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Editor

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When the Preacher Is News

BY THE EDITOR

MY fellow townsman was a candidate for a state office. Always before he had confined himself to county politics and our little paper had given him any space and any service that he asked. So he was surprised when the big city paper asked for pay for his second notice concerning his aspirations for the state office. We approached the local representative of the city paper, and he explained that his paper gave the initial announcement free, but that the only way to get more free publicity was for the candidate to create "news." If he could just draw a big crowd to hear him speak, or if he could do something very remarkable in his present position, the big city paper would be glad to give space to "news." But repeated announcements, the representative explained, is not news and is not interesting and does not bring popularity to the paper. In a friendly manner he added that he doubted that repeated announcements did very much good for the candidate himself. The candidate must either be news or he must make news or else the newspaper can do but little for him.

Some years ago a prominent minister decided to enter the evangelistic field. He brought his announcement with recommendations from four well known church leaders, including General Superintendents, and wanted the whole matter spread on an exclusive page of the church paper for one issue. I happened to be the editor, and I advised the preacher to make his announcement and then allow the recommendations to come along in the news columns of succeeding issues. But he was persistent and I yielded. But this man's evangelistic career was like a flash in the pan—soon over. Too much steam was spent on the whistle. Or perhaps I should not get off into metaphors: too much space was given to the "news."

But of course there is another side to the question. Just now a preacher writes that he has been overlooked by "the boosters." That is, he claimed that District Superintendents and others have advertised the successes of others, but have taken no cognizance of his victories. His complaint is pathetic because it is evidently sincere. The preacher says he is in a rut, and that no

one is interested in him. He has come to the place where he deserves a better opportunity and no one will help him find that opportunity. He is discouraged, and is tempted to think that fellow preachers and church officials do not want him to make good. I was moved and distressed. I approached one of the officials against whom the preacher complained, and he gave me just one full sentence: "Brother Doe has had three pastorates and has done fairly well, but he has not succeeded in creating a demand for his services. No one is against him. In fact he is a good man and everybody wants him to succeed, but people just love the man and do not care for his services. He seems unable to do anything that churches care to have done for them. Those who know him will not call him, and I am afraid to recommend him to those who do not know him lest they shall be disappointed in him and then they will blame me."

When it is announced that one is entering the preacher's life, that is news. Then if the preacher is sufficiently interesting to be news or if he does something outstanding enough for that to be news, he will keep more or less before the public. But if he settles down to a humdrum pace where he almost makes good, but not quite, he will become as colorless to others as his work seems to have become to him, and no one can save him. If he builds his first little work, he will have a bigger work where he is or else he will be called to a field which is larger than his present field was when he entered it. I have known a preacher who steadfastly refused to take a church which pays a larger salary than the one he is leaving. His theory is that he cannot allow an increase of pay to be even one of the motives for moving. But if the

preacher's first work dwindles, he may expect to take a smaller place when he moves. And one of the hardest tasks in the world is for a preacher to take a demotion. Even an old preacher usually finds it difficult to "taper off" on his appointments—he still wants at least as good a proposition as he has ever had. If he is compelled to confess that he cannot do the work as he once did, he is likely then to argue that "the church owes it to me." And one of the worst possible states of mind is the one in which the preacher feels that the church owes him more than it is willing to give him.

Church officials and denominational leaders have always to choose the good of the church, rather than the convenience or comfort of the man. If the official must say, "That would be a good place for this man, but the church would suffer under his care," then we expect to hear that the man was not sent. Looking to the work of the ministry, men are wont to ask, "What assurance is there that there will be a place for me?" I think there is just about the same assurance that one finds in other callings. What assurance is there that the man entering the physician's life will be able to make a living and keep a place in his community? What assurance is there that the lawyer will always have clients? What assurance is there that the merchant will keep out of bankruptcy? What assurance is there that the teacher will always have a position? Why, there is no assurance to any of these aside from hard work and a degree of success. And who would want a position that would be assured without merit on the part of the worker? But there is need of a sort of fundamental faith as a condition for any worth while living. And this faith includes the tenet that "it is more blessed to give than to re-

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ceive," which tenet has many essential interpretations and applications. But at the bottom of all is the full belief that there will always be a place for the faithful servant, and that the lesser rewards, while not abundant, will always be sufficient.

There is a sense in which we never get off the probationer's list. I do not know where the idea originated that if a man ever preached at all he must either devote his whole life to it or become a backslider. But wherever it originated, it is false. There is no discharge in the war of life, but a man need not give up his faith or forfeit his joy just because he cannot fill the exact place in the army that he desires or that he once tried to fill.

"What would you do if the time should come when there seemed to be no place for you in the active ministry?" The questioner was a sincere man and a good man, but his brethren said of him, "He just cannot make it as a preacher." As so I answered him frankly, "I would seek a place

of secular employment where I had a chance to make a living for my family, and I would work faithfully at my job, would serve God with all my heart, fill a place as a local preacher without dependence upon salary as a preacher, and would keep my faith and meet God at the end of the way with a clear conscience." And that is my answer to that question today. I feel that the God who called me to preach will also call people to hear me, and when He indicates by His providences that I am not to be a full time preacher, I will still give Him all the time and strength I have, and I will never complain that either God or His people have overlooked me; for I know that both He and they are more anxious that I make good even to the end than anyone could be for the worldly success of his choicest friend and loved one. But I think I will have a place in the news if it can be that I am myself news or that what I do is newsworthy.

EXPOSITORY

Expository Messages on Christian Purity

OLIVE M. WINCHESTER

And I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you;
(Ezek. 36: 25-27).

A PROPHET'S VISION

IN every form of literature in the Old Testament we find the hope of a purified people expressed. It is symbolized in the tabernacle worship, it is sung in the Psalms and appears and reappears in the messages of the prophets. No matter

and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them

how great the wreckage of sin around about, yet rising over and above it all was the hope extending out into the future.

Ezekiel sat by the waters of Babylon with the captives; Jerusalem lay waste, and all hope for the nation seemed to be gone, yet he looked out over the distress

and hopelessness around about him and proclaimed that the time would come when the people who were now so stained with sin would be clean and would worship the Lord their God with singleness of purpose.

A PEOPLE PURIFIED THROUGH CLEANSING

Water was used ceremonially in the Old Testament days in several ways, and thus it became the symbol of inward purifying or cleansing. Before Aaron and his sons were to be consecrated, before the door of the tent of meeting they were to be washed with water, and when the Levites were to be set apart for the service of the Lord they were to be sprinkled with the water of expiation.

Water was used on frequent occasions for the removal of ceremonial defilement. When any vessel had become unclean through the fact that an unclean animal when dead had fallen upon it, or any other article upon which such an animal might fall, it must be put in water to be purified. Moreover when an individual became defiled, everything that he touched was likewise defiled, and when another came in contact with these defiled articles, he was to wash himself with water.

There were other instances of ceremonial cleansing, but the most important for the consideration of our text is the water of expiation which we have already mentioned. This had a peculiar ceremony of its own. A red heifer was to be burned without the camp with special rites. The priest was to take of the blood of the animal and sprinkle toward the tent of meeting and also while the burning process was going on he was to cast cedar wood, hyssop and scarlet onto the pyre. Both the priest and the man who burned the heifer must purify themselves through washing. A man who was ceremonially clean was to gather the ashes and put them in a clean place without the camp, "and it shall be kept for the congregation of the children of Israel for a water of impurity: it is a sin offering."

Those who were to benefit by this water of expiation were those that for some cere-

monial reason were excluded from the community of Israelites; the special instances mentioned in connection with the rite are contacts with death. When a person died in a tent then one who was clean was to take of the ashes of the heifer and running water, dipping hyssop therein, and sprinkle the tent and all its contents and also the persons who had been defiled by contact. This water for purification was also used when the men had been out on a campaign of war. While water alone could purify on many occasions, yet for the more aggravated cases it would seem that there was required something of greater potency through the addition of these ashes of the red heifer, and thus this ordinance became a sin-offering of a peculiar kind.

It would seem that as the prophet views the cleansing of the people he sees that it comes to pass through a special, unique sin-offering and the application of that rite to themselves. The early church took the red heifer ordinance as a type of the atoning work of Christ, and this seems to have the support of divine revelation for in Hebrews we have the comparison drawn (Heb. 9: 13, 14).

We note the entirety of this cleansing—it is from *all* their filthiness and from *all* their idols. Every form of defilement that had characterized the Children of Israel. Their outward conduct had been reprehensible including all moral deviations and their spirits had risen in rebellion against God, but from all these they were to be cleansed. Then from their idols, each and everyone, they were to be cleansed. Thus the scope included all that had reference to sin in any form. The people of God as the prophet looks out on the future are to be every whit whole. No more shall other gods claim their hearts' affection, but they shall worship the Lord their God and Him only shall they serve.

A PEOPLE WITH A RENEWED NATURE

The cleansing of all defilement constitutes a wonderful experience with the sense

of guilt and moral pollution gone, but if we revert to the beginning of the history of man we find that the state of innocence was very susceptible to temptation. So it might easily be, as described in the Gospels, that the enemy of souls noting the house swept and garnished would seek to reinhabit it with reinforcements. Not that any state of grace is a certain resistance to the enemy without care and watchfulness, but there are certain states that are more susceptible than others. A state of negation alone does not prove to have the power of resistance as it does when supplemented with a positive work. Thus it is in the provision of grace there is the more abundant life as well as the cleansing from sin.

The promise is of a new heart. The word heart in the Old Testament has various meanings. Like all terms of psychical content it may denote the whole range of psychical life. Then likewise as the other terms it has a special signification and strange as it may seem to us, this term denotes the intellectual phase of man's being. We read of men of heart which means men of understanding. But while these uses of the word are quite general, there is another also which plays quite a part and that is the reference to the moral life. Heart is used to denote the seat of moral life or the moral being of man. We are inclined to feel that this is the significance of the word here. There is to be a complete change in the moral life of man; it is to be transformed and spiritualized.

It is here that we strike a very fundamental fact in religion. With many religion is the acceptance of certain creeds and beliefs, a confession of faith so to speak. If there is a change of nature, it is due to the fact that the heart of man reaching out carries beyond the stretch of man's theological thought and touches the divine. It would seem that in some cases this takes place. Man has an experience but does not know how to define it. God is ever faithful and when any heart reaches out toward Him, he meets that heart. On the other

hand it is true that while there may be a small minority who find God without the explicit teaching and understanding of the transforming work but simply through heart longing, the great majority find God only through a definite understanding of the necessity and possibility of a spiritual transformation.

The prophet here is viewing the work as a whole, the completed state and condition rather than the processes required to bring about this completed state. Thus we do not have an intimation that this renewal of the nature comes in part in the regenerating work of the Holy Spirit and in full in the experience of entire sanctification. His vision is centered on the fact that ultimately there shall be a clean people with a renewed nature. There are other passages of Scripture which teach these facts. This truth is more clearly enunciated in the actual operating dispensation of the Holy Spirit rather than in prophetic vision, but the prophetic message has no uncertain word as to the goal to which the creation in redemption moveth, it is toward a people whose nature has been entirely renewed. Redemption is teleological; it has a great end and aim in view. It includes the individual, but is also racial, that is, there is to be a community of holy people, a holy race. In Adam the race fell, in Christ the race is made alive, potentially for all, actually for those who appropriate this redemption.

A PEOPLE MOTIVATED BY THE HOLY SPIRIT

The vision of the prophet moves on. He not only sees the people cleansed, and renewed in the center of their moral being, fully renewed with all of the hardness and resistance of heart removed, but impelled by a force within, the gracious Holy Spirit. This new nature has a potency, a dynamic, an outgo toward righteousness.

