him to punishment, or only the crimes connected with the names.

"In the meantime I have pursued this course toward those who have been brought before me as Christians. I have asked them whether they were Christians; if they confessed I repeated the question a second and a third time, adding threats of punishment. If they still persevered I ordered them to be led away to punishment; for I could not doubt, whatever the nature of their confession might be that a stubborn and unyielding obstinacy certainly deserved to be punished. There were others also under the like infatuation; but as they were Roman citizens, I directed them to be sent to the capital. But the crime spread, as is wont to happen, even as the persecutions were going on, and numerous instances presented themselves. And information was presented

to me without any name subscribed, accusing a large number of persons who denied they were Christians, or had ever been. They repeated after me an invocation to the gods, and made offerings with frankincense and wine before your statue, which I had ordered to be brought for this purpose, together with the images of the gods; whereas those who are truly Christians, it is said, cannot be forced to do any of these things. I thought, therefore, that they ought to be discharged. Others, who were accused by witnesses, confessed that they were Christians, but afterward denied it. Some owned that they had been Christians, but said they had renounced their error, some three years before, others more, and a few even as long as twenty years. They all did homage to your statue and to the images of the gods, and at the same time reviled the name of Christ. They declared that the whole guilt of their error was that they were accustomed to meet on a stated day before it was light and in concert sing a hymn of praise to Christ as God, and to bind themselves by an oath, not for the perpetration of any wickedness, but that they would not commit any theft, robbery or adultery, or violate their word, or refuse when called upon to restore anything committed to their trust. After this they were accustomed to separate and then to reassemble to eat in common a harmless meal. Even this however they ceased to do after my edict, in which agreeably to your command, I forbade the meeting of secret assemblies. After hearing this I thought it more necessary to find out the truth, by putting to torture two female slaves, who were called deaconesses. But I could discover nothing but a perverse and extravagant superstition; and therefore I deferred all further proceedings until I could consult with you. For the matter appears to me worthy of such consultation, especially on the account of the number of those who are involved in the peril. For many of every age, of every rank, and of either sex, are exposed, and

will be exposed to danger. Nor has the contagion of this superstition been confined to the cities only, but it has extended to the villages, and even to the country. Nevertheless it still seems possible to arrest the evil, and to apply a remedy. At least it is very evident that the temples, which had already been almost deserted, begin to be frequented; and the sacred solemnities so long interrupted are again revived; and the victims which could hardly find a purchaser are now everywhere in demand. From this it is easy to imagine what a multitude of men might be reclaimed, if pardon should be offered to those who repent."¹

As to the importance of its bearing upon the truth of the New Testament, this needs no comment upon. Such facts are entirely in accord with the early mode of Christian life, worship and persecution. In the first few years after the death of Jesus, Christianity had so rapidly spread until even those in the household of Cæsar had accepted its saving power. The veracity of Pliny cannot be doubted. Christianity originated at an early age. The Christians worshiped Christ, and met together before the break of dawn, ate the common meal, or kept the sacrament, and bound themselves together that they would not sin and that they would be true to the commandments of their Master. Pliny and the New Testament record are in perfect accord.

4. *Continuity of Christianity* — We have trod the charted path from the twentieth century back to the age of the formation of the New Testament. As the power of the cross is manifested in our age, we likewise find it abiding in every age of history, since its foundation. Though we may drop back to the days of the intellectual upheaval, termed the Renaissance, arousing the minds of Europe about the middle of the eleventh century, culminating in the Reformation, still we find the power of Christianity, and

noble leaders, scholastic and spiritual, were then defending the Bible as we are now defending it. Though we may visit the opening of the Dark Ages, in a few monasteries and convents, still the light from Calvary is shining with renewed vigor. Though we study the age of the revival of experimental religion, prophets and ministers were then laboring that men might be saved from a life of sin and evil, to one of purity, nobility and holiness before God.

At any period of history connecting our age with the time of Christ, never was the world without the message of God. This message, though heralded by diverse personalities in widely separated circumstances and ages, has always been the same. It is Christ and Him crucified. The messengers have stood for the inspiration of the Bible, as the great Book of God; they have everywhere fought that the kingdom of God might rule supremely on earth. They have declared the authority of Jesus and His precepts in all matters of conduct, morals and religion. Wherever they be, they are always the same upright, humble servants of Christ.

