

—The— Preacher's Magazine

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Editor

VOLUME 10

SEPTEMBER, 1935

NUMBER 9

THE CALAMITY OF WEAK LEADERSHIP

THE EDITOR

A LONG time ago it was said, "Woe to thee, O land, when thy king is a child" (Eccl. 10:16), which is just the equivalent of saying, Woe unto the church when its leaders are weak. Weakness is not sin, but it is misfortune, especially when it is found in preachers; for there are many disasters, otherwise avoidable, which will then come upon the church.

The worst form of weakness, of course, is spiritual. And I am not thinking of preachers who are of doubtful sincerity and piety; but just of those who have never found the way to develop and maintain a spiritual church and carry on a really spiritual program. It is remarkable how few things really matter in the midst of a truly spiritual atmosphere. But it is also remarkable how small things loom large when the spiritual tide is low. It is like having the crankcase of the automobile full of oil. Then even if there are some dregs in the oil the machine will run on. But let the oil supply get low and a few grains of sand and a small amount of dregs will soon play havoc. At times like that people begin suggesting inadequate remedies for the deep-seated ills, and if great care is not used, the church will go to pieces.

If the preacher is weak on doctrine heresy will soon find the holes in the fence and soon there will be uncertain blasts of the trumpet and the people will cease getting themselves ready for the battle. There are always disgruntled people, old "has beens," and near heretics lingering about the place, and when the preacher becomes vague or wanting in evangelical emphasis there is an attack made upon the foundations of Zion.

When the preacher has a weak and insufficient or an unbalanced service program havoc will spring from the inside. He may fall out with those who want to start side meetings or support independent missions, and carry

on a strong campaign of repression, but he would do much better to plan and inaugurate a campaign that would make place for everybody and demand further recruiting to make victory possible.

How large may a church be and still be efficient? The answer is, That depends upon the caliber of the leadership. There are preachers who do very well with a small church that utterly fail when they try a larger proposition or when their old proposition takes on larger proportions. The alibi in such cases often is to keep the work small. But the remedy is for

the leader to grow larger. There are men who cannot stand competition, and the result is they crowd out calibered people from their program and then they can look big in the company of pigmies.

There is always one way out, and that is to grow bigger. It is not within the province of this editorial to suggest the factors which must certainly enter into improvement in size. So I suppose I must close with just this expression of commiseration, "Woe unto the church when its preacher is little."

EDITORIAL NOTES

Said a wise adviser, "Quit reading good books; read only the best books." And I would say the same about methods of education. We must no longer be satisfied with passing ideals and methods which "will do." We must have only the highest and the best.

time for every ordinary deed of the day, and a time to go to bed at night. If now and then you are unable to keep to the schedule, do not worry. To have the schedule and to observe it even just moderately will add many hours to your week.

The average preacher can reduce the strain and hurry of his life by half just by introducing more forethought and planning into his methods. Habit, good habit, is the friend of the busy man—it saves his "gray matter" for better purposes. No matter how humble your living quarters, you can have a place to lay unanswered letters. This will save you from forgetting to answer important correspondence. You can have a place for letters that are ready to be mailed, and that will save you from carrying letters around for a week in your pocket, as some preachers and others "boast" of doing (to prove they are busy). You can have a time to get up in the morning, an approximate

It is indeed a small and futile pastorate that is not capable of occupying all the time of a minister. And for the minister to find time to "run around" for special meetings in other parishes is only just evidence that the preacher is not versatile, that's all. Just now a minister was telling me about one of his neighbors who went off to hold a meeting. While he was gone one of his old, dependable members became very sick and tried twice to get in touch with her pastor. Failing to get her own pastor, she sent for the pastor of another denomination to give her help in her dying hour. The "wandering" pastor returned for the funeral, but the loved ones of the deceased felt that they had only an occasional pastor, and their interest was

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

decidedly diminished. The pastor himself says he is going to stay at home hereafter.

The preceding paragraph reminds us of one of Boreham's stories. There was a promising young preacher whose eloquence and aptness appealed to others than his own parishioners, so that he was much engaged with outside appointments. Finally his own people became dissatisfied, and their murmurings reached the ears of the preacher's wife. When she told her husband what she had heard, he was embarrassed, but somewhat resentful. However he was wise enough to go out for a walk. During the walk he found a boy with a small pup. Asked what he was going to do, the boy said his mother had ordered him to drown the pup, and he was suffering much agony in prospect of carrying out the order. "Why," said the preacher, "what is the matter with the pup? Does he carry away shoes or suck eggs?" "No," said the boy, "he is not a bad pup at all. The trouble with him is he just will not stay at home." The preacher took the pup off the boy's hands, thus relieving the little fellow of much anguish, brought the pup home, and said to his wife, "Spot and I have come home to stay."

I know there are many ideals concerning methods that will not work out in practice. But my observation is that preachers who get results go after results with all their might. Those who get seekers to the altar preach with the idea of an invitation in view and then exhort and drive hard to get response. Those who finance their program preach tithing, give place to information and inspiration about the program of the church, and "pull every string" in the endeavor to get ahead. An annual sermon on tithing is not sufficient. Although the preacher must avoid boring the people with his money talk, he must also keep the question of the necessity for financing the church always before his

people. There must be no "off" Sundays, and no letting down at any point. "All at it with all their might all the time"—that's the only way there is.

The Layman Company of Chicago has perhaps done more to advance the knowledge and practice of tithing than any other group or institution in the country. They have been tireless in their endeavors for more than a generation now, and they are unselfish in their plans. We have printed their notices many times in THE PREACHER'S MAGAZINE—are always glad to do so. We are inserting one such notice among the Editorial Notes this time. We commend the proposition contained in the notice to all our readers as not only an economical plan for disseminating tithing information, but one of the best plans possible, regardless of the cost.

It is a good thing to remember that even a good plan may wear out. You did a certain piece of work in a certain way last year. But this year you better have another plan and method. Last year's method may not be effective if you try it again. It is even foolish to have the same evangelist over and over again, and evangelists who repeat too often are not wise. The worst thing of all is for the preacher to decide that he has found out how to do the work. His methods and plans should not be subject to change only, but should be compelled to undergo change by the preacher's own energy. "A rut is just a grave with the ends knocked out."

Last night I asked a young man about the sermon he had just heard. He replied, "The sermon was good and effective, and it showed more careful preparation than any sermon I have heard for a long time. In fact I do not know another preacher who prepares his sermons as carefully as that preacher does." I considered this quite

a compliment from a close observer of preachers and preaching.

Yesterday a District Superintendent said. "Most of the pastors on my district are doing very well. But we have a few that I do not know what to do with. They will not study, do not pray very much, and do not seem to be able to find very much to do to make their churches go. What shall I do with and for such men?" The only reply that came to me was this, "Just let them alone while the churches they are now serving are willing to endure them. But when they must change do not recommend them any higher than they deserve to be recommended." As a rule, the preacher who cannot make a demand for his own services cannot be saved by his friends. It would not be so bad if preachers of this type were just going to die some time. But it's worse than that, they are dead now.