Motivation plays a great part in the life of man. If a strong enough motive can be aroused, then man will respond with the fullness of his being even to the sacrifice of

his life. Fear and love have been considered the strongest of motives, and in the Christian experience love becomes the chief actuating force. The Holy Spirit organizes man's nature around the one supreme motivating element, love for Christ. This becomes the causative force in the life of man.

It is to be noted that this operation of the Holy Spirit in the heart of man is not without man's co-operation. Sometimes this mistake is made. There seems to be the thought, perhaps not altogether recognized, but yet present that when one has entered into the fullness of the Christian experience then that experience will carry man on by its own inherent power. This is not the case. The causative force within the soul needs to be nurtured and needs to be fostered. If it were not so, man would not build his spiritual life but would be simply a spiritual mechanism. There is no virtue in a mechanism, but there is virtue in moral and spiritual choice. Thus we become workers together with God. We should rejoice in this privilege we have.

The Spirit then as we leave our hearts open for His operation and as we co-operate creates in our soul a causative force whereby we are led on in paths of obedience. "And I will put my Spirit within you, and cause you to walk in my statutes and ye shall keep mine ordinances, and do them."

In this connection it is interesting to notice the resultant effect of this causative force within the soul; it leads to obedience to the statutes and ordinances in the divine Word. This is the test. Perhaps such a test does not seem to have the thrill and romance in it as some other phases of Christian experience, but it is a true test while others may be fallacious. The ulterior end is that we may walk in all the commandments of the Lord blameless, that is blameless as regards our own conscience as witnessed to by divine attestation. All self-justification has been removed and the favor of God rests upon us.

This ulterior end of obedience is a dominating note in Scripture if we search; it rings out very clearly in the early books. Deuteronomy sounds forth with many promises for obedience and many warnings against disobedience. We hear Isaiah saying, "If you be willing and obedient, ye shall eat the good of the land." Thus on through the history of Israel. Just mere plain obedience; this is what God demands. A test so simple that all can understand and know. We do not need to ascend to some height of mystic knowledge or emotion to reach it; it lies right before us within the range of our possibility. We easily know whether we are obedient or not, for we know whether we follow all the light we have.

Thus we see the prophet look out upon the future. Before him he sees a people torn and broken by the wreckage of sin and iniquity; but as he looks into the unknown ahead he sees a people cleansed from their sin, purged from their iniquity, ceasing to worship idols and worshipping God. He sees them also renewed in heart and life, a new spirit within them. Their transformation is not outward alone but inward, and this new heart is motivated by the Holy Spirit, ever the efficient agent in man's redemption. All this leads to the ideal set before the people of God that they should be an obedient people and should keep all the ordinances and walk in all the statutes given. Thus do we have a redeemed race comprising redeemed individuals, a holy people.

*Know that Holiness keeps her throne
Not in cloisters or temples alone;
The temple where she loves to dwell
Is a pure spirit's sacred cell.*

The truly great and good, in affliction, bear a countenance more princely than they are wont; for it is the temper of the highest hearts, like the palm tree, to strive most upward when they are most burdened.—SIR PHILIP SIDNEY.

HOMILETICAL

Prayermeeting Suggestions for November

LEWIS T. CORLETT

Proper Attitude to Revelation

(Rev. 1: 3)

- I. A PROMISE OF HAPPINESS FOR THE RIGHT ATTITUDE
- II. THE RIGHT ATTITUDE
 1. Read the Book.
 2. Listen to exhortations from the book.
 3. Keep the admonitions and commands.

The Central One in the Book

(Rev. 1: 5-8)

- I. THE ONE WHO REDEEMS
"Unto him that loved us and washed us from our sins in his own blood."
- II. THE ONE WHO EXALTS
"Hath made us kings and priests unto God."
- III. THE ONE WHO DESERVES GLORY AND POWER
"To him be glory and dominion for ever and ever."
- IV. THE ONE WHO IS COMING AGAIN (v. 7)
- V. THE ONE WHO NEVER CHANGES (v. 8)

Proper Attitude to Hear God's Voice

"I was in the Spirit on the Lord's day" (Rev. 1: 10).

- I. RIGHT IN THE MIDST OF TRIALS AND TRIBULATIONS (v. 9)
- II. PRACTICING WORSHIP
"In the Spirit."
- III. A PROPER CONDITION TO HEAR WHAT IS SAID
- IV. A PERSON WHO HEARS GOD'S VOICE IS ALWAYS MORE THAN A CONQUEROR

Christ's Testimony of Himself

(Rev. 1: 18)

- I. TESTIFIES TO HIS INCARNATION
"I am he that liveth."
- II. TESTIFIES TO HIS EFFICACIOUS DEATH
"And was dead."
- III. TESTIFIES TO HIS GLORIOUS RESURRECTION AND IMMORTALITY
"I am alive forevermore."
- IV. TO HIS VICTORY FOR SELF AND REDEEMED HUMANITY
"And have the keys of hell and death."

God's Enrichment

(1 Cor. 1: 6-8)

- I. MEETS MAN'S NEED (v. 7).
- II. MAKES MAN USEFUL (v. 6).
- III. PRESENTS MAN BLAMELESS (v. 8).

Paul's Ideal for the Church

(1 Cor. 1: 10)

- I. SPEAK THE SAME THING
- II. BE IN UNITY
- III. SAME OBJECTIVES

Making the Cross Powerless

(1 Cor. 1: 17-18)

- I. USING MERE HUMAN WISDOM
- II. CATERING TO SECONDARY THINGS
- III. DEPENDING UPON PREACHING ALONE

God's Interest

(Rom. 8: 28)

- I. LIFE IS OFTEN MYSTERIOUS
 1. Humanity sees only the past and present in a limited viewpoint.
 2. All decisions of mankind are made:
 - a. In the light of this limited viewpoint.
 - b. In the vision of present environment.
- II. GOD'S INTEREST
 1. Plans to satisfy all the normal inherent desires of man.
 2. Plans to change man's nature so he can be happy in this world.
 3. Plans to develop each Christian.
 4. Plans to make even the disagreeable beneficial.
 5. Always planning ahead of time.
- III. GOD PLANS THAT EACH CHRISTIAN SHOULD TAKE THE SAME ATTITUDE TO OTHERS
 1. Plan for the welfare of others.
 2. Interested in the salvation of others.
 3. Interested in the program of the Church to help others.

Remember Lot's Wife

(Luke 17: 32)

- I. ONLY PERSON IN BIBLE PEOPLE ARE TOLD TO REMEMBER
- II. HER PRIVILEGES
 1. Had God-fearing relatives.

2. Home honored with visitation of angels.
 3. Others were punished as a warning to her.
- III. HER SIN
1. She allowed the conditions around her to color her thinking.
 2. She looked to the things of the world for her enjoyment.
 3. She hesitated in doing right.
 4. She disobeyed the distinct command.
 5. She missed her opportunity.
- IV. HER PUNISHMENT WAS SWIFT AND CERTAIN

How to Get the Most Out of Religion

- I. WALK WITH GOD LIKE ENOCH (Gen. 5: 24).
- II. OBEY GOD LIKE NOAH (Gen. 6: 9).
- III. BELIEVE GOD LIKE ABRAHAM (Gen. 12: 1-4).
- IV. ABANDON ONESELF TO GOD LIKE DANIEL (Dan. 1: 8).
- V. KEEP GOD IN SIGHT LIKE PAUL (Heb. 12: 1, 2; 2 Tim. 1: 12).

Man's Obligation (Psa. 116: 12)

- I. RECOGNITION OF OBLIGATION
"What shall I render?"
 1. A debtor to God.
 2. Responsibility for using God's works and blessing.
 3. A desire to be grateful.
- II. MEETING THE OBLIGATION
 1. "I will take the cup of salvation."
 - a. That which Christ offers.
 - b. That which meets man's need.
 2. "I will call upon the name of the Lord."
 - a. Turn to the giver of benefits.
 - b. Plead for His immediate assistance in the important issues.
 3. "I will pay my vows unto the Lord."
 - a. Obligations.
 - b. Take a definite stand before the people.
 4. "I will walk before the Lord."
 - a. Permanent relationship.
 - b. In the land of the living.
 5. I will be grateful (vs. 17, 19).
 - a. Appreciate God's goodness.
 - b. Worship Him in His courts.
- III. IF MAN MEETS HIS OBLIGATION, GOD WILL FULFILL HIS

Man's Security

My foot standeth in an even place (Psa. 26:12).

- I. BASED ON AN EXAMINATION BY GOD (v. 2).
- II. THE REASON FOR THE SECURITY
 1. Proper Walk.
 - a. Walked in integrity (vs. 1, 11).
 - b. Walked in truth (v. 3).
 2. Proper Attitude.
 - a. "Thy lovingkindness is before mine eyes" (v. 3).
 - (1) Looking at others through this.

- (2) Looking at material goods as a result of this.
 - b. Proper Association.
 - (1) Hate the congregation of evil doers (v. 5).
 - (2) Will not sit with the wicked (v. 5).
 - (3) Keep the hands free from guilt (v. 6).
 - c. Praise to God (v. 7).
 3. Loved to Worship God (v. 8).
- IV. THIS BRINGS SECURITY
1. A place to stand.
 2. A place to claim the mercies of God (v. 11).

Reasons for the Coming of the Holy Spirit (John 16: 7)

1. To strengthen and satisfy in persecution (John 16: 1-7).
2. To reveal a proper vision of work. Not speculation but witnessing (Acts 1: 7, 8).
3. An Inward Teacher and Guide (John 16: 13; 14: 26).
4. A Comforter. One to take the place of Christ in a better manner (John 16: 7).
5. To prepare disciples for service (Luke 24: 49; Acts 1: 4, 8).
6. To give revivals (John 16: 7-11).

Examine Yourself (1 Cor. 11: 28)

- I. CHRISTIAN LIVING DEMANDS CAREFUL WATCHING
- II. THE EXAMINATION
 1. Not according to surrounding standards.
 2. Not according to the opinions of relatives.
 3. Not according to selfish interests.
 4. Examine yourself, whether ye be in the faith (2 Cor. 13: 5).
 5. Examine yourself to see if you are at your best for God.
- III. A MEANS OF GRACE

Preached Sermons on Prayer

BASIL MILLER

The Shield of the Soul

Thou hast also given me the shield of thy salvation (Psa. 18: 35).

INTRODUCTION—Life is a battle, a warfare, a scourge, a conflict. Prayer is man's finest instrument in winning the victory. Bunyan said, "Prayer is a shield to the soul, a sacrifice to God and a scourge to Satan."

I. PRAYER A SHIELD—Luther said, "Prayer is a strong wall and fortress . . . it is a goodly Christian weapon." For protection try prayer in warding off the darts of temptation. Put the shield of prayer around the life and evil cannot assail you.

II. PRAYER A SACRIFICE TO GOD—As sacrifices

were daily offered, so should our prayers ascend continually. Prayers and sacrifices please God and reward the one who offers them. Shakespeare wrote:

"Make of my prayers one sweet sacrifice,
And lift my soul to heaven."

III. PRAYER A SCOURGE TO SATAN—Satan can resist one's efforts, but never one's prayers. The devil can outguess one in argument, but never in prayer. Cowper put the thought well in poetry:

"Satan trembles when he sees
The weakest saint upon his knees."

CONCLUSION—"Though I am weak, yet, God, when I pray, cannot resist His conquering aid," said Emerson. We wrap the soul round about with the glory of divinity, the power of God, when we learn the secret of winning our battles on our knees.

The Form of Prayer—The Rule of Life

*After this manner therefore pray (Matt. 6: 9).
Leave there thy gift before the altar, and go (Matt. 5: 24).*

INTRODUCTION—"The form of your prayers should be the rule of your life; every petition to God is a precept to man."—JEREMY TAYLOR. Our prayers are no straighter than the daily walk. One lives as he prays, and he will pray no better than he lives each day.