Their inspiration has never changed. It has been Jesus, the Bible, and the truths contained therein. Nations have sent men to the dungeon; to the stake, where amid the agony of their burning they praised the Lord; to brave the trials of a new land with the old story of the power of the gospel. They have entered heathen climes where their lives were at the mercy of cannibals. Through it all they have steadfastly looked to Jesus for their hope and moral courage. Christians have ever lived and toiled for a better world.

5. *Christianity and Jesus*—Christianity is indeed a potent force in the world of affairs, and Jesus the Christ is its author. We have as definite historical basis for our belief in the supernatural origin of Christianity as we have for any fact in the past ages—the existence of Napoleon, of the Roman empire, or of Plato or Socrates.

¹*Epistles of Pliny*, X. 97.

Since we have shown the New Testament to be genuine, from the hands of the authors that are said to have written it; then the history must be correct which is contained in it, or else the men who lived during the age of its composition would never have placed their sanction upon its truths. Were the New Testament spurious, this fact would have been uncovered; and the trained minds and keen intellects of the scholars of the Church through twenty centuries of a critical study of the Book would never have defended its historicity and veracity.

The inspiration of the Bible shall be treated in a following chapter. But it is sufficient to state that Jesus, as portrayed in the Gospels and as declared and praised in the Epistles, and honored in the Apocalypse, must have lived as the Bible affirms, and the miracles recorded of Him must have been wrought. The truths as to His relation to the Father none need doubt in face of the evidence of His miracles and fulfilled prophecies, given thousands of years previous to His birth. Since we believe in Jesus we must also accept His testimony to the Old Testament. For indeed He received as true the books of the Old Testament.

6. *The New and Old Testaments Inter-related and Dependent*—Christianity is not only dependent for its truth, universality, supernatural origin and the inspiration of its doctrines upon the New Testament: but the New Testament is so intricately bound up with the Old that unless the Old be true the New will not maintain its veracity and authority. The saving truths of Christianity, while they find their final expression in the New Testament, in Jesus and in the doctrines of the apostles concerning Him, are dependent upon the natural background and historicity of the Old Testament. One without the other ceases to be a revelation from God to man. The true revelation of God is so wrapped up with both Covenants that no man may say, "Lo,

there is God's revelation." "In the Old the New is concealed and in the New the Old is revealed," is found to be true the deeper our study of the two is. Unless we are able to prove the historicity, truth and the inspiration of the Old Testament our task is incomplete and we cannot conclusively prove that God revealed Himself to man in the Bible,"¹ as that noble scholar, Dr. A. M. Hills, well states.

The Christian religion is true. That mighty defender of the faith, Paley, after describing the suffering of Christians, concludes a chapter in the *Evidences of Christianity* with the following words: "Religion must be true. These men could not be deceivers. By only not bearing testimony, they might have avoided all their sufferings and have lived quietly. Would men in such circumstances pretend to have seen what they never saw; assert facts that they had no knowledge of; go about lying, to teach virtue; and though not only convinced of Christ's being an impostor, but having seen the success of His imposture in His crucifixion, yet persist in carrying it on; and so persist as to bring themselves, for nothing, and with a full knowledge of the consequences, enmity and hatred, danger and death?"²

¹Hills, *Unpublished Lectures*,
²*Evidences of Christianity*, 269.

Pulpit and Pew

B. H. POCKOCK

By the Way

Religion is the first thing and the last thing. Until a man has found God and been found of God, he begins at no beginning and he works to no end.

If my church is to adequately meet the growing requirements of the present day, I must see the wisdom and duty of supporting it to the fullest possible extent.

Do not be satisfied with doing your bit.
Do your most.

It is often easier to deceive yourself than to deceive the other fellow.

Life is a one-way street, and you are not coming back.

You cannot keep a sin covered, it is bound to reveal itself.

Hot air makes balloons go up -men come down.

Character and work are the pillars of success.

Many cannot sing. Everybody can laugh.