Just as it is possible to read character from the face, so it is possible to read inner habits in serious matters from the outer conduct in trifling matters. The way a person takes care of his clothes and tidies up his room indicates whether he is a person of careful habits or otherwise. And one of the most irritating among little things is to have a person around who never puts anything away and leaves valuable articles where they will fall or get misplaced, etc. His claim that he is so absorbed in spiritual things that he cannot be held responsible, will not do; for Jesus said, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?"

Dr. James Reid defines preaching as "spiritual truth mediated through personality," and remarks that "Only through the right kind of personality can there be effective preaching." And then very pertinently he quotes Phillips Brooks as say-

ing, "The preparation of a preacher is the making of a man." And then Dr. Reid goes on still further: "The faults of much preaching are not primarily faults of style or manner or method, but faults of character. You do not get to the root of the faults till you get down to character itself." These are pretty hard sayings, but I am convinced they are true. And I have never had much hope for the ultimate and continued success of those preachers who appear to think they can pick up a good preaching ensemble after the fashion of the eclectic—taking a little here and a little there, and never getting down to the actual building of a man.

"No engineer would pour upon the gudgeons and pistons of his engine acids instead of oil, just for a change, because this would be in opposition to his knowledge of the laws of mechanics and spoil his machine. Yet he will pour wine and brandy and tobacco juice into his stomach and tobacco smoke into his lungs which are infinitely more delicate organs than anything of wood or iron."—DR. EDWARD JARVIS.

TITHING BULLETINS OFFERED AT A SAVING

At least \$5 a week can be saved by any church that customarily uses a four-page bulletin each week. The Layman Company, 730 Rush Street, Chicago, offers this saving when using its four-page bulletin. Two pages are printed with a Stewardship message, and two pages are left blank for local announcements. The company suggests that churches conduct a five-week or ten-week course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing tracts at 20 cents. Please mention *THE PREACHER'S MAGAZINE*, also give your denomination.—The Layman Company, 730 Rush Street, Chicago.

EXPOSITORY

EXPOSITORY MESSAGES ON CHRISTIAN PURITY

OLIVE M. WINCHESTER

CLEANSED FROM ALL DEFILEMENT

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1).

THE mind of the apostle had just been reverting to some of the gracious promises vouchsafed to the Children of Israel under the old covenant, prospective of the new. Making the declaration that we are the temple of the living God, he substantiates this by the promise given in Leviticus, "I will dwell in them and walk in them, and I will be their God and they shall be my people." This promise was associated with many others which represented rewards for obedience, but this promise more than the others had its setting in the mode of worship of the day. A tabernacle was to be built representative of the presence of God in their midst, an ever present evidence that their God was not afar off, but abiding with them. Thus the apostle makes individual in the new dispensation what was for the group in the old dispensation.

Leaving the passage in Leviticus he goes to the Prophet Isaiah and draws forth an exhortation, "Therefore go out from among them and be separate, saith the Lord, and touch not what is unclean." Then gathering fragments of promises from 2 Samuel, Ezekiel and Hosea, he concludes, "And I will receive you and will be a Father to you, and you shall be my sons and daughters, saith the Lord, the Ruler of all."

From the inspiration of these promises the apostle turns in thought to the people to whom he is writing, and considers what was the heart condition that they might be the temples for the living God and on the basis of this possibility, he gives his words of exhortation. Verse one of chapter seven no doubt more properly belongs as the concluding verse of chapter six.

"CLEANSE YOURSELVES"

If the heart is to be prepared for the God of heaven to come and dwell, then it is meet that it should be clean. We build a house in which to worship God; we seek to make the places of worship indicative of the majesty and glory of the Lord our Maker, but how much more the heart of man, for herein is the dwelling place of God more than the house in which men seek to worship Him. The fact is that there is no worship unless it first pours forth from the heart. To have the place of worship defiled with uncleanness would be regarded as dishonoring to God, how much more the heart?

The word to cleanse used here appears in Scripture in several significations. It is used in the ordinary sense of making clean referring to the process of washing utensils. It is this word that Jesus uses referring to the Pharisees who made clean the outside of the cup and platter and neglected the inner. Then it is used to indicate a cleansing from the disease of leprosy which carries with it a symbolical import. Further it comes in vogue in a legal and ceremonial sense when in Acts the command is given to Peter, "What God hath cleansed, that call not thou common." Finally there is the moral and religious sense which signifies the cleansing "from the guilt and pollution of sin." It is this last sense that applies to the passage of scripture under consideration, especially the cleansing from the pollution of sin.

The exhortation then is to make themselves clean. The word cannot signify anything less than a complete purging. In defining the adjective from which this verb comes, Trench says, It "is the pure contemplated under the aspect of the clean, the free from soil or stain."

Another fact should be noted in connection with this word of exhortation, and that is that the verb is in what is known as the aorist tense in Greek. This tense has a peculiarity of its own. It stands unique in itself. The exact equivalent we do not have in English. In fact in Greek the tenses function a little differently from in Eng-

lish. In English we connect time with tense, but in Greek the thought of time is only a part of the significance of tense, and more distinctly is the thought of kind of action. This is especially true after one leaves the indicative mode. In the indicative, there is the dual significance in the tenses, time and kind of action, but passing from the indicative we have only kind of action to be considered. Since in this verse the verb is in the subjunctive the mode denotes only kind of action. Thus we must view the aorist tense from this standpoint. Its import is action at a single point, not going on or continuous, but expressive of the act as occurring in a definite crisis, an instantaneous act. The cleansing is not a process, but a single definite act, a crisis experience.

"FROM ALL FILTHINESS OF FLESH AND SPIRIT"

Sin relates to the body and also to the spirit. Since Corinth was the seat of the worship of the goddess of love and moreover also since it was to all intents and purposes a seaport town (although not having a harbor itself it had one by proxy through Cemthraë), it was given to much laxity in morals and its religion was corrupt. Thus an exhortation to cleanse from all filthiness of flesh was meet.

These sins of the flesh are enumerated in any catalog of sins given in the Scripture. While we have the works of the flesh used to include all phases of sin, the word flesh in that instance has a metaphysical sense rather than a physical. This is true of the word *flesh*, it is frequently used in Scripture in a religious metaphysical sense, that is, refers to some phases of our being that have to do with religious values or rather lack of values, a negation and perversion of religious values. In this case, however, it would seem that it refers to the body, another common use of the term and thus indicates those sins that spring forth from the urges of the physical nature. Among these sins would be those of uncleanness, and sins of drunkenness and revelings.

But sin belongs more particularly to the spirit than to the flesh, that is, considering flesh in the sense of the body, not in the sense of the inherent sinful nature which we designate as the carnal mind. When we take flesh in this last sense, then as one has said, the flesh is the "*locus classicus* of sin's manifestation," but when we take flesh as synonymous with the body, as we do here, then it is not the fundamental seat of sin.