I. PRAYER DELIVERS—From passion, evil will, lust and prodigality, hardened spirit and unruly tempers. As we pray our hindrances are sloughed off from the soul. Praying for deliverance brings freedom.

II. PRAYER TEACHES US THE MANNERS OF A HIGHER SPHERE—Canon Liddon well expressed the thought thus, "In worship . . . we may learn the manners of a higher sphere, and fit ourselves for the companionship with saints and angels." We lift the soul to lofty heights where blessed communion is a reality, only as we learn how to pray.

III. PRAYER TEACHES US THE MANNERS OF A HIGHER SPHERE—Prayer is a thirst for the eternal. We become godlike only as we pray. Pray high and you will live aloft.

CONCLUSION—Matthew Henry said, "Keep some account of your prayers that you may not unsay them in your practice." It is easy to forget the form of the prayer when we start out to practice it.

Sending the Soul Aloft on Wings of Prayer

I will ascend above the heights of the clouds (Isa. 14: 14).

INTRODUCTION—Prayer lifts the soul above the clouds, above the sordidness of life, sends it soaring in the Beulah heights.

I. PRAYER LIFTS THE SOUL ALOFT—The sailor's outlook is high; he goes aloft to look above the

fogs, to pierce through them, that he may see how to steer his vessel. So prayer sends the soul high in the reaches of God's grace, so that we might see how and where to go.

II. PRAYER CAUSES US TO ARISE STRONG, AFTER KNEELING WEAK—However weak we may be, when we pray all the undirected energies of the soul are gathered together for action. Our doubts and fears, which chill courage and defeat us, become dynamos of power and divine energy when we pray. Prayer erects a power line directly to the throne where we contact the reserves of God and appropriate them.

III. IN DUNGEONS PRAYER BUILDS OUR MOST SUBLIME SHRINES—Our souls are destined to be dungeon-bound. God teaches us our dearest lessons in the darkest places. The greatest saints have come out of the most soul-constricting atmosphere. But in such places, conditions or realms, when we pray a shrine which is glory-illuminated, an altar which is shekinah-crowned are erected. Prayer makes an ante room to the celestial out of every dark place.

CONCLUSION—Lift the soul, when despondent, defeated, on wings of prayer.

A Draught from the Heavenly Fountain

Therefore with joy shall ye draw water out of the wells of salvation (Isa. 12: 3). Drink as out of great depths (Psa. 78: 15).

INTRODUCTION—Prayer is the true means by which we draw water out of the wells of salvation. May we learn to drink deeply at this fount of heavenly blessings. A joyless life is one marked with no attempts at drawing spiritual water from the wells of God through prayer.

I. PRAYER SWEETENS THE TASTE FOR THE DAY—Praying at the dawn of day leaves a sweetness in the soul which influences all the actions for that day. Prayer early mellows the character, softens one's spiritual harshness, takes the bitter out of the experience.

II. PRAYER CALMS THE SOUL FOR SPIRITUAL CONFLICTS—A frustrated soul cannot win in spiritual conflicts. A self-contained personality, surcharged with godliness, meets his spiritual battles with directed spiritual energies. Prayer brings the calming influence of victory into the soul.

III. TARRYING LONG AT PRAYER ATMOSPHERES THE LIFE WITH A HEAVENLY FRAGRANCE—The priests in the early temple worship, when they lingered long in the atmosphere of the incense altar, came out of the temple with garments suffused with the glory of the altar. So if we will tarry at the altar of prayer, made aromatic with heavenly joys and attitudes, surcharged with the fragrance of the godly, we will carry about us a heavenly perfume.

CONCLUSION—Then may we drink at this fount of heavenly blessings, tarry long under its shady

bowers, that our souls may be saturated with the incense of the prayer-altar.

Pray Devoutly and Hammer Stoutly

We made our prayer . . . and set a watch (Neh. 4: 9).

INTRODUCTION—One expressed this thought wisely when he said, "Prayer prospers a man's business and does not hinder his journey." God's hardest workers have also been His most diligent prayers. We must mingle our hammering with our praying.

I. PRAY FOR VIRTUES AND CULTIVATE THEM—"When we pray for any virtue, we should cultivate the virtue as well as pray for it."—JEREMY TAYLOR.

II. PRAY EARNESTLY AND ACT ENERGETICALLY—"We should pray with as much earnestness as those who expect everything from God; we should act with as much energy as those who expect everything from themselves."—COLTON.

III. MINGLE PRAYER AND TOIL—"Happy are those who mingle prayer and toil, until God responds to one and rewards the other."—PRIME.

CONCLUSION—Carry prayer into all your daily tasks. Fenelon laid down this rule for practical, prayerful living, "Accustom yourself gradually to carry prayer into all your daily occupations. Speak, move, work, in peace, as if you were in prayer, as indeed you ought to be. Do everything without excitement, by the spirit of grace."

"God Hath Spoken"

An Outline Study of the Book of Hebrews

PAUL S. HILL

INTRODUCTION

I. THE AUTHOR OF THE EPISTLE TO THE HEBREWS

There is no harmony of belief among learned men as to who wrote this book. Suggested authors are Paul, Luke, or some of the early fathers of the Church. Sentiment and much of the evidence presented favor St. Paul as the author.

Regardless of what the author's name was there are some things we know about him. *First*, we know that he was very familiar with (a) Old Testament Law, (b) Old Testament prophets, (c) Old Testament types, (d) Old Testament forms of worship, and their meaning, (e) Old Testament characters and biography. If he had not been familiar with these he could not have written the Epistle to the Hebrews.

Second, we know that the author was as familiar with the things of New Testament grace, as he was with the Old Testament law. The author knew Jesus Christ, the Son of God; he knew New Testament Christians and Christianity. He knew the New Testament gifts and graces, and the plan

of human redemption through Jesus Christ. If he had not been familiar with the teachings and workings of New Testament Christianity, he could not have written the Epistle to the Hebrews.

Third, the author of the Epistle to the Hebrews, not only knew the Old Testament laws, prophets, types, worship, etc., and the New Testament with its Christ, and its Christians, its plan of human redemption, and the boundless grace of God, but he was able to *harmonize* in detail the teachings of the Old and New Testaments through the person, and work of Jesus Christ, showing that in Jesus the Old Testament had its fulfillment, that Hebrew types, worship, laws, and an accurate line of prophetic utterances found their fulfillment in Jesus Christ, the Son of God. This harmonization of the Old and New Testaments in the Epistle to the Hebrews is one of the most striking things in the book, for regardless of how much knowledge concerning the Old and New Testaments might be in possession of the author if there cannot be shown any relation, any harmonious relation, between the Old and New Testaments, then the Epistle to the Hebrews is impossible. And even if in the Book of Hebrews an attempt is made to harmonize the Old and New Testaments around the person and work of Jesus Christ, yet the effort will be a failure if the facts of the Old Testament are not clearly stated and matched by the facts of the New Testament also clearly stated, and stated in such a way that they will stand the test of a learned, and oftentimes an opposing, and even angry, criticism. That is, if there is a misstatement of the facts, either of Old Testament matter, or of New Testament truths, the critical eye of a learned and antagonistic school of religionists will tear the effort at harmonization to shreds, before it is hardly started in the world. The fact that the Epistle to the Hebrews has lasted, and not only lasted but increased its own place as a classic of Old and New Testament information, proves that the matter stated in the epistle is true to the facts. Any discrepancy, any wresting of the Scriptures by the author of this book, would have made the book impossible. On a wrong basis it could not have lasted.

It would appear from the above that the author of the Epistle to the Hebrews was a Jew converted by the grace of God to Christianity. As a Jew he had familiarized himself with the teachings of the Old Testament, and as a Christian he had come to know the grace of God through Jesus Christ the Lord. It may not be amiss to say that

the first part of the author's life he was an Old Testament Jew, but the last part of his life he was a New Testament Christian, and a good one too, when judged by his intelligent grasp of the teachings of Christianity, and the spirit with which he pursued its massive truths. This of course would fit the life of St. Paul, but it must also fit the life of every intelligent Jew who was converted to Christianity during the days when the Old Testament dispensation was closing and the New Testament dispensation was being ushered in with "signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will."

II. THE OBJECT OF THE EPISTLE TO THE HEBREWS

The object of the Epistle to the Hebrews is to present Christ to the Jewish converts to Christianity; to present *Him* as the fulfillment of Old Testament teachings, to present *Him* as the One to whom all Jewish feasts, worship, types and prophecies pointed: to present Him in such a manner that the beauty of the Old Testament would be shown in the full glory of Christ; to present *Him* as the "Author and finisher of their faith": to present *Him* as the Savior of the world, and the One on whom they could venture with confidence their eternal all, and in this presentation of Christ so turn their minds, and fix their faith in Christ that they would go on "to perfection" and the establishment of the "kingdom which cannot be moved" and *never again revert to the forms and types of Old Testament worship, which are empty and vain unless Christ the Son of God is read into them*, and which now are useless because "*God hath spoken by his Son.*"

III. THE STYLE AND METHOD OF THE BOOK

The style of the epistle is argumentative. It is an argument for Jesus Christ the Son of God, the Savior of the world. As has been stated it is a harmonization of the truths of the Old and New Testaments, but we should perhaps state here that not only is Christianity shown to have its roots in the teachings of the Old Testament, but that the Christ of the New Testament is urged upon the Jewish mind with an intensity, and dynamic logic, that can hardly be paralleled in any other portion of the Scriptures. To those who accept the Old Testament as a revelation of true religion there is driven home, by an irresistible logic and array of Old Testament Scriptures, the fact that God hath spoken to the world by His Son Jesus Christ. Not only has the voice of God reached men by way of Sinai, and law, but again God hath spo-

ken, and this time it is through Jesus Christ, and grace, and those who accepted the program of law must now, in order to be consistent with that program, accept the fuller and better program of grace through Jesus Christ.

IV. THE TIME OF THE WRITING OF THE EPISTLE

The date of this epistle is accepted as around A.D. 64, but we are not so much concerned about the date as about certain events, which preceded the writing of the epistle, and which because of their importance as religious and historical facts, and because of the way these events are treated by the author of Hebrews, give to this epistle a strength of logic and religious reasoning that is somewhat fuller than that afforded by any other method, or to any other portion of the New Testament epistles. Just as sometimes in a case in civil law the *time element* which surrounds an event or a circumstance is a factor in deciding other things, so the time element, or the relation of the Epistle to the Hebrews to other things and events, bears great weight in the argument of the book. Let us keep this in mind as the following events and facts are established as having preceded the Epistle to the Hebrews, and having a bearing on it.

1. The Epistle to the Hebrews was written *after the Old Testament writings were complete*. This time relation of the Old Testament to the epistle will be shown when a little thought is given to the contents of the Old Testament. Any epistle which can be written after the Old Testament is closed, and which deals with the things written and contained within the Old Testament, and which must bear up under the weight of Old Testament statements and teachings, and which not only bears up but forges ahead, on the strength of the teachings of the Old Testament, to an enlargement of the Old Testament root to the full flower of Christianity, such an epistle is strengthened by its very time relation to the Old Testament. If the epistle, written as it was after the Old Testament writings were closed, had been of such a character that it stood to deny the Old Testament, or to introduce a teaching contrary to it, or perverted the teaching of the Old Testament, or introduced a new religion without regard to Old Testament teaching, then the epistle could not have lasted, because the very weight of years combined with the reverence held by the Jews for the teachings of the Old Testament would have brushed the epistle aside and the whole effort of the epistle would be absolutely wasted on the

Jewish mind, to whom it was addressed, and not only that, but it would have been an actual hindrance to Christianity. But the epistle has stood. It has stood in its time relation to the Old Testament. This will be more clearly seen as we proceed to our next point.