Forbes says, "In handling others be an askmaster, not a taskmaster."

The price of experience is always high.

The clock attracts attention -its hands are never idle.

This is a religion of give and take. Sometimes we have to give it all and take it all.

The man who says he never makes a mistake does not know a mistake when he sees it.

Our God Is

A Living God, a Working God, a Seeking God, a Self-revealing God, a Redeeming God, a Gracious God, a Creative God, a Holy God, an Atoning God, a God Enduring, and an Adequate God. *Try Him.*

2 Corinthians 5:17

A New Creature
New Life
New Power
New Desires
A New Mind
New Faith
A New Walk
A New Heart
New Knowledge
The New Birth
New Zeal
New Love
New Passion
New Beginnings
The New Road

Eternity

Has it ever occurred to you that the word "eternity" is found only once in the

Bible? Isaiah 57:15. Yet it is a word so often used by Christians everywhere.

"How long sometimes a day appears,

And weeks, how long are they?

They move as if the months and years,

Would never pass away;

But months and years are passing by,

And soon must all be gone,

Day by day as the moments fly,

Eternity comes on,

All these must have an end,

Eternity has none.

It will always have as long to run,

As when it first begun."

Eternity is, unoriginated, beginningless, endless, measureless, imperishable, indescribable, and boundless.

"To think when heaven and earth are fled,

And times and seasons o'er

When all that can die, shall be dead;

That I shall die no more;

Oh, what shall then my portion be,

Where shall I spent eternity?"

Dying Words of Sinners

"All my possessions for a moment of time!"—QUEEN ELIZABETH.

"I am suffering the pangs of the damned."—TALLEYRAND.

"Hell is a refuge, if it hide me from thy frown!"—ALTAMONT.

"I would gladly give 30,000 pounds to have it proved that there is no hell!"—CHARTERES.

"Give me more laudanum that I may not think of eternity."—MIRABAU.

"I am taking a fearful leap into the dark."—HOBBS the atheist.

"I am abandoned by God and man! I shall go to hell: O Christ, O Jesus Christ!"—VOLTAIRE.

"The devil is ready to seduce us, and I have been seduced."—CROMWELL.

"When I lived, I provided for everything but death, now I must die, and I am unprovided to die."—CÆSAR BORGIA.

"What blood, what murders, what evil counsels have I followed. I am lost! I see it well!"—CHARLES IX, King of France.

"Until this moment I thought there was neither God nor a hell; now I know and feel that there are both and I am doomed to perdition by the just judgment of the Almighty!"—SIR WALTER SCOTT.

"I would give worlds, if I had them, if the 'Age of Reason' had never been published. O Lord, help me! Christ

help me! Stay with me! It is hell to be left alone!"—TOM PAINE.

"Oh, my poor soul! What will become of thee? Whither wilt thou go?"—CARDINAL MAZARIN.

"Oh, the insufferable pangs of hell! O eternity! Forever and forever!"—SIR FRANCIS NEWPORT.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways: for why will ye die?" (Ezek. 33:11).

Plain Words to Preachers

GENERAL SUPERINTENDENT GOODWIN

THE DEMAND FOR MEN

AT THE very beginning it must be understood that the writer does not assume any superiority in the realm of knowledge or ability in writing or speaking to preachers. As I have considered writing for THE PREACHER'S MAGAZINE this year, a very strong wave of deep humility has swept through my soul. I remember too well my own oft-repeated failures to reach my own ideals, which greatly humbles my soul before the Lord. However as I have been called in the last years to speak to preachers, I have found it, therefore, a most delightful task. I do not know whether it has been a matter of mutual sympathy or otherwise, but I have found preachers a most inspirational body of listeners. I greatly enjoy listening to preaching myself—all kinds of preaching, and generally get some good from every sermon I hear. Those sermons which might be called good or great often inspire me to higher ideals, and others sometimes regarded as poor show ways and methods of improvement, so in every case we may find helpfulness. A preacher once said to me, "How can you seemingly enjoy such preaching when you know the preach-

er has largely failed? I confess," said he, "that I cannot well enjoy a preacher unless he can preach better than I can."