We find that Jesus did not treat sins springing from physical weakness and the drives in human nature as sternly as He did the sins of the spirit. We may note His tenderness toward a Mary Magdalene and the woman caught in the act of sin; he did not condone, but he realized that their transgression came through human weakness rather than a God-defying spirit.

When we come to sins of the spirit, they have a range and gradation. There are first the sins of the spirit which center around the self. Passing from the sins of the flesh Professor Orr describes the other forms of sin radiating from the spirit as follows:

"Mounting higher, we enter the spheres of spiritual sin—pride, vanity, envy, jealousy, love of power, covetousness, etc.; and how clearly here is the the egoistic principle manifest—exaltation of self, grasping for self, isolation of self, resentment at the rivalry of success of others! More hateful still—now merging into the diabolical—are those phases of sin in which evil is loved for its own sake—cruelty for cruelty's sake, wanton delight in the ruin or infliction of suffering on others; undisguised malevolence or malice. The final stage is reached when, throwing off its last cloak, evil comes boldly out as God-hating, God-denying, God-blaspheming—the stage of blasphemy—as has happened in memorable periods of the world's history. Evil which has reached this height of wilful sinning against light puts the subject of it almost past redemption. It is the prelude to final obduracy: the blasphemy against the Holy Ghost—the sin unto death—for which, when consummated, there is no repentance."

Thus we have the complete outline of sins of the spirit. We conclude that these Corinthians to whom the Apostle Paul was writing were Christians young in the faith, and that the excessive sins of the flesh and the spirit did not characterize them, but we do know that having come from such a mode of life which they did, it was easy for them if they did not have a full cleansing from all sin, to fall back into the sins of the flesh which marked them before their conversion. Then we know that sin is ever the same, its fundamental nature changes not, and there is inherent in any sin in the heart all the evil of sin; so if there remains in our heart, as we believe there does, the inbeing of sin after our regeneration, then there lies latent all its evil virus, and the exhortation to cleansing comes

to us with increased force when we realize all the evil potentialities which lie in any sin remaining in the heart.

"PERFECTING HOLINESS IN THE FEAR OF GOD"

One writer translates this last phrase, "making our holiness complete in the fear of God." We noted above that the act of cleansing was instantaneous, this thought springing from the tense of the verb. Here also we have a distinctive contribution through the tense of the participle, perfecting; it is present in the Greek, which indicates continuity. There is then a definite crisis experience in cleansing, then there is the perfecting of that experience throughout life. John Wesley once wrote to his brother Charles, "You emphasize the instantaneous experience which you are well fitted to do, and I will emphasize the gradual."

The instantaneous experience is fundamental that the gradual may operate, the effects of the instantaneous experience will be lost if the gradual does not follow. Many have entered into an experience of heart cleansing, very definite and clear, but they have rested on that experience, and have never let its glorious work transform their living in a molding more and more of their life and being in the image of Him that created him. They found the wealth of the fullness of the blessing, but instead of increasing that more and more, they became static right in the initial stage of this heart cleansing only to let their lives become hard and fast instead of moving on from glory to glory.

There is the purifying of the heart, and then there is the maturing of that life. The purifying of the heart is a definite experience, the maturing is a process. A woman who had become a Christian asked of another what she was to do, what was the technique of Christian living. So with the experience of holiness, having once entered into the experience of entire sanctification, then do we need to know the technique of a holy life; and knowing it to realize it in our living, growing in the realizing process from day to day and year to year.

Holiness represents a state and condition of being, entire sanctification refers to an act. We perfect holiness not that we make the state or heart cleansing any more pure than at the first, for that is done in one act, but we perfect holiness in that we organize our whole life in all of its phases more and more about this inner state and condition. We show forth more and more the

beauty of holiness in our living. This is the technique or art of living a holy life.

As we grow in this grace of holiness we learn to evaluate all through the radiance of its light, and regard all other things in life as secondary. We make our judgments with this one end in view and direct our whole living to this end.

All our living should be done in the fear of God. If we ever keep this reverential fear before our minds, if we restrain self-confidence and walk in fear lest we should fail of the inheritance left for us in a full and complete holy life ripened by years of experience, then shall we find for ourselves an abundant entrance into the world of glory and light everlasting.

*I want a principle within,
Of jealous, godly fear;
A sensibility of sin,
A pain to feel it near:
I want the first approach to feel
Of pride, or fond desire;
To catch the wandering of my will,
And quench the kindling fire.*

*From Thee that I no more may part,
No more Thy goodness grieve,
The filial awe, the fleshly heart,
The tender conscience give.
Quick as the apple of an eye,
O God, my conscience make;
Awake my soul when sin is nigh,
And keep it still awake.*

*If to the right or left I stray,
That moment, Lord, reprove;
And let me weep my life away,
For having grieved Thy love.
O may the least omission pain
My well-instructed soul,
And drive me to the blood again,
Which makes the wounded whole.*

—CHARLES WESLEY.

The world is like the shifting scenes of a panorama: ten years convert the population of the schools into men and women, and make or mar fortunes; twenty years convert infants into lovers, fathers, and mothers, and decide men's fortunes; thirty years turn fascinating beauties into bearable old women, and convert lovers into grandfathers; forty years change the face of all society; and fifty years will, alas! find us in a world of which we know nothing, and to which we are unknown.—FROUDE.

HOMILETICAL

PRAYERMEETING SUGGESTIONS FOR SEPTEMBER

LEWIS T. CORLETT

(The following outlines are from the Sermon on the Mount and can be used in various ways in prayermeetings. A number of persons may be used in the presentation of the topics, giving an opportunity for various ones to take part in the services.)

God's Requirement and Provision

1. Exceeding Righteousness (Matt. 5:20).
2. Superior Love (Matt. 5:43-48).
3. God's Better Interest (Matt. 6:26).
4. God's Addition (Matt. 6:33).
5. God's Gift (Matt. 7:11).

God's Prescription for Happiness

(Matt. 5:1-12)

1. Poverty of Spirit (v. 3).
2. Penitence of Heart (v. 4).
3. Dependence on God (v. 5).
4. Desire for God's Best (v. 6).
5. Proper Attitude to Others (v. 7).
6. Purity sees God (v. 8).
7. Making Peace (v. 8).
8. Attitude to Persecution (vs. 10, 11).
9. Rejoice under adverse conditions (v. 12).

Value of the Christian in the World

1. Salt.
 - a. Preserver.
 - b. Seasoning atmosphere and relations.
 - c. Savory spirit.
2. Light.
 - a. Clears the horizon for others.
 - b. Disperses darkness for self and others.
 - c. Used in normal place, in a candlestick. Shines better in the regular place and common surroundings of life.
3. Dependent Upon the Individual's Personal Responsibility to Opportunities.