2. The Epistle to the Hebrews was written *after the promise of "the seed of the woman" was fully established, and fully believed.*

The promise of the seed of the woman was one of the first promised to humanity. It was a promise of Redemption. It is not our purpose here to trace out this promise only to point out the general trend of the history of it in order to show its location with the Hebrew people. Possibly the promise was located with the forefathers of Abraham before his call. We do not know. But it is certain that from the days of Abraham to the close of the Old Testament the promise was with the Hebrew people, and with the tribe of Judah. Any student of the Bible can trace the lineage of the seed through David and the kings of Judah. If the writer of the epistle, in his argument that Jesus was the Christ, had contradicted the established promise as it was understood and believed, if he had placed it with the tribe of Levi, the priesthood tribe, or if he had separated the Messianic promise from the Hebrew religion, or in any other way had slipped up on a point regarding the promised Seed, he could not have appealed to the Jewish mind. The epistle at every place harmonizes with the promise held dear by the Jews.

And not only does the epistle harmonize with the well established and fully believed promise of the seed of the woman, but it *emphasizes* this point to the establishment of the fact in an undisputable manner that Jesus is the promised Seed, the Redeemer and Savior of the World.

3. The Epistle to the Hebrews was written *after all the previous history of the Jews.*

And here was a history replete with miracles and the visible manifestation of the presence of God in the midst of the Hebrew people. Whatever else characterized the history of the Hebrews revealed religion was always the background, and there was always the consciousness that they were the custodians of the laws of God and revealed religion. The call of Abraham, the promise of God to him, the birth of Isaac, and the transmission of the promise of Abraham to him, and in turn to Jacob also, the call and ministry of Moses, the formation of the twelve tribes of Israel into a

mighty nation; the giving and the reception of the Law at Sinai; the wilderness passage; the settlement of Canaan by the Hebrews; the period of the Judges; the time of the Kings; the Babylonian captivity, and the return, all was a history that centered around the hope of Israel, the seed of the woman, the world's Redeemer, Jesus Christ the Savior of the world. This epistle does not contradict Jewish history. It agrees with it. It quotes it. It brings it into the argument to show the definite objective toward which the Jewish nation was building, which was none less than that they should be the means, under God, of fulfilling a divine commission in bringing a Savior into the world. If the Epistle to the Hebrews conceded another objective for Jewish history the writer could not have appealed to the Jewish mind. It would almost appear that whatever testimony the Old Testament history of the Jews afforded was condensed, and at the same time extended and enlarged, and placed in the Epistle to the Hebrews to prove that Jesus was indeed the Christ, the seed of the woman.

4. The Epistle to the Hebrews was written *after the messages of the prophets had been given.* And this is important, for the prophets foresaw the Christ, and the Jewish mind understood them that way. We cannot afford space to the prophecies to show in detail their messages that referred to Christ, but we cannot let this important matter pass without calling attention to the fact that the messages of the prophets were definite and clear when they spoke of the coming Messiah. Their prophecies covered, in a very definite way, the place of His birth, the attempt on His life by Herod, the flight to Egypt, the virgin birth, the methods of His ministry, His death, His resurrection, and His kingdom established through conquest in the realms of death, hell, law, grace and eternity. Now if the epistle does not square itself here it is a failure. And not only is there no attempt to belittle the messages of the prophets so that they can fit a lesser personage than the Messiah, but there is the majestic presentation of Christ so complete that He fills all the detailed claims of the prophets and does it with the majesty fitting to the grandeur of the prophetic message. If the prophetic message of the Hebrew prophets is glad and grand in its sweep of things concerning the eternal reign of righteousness through the Messiah, even more so is the testimony of the Epistle to the Hebrews which presents Christ and His followers as obtaining a king-

dom which cannot be shaken, a kingdom of grace, based on the blood of the everlasting covenant.

5. The Epistle to the Hebrews was written *after a long period of established worship.*

This worship was divinely taught. The instruction covered many things in detail that went into the ritual of Hebrew religion. Of all the religious systems of the world there never was a more elaborate, or complete system of worship than that built up by the Hebrew people under the instruction of their God. It would be well here to consider their services of types, symbols, washings, and all the temple services, but we must pass this point and call attention to this one thing, namely, *all their religion was based on the blood of atonement.* Whatever there was of ceremony or religious experience, the *blood* was the basis of it all. The Epistle to the Hebrews recognizes this, and points to the death of Christ as a fulfillment of all the types of Old Testament religion. If the death of Christ on the cross had failed to meet the requirements of the Hebrew worship, if it had failed to meet the requirement of "time" fixed by the law for the Passover Feast, if it had failed in the personality of the victim, with no regard to the Lamb without blemish, or if anywhere there had been a lack of conformity to the established teaching of Hebrew religion, then the epistle would have lost its weight with the Hebrew thinkers, and not only so but the very fundamental of the Christian religion would have failed in its very foundation, for the Christian religion is based on redemption through the blood of Christ.

6. The Epistle to the Hebrews was written *after the law was given, and well established.*

The epistle does not build salvation on the ob-

servance of law, but by faith and grace. However the grace and the faith taught in this letter do not run contrary to the law, but supersede it, and prove its position from the faith of Abraham during the period of his life before he was circumcised, and also from the statement of Moses the law-giver, who spoke of *another* prophet like unto himself. There is no argument here that law is contrary to grace. Due respect is given to the law, but the inefficiency of it is shown, while at the same time the law is laid hold of and brought into the argument to show how through grace and faith, the law is fulfilled in a way to make its most rigid demands glorious through the sacrifice of its victim on the cross.

In considering the two great principles of law and grace it must always be remembered that they spring alike from the same God and Father of all, and that both are alike an expression of the character of God. The great difference between them is not that of *opposites*, but rather of *ad-ministrations*, or better still, the difference of the relation to God of those who come under their sway. Law is for the lawless, the rebellious. Grace is for the humble and obedient. In the Epistle to the Hebrews this position is taken, and the argument for salvation by grace through faith is strengthened by the whole background of the well established laws of the Hebrew people. The difficulty of attempting to establish the doctrine of salvation by grace through faith is clearly seen. The beauty with which free grace is placed against the rugged background of law, presenting one in harmony, as well as contrast, with the other, is one of the wonders of this epistle.

(To be continued next month)

PRACTICAL

Plain Words to Preachers

JOHN W. GOODWIN

This High Calling

THE preacher must be a man of inspiration. He has no real power unless moved by higher motives. The preaching office is full of romance and beauty.

Preaching is as old as man. God gave us the fundamentals of preaching when He spoke to Adam in the garden. From the sacrificial ministry as instituted in the beginning, down through the times of Noah and the patriarchal fathers, to the coming

of our Lord, we have the thought of preaching as God's chosen plan. Preaching is not a modern institution. It is as old as the needs of man. We never shall get beyond the need of preaching until man reaches a place beyond sin, suffering and death. Just as long as man needs a teacher, a lawyer, a physician, so long will he need a preacher for the welfare of his soul. We could better think of doing away with the physician than with the preacher.

Noah was a preacher of righteousness. No doubt Melchisedec was a great preacher in his day. Abraham was a leader among the people of his generation. Moses was a prophet and a preacher. The establishment of the Jews in the promised land marked an epoch in connection with preachers among God's people. As early as the times of Samuel we discover religious schools among God's people, for Samuel established the schools of the prophets, and these schools reached a great prominence during the days of Elijah and Elisha. In fact in the prophets we have one continuous history of prophecy and preaching until the heavens were closed for four hundred years. When God burst forth with a message of fire through the priesthood of John the Baptist, this was the real beginning of Christian preaching. John the Baptist learned Christian preaching from the Spirit, being filled with the Holy Ghost from birth. Preaching cannot be Christian except from the lips of a man filled with the Holy Spirit. The law and the prophets were until John. Thus the gospel began with John and Christian preaching began with his ministry. After John it reached its perfection in the greatest preacher who ever lived, Jesus Christ. Christ himself gave to us the great example of Christian preaching.

Preaching is not a common utterance of words. Christian preaching has in it the thrills of enlivened history, with all the endearments of entrancing romance. From the days of the apostles down through the Christian fathers and the revolutions of

early times, through the dark ages, when preachers lived in the wilderness and in caves of the earth, through the times of Martin Luther and the Wesleys, until now it is preaching that has diverted the currents of history and molded the thought of nations.

If we can but get the secret of these great preachers we shall obtain that power which is needed to revive the Church of today and bring her back to her former glory. The Christian preacher is more than a lecturer. He is more than an entertainer or a performer—more than a reformer. A Christian preacher is a transformer and carries with him the power and potency of a life transformed. A preacher is not an ordinary man. He has all the elements of ordinary men, but in addition he has the stamp of divine power and divine grace. He is a real transformer. He not only teaches repentance, but he has that power within him which brings men to repentance. He not only teaches about the cross, he is a living cross which brings men to the cross of Christ.

Christ said, in speaking of Himself, "As my Father hath sent me so have I sent you." And the God-sent man has with him the divine credentials which were evidenced in the ministry of Christ himself. A preacher, then, must be Christ-sent as Christ was God-sent.

What is it to preach? You will find preaching defined in the ministry of Jesus, "Jesus from this time forth began to preach." Someone has said, "Preaching is talking or telling forth." It is more than that. Scholars tell us that it comes from the Greek word which means to *bellow forth* like an ox. But it is more than that. Someone has said, "It is teaching or instructing." Another, "It is bearing the truth of God to the people." "Jesus from this time forth began to preach," to proclaim, to talk, to teach, to tell forth—but preaching is even something more. We may get the definition of Christian preaching as we understand the character of Jesus

himself. John describes it. He says, "In the beginning was the Word." "The Word became flesh and dwelt among us." Christ was truth incarnated and realized. He was living, walking truth. He became the sun center radiating the golden beams of truth which were the light of man. Now He proclaims and tells it forth to the people.

Preaching is the bubbling forth of a life which is within. No man begins to preach until he begins to bubble forth that which God has placed within him. Then he becomes the living, glowing truth which Christ has brought to light. We may take note of Christ before the multitude. He is going to preach. First He looks with compassion upon the people. What is compassion? It means that there is a pressure—a pressure two ways, a pressure from above and a pressure from beneath. And what did that accomplish? The realization of human needs; human danger, the loss of man; the value of a soul, was pressing from beneath against the human life of Jesus; and the divine life and the divine love were pressing down from above. As He looked at the multitude about Him, the pressure from beneath and from above crowded out of Him his very life, and He began to preach and proclaim to the people. That is preaching!

Preaching is pouring forth the divine truth from a burning spirit and a glowing soul. A preacher is a living, boiling volcano out of whose inmost being is sent forth the red-hot flow of divine truth for the people. But a man cannot do this until he is pressed from beneath and pressed from above and has something to pour out on the people.

The Old Testament defines preaching, "I will put my word in thy mouth." "You shall hear the words at my mouth and speak unto the people." A preacher, then, is a man who speaks for God, in the place of God, unto the people. How much that means! He stands before the people to speak words of God.

There are some scriptural words which

define preaching. The preacher is called a *herald*. A herald is a man who has been moved somewhat by circumstances or conditions, then heralds the news, shouts forth the truth. But he is not only a herald, he is an *ambassador*—heaven's representative. Just as we send to European countries our men to represent the United States, so God sends forth His representatives who become heaven's ambassadors. They represent God. Oh, the importance of careful living and careful representation!