I humbly replied that I had not been bothered by this comparison in thirty years. If we compare ourselves among ourselves, evidently it will prove the lack of wisdom. I believe generally that ministers have a better attitude when listening to preaching by others. With this confidence in my brethren, I will make the effort to preach to preachers, first, in harmony with the request of the editor, Dr. Chapman; second, to discharge a duty to my brethren; third, hoping to thus help some; and fourth, I trust to be pleasing to my Lord. My confidence is strengthened by the following conclusions:

1. *Preachers as a Class Are Moved from Within to Be at Their Best*—A lazy, indolent man could never be an effective preacher. The preacher must love toil and hard work. Mental toil is the hardest kind of work, but he must love to study, love to think, love to meditate in earnest, and dig into problems of interpretation and application of truth.

2. *Preachers Are Generally Possessed with an Unconquerable Passion to Succeed*—The successful preacher abhors

failure. This moves to daring and toil in activity to reach the highest possible attainments. He is usually and anxiously looking for a helpful illustration or word or expression to force home truth to the hearts of men. He reads, studies, and often burns "midnight oil" in order to gather material for his sermons. If anyone can say a word to help or inspire such a toiler, it should be a lasting joy.

3. *Preachers Generally Are also Patient with the Failures of Others*—This may be occasioned by their own failure to reach the highest ideals they have set for themselves. A critical preacher or a fault-finding preacher should be a misnomer, as a man out of place, a misfit in the ministry. The sooner he finds another job, the better it will be for himself as well as others.

4. *A True Preacher Is a Seeker After Goodly Sermons*—He searches our acceptable words by which he may be able to illuminate truth. He cannot be a "hit-and-miss," "take-it-or-leave-it" kind of a man, but rather he seeks to win men to truth as he knows it. He gladly endures as seeing Him who is invisible. For this reason it is hard for an evangelistic preacher to give up until he sees a revival. He will hope against hope until the break comes, and he holds in his grasp the vision of his heart.

5. *Preachers Usually Are not Hard to Please*—They place confidence in men. They earnestly love and believe in others. They cannot question the sincerity of others and hold them off at arm's length if they would lift men to higher heights. Even if questions arise, the preacher must endeavor to find some good in others if they succeed in being a blessing to them. They may be and often are deceived. But this cannot be avoided if success crowns their efforts. Someone accused a church leader at one time of being a friend to every "scalawag" in the universe. This leader was not in bad company after all. Our Lord was accused of

being a friend to publicans and sinners, even eating with them. This, of course, was a crime from the pharisaic point of view. Then we remember that God makes His sun to shine upon the evil, and the rain to fall upon the unjust. The spirit of the true preacher must be that he anxiously strives to do good unto all men, and especially unto those of the household of faith. Some "sharpers" may take advantage of this simple confidence, but would it not be better to be deceived by expecting more good from others than they will fulfill than to misjudge a soul and thereby ruin his eternal hope? In this confidence and much more I come to you and ask that you bear with me patiently.

I believe in a holy ministry, men who have been saved from all sin, baptized with the Holy Spirit, and whose undying efforts are to encompass the salvation of men. I love a holy ministry whose vision and ideal is the building of holy character; men who refuse to know hardship, but labor and strive according to the power that worketh in them to present every man perfect according to Christ Jesus. Such a ministry is the need of the hour. We may fight against evil (and doubtless our stand should always be with the right), nevertheless there must be a positive note and an underlying purpose in it all, or the effort must largely be lost. To kill evil and not restore life would only lead to another form of evil. Rather the preaching should be a living force and able to lead to the impartation of life from the fountain head, even Christ. Paul had it right, "death worketh in us, but life in you." The modern way is selfish life in the pulpit which worketh death in the pew. We need men with a positive gospel. The prohibition of evil may be good, but it must be backed up by a positive righteousness or it will fail. Nothing can take the place of a holy ministry seeking to redeem men and implant the forces of holy manhood. The wild forces from the pit