Christ's Relation to the Law

(Matt. 5:17-48)

- I. TO FULFILL THE LAW (vs. 17-20).
 1. To reveal the spirit of the Law.
 2. To complete the purposes of the Law.
 3. To verify God's promises in the Law.

4. To give man the opportunity to enjoy the spirit rather than just the letter of the Law.

II. DEEPER MEANING OF THE LAW

1. Murder (vs. 21-26).
 - a. The spirit behind the deed.
 - b. Hatred instead of murder.
 - c. The Christian should plan to avoid conflicts that lead to strife.
2. Impurity (vs. 27-32).
 - a. Should watch the uncleanness of the mind as well as the deeds.
 - b. Viewpoint of the sacredness of marriage.
 - c. The Bible only admits of one justifiable reason for remarriage of a divorced person.
 - d. Need of self-restraint and self-control.
3. Swearing (vs. 33-37).
 - a. Develop character and confidence first.
 - b. Practice veracity and truthfulness until swearing will be unnecessary.
 - c. Appreciate the sacredness of holy things.
4. Revenge (vs. 38-46).
 - a. A Merciful spirit.
 - b. Spirit of love in going beyond the other person's expectation, especially to the sinner and unbeliever.
 - c. Show the Spirit of Christ to all men.

III. CHRIST'S PRESCRIPTION FOR CARRYING OUT THIS STANDARD (v. 48)

1. A Perfect moral nature.
2. Purity of Heart.
3. Singleness of Heart.
4. Measure the perfection with God's moral nature.

Practical Religion

(Chapter 6)

- I. BENEVOLENCE (vs. 1-4).
 1. Do not follow the example of hypocrites.
 2. Give out a heart of compassion.
 3. Give for the glory of God and not the praise of men.
- II. PRAYER (vs. 5-15).
 1. Sincere—"not as the hypocrites do."
 2. Earnest—Shut in with God.
 3. Definite—Not vain repetitions.
 4. With a forgiving spirit.

5. Study the prayer given by Jesus to the disciples.

III. FASTING (vs. 16, 17).

1. With a tone of victory to obtain greater victories.
2. Have a desire for a closer relationship with God.
3. Do it unto God.
4. Have a distinct vision of the purpose.
5. Have a heart hunger for God's approval and smile.

IV. POSSESSIONS (vs. 19-23).

1. Proper valuation of treasures.
2. Proper handling. "Lay up."
3. Understanding the relation of possessions to Life. "Where your treasure is there will your heart be also."
4. Singleness of purpose (v. 22).

V. OBJECTIVES OF LIFE (vs. 24-34).

1. A Person can serve only one Master, choose the right one to serve.
2. Have a Proper value of Life. "Is not the life more than meat, and the body than raiment?"
3. Recognition of God's interest (v. 32).
4. Determination to seek God first (v. 33).

VI. RELATION TO OTHERS

1. Be merciful. "Judge not that ye be not judged."
2. Don't overestimate the faults of others.
3. Pay attention to Personal short comings and faults.

Methods Man Must Follow to Secure God's Favor

(Matt. 7:7-29)

I. PERSISTENCY (vs. 7-12).

1. Determination. "Ask . . . seek . . . knock."
2. Definiteness in asking (vs. 9, 10).
3. Assurance of victory (v. 11).
4. Good example necessary (v. 12).

II. PROPER APPROACH (vs. 13, 14).

1. Proper gate.
2. Narrow way.

III. WATCHFULNESS (vs. 15-20).

1. Watch for false prophets.
2. Watch inward experience.
3. Guard the source of fruit in the life.

IV. OBEDIENCE (vs. 21-23).

1. Not to a spectacular program.
2. Not to outward forms of worship alone.
3. Inward obedience to the whole will of God.
4. Obedience in outward conduct and activity.

Proper Character Building

(Matt. 7:24-29)

- I. GOOD FOUNDATION OF PRIME IMPORTANCE
- II. OUTWARD APPEARANCES NOT THE SOLE TEST
- III. STORMS WILL REVEAL THE INNER AND HIDDEN WORTH AND STABILITY OF CHARACTER
- IV. THE LIFE BUILT UPON THE TRUE FOUNDATION WILL STAND THE TEST

Jonah's Folly

(Book of Jonah)

- I. THE BOOK SHOWS A PROPHET IN PERIL
 1. Grew out of his beliefs and consequent actions.
 2. The things he believed determined his actions and drove him into dangerous and alarming situations.
- II. IT WAS FOLLY FOR HIM TO BELIEVE THAT A MAN COULD ACTUALLY RUN FROM GOD
 1. David could have told him otherwise (Psalm 139:7-12).
 2. Elijah found God out of the precincts of his own country.
 3. Any man is in folly when he tries to run from God.
- III. IT WAS FOLLY FOR HIM TO THINK THAT A MAN COULD SETTLE A QUESTION OF DUTY BY ONE NEGATIVE ANSWER, BY THE SINGLE SHAKE OF THE HEAD
 1. Questions which are not settled right are not settled.
 - a. They keep rising as a ghost to torment.
 - b. If not settled right must be faced at judgment seat.
 2. Man does not quiet God when he turns aside to follow his own inclinations.
- IV. IT WAS FOLLY FOR HIM TO THINK THAT HIS LACK OF SALVATION AND OBEDIENCE AFFECTED ONLY HIMSELF
 1. His disobedience placed a whole shipload in danger.
 2. His disobedience held up the message for Nineveh.
 3. A person's religion affects everybody about him.
- V. IT WAS FOLLY FOR HIM TO COMPLAIN AT GOD'S DEALINGS WITH NINEVEH
 1. Being an Israelite he was prejudiced against other nations.
 2. Thought God ought to share his folly.
- VI. PEOPLE SHOULD BE CAREFUL TODAY NOT TO ACT WITH THE SAME FOLLY

GOD'S MARCHING ORDERS

A. J. TAYLOR

TEXT—Exodus 14:15.

The Jews were God's people. We prefer to read the text thus, "Speak unto my people that they go forward."

I. WHY GO FORWARD?

1. Because God commands it.
"Go forward is the great command,
The threat'ning dangers all will yield
To them with earnest heart and hand,
Who mean to die or win the field."
2. Because God will open the way.
"When Israel out of bondage came
A sea before them lay,
The Lord reached down His mighty hand,
And rolled the sea away.
Then forward still, 'tis Jehovah's will,"
etc.
3. Because if we do not go forward we must go backward; go down. Like riding a bicycle, go on or get off.

II. IN WHAT GO FORWARD?

1. In personal Christian experience.

I read in a daily newspaper recently an inquiry from a farmer for a remedy for a certain disease with which his sheep were afflicted, called the "rounders." The afflicted animals go round and round in a circle instead of straight ahead. God does not want His people to have the rounders. Dr. Don D. Tullis of Cleveland, commenting on this incident, said, "Churches and churchmen are peculiarly susceptible to the rounders, and the more they go in a circle, the deeper becomes the rut of their inescapable destiny. God's antidote for the rounders is, 'Speak to my people that they go forward.'"