The preacher is a *watchman*. "I have set thee as a watchman before Israel." What is a watchman? He is to watch, protect and look after the people. A preacher is a *laborer*, a *worker*, a *toiler*. "We are workers together with God." A preacher can never be a lazy man and a lazy man can never be a preacher. If he ever gets God's vision it will take the laziness out of his bones! The preacher is a *servant*. Paul called himself a "servant of Jesus Christ." A preacher becomes a servant, a slave to all. Again, he is a *builder*, a contractor, one who lays well the foundation and rears on the foundation a structure. A builder is one who has a plan, who looks into the future and who sees results. No builder is a helter-skelter workman. He is a contractor who works from a plan with a given objective in view. The preacher is also a *shepherd*. One who goes before and leads the people by example as well as by precept. A shepherd is not a boss, not a mere director, but one who precedes, and by his going before leads others into pastures rich and green.

A preacher has before him constantly his objective, which is to bring men to repentance and to transform their lives, to bring them into the divine pattern and the divine image. The Lord has given to the preacher the instrument of transformation. It is the revelation of divine truth in the Word of God. Here, then, is the instrument. In this Book of God is divine thought and plan. The preacher sets its claims before

the people and asks them to look into it. The Word of God is the transforming power through the agency of the Holy Spirit.

The Bible is not a dead letter. The Book has in it the life-giving energies, the very secret of transformation. I cannot explain the mystery, but the apostle said, "We all with open face, beholding the glory of the Lord are changed into the same image from glory to glory, as by the Spirit of the Lord." Here is the manifest glory of the Lord. Look into its secret pages and you will find that it has reflecting powers and energies that will transform the natural heart. No man beholds it long until he feels the transforming power on his soul.

The object of preaching, then, is to make clear the great truth of God, so men and women beholding it may be transformed into the image of the Lord from glory to

glory. Jesus Christ is the one great central figure. It is the Christ, the Lamb slain from the foundation of the world, and it is the Christ slain under the Mosaic covenant, it is Christ coming as the sin bearer that brought forth the Book of Isaiah. It is Christ of Calvary's cross, in the lives of the apostles and in the history of the Church. So to Calvary and from Calvary the preacher comes and goes. For all true preaching is of Christ and to Christ.

Around about this preaching clusters all the romance of history. We need a new race of preachers in the pulpit, in the schools and colleges, and on the foreign field; men and women who are filled with truth, who are living the truth, whose hearts are burning and radiant with truth, living flames sending forth the radiant glow of divine truth.

"Lights and Shadows of a Preacher's Life"

GENERAL SUPERINTENDENT EMERITUS H. F. REYNOLDS

PART ONE—THE TO-BE PREACHER'S CON- VERSION

USUALLY the preacher seeks to justify his attitude on any and every subject by finding that what he may think has a substantial proof-text in the Bible. Such being the rule, the writer has found quite a good number of statements in the Bible that would seem to support his subject in this instance. The Oxford University Press, London, England, has a beautiful Bible of recent issue, that in its Concordance, refers to *light* forty times, and to *shadows* twenty-two times. Also the Cambridge University Press, Great Britain, has a splendid Bible, of recent issue, that in its concordance refers to light forty times, and also to shadows twenty-four times (both of the said Bibles may be found among the large stock of Bibles sold by our Nazarene Publishing House), and in Dr. Robert Young's Analytical Concordance the author refers to *light* 294 times and to *shadows* seventy times. We may

comfort ourselves in that our God has put into His Book more than three times as much about light as about shadows. A great British preacher has stated, "Without light, there could be no shadow," and an American evangelist has said that a "Shadow never hurts anyone."

"God is light." God is the creator of light as it is recorded in Genesis. Therefore, "Light is sown for the righteous." Light is not only "Good," but, "if we walk in the light as he is in the light, we have fellowship one with another." And if we continue to walk in the light we will be led into the life of purity and heaven. The Prophet Isaiah speaks of the shadow (Isa. 32: 2) for safety and defense, as a place of safety and restfulness, being the "Shadow of a great rock." The psalmist in the 91st Psalm, tells of a place of security, and he would abide under the shadow of the Almighty. Job, who God said was perfect, speaks of the life of man (Job 14: 2) and says, "He cometh forth as a flower and is

cut down; he fleeth also as a shadow." These are a few of the many references given us in God's Word concerning "Light and Shadows," and may we not so apply our thoughts with relation to God's Word, that we shall be able to say with the psalmist (Psalm 23), when we come to life's journey's end, "Yea though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." Someone has said that "When Satan wishes to discourage a person, he approaches near to him and spreads his large, black wings and casts a shadow over him." Evidently he succeeded and got Hagar discouraged and she drew a distance from her boy and was about ready to see her son die, when God appeared and gave her a well of water instead of an empty bottle. Satan well-nigh caught Elijah with a spell of the blues and discouragement, and he too was about ready to quit and lie down and die, for he said, "I only am left," when the God of light appeared and said, "Elijah, I have seven thousand in Israel, all the knees of which have not bowed unto Baal and every mouth which hath not kissed him." And the Lord said, "Go, return," and Elijah returned and anointed Elisha, and God gave Elijah a chariot ride right into heaven.

Satan scared all the disciples so badly that they fled when Judas and his crowd came to arrest Jesus. But when the Holy Ghost came upon them they rejoiced "that they were counted worthy to suffer shame for his name" (Acts 5: 41). And many times Satan thought he had the early church about ready to give up their faith in Christ. Indeed, St. Paul states of them that they "proved themselves" in patience, afflictions, necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings, by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness, on the right hand and on the left, by honor and dishon-

or, by evil report and good report, as deceivers and yet true, as unknown and yet well known; as dying and behold we live, as chastened, and not killed; sorrowful yet always rejoicing; as poor, yet making many rich; having nothing, and yet possessing all things. But Satan failed to get them to be discouraged or to give up. St. Paul says, "I am ready to be offered, and the time of my departure is at hand." He declares it to have been a good fight, for he states, "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them that love His appearing."

When Isaiah caught sight of the Lord sitting upon a throne, and his train filled the temple, and heard the seraphims and one cried to another and said, "Holy, holy, holy," and felt the foundations of the temple moving and the inquiry, "Who will go for us?" then he said, "Here am I; send me" (Isaiah 6: 1-8).

And when God's light shone on Saul and he was immediately unhorsed and fell to the earth and heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" he said, "Who art thou, Lord?" and the Lord said, "I am Jesus, whom thou persecutest; it is hard for thee to kick against the pricks." And he trembling and astonished said, "Lord, what wilt thou have me to do?" And Saul was three days without sight, neither did eat nor drink. So great, so powerful and so wonderful *was* and *is* God's light. It is also worthy of note that the effect of the supernatural light of God produced similar effects on both Isaiah and Saul; both inquiring of the Lord, what His divine plan was for them, and their willingness to obey God's command.

When St. John the Divine was banished to the lonely, barren, rocky island of Patmos for his testimony to the saving and keeping power of Jesus Christ, he did not

backslide, and evidently Satan had failed to cast a shadow dark enough to discourage him; for he has recorded in the first chapter of the inspired wonderful Book of Revelation, chapter one and verse ten, "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it to the seven churches. . . . And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man." Here again we must pause to note that the light of God is so powerful, so great, and so glorious, St. John the Revelator, after trying to describe the light, says, "When I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Here we pause to note, that Jesus the Son of God, while He gave gifts to men, there are some "keys," or powers, He reserved to himself, and He alone can use them and they include power over Satan and his legions of dark angels. He also has kept the key of death so that our times are in His hand. He alone decides when our time on this earth shall end.

I was born in Lyons, Cook County, Illinois (which town is now a part of the great city of Chicago). Father died when I was about six years old, leaving Mother with three older children and me. She read of a farmer and wife who had in a brief period of time lost ten children with the dreaded disease, diphtheria, and who desired to adopt a small boy. My mother found the man and his wife to be of a kindly disposition, and she made the necessary arrangements for my adoption. As soon as arrangements were completed for the other children, who were of an age to wholly, or in part, support themselves, Mother hastened back to her father in Vermont, where

another son was born. (He later became the Rev. E. E. Reynolds.) To my sorrow, the man who was to have adopted me died before he carried out his good intentions. I was kept in the widow's home, having food, raiment and shelter, but left, like "Topsy of Uncle Tom's Cabin," just to grow up, and it is with much shame-facedness, I have to state that I had not gone far into my teens until I was confirmed in about all of the sins into which the depravity of man leads. I became specially addicted to the use of tobacco and beer, and also to stronger alcoholic beverages and to the usual associate evils of the card table, dance hall and gambling places.

As I was approaching the Christmas holidays of my twentieth year, through the good and gracious influence of my older brother and his wife who were Christians, I was led to visit my mother who had again married and still lived in Vermont. This trip of a thousand miles to the East brought me not only into new scenery, but under new moral influences. After four months of enjoyable visit with my mother and her husband and family, I engaged myself to work for a farmer and lumberman in an adjoining town. Beginning my contract to work in the month of May, in which was my twenty-first birthday, on a Sunday that month the man for whom I worked was sick, and it became my lot to drive the team that his wife might go to church and Sunday school, as both she and her husband were Christians. Passing several young persons on our return from church, I asked the good woman frankly if the young persons we were passing belonged to her church (for I did not go to church but went visiting during church hour, therefore I did not know who had attended the church services)? The good woman frankly said, "No, we haven't had a revival for a long time." And with that answer, looked straight at me and asked me if I was a Christian?

That night, standing by my open bed I said to myself, "If I go to bed I will go to

sleep and if I don't wake up in this world, I will awake in hell." The fear of dying and being sure of my eternal destiny in hell unless I became a different person, I began to reform. I gave up my every known sin, but argued with myself that playing cards and dancing (just innocent card games and innocent dancing) could do me no harm. God paid no attention to me until one Sunday afternoon in a schoolhouse when with trembling and with perspiration flowing, I said to God, "I give up the cards and the dancing." I asked the Methodist preacher to pray for me that I might become a Christian. To my surprise and confusion the preacher walked out of the schoolhouse and most of the people followed him. However, I meant business, and while on my way to the mountain farm that evening, Satan met me and said plainly, "Reynolds, you might as well give up and go back into your old life of sin, for you saw the action of the Methodist preacher; he walked off and left you and so did the church folks. They know you are not worth praying for." But I knew I had been honest and was honest, and straightening up, I took off my hat, and looked right up into the open heavens and said, "O God, if Thou wilt have mercy on me and save me, I will never again do wrong or commit a known sin." Just then and there my sense of guilt and my load of sins rolled off, and I felt so light and so happy that I began to sing a circus song (for I did not know any others) amidst my joy. I heard a voice clearly saying to me, "You are a Christian now, and Christians do not sing such songs." I said in response (for I was still looking up into the open sky), "All right, Lord." And I have not sung any such songs since.

Judging from all that I have read in the works of theology and from all of the sermons I have heard and from all of the various experiences of many in this and in foreign countries, for more than sixty years, I believe I was really converted that day. In all of the more than sixty years, I

do not recall that I ever have doubted that I was converted. Yes, I was converted, old things passed away. Praise the Lord!

As to shadows, yes, there have been many. But I will mention only two of them now. The first, a few weeks after my conversion, I went with the good man and his devout wife to a prayermeeting in one of their farmer neighbor's homes. In that home were several wicked young men. When the meeting was opened and the leader said, "Let every Christian pray," the Spirit said to me, "Pray." But from fear of those unsaved young men, I failed to pray. Then after much time had been wasted waiting for the unoffered prayer, a hymn was sung, and then the leader said, "Now we want everyone who is a Christian to testify." Again much time was lost in waiting for the ungiven testimony. The meeting closed, and going home, there were shadows, indeed, it was almost dark, and the shadows hovered about me for nearly two long weeks, and disappeared only when I promised God I would henceforth testify for Him.