which are now filling the air all about us demand a high type of holy ministry, free from the contaminations which threaten our fair land. We must have a ministry free from self-love and worldly ambition, free from pride and the mere show of religion; preachers whose dress and habits of life are well harmonized with the holy gospel proclaimed; men with courage and daring heroism for Christ, whose hearts are all aflame with a burning passion for souls. Our slogan, "Revivals at any cost," must never be changed. We must continue our ideals, "Souls for Christ at all hazards." We need men who love not their lives even unto death, men of real worth too big to be small and selfish, but small enough in their own eyes to do anything needed in the church. We need such men made free from selfish fear, and

yet so humble as to fear sin and shun the very appearance of evil; men who cannot be turned from the right, and yet so pliable in the hands of God as to become all things to all men in the strenuous effort to win them for Christ. Such men, free from social mixup of every kind, will greatly help in saving our nation from its threatened doom. How such men may be secured or made possible to the church shall be our theme. We cannot back down from our high calling. We cannot turn aside to the trifling things of earth. We must finish the work Christ has given us to do. We must, by His grace, be heroic in our efforts to present every man perfect in Christ Jesus. For this end the church was born. For this purpose the ministry was called. Unto this high calling we stand or fall as a people.

Why I Do Not Believe in the Possibility of a Christian Economic and Social Order

C. B. STRANG

THE teaching of Jesus represents religion as being both individual and social. He emphasized love, sympathy, co-operation and righteousness. These are four great principles, but mankind has largely departed from them.

Jesus taught the necessity of love. What a wonderful thing love is when it is employed, but it looks to me as if there is little likelihood of love becoming universal before Christ sets up His kingdom on this earth. Hate has been manifested in so many cases and in such a universal way, that I see little hope for love to become universal. Selfishness and greed are at the bottom of our whole economic order. The rich are grinding the poor under their feet. Recent legislation endeavored to give the laborer a new deal and a fair deal, but wherever the closest watch was not kept the principles of one of its chief agencies, the NRA, were violated, and it has now become obsolete. Our economic order will never become

what it ought to be through legislation. The law says, "Thou shalt," or "Thou shalt not," but it does not give the subject either the power to refrain or the strength to attain. Our economic order is based on a profit-making system. Governments do not hesitate to plunge their citizens into war to save the profits of their financiers.

A few years ago we had a war to end war, but because of greed and selfishness war is in the offing again.

Jesus taught the necessity of sympathy. But we do not seem to be any nearer a social order based on sympathy now than when He gave that teaching. I do not mean to say that there are no sympathetic spirits in the world. There are and always have been, but in my opinion the spirit of sympathy belongs to the few rather than to the many.

Jesus taught the necessity of co-operation. But we have substituted the word "corporation" for it. "Every man for him-

self" is the rule the majority follow. We do not co-operate to save the nation's resources, its man power, its personalities or its children. Of course there is such a thing as co-operation in spots, and we could not get along without it, but the majority of government representatives are more interested in party than in people. Policy and politics control rather than the utilitarian spirit.

Jesus taught righteousness. But we do not make much progress in that virtue. Of course there are many righteous people, but on the other hand there are many evil ones. There are more robberies and murders today than ever before. The cause of righteousness is not flourishing. At least there is no immediate prospect of its becoming the universal order.

I do not believe that there is a possibility of an economic social order. Man by nature is greedy, and this greed will prevent an economic social order.

I do not believe that there is much possibility of having a Christian social order before the coming of Jesus. We are living in days when we hear much about the social gospel. In one sense, I believe in it, but I do not look for either a national or universal acceptance of the principles of Jesus. I do believe, on the other hand, that we shall see many who allow Jesus to become their personal Savior. As I see it, about all we can hope for is to see some here and there come into the benefits of the gospel. The many will continue to go on the broad way to sin, greed and oppression. The only hope for man is to have his nature changed, and this cannot be done through legislation. This was seen recently in the people's protestation of the 18th Amendment. Its repeal indicates the condition of men's hearts generally. I believe there is power in the gospel of Christ to change men's hearts, but even God cannot do for a man that which the individual does not want done.

We have been so busy reinterpreting Christ and religion, but as I see it what we need is a revival of Christ's religion. To the extent that those who have religion get in back of a movement of this kind, to that extent can we establish an economic and social order of Christianity.