How go on in Christian experience? By walking in the light—"Go on unto perfection." "Follow holiness." Oh, how many have failed here! Israel did because they failed at Kadesh-Barnea. Had the rounders for forty years. Lots of folks today have had them as long and for the same reason. Then *after* holiness "go forward."

Many camp too near the border line. Let us go up and take the country—possess the land.

We need frequent anointings; fresh outpourings of the Spirit. Let us pray as follows:

"Spirit of the living God, fall fresh on me. Melt me, mold me, break me, fill me; Spirit of the living God, fall fresh on me. Amen!"

2. Go forward in service.

This is no time to slacken in effort and earnestness. We must not cower in the face of difficulties. Israel was in a very tight place in this instance but God said, "Go forward."

"Go forward e'en though mountains rise,
And interpose their forms sublime;
Scale thou their summits, and thine eyes,
Shall see from thence that brighter
clime."

One evangelist writes, "I never saw it so difficult to get people through to God as now. I had to double up on my prayer life or backslide."

III. HOW GO FORWARD?

1. On our knees by prayer (2 Chron. 7:14).
Saw an article recently in the daily paper on "High Cost of Low Water." Shipping men's books show a loss for the past season of \$10,000,000 through cargo curtailments because of the dry season. This suggests the awful loss resulting from a low water mark in the prayer life of the individual and church.
2. By tears. "He that goeth forth and weepeth," etc.
3. By faith. "Then forward still, 'tis Jehovah's will."

"Faith is more than an attitude; it is an energy, creative of mighty endeavor."
—JOWETT.

Be aggressive. "Evangelize or fossilize."

IV. TO WHAT GO FORWARD?

To victory and the defeat of all your foes.

They shouted the victory (Chapter 15). More folks would if they would go forward.

"Victory ahead, victory ahead . . . by faith I see the victory ahead."

"The clouds may darken and obscure

The path that leads to victory,
Yet from that path if naught allure,
Thou shalt emerge triumphantly."

"It is the Captain's great command,
Go forward, and the land possess,
Lo, I will be at thy right hand,
To aid, defend, to guide and bless."

Many speak slightly of the types (of the Old Testament) but they are as accurate as mathematics; they fix the sequence of events in redemption as rigidly as the order of sunrise and noontide is fixed in heaven.—DR. A. J. GORDON.

APPRECIATION OR ACCEPTANCE

JOSEPH GRAY

TEXT—Matthew 11:23, 24.

LESSON—Matthew 11:16-30.

I. THE WORKS WHICH CHRIST WROUGHT IN CAPERNAUM

1. Heals the son of a nobleman (John 4:46-54).
2. Heals a demoniac (Luke 4:31-37).
3. Heals Peter's mother-in-law (Luke 4:38-40).
4. Casts out many devils (Luke 4:41).
5. Heals the leper (Luke 5:12-16).
6. Heals a paralytic brought by four friends (Luke 5:17-26).
7. Chooses the twelve (Luke 6:12-19).
8. Gave the Sermon on the Mount near Capernaum.
9. Gave His great parables near Capernaum (Matthew 13).
10. Heals the woman who touches His garment (Matthew 9:20-22).
11. Raises Jairus' daughter (Matthew 9:18).
12. Heals two blind men (Matthew 9:27-33).
13. Tribute money miraculously provided (Matthew 17:24-27).
14. The seventy sent out (Luke 10:1-5).

II. THE ATTITUDE OF THE PEOPLE OF CAPERNAUM TOWARD CHRIST

1. Not persecution like at Nazareth.
2. Willing to have Him for a neighbor.
3. Not rejecting the historical facts concerning Him.
4. Yet no acceptance of Him into their lives in transforming power.

III. THE NECESSITY OF SOMETHING MORE THAN APPRECIATION

1. Not enough to appreciate Him with the head, must accept Him with the heart.
2. Many people accept Christ as a historical personage, even approve of the Church and of Christ and Christianity, yet know nothing of heart acceptance of Christ. People will sit under gospel preaching, even approve the preacher's sermons, like him as a friend, yet reject his Christ.
3. There is a promise for such, if they will heed it, in the closing verses of the lesson.

THE LAMB OF GOD

JOSEPH GRAY

Behold the Lamb of God that taketh away the sin of the world (John 1:29).

INTRODUCTION—Give a brief historical setting.

1. A picture of John the Baptist.
2. Jesus coming from the wilderness—a tested man.

Quote—"The right note was struck at the first, nor ever was, nor ever will be a more glorious utterance."—Dr. David Brown, in Jamieson, Fausset, & Brown's Commentary.

I. A UNIQUE SACRIFICE—"Behold the Lamb."

1. The culmination of all the Mosaic sacrifices.

- a. The Paschal Lamb.
- b. The daily sacrifices.

2. The Lamb shadowed forth by Isaiah.

A DIVINE SACRIFICE—"The Lamb of God."

1. "The Lamb of God is the one God-ordained, God-gifted, sacrificial offering."—DR. DAVID BROWN.

2. He was God's sacrifice.

- a. Appointed by Him.
- b. Given by Him.
- c. Devoted to Him.
- d. Accepted by Him.

III. AN EFFICACIOUS SACRIFICE—"Taketh away sin."

1. Taketh away. According to best exegesis this means, taketh up and taketh away, hence completely out of the life.

2. He taketh it upon Himself.

3. He is taking it away now. All down through the ages He is an ever-present Savior.

4. It involves forgiveness.

5. More than that, it sanctifies us. Taketh away *the sin*. "Taketh away that which is offensive to the holiness of God and destructive to the happiness of man."—MATTHEW HENRY.

6. Takes away both the *guilt* and the *power* of sin—justifies and sanctifies.

7. Jesus came to *destroy* the works of the devil.

IV. A UNIVERSAL SACRIFICE—"The sin of the world."

1. Not confined to the Jews.

2. A universal offer.

3. Applies to all who will believe in Him.

THE FEET OF JESUS

JOSEPH GRAY

Sitting at the feet of Jesus (Luke 8:35).

INTRODUCTION—The feet of Jesus in art and music as compared with his hands and feet.

I. THE EARTHLY PATHS OF HIS FEET.

1. Feet of obedience—fulfilling the law at the Jordan.

2. Feet of victory over temptation—in the wilderness.

3. Feet of service.

- a. In the house of sickness and death.

- b. To the woman of Samaria—He must needs go by way of Samaria.

4. Feet of vengeance—the temple cleansing.

5. Feet of humility—washing the disciples' feet.

6. Feet of agony and sorrow—Gethsemane and Golgotha.

7. Feet of victory.

- a. The empty tomb.

- b. The farewell on Olivet.