The second shadow came when I went to one of the church socials or parties, which about all of the members attended. Soon after the crowd gathered and a short prayer had been offered, the games of the evening began. I will not undertake to mention the different ones but suffice to state that among those games were some that raised a question mark in my thinking and there were some positively of an immoral character. That shadow so impressed me that I would warn every preacher to be extremely careful about lending his influence or advice in any such matters. Doubtless many have been astonished by the fact that even during a total eclipse of the sun, it never becomes really dark. The astronomers state that this is because the light of the sun is so much greater than the moon itself, that the corona all around the moon is composed of flames of fire shooting out from the sun for more than 100,000 miles in every direction.

The moon cannot hide the light of the sun. May we not take this comforting thought that the light of God is so much greater than any obstruction that men or devils can produce, that at their worst, they are able to produce only a shadow. In heaven there are no shadows. Let us repeat that beautiful chorus of the poet Cornelius:

"No shadows yonder,
All will be bright,
Joy without sorrow,
Day without night.
Sighs turn to singing,
Faith turns to sight;
No shadows yonder,
Christ is the light."

The Boundless Grace of Holiness*

BASIL MILLER

HOLINESS IN THE VOLUME OF THE BOOK

THE explicit testimony of the Bible is that God demands holiness of His children. Holiness—what a wonderful thought, a magnificent privilege. "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, resounds in the songs, sparkles in the poetry, shines in the types, glows in the imagery and burns in the spirit of the whole scheme, from its Alpha to its Omega.

"Holiness needed! Holiness required! Holiness offered! Holiness attainable! Holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme! It is the truth glowing all over and voicing all through revelation; singing and shouting in all its history and biography, and poetry and prophecy and precept, and promise and prayer; the grand central truth of the system."

God breathes it through His Word and requires it from His followers.

* Sermons-on-holiness-in-print.

I

The Old Testament commands, "Be thou perfect."

"God created man in his own image" (Gen. 1: 27).

"I am the almighty God; walk before me and be thou perfect" (Gen. 17: 1).

"Put away the strange gods . . . and be clean" (Gen. 35: 2).

"Ye shall be unto me . . . an holy nation" (Ex. 19: 6). "And ye shall be holy men" (Ex. 22: 31). "And they made the plate of the holy crown of pure gold, and wrote upon it a writing . . . HOLINESS UNTO THE LORD" (Ex. 39: 20). "Ye shall sanctify yourselves and ye shall be holy; for I am holy" (Ex. 11: 44).

"Ye shall be holy unto me: for I the Lord am holy, and have severed ye from other people" (Lev. 20: 26). "For thou art an holy people unto the Lord thy God . . . a peculiar people unto himself" (Deut. 14: 2). "Thou shalt be perfect with the Lord thy God" (Deut. 18: 13). "The Lord shall establish thee an holy people . . . if thou shalt keep the commandments of the Lord thy God and walk in his ways" (Deut. 28: 9).

"And there was a man in the land of Uz, whose name was Job; and that man was perfect and upright and one that feared God" (Job 1: 1). "And thou shalt know that thy tabernacle shall be in peace . . . and shalt not sin" (Job 5: 24).

"Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments" (1 Kings 8: 61). "Elijah prayed, Let a double portion of thy spirit be upon me" (2 Kings 2: 9). "Know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if you seek him, he will be found of thee" (1 Chron. 28: 9). "And give unto Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes" (1 Chron. 29: 19).

"Stand in awe and sin not" (Psa. 4: 4). "God . . . maketh my way perfect" (Psa. 18: 32). "Who shall stand in his holy place: He that hath clean hands and a pure heart" (Psa. 24: 3, 4). "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is found no guile" (Psa. 32: 2). "Purge me with hyssop, and I shall be clean, wash me and I shall be whiter than snow. . . . Blot out all my iniquities. Create in me a clean heart, O God: and renew a right spirit within" (Psa. 51: 7-11). "Truly God is good . . . to such as are of a clean heart" (Psa. 73: 1). "I will behave myself in a perfect way . . . with a perfect heart" (Psa. 101: 2). "Blessed are the undefiled who walk in the law of the Lord. Blessed are they that keep his testimonies, that seek him with the whole heart. They also do no iniquity" (Psa. 119: 1-3).

"Lo, this has touched thy lips; and thine iniquity is taken away, and thy sin is purged" (Isa. 6: 7). "He that walketh righteously, and speaketh uprightly . . . he shall dwell on high . . . his bread shall be given him, and his water shall be sure. Thine eyes shall see the king in his beauty" (Isa. 33: 15-17). "The wilderness and the solitary place shall be glad . . . the desert shall rejoice and blossom as the rose. . . . The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. . . . For in the wilderness shall waters break out and streams in the desert. And the parched ground shall become a pool. . . . And a highway shall be there and a way, and it shall be called The Way of Holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring man, though a fool, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35).

"To appoint unto them that mourn in Zion, to give them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. . . . I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels" (Isa. 61: 3, 10).

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. . . . Many shall be purified and made white" (Dan. 12: 3, 10).

"In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD" (Zech. 14: 20).

"He is like a refiner's fire, and like fuller's soap; and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Mal. 3: 2, 3). "But unto you that fear his name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall" (Mal. 4: 2).

II

The New Testament testifies, "Follow peace with all men and holiness without which no man shall see the Lord."

John the Baptist said, "I indeed baptize you with water; but one mightier than I cometh . . . he shall baptize you with the Holy Ghost and with fire" (Luke 3: 16).

Jesus taught the experience of holiness. "Blessed are the pure in heart" (Matt. 5: 8). "Be ye therefore perfect, even as your father in heaven is perfect" (Matt. 5: 48). "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12: 30). "If ye love me, keep my commandments. And I will pray the Father and he shall give you another

Comforter" (Jno. 14: 15). "But the comforter, which is the Holy Spirit . . . He shall teach you all things" (John 15: 26).

"They are not of this world. . . . Sanctify them through thy truth. . . . For their sakes I sanctify myself, that they might be sanctified through the truth" (Jno. 17). "I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24: 49). "Ye shall be baptized with the Holy Spirit not many days hence" (Acts 1: 5). "But ye shall receive power after that the Holy Spirit is come upon you" (Acts 1: 8).

The Book of Acts admonishes us to be holy. "Suddenly there came a sound from heaven . . . and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost" (Acts 2: 1-5). "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 38).

"The apostles . . . sent unto them Peter and John: who . . . prayed for them, that they might receive the Holy Ghost. Then they laid their hands on them, and they received the Holy Ghost" (Acts 8: 14-17). Peter preached to Cornelius, saying, "How God anointed Jesus of Nazareth with the Holy Ghost and with power . . . while Peter yet spake these words, the Holy Ghost fell on all them which heard the word" (Acts 10: 38-44). "Have ye received the Holy Ghost since ye believed? . . . And when Paul had laid his hands upon them, the Holy Ghost came" (Acts 19: 2-6). "That they may receive forgiveness of sins, and an inheritance among them which are sanctified by faith that is in me" (Acts 26: 18).

Paul in Romans urges us to be holy. "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin, but alive unto God. . . . Let not sin therefore reign.

. . . Being made free from sin, ye became the servants of righteousness. . . . Ye have your fruit unto holiness, and the end everlasting life" (Rom. 6). "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit hath made me free from the law of sin and death" (Rom. 8: 1, 2). "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind" (Rom. 12: 1, 2).

Writing to the Corinthians Paul exhorts us to possess "divine love." "Unto the church of God . . . that are sanctified in Christ Jesus" (1 Cor. 1: 2). "But of him are ye in Christ Jesus, who . . . is made unto us . . . sanctification and redemption" (1 Cor. 1: 30). "We speak wisdom among them that are perfect" (1 Cor. 2: 6). "The temple of God is holy, which temple ye are" (1 Cor. 3: 17). "Ye are sanctified . . . in the name of the Lord Jesus and by the Spirit of our God" (1 Cor. 6: 11). "Divine love suffereth long . . . envieth not; vaunteth not itself . . . never faileth" (1 Cor. 13: 4-8).

"Having therefore these promises . . . let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7: 1). "Be perfect" (2 Cor. 13: 11). "God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work" (2 Cor. 9: 8).

Writing to the Galatian and Ephesian Christians Paul extols holiness. "I am crucified with Christ . . . Christ liveth in me" (Gal. 2: 20). "And they that are Christ's have crucified the flesh with the affections and the lusts" (Gal. 5: 24). "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1: 4). "He hath chosen us . . . that we should be holy and without blame be-

fore him in love" (Eph. 1: 4). "Know the love of Christ which passeth knowledge, and that ye might be filled with all the fullness of God" (Eph. 3: 19).

"Put on the new man, which after God is created in righteousness and true holiness" (Eph. 4: 24). "Christ also loved the church and gave himself for it that he might sanctify and cleanse it . . . that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish" (Eph. 5: 24).

In all of Paul's letters we are admonished to be holy.

"That ye may be blameless, and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world" (Phil. 2: 15). "To the end that he may stablish your hearts unblameable in holiness" (1 Thess. 3: 13). "For this is the will of God even your sanctification" (1 Thess. 4: 3). "For God hath not called us unto uncleanness, but unto holiness" (1 Thess. 4: 7). "Abstain from all appearance of evil. And the very God of peace sanctify you wholly; and I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5: 16-23).

"God hath from the beginning chosen you to salvation through sanctification of the Spirit" (2 Thess. 2: 13). "Keep thyself pure" (1 Tim. 5: 22). "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (2 Tim. 2: 21). "All scripture is given by inspiration of God . . . that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3: 16, 17).

"For both he that sanctifieth and they that are sanctified are one" (Heb. 2: 11). "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection" (Heb. 6: 1). "How much more shall the blood of Christ . . . purge your

conscience from dead works to serve the living God?" (Heb. 9: 14). "For by one offering he hath perfected for ever them that are sanctified" (Heb. 10: 14). "Follow peace with all men and holiness, without which no man shall see the Lord" (Heb. 12: 14). "Now the God of peace . . . make you perfect to do his will" (Heb. 13: 20, 21).

James exhorts us to be perfect.

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (Jas. 1: 4). "Pure religion and undefiled before God and the Father is this . . . to keep himself unspotted from the world" (Jas. 1: 27). "Cleanse your hands, ye sinners; and purify your hearts, ye double minded" (Jas. 4: 8).

Peter urges us to go on to perfection: "But the God of all grace . . . make you perfect, stablish, strengthen, settle you" (1 Pet. 5: 10). "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye may show forth the praises of him who hath called you out of darkness into his marvelous light" (1 Pet. 2: 3-9). "Elect . . . through sanctification of the Spirit" (1 Pet. 1: 2). "But as he which hath called you is holy, so be ye holy in all manner of conversation" (1 Pet. 1: 15). "Sanctify the Lord God in your hearts" (1 Pet. 3: 15).

John writes of holiness: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 Jno. 1: 7). "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jno. 1: 9). "Whosoever is born of God doth not commit sin" (1 Jno. 3: 9). "Whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and the wicked one toucheth him not" (1 Jno. 5: 18).

Jude writes, "To them that are sanctified by God the Father" (Jude 1).

The final testimony of the Book of Revelation is "And in their mouth was found

no guile: for they are without fault before the throne of God" (Rev. 14: 5).

III

Holiness is the voice of the Bible. The mighty testimony of God's Word is holiness. It is a holy Bible, founded on purity, softly beaming divine rays of holiness throughout a sinful world. It is a holy revelation of a holy God, definitely declaring the possibility of a holy life for a purified people, who are completely saved by the blood of the Savior and sanctified wholly through the fiery presence of the Holy Spirit.

It affirms with siren voices of divine authority in no uncertain tones the possibility of uttermost holiness of thought, ultimate holiness of overt deeds, eternal holiness of soul-principle, and everlasting holiness of daily practices. It offers a holy reward to a consecrated holy people, a heaven where abides the holy redeemed, blood-ransomed of the ages, whose loves were holy and whose glorious songs through the undying æons of eternity shall be the angelic strain of "holiness forever more."