The Teaching Ministry

L. L. WIGHTMAN

A GREAT need in the churches today is a teaching ministry. The pastor should be a teacher. Speaking from personal experience and from the experiences of others, we find that young pastors starting their work of the ministry frequently make the error of overestimating the spiritual intelligence of their congregations.

In the classroom of the Bible training school or the seminary the student discusses the various truths of God's Word. In class and out of class he mingles with others of equal intelligence who have gone with him from one truth to another, often launching out into the deep. His associates are interested in the same thing; they talk the same thing as naturally as two fishermen discuss fishing.

But when the young pastor moves to his parish field, he discovers his congregation is not composed of theological students. The members come from various walks of life. What will he preach to them? He will usually preach over their heads, taking for granted that they are familiar with fundamental truths. Suddenly he is awakened to the fact that he is mistaken, that the average congregation has not changed much since the day when the writer of Hebrews said, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

One pastor spoke of dispensations. Great was his surprise when he was asked what he meant by it. Another mentioned "premillennial" and had to explain its meaning. These are illustrations which can be multiplied many times over. Church attendants in the majority do not know their Bibles. They need instruction, just as the Ethiopian needed Philip to help him understand that which he was reading. Instead of reading and studying their Bibles to obtain truth for themselves, these people depend on the man in the pulpit to provide them with it. And if he would be instructor to these people, the preacher must be a teacher. He must open the Book and lead his people from one truth to another under the guidance of the Holy Spirit.

But how can the preacher instruct others if he himself knows not? It is amazing at times to hear men who occupy the position of shepherds over their flocks feed their sheep so little. It is little wonder that some congregations are so ignorant concerning the Bible when their leaders show little knowledge of it themselves. As interpreters of the Bible, they are worthless. Pastors must be students of God's Word, knowing first its power in their lives; then they should be instructors to teach God's truth to ignorant hearts.

Ask ten members of any church their conception of God. Ask them their idea of sin. When the answers have been compiled, the pastor will decide that a sermon on God will not be amiss. And another on sin will certainly be instructive to some. All manner of wrong conceptions exist in the minds of Christians. Just as a teacher in school corrects the mistakes of her pupils, so the pastor must deal with wrong conceptions in the minds of Christians.

But note what happens in this incident with which the writer is familiar. A pastor, teaching an adult men's class, read this verse from the lesson: "And he healed

many that were sick of divers diseases." A man asked the pastor, "What was this divers disease with which they were afflicted?" And the pastor replied that he "had never heard of the disease." Not a man in the class including the pastor knew that divers meant "various." This reveals how little some adults know regarding scriptural writings, and shows why the pastor needs to be a teacher.

The pastor of a certain church was bothered when disciples of a false sect undermined the belief of some of his congregation.

"I'll fix those fellows," he declared to a brother pastor. "I'll preach some sermons that will expose that sect. Do you know four of my leading members are about ready to leave my church and follow them?"

"Do you think those sermons will help?" his brother pastor inquired. "My advice is for you to forget that sect. Do not mention it by name. Here is my advice. That sect is weak in their teaching concerning Christ's resurrection, and that is exactly where those disciples have confused your members. Preach some constructive sermons on the resurrection of Jesus Christ. Show your people the truth about this fundamental basis of Christianity, and I doubt if you lose those members."

The pastor followed this advice. For several consecutive Sundays he became a teacher to his great class of pupils, leading them into the various phases of the resurrection of Jesus Christ. The wavering members, honest seekers after truth, saw the falsehood of those who would lead them away. They stayed in the church. Without once mentioning the name of this false sect, and without a member of his congregation knowing that this series of messages was prepared purposely to undermine the opposing sect, that pastor by specific instruction held every member of his church. Not one of them deserted to the enemy.

God will bless this type of ministry which seeks to enlighten the understanding of men and women and to lead them on to greater truths. May it be our prayer that the teaching ministry may abound to the edification of souls to the glory of God, for positive, constructive declaration of truth is needed in this chaotic age.