- c. Walking in the midst of the churches with feet like fine brass in Revelation 1.

II. THE CALL TO FOLLOW THOSE SACRED FEET

1. In obedience.

2. Through temptations and testings.
3. In service.
4. In sacrifice.
5. To glory.

III. AT HIS FEET

1. Those who cast themselves at His feet.
 - a. The demoniac.
 - b. The woman anointing His Feet.
 - c. The Syro-Phenician woman.
 - b. Mary of Bethany.
2. The one who cast himself at His feet and then drew back—the rich young ruler.
3. What shall we do—cast ourselves at His feet or draw back?

CONCLUSION—Reciting or singing of "Sitting at the Feet of Jesus."

LYING TO THE HOLY SPIRIT

JOSEPH GRAY

But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? . . . Thou hast not lied unto men but unto God (Acts 5: 3, 4).

I. WHAT IS LYING?

1. The most despicable of sins, because it is impossible to retract its influence.
2. Not necessarily the spoken word.
Boy standing at cross-roads. Doctor asked him the way to a farm. He pointed down the wrong road and baby died before the doctor discovered his mistake and arrived.
3. Lying to the Holy Ghost is the worst kind of lying.

II. WHAT IS LYING TO THE HOLY GHOST?

1. The unsaved lie to Him when they make a mockery of repentance by failing to keep their vows made at the altar.
2. Unsanctified lie to Him when they fail to walk in new light, for they promised obedience to God at their conversion.
3. Backslider lies to Him, for he says with his lips what he fails to perform with his life.
4. Sanctified lie to Him when they draw back from any part of their consecration.

III. WHAT IS THE DANGER OF LYING TO THE HOLY GHOST?

1. It is a mockery of Him and easily breeds doubt.
2. It is dangerously near to the blasphemy which brings despair.
3. If persisted in, it will damn and land souls in hell.

IV. WHAT IS THE REMEDY FOR LYING TO THE HOLY GHOST?

1. Repent and obey God in the thing you have been lying about.
2. Make all your life a thorough heart service.
3. Purpose that the future shall not include any deviation from His will.

"CLEANING HOUSE"

GEREN C. ROBERTS

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).

INTRODUCTION

In the converted heart there are both kinds of vessels, some to honor and some to dishonor.

I. PURGING PROCESS IN SYMBOL

1. Earth first cleansed by water—will be purified by fire.
2. The law demanded purifying liturgy and ordinances.
3. Heart is first washed by water of regeneration, and purged by fire of the Holy Spirit.

II. PURGING PROCESS NECESSARY

1. Taught in the Scriptures.
2. Provided in the Atonement.
3. Executed by the Holy Spirit.

III. PURGING PROCESS IN EXPERIENCE

1. Vessel unto honor.
2. Vessel sanctified.
3. Vessel ready for the Master's use and prepared unto every good work.

IV. CONCLUSION

Illustration of purged heart and its effect on the life and hunger of others.

"Refining fire go through my heart and sanctify the whole." Come, seek Him today and let this purging be wrought in your heart and life!

Recreation is intended to the mind, as whetting is to the scythe; to sharpen the edge of it, which otherwise would grow dull and blunt. He, therefore, that spends his whole time in recreation, is ever whetting, never mowing: his grass may grow, and his steed starve. As, contrarily, he that always toils and never recreates, is ever mowing, never whetting; laboring much to little purpose: as good no scythe, as no edge. Then only doth the work go forward, when the scythe is so seasonably and moderately whetted, that it may cut; and so cuts, that it may have the help of sharpening. I would also so interchange, that I neither be dull with work, nor idle and wanton with recreation.—JOSEPH HALL.

"Give such a person the means of strengthening his thinking capacity by broadening the field and raising the level of his thought, and you will make him and his influence proportionately greater."—DIMNET.

PRACTICAL

CHURCH PUBLICITY

JOSEPH GRAY

ARTICLE EIGHT—SIGNS AND POSTERS

SOME years ago I was visiting a community and surveying its possibilities for a Church of the Nazarene. In the course of my survey I looked at every church in town to see what churches were represented there. Not a single church had any kind of a sign telling what kind of a church it was, with the exception of one vine-covered corner-stone. Last week I was hunting for the Church of the Nazarene in a community which shall be nameless. Of the four churches in town, including our own, not one had a vestige of a sign to indicate what it was. These may be extreme cases, yet far too many churches have no distinguishing mark to indicate their affiliation and to make the outsider welcome, thus they are neglecting an important angle of church publicity.

Every church should be signed clearly so that the name of the church is apparent at a glance. The signs should also indicate something of the nature of the services and give the name of the pastor and the location of the parsonage. I used the plural on the word signs in the last sentence advisedly, for the average church would do well to have at least two signs. The main sign should be fairly large, and should carry only the name of the church. The second sign, or bulletin board may be reasonably small and should carry the rest of the information indicated above, and should also repeat the church name.

It is almost too obvious to need stating, that signs should be in keeping with the church architecture. A certain church with a Grecian front was planned so that the facade would carry the church name right in the stucco, in imitation of a stone-carved facade. For reasons of economy the inset letters were eliminated from the plans, and then, one morning during the latter part of the construction period, the painters started to turn all that pediment into a black and white sign with letters three feet high. Fortunately,

before evening, the dictates of good taste prevailed and the pediment was restored to its natural cream color in harmony with the rest of the facade. This was a case where the original sign would have been good advertising and in good taste, but where the second plan so violated the canons of good taste, that it could not be justified as good advertising.

Yet for one church that transgresses in this way, there are a hundred others that fail to use their opportunities. Here is a beautiful brick church standing half a block from a busy boulevard with no intervening buildings to block the view. Its architecture is such that a sign twenty feet long would not be out of place to carry the church name, yet its name is carried on a six-foot board, altogether too small to be read from the boulevard. Yonder is a church at a busy intersection where hundreds of people pass by daily, yet its only sign is located at a side entrance away from the stream of traffic, and this sign is less than three feet long. We might multiply such cases indefinitely but these will suffice.

Considering the main name sign first, we would observe that it should be large enough so that the name may be read at a glance, and it should be located where light will strike it after darkness falls. It should be placed where the eye finds it easily. This does not necessarily mean at the highest point available, for in many cases it will be better if it is placed low enough to be within the range of vision of passing motorists. In some cases, where the location makes it desirable, the main sign may be combined with a bulletin board, and located low on the wall of the building. In some locations, it is advisable, because of the relation of the flow of traffic to the building itself, to take the sign clear off of the building and place it at a different angle on substantial posts set in the ground.

The smaller sign, carrying the name of the pastor and the schedule of service, should be located reasonably close to the entrance, unless some unusual traffic condition makes advisable placing it elsewhere. Where a changeable letter

bulletin board is available, it will take the place of the smaller sign. Sometimes a combination of a signboard and a blackboard is effective. This type of board can be made where finances do not permit the purchase of a changeable letter bulletin board. We shall take up these various types of bulletin boards in a separate article next month.