Through the inspired Word, from the first glow of light on the breaking dawn of creation to the final note of the departing rays of time's setting sun, the golden thread, winding in and out of history and precept, binding together unctionized prophecies and holy admonitions, sanctified commandments and consecrated examples, is holiness—purity, soul-refinement, heart paradises of sanctification, spiritual Beulahs, mountain heights of holy afflatus and divine exhilaration, heavenly enchantments and celestial enthrallments. Weaving through this sacred story, amid prophets and patriarchs and God-ordained apostles—threads of gold along with strands of silver, through burning fire and bloody sword, through victory in blessed Beulah and captivity under the bondage of the yoke of God's enemies—is the holy character of God, the beam of His shekinah glory, the glimmering light of His smile, the quintessence of His

majestic being, the consummation of His infinite attributes—which in its final essence is holiness.

Sinai thundered and blazed with heavenly fire and Calvary ran red with the blood of the Redeemer that we might be holy. Eden, a physical paradise, and Canaan, a paradisiacal home for the theocracy of God, existed as a type, a foregleam, a foreshadowment, a glimmer of promise, of the better Paradise of God for the soul. Herein bloom the perennial flowers of holy activities and of the divine presence. Every mountain, sentinel of heaven, of the Bible, raising its lofty peaks to the glory world, is a foretype of the mountain top life of holiness, where all the heavenly light is ablaze in the celestial firmament of the soul with the stars of promise. The air breathed by the soul is cleansed, and the eternal wells of living water bring life and joy to the soul. They are mountain tops pointing to the exalted life above the sordidness of sin, to the shady hills of holy delight.

The burning deserts of the Bible—this thundering voice from beyond the bleak walls of time—where sprightly bubble forth springs, oases, refreshing waters for the bodies of weary travelers, is a sigh-prediction of that abundant life of holiness—where are oases of divine blessings amid the death-dealing miasmas of evil. The flowing rivers and trickling streams, rippling rills and mountain rivulets, are prophecies, omens, prefigurations of that flowing fountain filled with Immanuel's blood—the stream from Calvary, cleansing the sinner from his vileness, and purifying the believer with its torrent of grace.

The tabernacle, the temple, with their holy of holies, are heralds, foretokens of that time when the Holy Spirit enters freely to make the child of God as spotless as the divine nature itself. Victories and triumphs of Canaan are foreshadows of the victories and delights and elations of the sanctified.

The priceless gem, the jewel, of the

Bible is holiness. God softly spoke to the patriarchs demanding holiness. They walked in this way seeking the more abundant, better life, and longing for complete deliverance from innate, hereditary sin. The godly embellishment and holy beautification and lustrous bedazzlement of the life of the saints in the long-ago, was to be found in this heaven-conceived holiness.

The precious stone, the rosette, the changing colored ruby of the Bible mine of truth is holiness—glowing, beaming, adorning, begliting the saints—like blazing diamonds set in the star sprinkled heavens. Holiness as a flashing jewel breaks from every page, each inspired life and infallible precept of this Book of God. Holiness is its bedecking garnishment, the ornate surrounding and adornment of every truth, each eternal precept, majestic line, thrilling example and electric statement,

Justification is holiness begun; glorification is holiness freed from the human imperfections. The bloody, Christ-bearing cross existed to make holiness a possibility. The resurrection, breaking the bonds of the grave, the death-chains, presaged complete redemption, celestial transformation, the heavenly metamorphosis of the soul.

This pulsating, emotion-stirring word—holiness—loved by the renewed saints, sung in glory anthems by the angels, and played in choral harmonies on the harps of all nature and the orchestra of racing planets, is the only sufficient voice of the Bible.

Genesis is the beginning of holiness. Exodus thunders in coming out of Egyptian darkness and bondage into the marvelous light of grace and glory. Leviticus bespeaks of adorned lives flaming in the beauty of holiness. Joshua heralds the wonder of holiness conquests. The Psalms are the hymnal of holiness. Isaiah stirs with the eloquence of holiness. Jesus and the records of His life are holiness dwelling in human form. The decalogue and Romans are the laws of holiness. The Sermon on the Mount is the keynote of

holiness. John's writings resound as the love books of holiness. James is holiness in action. Revelation sweeps the centuries as the ultimatum, the eternity of holiness.

Bible history is the inspired history of holiness. Its poetry so exalted and ennobling, are the heart throbs of saints walking with God in the glory of holiness. Its lofty eloquence, firing the emotions, lifting the empires from their hinges, and raising the level of men to the heights of the divine, is holiness. The morals of the Bible are rock-ribbed with holiness. The precepts admonishing to holy strictness, the promises, exceedingly great and precious, spring from this fountain source.

Holiness—take it from the Bible and it remains but the literature of the Hebrews. Remove it and the Bible is but the code of bleak intellectualism, equaled by sister antiquarian nations.

Holiness of the Book—may our souls exultingly walk in its luxuriant beauty, the light of its dynamic power, the grandeur of its might, the bursting glory of its spirit. Read this soul-elevating Book to have the heart saturated and inoculated and imbued with this doctrine and experience. It is the rose-bower portal to Paradise, the golden door of the temple leading to God, the vestibule to the celestial.

Holiness! Let its truth be declared. Live it. Light the world with its glory. May it beam with the liquid shekinah brightness and lustrousness of God. Holiness—the sweetest and most wondrous word—it is the essence of God, the soul of the saint, the spirit of the Bible.

An Essential But Greatly Neglected Truth

W. M. TIDWELL

WE REFER to the matter of retaining the blessing after receiving it. Our hearts are greatly grieved at the very large number who seem to be clear in their experience but in a short time are be-

wildered and discouraged and have just about given up. We know many will do this in spite of *all that can be done*, but we wonder if there is anything that can be done or any line of teaching that might help to diminish the number.

We hear many sermons preached and articles written (certainly not too many) on the greatness of the instantaneous blessing and the glories of the experience but *very few on how it is to be retained*. It is one thing to cross the Jordan and another to take the great, walled cities and conquer the giants that abound in Canaan. Too often we seem to feel that God has parted the waters of the Red Sea and brought us miraculously through and that He has divided the waters of the Jordan and victoriously brought us into the promised land and that *we have arrived*. This is all true but we must not forget that it is one thing to *enter* the land and another to take *possession* of it.

Peter when writing to those who had "obtained like precious faith with him" (in other words who had the blessing) said, "Forasmuch as Christ hath suffered for us in the flesh, *arm yourselves* likewise with the same mind." That is, arm yourselves with the thought of battle and suffering. This is our lot. "Must I be carried to the skies on flowery beds of ease, while others fought to win the prize and sail through bloody seas? Sure *I must fight* if I would reign, increase my courage, Lord. I'll *bear the toil, endure the pain supported* by thy Word."

In our most commendable zeal to lead the people into the blessed experience of holiness without which no man shall see the Lord, *is there a danger* of leaving the impression with them that if they get the blessing, and get it good, that ever thereafter the birds will sing sweetly, the sun shine brightly, our hearts will at all times overflow with an uncontainable joy and that we will dwell in the delectable mountains of Beulah. This is all beautiful, and may enable us to make out a good case,

but there is one discouraging feature about it and that is it is *not true*. The Bible does not so teach and neither does human experience agree with it.

If one should be thus instructed, and then encounter some of the wiles of the devil till he is in *heaviness through manifold temptation*; and then, "Wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places," or "wicked spirits in heavenly places," will he not have grounds for wondering if he, after all, was not mistaken and really did not get it? He understood the preacher to state that if he really plowed through and got it right that his battles would be over. When the facts are, possibly, (like Jesus when the Holy Spirit came upon Him as He was about to enter more fully into His public ministry, He was led of the Spirit into the wilderness where the devil and the infernal hosts of hell were arrayed for forty days against Him) he may immediately have fiery trials the like of which he has never experienced. True he will have grace, hitherto unknown, and *beneath* the toils and care of life the *hidden stream will flow on*, nevertheless there are enemies in the land and to dispossess them means battle. Paul said, "Fight the good fight of faith." And "the weapons of our warfare are not carnal but mighty through God, to the pulling down of the strongholds."

We believe multitudes have become discouraged and given up amidst the tests and trials of the sanctified life, who would have pressed on and remained true, if taught when they received the blessing that on down the way there were burdens, problems, temptations and sore trials that would probably befall them, but if they would resist the devil and give him no place, that victory would be theirs. That they would retain the blessing only by keeping their eyes on the Lord, regardless of feeling. "If all were easy if all were bright,

where would the cross be where would the fight?" "But in the hardest God gives to you chances for proving what He can do." "Keep on believing, this is the way, faith in the night as well as the day." The devil and some good people may insist that you did not get it or that, the way you feel is proof that if you did you have lost it. Of course if you did not or if you have taken something off the altar that is another matter. But if all was eternally placed on the altar and the Comforter came and you have been true, then in spite of earth and hell, though He slay you, go on with God.

"When through fiery trials thy pathway shall lie,

My grace all sufficient shall be thy supply,
The flame shall not hurt thee: I only design

Thy dress to consume and thy gold to refine."

Ministerial Ethics

H. J. EASON

The Brother Minister

IT IS generally conceded that every minister is a Christian and certainly every Christian is a gentleman. A man may be a gentleman without being a Christian, but he cannot be a Christian without being a gentleman. There is something strangely marvelous about the grace of God that enables every child of God to conduct himself everywhere and under all circumstances as a gentleman. He may not know "which fork to use first," he may not know how to enter or leave a living room, or he may not be an adept at making graceful bows; but he possesses that "something" that shows forth in his face and bearing, "A graceful tenderness and air of Christian courtliness that the halls of Versailles might well have envied." If worldly wise sinners can cultivate themselves and achieve a high plane of courtesy and honor, surely the men of God can do no less. What then shall be the standard of measurement re-

garding the relationship of fellow ministers? Instinctively we say, "The actions of a Christian gentleman."

But leaving the field of generalities we should like to speak of a few specific instances when such action is in demand. First, let us speak of a minister's obligation to his predecessor. We measure success by visible results and yet many a pastor has labored unstintingly, sacrificing to the limit that the work may be planted, and passes on with no apparent reward of success. His successor or some passing evangelist drops in with a revival meeting and reaps a rich harvest. Evidently it was a case of Paul's sowing and Apollos' watering, but let us not forget that God gave the increase. It is unethical for the new pastor or the evangelist who is seeking a location to try to establish himself in the favor and confidence of his new charge by speaking disparagingly of, or in any way underestimating the worth of his predecessor. It should be the policy of the incoming pastor to follow, as far as practical, the plans already inaugurated by his predecessor. "It will do no good, but actual harm, to inaugurate at once sweeping changes in order to let the people know that a new head is at the helm." Changes will be necessary, but the tactful pastor can so introduce these that he will neither reflect on the former pastor nor leave the impression that he is reforming the evils of the former regime.

It seems the part of modesty as well as of tact to refrain from too much personal history or relating of former victories in a new work. "Let not him that girdeth on his harness boast himself as he that putteth it off." Let the people find out their new pastor for themselves and they will appreciate the more their own discovery. Every pastor has his friends and admirers, and although that pastor may be such an utter failure that his removal is the only possible thing, yet these faithful admirers, be they ever so few in number, will never have another pastor that can

take the place of the retiring one; and this small minority if not tactfully handled can give no end of trouble to the successor of their pastor friend.

The new pastor will be called upon to listen to a great deal of gossip about the former pastor, but let him be very sure that the part he takes in such conversations will have a restraining rather than an encouraging influence. He too has his weaknesses and the same group may sooner or later be discussing them with his successor.