The Realm of the Minister's Work

PAUL S. HILL

HERE are a great many demands upon the minister's time and abilities, and consequently his activities are necessarily somewhat scattered, and, at least apparently, sometimes almost entirely detached from what is usually thought of as spiritual work. Especially is this true in those churches that deal with the problems of social life in the great cities, or in those churches which have taken upon themselves the burden of socializing the Kingdom of Jesus. It would be foolish indeed to shut our ministerial eyes to social conditions and deny any responsibility in reference to their correction, but it is still more foolish to think that we can change social conditions by creating different methods for expressing the same sinful tendencies that make the older order objectionable. It seems to us to be a silly position for a minister to take when without the power of the new birth as a remedy he tries to correct the social life of his community, and it seems just about as silly to have the new birth for a corrective principle and then expect no change in the current of the social stream. If the outward symptoms are bad because of an internal heart condition then a change of heart will show in the outward social expression.

The realm of a minister's work, therefore, must be the spiritual realm. That is he must deal with spiritual problems primarily, and all other problems must be

related to their spiritual worth and solved on the basis of the kingdom of Jesus Christ.

This part of the matter does not need a long discussion. We think that every true minister will recognize the spiritual realm of his work, though his activities may carry him into many affairs that seem distantly related to spiritual things. What we are mostly concerned about is the preparation that a minister needs in order to do effective spiritual work in a ministry so spread out in social activities that his real ministry will be lost without this preparation. If a minister's work were confined to calling on the sick and shut-ins, preaching on the Lord's Day, and conducting a prayermeeting during the week, then his ministry would be simple, and his realm of spiritual work well defined; but when there are other demands made upon him, such as might be created by the unemployment situation, or some civic reform, then his work loses some of its simplicity, and the tendency is to somewhat separate him from the realm of direct spiritual affairs. The problem is how to carry this spiritual atmosphere, which is found in regular church work, into that socialized, and somewhat commercialized, aspect of a work that is less directly related to his church.

Of course it is possible for a minister to refuse to serve in any other place except his church services, on the ground that they demand all his time and energy, and this position may be right, though it seems that by this method he will actually curtail his influence and the work he is trying to do. Both the church and the minister are in the community to serve. It is true that they have a right to the support of the community, but it is also true that the community has some demand upon them, and unless this demand is met two things will result. The community will refuse to support the church and the church will lose its opportunity to serve. The question then is how to carry a spirit-

ual power and purpose into a program that is social and commercial.

While we do not think a minister should refuse to serve, we do think that the matter should be well considered before a decision is made and an answer given. If there is no possibility of carrying a spiritual power into the program then co-operation may be refused. On this ground a minister can refuse to lend his support to a project that is contrary to the good of the people, or that does not have sufficient virtue to it to make it worth his while. But if the program is a good one, and will result in a benefit to the community, and can have the moral support of the minister and his church, it does not seem advisable to refuse an invitation to work on some committee if requested. But the question is how to keep within the realm of a minister's work. For a minister to accept such an invitation, and then make no effort to stand for righteousness is worse than refusal. Even if other ministers are on the committee yet if there can be no spiritual value placed on the program it may be well to refuse; but if the matter is worth while and the program can be developed on a spiritual basis, then the minister, if he does engage in it, must be a pronounced spiritual force, a factor to be dealt with, a man of convictions, and he must state clearly his position.

In matters that concern his community, but which are not directly related to his church, the people get the measure of the man who is the minister. If he is big enough to be invited to work on some committee of social service then he is big enough to make some impression for God and righteousness. If he is not big enough to stand for his convictions, and the teaching of his church, then he is not big enough to serve on the committee. If he has no sense of spiritual direction so far as civic and social matters are concerned then he had better not go too far away from his regular church service, but

if he has a zeal for God that extends to matters of state and nation, then he will probably feel that he is not doing all he can until he tries to put the stamp of spirituality on the program of others outside his church.

It may seem that a study of sociology or statesmanship would be necessary for a minister, and it probably would be a help, but after all the minister deals in spiritual matters. That is his realm, and there he must work. Let his influence and operations be as vast as the demands made on him, still he must insist on keeping himself a spiritual person whose sole duty it is to represent Jesus Christ to the world.