A word or two should be said concerning the color of church signs. The old tradition called for gold-leaf letters on a black background. But this has the double disadvantage of being quite expensive, and not very legible at any great distance. Tests have proved that orange and black possess the highest visibility of any sign colors, especially when the background is orange and the letters black. But not many churches can stand such a combination of colors with impunity and retain their dignity, so we must needs fall back to the next best combination of colors, black and white.

White letters on a black background have a little more dignified look than black on white. Black letters on white have a greater visibility, and also have the advantage of being more economical. The reason you will pay more for white on black is that this combination demands that the letters be gone over more than once, or else the board is printed white and the black background cut in, instead of painting the letters. In either case the job takes about twice as long, and so for economy's sake, you will do well to order black on white if it meets your needs. If you are doing an amateur job, never try to put white letters on a black background with only one coat of paint, for the result will be an unsatisfactory dingy gray letter. A much better job can be obtained by cutting in the black background on white, but the amateur should not attempt this. If you are placing a white sign on a white building, it may be brought into prominence by using a black line in the border of the sign, but be sure to make it narrow or it will spoil the effect.

Do not try to crowd too much lettering into a small space. Either make your letters smaller or your sign larger if they are at all crowded. This counsel applies to all signs and posters. In fact it applies to all forms of advertising as we tried to suggest in discussing display advertising.

We come now to temporary signs that are used for revivals or special services. These should

be written on sign-writer's cloth which may be purchased at any good department store. This cloth is a muslin with a filler to create a surface. Care should be taken to roll it rather than fold it, as the filler will be broken out of the creases in a short time. Show-card colors with a water base are much better than oil colors for this work. They are cheaper and are easier to work. They will stand as much bad weather as the sign-cloth will stand. If you must have a sign that will stand up to stormy weather, then you will need to use canvas or oil-cloth, and oil paints.

If you do not have access to a sign-writer, or if your budget will not permit paying his prices, try buying a couple of stripers, or flat show-card brushes of varying widths and make your own signs. Do not buy too cheap a brush or you cannot get satisfactory results. In order not to waste your sign-cloth, make a sample layout on wrapping paper or blank newspaper stock first, and so get the feel of your subject matter. Any storekeeper or clerk who writes his own price tags and posters can give you pointers on how to write your own signs and where to get the necessary brushes and colors.

Until recently sign-writer's cloth has been available only in white, but lately it has been available in colors, orange and blue. If your background will stand it, these colors lend a pleasing variety, and make your sign more conspicuous.

A very satisfactory way of displaying temporary signs is to make a light frame that fits your display space, and then always make your signs to fit the frame, and tack them on. Sign-cloth comes in three-foot widths, so for economy's sake you will do well to make your frame three feet wide, whatever its length may be. Putting your signs on such a frame will avoid having them whipped by the wind, and so prolong their life. Then just a couple of nails or hooks will fasten your frame in place to the building and so avoid disfiguring your wall with many nail or tack holes.

A few words will be in place as to the subject matter of the temporary sign. Since they are only temporary, they should carry as little as possible of the permanent message of the church. If they are placed on the church itself it is unnecessary to take up valuable space with the name of the church. But if they are to be used in any other location, on a tent or a truck for example, then be sure to include the name and

the location of the church. Use as few words as possible, so that he that runs may read. Make one idea prominent and let your printed matter put across the subordinate ideas. Stick to simple types of lettering for you want it to be just as legible as possible, and the eye does not take in elaborate lettering as easily as simple forms that are familiar from every day usage.

Do not hang this type of sign too high on your building, for these are days when the vision is definitely limited by the overhanging tops of closed automobiles. Drive your own car past the church and place your sign where you can see it as you drive past.

We come now to posters. When we say posters to the average pastor he immediately thinks in terms of printed window-cards. These are good advertising, but they are also rather expensive advertising, especially for the small church that can use only a limited number of posters to advantage. Their cost can be cut by using exactly the same copy for them as for a display advertisement or a handbill, thus paying for only one set-up, but this has its disadvantages also. If combined with a display advertisement it is quite likely that a smaller space in the newspaper would tell the story just as effectively, so in paying for the larger space, the economy is lost. The same thing would be true of a large handbill. Furthermore, while a sense of unity should pervade all the advertising for a campaign, yet there should also be some variety, and it is well if every type of advertising is just a little different. So the use of exactly the same copy for two pieces of advertising tends to eliminate this variety. The one big advantage of printed window-cards, quarter-cards is the trade name for the usual size—is that they permit the use of cuts and so have the advantage that cuts always bring to advertising.

But if your church and constituency are small so that any quantity of posters much less than fifty will adequately serve your needs, you will find some distinct advantages in hand-made posters. Furthermore with a little ingenuity they may utilize pictures and so gain the main advantage of printed window-cards. If you have a good handbill with a good cut on it, try making a poster by pasting the handbill in the center, preferably at a slight angle for emphasis, and then lettering a couple of large lines of type on the bristol board around the handbill. The

picture from a display ad, or the complete advertisement may be used the same way.

Almost anyone can make posters these days after a few hours practice with Speedball lettering pens and the little book of alphabets that the Speedball people put out. A dollar will buy a set of Speedball pens and the book of alphabets, although there are more elaborate sets for higher prices. Just a little practice will enable you to turn out reasonably good work. In case you do not feel up to the task yourself, it is quite likely you have some young person in your church who will be glad to tackle it for you.

Two or three things need to be observed. While it is unnecessary to make pencil outlines of all the details, the beginner will find it wise to make faint top and bottom lines for each row, and pencil faintly a suggestion of the outline of each letter, in order to be sure the space is adequate. It is well to try your lay-outs on cheap paper first, until you have acquired enough lettering skill to know the feel of your work instinctively. If fairly large letters are desired it will be well to change from the pens to a flat brush of the requisite width, using the same technique as for the pens. Use India ink or a good grade of show-card colors. Do not try to use anything cheaper or you will be disappointed with the results. Watch out for your capital letters, S, N, and Z, that you do not get them backwards. Be careful that you do not make your letters top-heavy, make the lower half of letters like B and S just a little larger than the top.

Work for variety in your posters. One of the advantages of hand-lettered posters over printed ones is that every poster may be different. Some very effective posters may be made by using picture cut-outs pasted on your posters. Here are a few we used during one revival meeting. Each one had a picture cut-out and the handbill of the meeting, together with just a few large words hand lettered. A picture of an armchair with the words, "You will be glad you left that comfortable seat when you hear," etc. A nice reading lamp, and, "Turn off the light and come to," etc. A picture of a bed with, "You won't go to sleep hearing," etc. A baby or two, with the words, "Bring the babies along, we like them at," etc. A number of footprints and, "Making tracks to the revival at," etc. These should suggest others if you have any ingenuity for this type of thing. Old magazines and catalogs furnished the pictures for these posters.