But there is another side to this question. What should be the attitude of a retiring pastor toward his successor? Whether his retirement is forced or voluntary it is certainly the part of a Christian gentleman to place no barriers in the way of his successor. It is the duty of every minister to give to his successor a "good send-off" with the people. The following from Bishop Galloway: "The character of the introduction and commendation which he gives will determine the welcome his successor receives and will have a potent influence upon the entire history of his pastorate. If doubts are expressed as to his ability or availability, if fears are estimated that he lacks at certain vital points, or has some objectionable peculiarities, if confidential predictions of failure are made 'just to one or two very special and discreet friends,' the brother comes with a mountain of prejudice to scale and silent but positive opposition to conquer. On the contrary, if he commends his virtues, applauds his abilities, tells of his fidelity, rejoices in his successes, and congratulates his old flock that they are to be under competent and consecrated pastoral care, he comes with hearts to welcome him, spiritual sympathy to sustain him, and assured victory to cheer him."

To be ejected from a pastorate is a most painful experience for a pastor, and yet it affords an excellent opportunity for manifestation for the Christian graces. He might be tempted to criticize those who

"voted him out" and to make discouraging prophecies about the future of his church and his successor, but let him remember that his is a Christian brotherhood and no such behavior is becoming to a follower of the lowly Nazarene. Just as every baby deserves the right to be well born, so every minister deserves the right to a good start in any new field he may enter.

If at all possible the retiring minister should communicate with his successor. He is in position to give his successor much valuable information about the general workings of the charge. But let him be careful lest he tell too much. If there be hidden rocks in the ministerial channel, dangerous to the ship of the church, then the new pastor should know them; but if there are secret caverns that have accidentally been discovered by one pastor, they need not be mentioned to another—he may never find them. The very fact that he is ignorant of certain irregularities and the people know he is ignorant, will be an advantage to him in ironing them out.

"Above all, when a man leaves a charge, let him leave it." The minister who is constantly running back and forth visiting his former charge and checking up on the progress of the work becomes a nuisance, a busybody, and a meddler. The practice of keeping up a correspondence with prominent members of the charge is undesirable if not harmful. The outgoing pastor should get all his belongings loaded at one time so that a return trip will not be necessary. Let the farewell be ever so tearful, yet it must remain a farewell. Bishop Chandler "was lecturing a class of young ministers and referring to the question which they were soon to answer: 'Will you go where you are sent and that gladly and willingly?' said, 'I should like to make this: Will you go where you are sent and stay away from where you've been? Now John Wesley did not put that last part in,' he added, 'but if he had known what I know he

would have.' " It is true, however, that "the minister and his family often make friends and form connections which transcend the pastoral tie and which only death may dissolve. For such friends the home of the minister is always open and to those he pours out his soul."

Finally, it must be agreed that no minister can demonstrate the highest type of a Christian gentleman who fails to show proper reverence and respect for his superiors. We are admonished in the Scriptures to "Render unto all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." A lack of proper respect reveals a defect in character and is often the outgrowth of a desire for self-aggrandizement. "In honour" we are to "prefer one another."

NOTE: Quotations and helps are acknowledged from the following: *Ministerial Ethics and Etiquette* by Nolan, and the Methodist, Congregational, Presbyterian and Unitarian Codes.

The Crime of Professional Evangelism

ROY L. HOLLENBACK

PERHAPS few things are more nauseating to spiritually minded persons than professionalism in the ministry. And I believe their feelings harmonize with those of the Lord; for if He was sickened by the lukewarmness and pretentiousness of the Laodiceans, He doubtless feels the same aversion toward a parallel condition that abounds today.

I. THE DISEASE

I think the word "professionalism" is quite well understood, in the meaning which is commonly attached to it, though I hardly think the word conveys a thorough idea of the seriousness of the malady it is used to denote. Like some terms used in the medical profession, it is a flattering word which sounds much better than other

words that are possibly more accurate. Nevertheless "professionalism" is the charitable name for a very serious disease, which is deep-seated, putrefactive and damning in its nature. Flatly, let us ask what is the disease? What is the real constitutional plague called "professionalism"? Does this name rightly express it? Or are the elements of "professionalism" only the surface eruptions, the outward symptoms? Frankly, I will say that this is true. The real disease is a *backslidden heart*. A heart perhaps once possessed of the Holy Ghost but now without His presence. While He dwelt within there was romance in God's service; there was the charm of divine love and fellowship; there was heart and soul in every deed performed for the Master. Whether it was a song, a prayer, a testimony, or a sermon, it was ministered as unto the Lord. And there was freshness and variety of experience with each new day. There was no monotony. No two days were exactly alike. Christian life was not a dry routine. But now, since the Holy Ghost has gone and the heart backslidden, things are different. Possibly the same sermons are preached, the same phraseology is used in testimony and prayer, the same songs are sung (you did not forget these things when you backslid); *but the same Spirit is not there*. There is no soul in these performances. The sermons are heartless and passionless. The songs are more like cheap "ditties" than divine messages. Perhaps some new "tricks" of the trade have been invented to supplant the old-fashioned method of prevailing prayer and soul travail. Everything is perfunctory and runs in ruts and grooves of habit. All sounds like "a clanging brass and a tinkling cymbal," and the whole is nauseating to spiritual hearts.

Do not deceive yourself: *the one cause of religious professionalism is a backslidden heart!* The symptoms of this malady are many and varied, of which we shall venture about three:

II. THE SYMPTOMS

1. **INSINCERITY**—Sincerity comes from a word meaning "sun judged"—clear, transparent. How refreshing it is to wait upon the ministry of a preacher (however limited his gifts) when you can read in him a humble, transparent heart, devoid of anything pretentious or sham. You can see clear through him. His face is an open book. You cannot help but believe in the singleness of his purpose and the purity of his motive. But how stifling is the atmosphere about one in whom you can read insincerity and artificial pretenses. That evangelist whose vehemence of expression and vociferous tones feign a great passion for souls; and yet who evidences the sham of this pretense by slipping away from the altar service as soon as it is well started, going home to laugh, joke, and car-ride until the midnight hour. Or who, in calling the altar, for the sheer sake of filling it with seekers, puts extreme tests upon others which he himself could not honestly stand up on. Or to move the crowd, professes to have a fearful foreboding that someone present is committing the unpardonable sin, and that he never felt so strangely about it before; when he knows full well it is a fundamental falsehood, and that he pulls off the same "stunt" in the closing service of every revival he holds.

2. **A SEARED CONSCIENCE**—Only persons with a seared conscience can dare to be hypocritical and insincere in the Christian ministry, or call others to experiences that they do not themselves possess. No less wicked souls would knowingly "break the bruised reed or quench the smoking flax" by applying merciless tests and unreasonable and drastic appeals at an altar call. Such tests are the frantic creaturely efforts of spiritually powerless souls who must by any means make a show of success.

We once knew a pastor whose rule and precedent was to have seekers at the altar every Sunday morning; and who used to

force his tears to accomplish this end. When seekers did not come easily, he would tell a touching story, cry, and get someone to the altar. He was heard to say to a friend in joke of the matter, "I'm afraid they will catch onto my tears after a while." So even tears can become professional too, and weeping does not always denote a tender broken heart.

3. **SELF-ESTEEM** is another symptom of professionalism. There is no other ground upon which you may account for some things you observe except to attribute them to spiritual pride. For instance, why does an evangelist who has become quite well known begin to put a money estimate upon the value of his time? He presumes that his reputation will justify making a stipulation for his services, so he says, "I will come for \$100 a Sunday." Now who told him that his services were worth that much? How did he arrive at that calculation? Did the Lord inform him? I think not. Rather he drew that estimate from the pride of his own heart. And since the Bible says, "God resisteth the proud but giveth grace to the humble," we may safely guess that shortly God will have no use for him in the ministry—and the people are very foolish if they do!

It is this same state of heart that makes a preacher discriminate in his calls between the large and the small places, and spare himself in his efforts when he chances to get into a small place. If he thought no more highly of himself than he ought, he would consider any place big enough for his best effort. Remember that Christ said, "He that is unfaithful in that which is least is unfaithful also in much." It is this same symptom that causes an evangelist to be unwilling to hold long meetings. There is no evangelist that can tell from a distance what length meeting is needed in a community, like the pastor and local church board. If they feel that a three-week meeting is needed, he should not try to get them to take two weeks, unless his time is otherwise filled.

If he is unwilling to go for more than two weeks, he is either very limited in his resources, or else he believes he will get more money for his time by holding short meetings. If the former is his reason he is too mentally and spiritually lazy to do any good; and if the latter then he is commercializing the gospel and making merchandise of men's souls.

When a man is little in his own eyes, he will count no place too small, if he believes it holds an opportunity to have a revival. He will not complain at trifling inconveniences. He will not be choicy of the sort of his entertainment. But when he gets to be somebody in his own estimation he will pick for the best paying meetings; pull for calls that will give him prestige; stint the time of each meeting as much as possible; require perfectly comfortable entertainment; shun hardship and inconvenience; and come as late and leave as early as he can do so and receive a full-sized check. Now this is why many preachers are more successful in the first years of their ministry than in their later years. Their minds have "become corrupted from the simplicity that is in Christ Jesus."

III. THE CRIME

Do not quarrel with the word "crime" in this caption. A softer word will not do. The crime of it is that professional preachers are actually parasites upon the churches they serve. They are blood-suckers, sapping the churches' vitality. They are stumbling-blocks over which scores of souls fall into hell! They greatly set back the work of the churches where they go; disappoint the faith of the saints; and actually discourage the weaker Christians. While posing as "revivalists" they spread death instead of life everywhere they go. Churches call them, advertise them, put on prayermeetings to build up faith, and get in a wonderful condition for a revival—and then find that the evangelist they have called is unspiritual, and his ministry paralyzes the church, leaving disappoint-

ment on every side. In their sober moments, if such workers were not blinded by their own conceits, it would dawn upon them that there is a deadly blight in their touch instead of a quickening, reviving power. And mere honesty would force them to either quit the ministry or seek to be spiritually reclaimed into the fullness of the blessing.

How Near Is Heaven?

Most of our earthly awakenings are disappointing. We plan for health, and lo a spell of sickness; we plan for friends, but are confronted with an enemy; we plan for wealth and plenty, but the crops are short and the markets low; we plan for usefulness, but find the road to success climbs up a steep hill; we dream of feasting, but awaken to find ourselves still hungry. In fact, we have found it necessary to steel ourselves against disappointments, knowing that disappointments are sure to come.

But the same Bible that warns us against trusting in man, leaning on the arm of flesh, or becoming too well acclimated in this world tells us that for the faithful and true in Christ there is a future more blessed and glorious than any we have imagined. And no doubt we all believe this at long; but how very delightful is the thought that the glory of which we are at best able to but faintly dream may be near at hand. This was the very blessed thought of the author, whose name we do not know, who wrote that little verse called "On Any Morning," which a thoughtful friend placed in our hands and which reads as follows:

Think of stepping on shore and finding it heaven!
Of taking hold of a hand, and finding it God's hand;

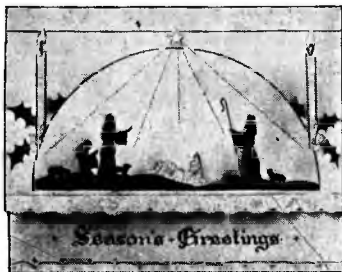
Of breathing a new air and finding it celestial air;
Of feeling invigorated, and finding it immortality;
Of passing from storm and tempest to an unknown calm;

Of waking up, and find it Home!

—*Rest Cottage Messenger.*

"Christ's program shifts the emphasis: 'Seek ye first the kingdom of God.' Of course, 'all these things shall be added unto you.' But that is not the main product of Christianity. The kingdom is the great object and outcome. The Christian's well-being is its inevitable by-product. So is it with the tithe. Obedience, here as elsewhere, produces blessings both spiritual and temporal."—ROBERT QUILLEN.

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