The Pastor's Scrapbook

I. L. FLYNN

PERFECTION OF BEAUTY

The psalmist wrote, "Out of Zion, the perfection of beauty, God hath shined."

Out of a perfect, beautiful church, God does shine, and the people round about who live in darkness will see that light, the beautiful light of holiness in His people.

Pray, earnestly, fervently pray,
That God may bless this day,
And sinners see the living ray,
Of Jesus, the Light, the Truth, the Way.

—I. L. F.

MADAME GUYON, 1695

"It sometimes seems to me as if I were a little bird whom the Lord had placed in a cage, and that I had nothing now to do but to sing. The joy of my heart gave brightness to the objects around me. The stones of my prison looked to my eyes like rubies."

TRUSTING THE ETERNAL

Blessed is the man who has come to grips with the Eternal, who hath found "God in His heaven," who hath found Him a reality in everyday life. He will find Him "a very present help in trouble."

That man has acquired something of the "mind of Christ." He has an anchor that will hold in any storm. He has quiet peace within. He has guidance.

(His) bark is wafted to the strand
By breath divine.
And on its helm there rests a hand
Other than mine.

—T. L. EVANS.

THOSE AROUND US

The night lies dark upon the earth—
And we have light;
So many have to grope their way—
And we have sight.

One path is theirs and ours—
Of sin and care—
But we are born and free,
And they their burdens bear.

Footsore, heart-weary, they
Upon their way,
Mute in their sorrow, while
While we kneel and pray.

Glad are they of a stone
On which to rest.
While we lie pillowed on
The Father's breast.—UNKNOWN.

JUST KILLING THE CHURCH

"Y'er gwine to kill dis church if ye goes on sayin' 'Give, give!' No church can stan' it. Y'er gwine to kill it," said Brother Jones to his pastor one day. Later the pastor said to the people: "Brudder Jones told me I wuz gwine to kill dis chu'ch if I kept a askin' ye to give, but my bruddern, chu'ches don't die dat way. Ef anybody knowd of a chu'ch dat die dat way, 'cause it been givin' too much to de Lawd, I'll be much obliged if my brudder will tell me whar dat chu'ch is, for I'se gwine ter visit it, and I'll climb on de walls ob dat chu'ch under de light ob de silver moon an' cry, 'Blessed am de dead dat died in the Lawd.'"—*Baptist Standard*.

TODAY'S REQUIREMENTS

"We can already hear, in the signs of the times, the footfall of the coming One. Christianity demands a greater devotedness today than it did twenty years ago. For as Christianity, in the beginning, could only be introduced by means of martyrdom, so only by martyrdom can it be maintained at the end."—MAX I. REICH.

GOD PUSHED OUT OF HIS CHURCH

The Old Testament tells of a temple that lost its god, and the New Testament gives the picture of a Christian Church that had lost its Christ, but neither the temple nor the Church ceased its activities. Indeed they were both exceptionally energetic, scrupulously devout, and amazingly modern.—REV. S. CHADWICK.

"UNCLE BUDDIE" SAYS:

"'Blind staggers' are no more fatal to a mule than 'blind swaggers' are to a man."

"When Jesus hasn't got the first place, we have no religious joy, and we become dry, and juiceless, and toothless, and powerless, and dead, though we may be very active in church work."

KEEP SWEET

Soul, let nothing make thee fretful,
Nothing bitter or regretful.
Heart, keep sweet, keep sweet!
And all day long
E'en from the moment of thy waking,
Let a song
Keep welling from a heart breaking,
Soul, keep sweet, keep sweet.—ANON.

Let your brightest joy be to gladden your Lord; let your deepest grief be to pain Him; let your utmost effort be to serve Him. Identify your pleasure with His profit. And verily in that hour you shall shine—shine as the stars in the kingdom of your Father.—SEL.

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Sample of Type

PSALM 89

3 For my soul is full of troubles:
and my life draweth nigh unto
the grave.

4 I am counted with them that
go down into the pit: I am as a
man that hath no strength:

The psalmist praiseth God

PSALM 89

Mās'-chil of E'-than the Eẕ'-rā-hite.

I WILL sing of the mercies of
the LORD for ever: with my
mouth will I make known thy

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