If you find it impossible to letter you may find it worth while to invest in a set of large rubber stamps such as are used for making price tickets and window markers. The new style with outline letters permit the use of a variety of color inside the outlines, and may be purchased with brushes and colors complete. You may be able to do like one pastor we know. He borrows the set belonging to a local merchant, and makes up some work for the merchant in return.

Relative to the location of posters. Many pastors feel they have exhausted their resources if they crowd them into the windows of a few occupied stores for a few days. But the resourceful man will find other uses for them. In one town we arranged with a local merchant to hang a display case on the side of his store, pointing toward the church a half block away. We kept this supplied with up-to-the-minute posters fresh every week. In several towns we have arranged for the use of two or three empty store windows. Then we had large, elaborate posters made, advertising the regular services. We used these and the revival posters on a background of crepe paper. When we have done this we have always been careful to take them out before they were stale. During the revivals, when we have had an abundance of printed window cards we have used them in the windows and glass doors of available homes. One young man arranged to hang one on the bulletin board of the apartment house where he lived. Car windows may be used for posters also, but care must be taken not to break the law concerning clear vision.

In conclusion we would note the difference in material to be used on a poster and in a display advertisement, especially if the display advertisement is in a daily paper and not a weekly. We refer particularly here to advertising for revival campaigns. Advertisements are for a specific day, hence they may concentrate on one specific feature of the meeting. Posters are for the duration of the meeting and so they should tell the main story of the campaign. Advertisements are supplemented by news stories, hence they may ignore some things covered by the stories. Posters must stand alone without any supplementary statements so they must carry all the essential features of the campaign. Yet, with all of this the counsel should be borne in mind that to say too much is to defeat your purpose. Have one dominant idea and hold to it. Do not feature several phases of the revival at once.

In this article we have tried to suggest some things that may be of value in the preparation of signs and posters. Next month we will deal with the bulletin board in its various forms.

PENTECOSTAL ACTUALITIES

I. L. FLYNN

V. PENTECOSTAL UNITY

(Scriptures to be read, John 17:20-23; Acts 2:41-47)

LIKE every important teaching of the Bible, the doctrine of "Oneness" is very much misunderstood. The idea some have of "oneness" is that all must agree with them and see like they see, speak like they speak—pronounce the same Shibboleth—and dress just like they dress.

"Oneness" does not mean whipping folks into line and making them bow down to your wishes and whims. It is not that we will all have the same gifts, or the same number of talents. Even God in His creation did not make any two things alike. No two trees alike, no two grass blades, or two leaves in the garden, field or forest are alike. If we were all cast in the same mould, we would be machines instead of real living personalities.

In Jesus' prayer He prayed that "they all might be one." He did not pray here for the world—the unregenerated, but for those who were "not of the world." He prayed for their (1) preservation, (2) their sanctification, and their (3) unification. Carnal men want to invert this order and try to get the people to be "one" before they are sanctified. Jesus knew there could be no true oneness among the carnal minded. There may be a "oneness" among the carnal minded church folks, but it is a congealed oneness. They are "frozen" together. But there is no warmth, it is all coldness, a rigid—I started to say a frigid—formality. The "oneness" Jesus meant was that which comes by the baptismal fire of the Holy Ghost welding the people together. It is the Holy Ghost fire that sanctifies and solidifies the people together with the martyr spirit to die, if necessary, for the Lord Jesus Christ and His cause.

The "oneness" Jesus prayed that His followers might have, would be brought about by the baptism with the Holy Ghost. Carnality separates and causes divisions. Sanctification clarifies and unifies. When the Holy Ghost sancti-

fies us Jesus becomes the great central magnet that draws us to Himself. He is the centrifugal, as well as the centripetal force that balances our lives.

It was a heart purpose. Their one purpose in life was to serve God and live out the Christ-life. To bring honor to Jesus was their own aim, this they did wherever they went. It is said of certain ones that wanted to make David king, they were not of double heart, "fifty thousand which could keep rank;" they would keep step and go forward regardless of the cost.

Oneness in faith. There was no more doubt about who Jesus was, or His mission in the world. They faced the howling mob and testified "Jesus is the Christ." No degree of persecution or form of affliction could make them deflect one inch. Their testimony always was, "We can not but speak the things which we have seen and heard." They accepted the Scriptures as being the very Word of God; they had no doubts about any portion of the Bible—it was all God's Word. This sanctifying grace will do the same for us today.

Pentecost brought a oneness of devotion. When the time of worship came they were always there—on time—all of them. They let no trivial thing keep them away. There were no big ones and little ones among them. They recognized all as children of the heavenly Father, therefore their brothers, their sisters. It is said that death brings us all down to an equality. Full salvation will make us all one in worshiping God. It is said of the Duke of Wellington that once he knelt at the chancel rail for the sacrament. By his side knelt a poor man—a street sweeper of London. The sexton tapped the poor man on the shoulder and said, "Move on farther, you are kneeling by General Wellington." The great general said, "Do not move him, we are equal here at the altar." Out in California a very rich lady went to the altar and was gloriously sanctified. Her washerwoman knelt at the other side of the altar and got the blessing. They arose together. The rich lady embraced her washerwoman and said, "We are sisters now."

Oneness in fellowship. Fellowship means walking together in agreement. God asked long ago, "Can two walk together, except they be agreed?"

When we come together to worship unless there is a "oneness" the worship will not be complete. We will not be blessed as we ought. A contrary spirit will break the harmony. If there is no

harmony, no fellowship among the members of a church, somebody does not have the blessing. It may be all are out of harmony. If the other person and I do not have fellowship, one of us is in the wrong, or perhaps both of us. If we both are sanctified we will have fellowship, for sanctification brings us into Christian perfection. It is not a head union, or oneness, but a heart oneness.

Jesus prays on, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." That is, as God, the Father, was in Jesus, and they were one, so when the Holy Spirit comes into us, we shall be one. Then our desires and soul passion will be the same as Jesus' was—the salvation of men. "That the world may know that thou hast sent me." "That the world may believe that thou hast sent me." If the Church of Jesus Christ would be utterly filled with the sanctifying power of the Holy Ghost and demonstrate the love to one another as did the early disciples—the world may think and say we were stark mad—but we would win the world as did the early Christians. "That they also whom thou hast given me, be with me where I am." The ultimate aim of full salvation is to prepare us to live with God in the eternities. For this Jesus came into the world and lived and taught, suffered and died—that we might live with Him.

This oneness is perfect love—the love of God shed abroad in our hearts by the Holy Ghost. Oh, to be filled with this love! That is what happened to the disciples. Their hearts were filled with the pure love of God. They had His love. They loved as He loved. They would die for each other, and for the lost denizens of earth, and in their dying hour, like Stephen, pray, "Lord, lay not this sin to their charge." Said a great southern newspaper some time ago, "The world is waiting for the chemist who can discover a fluid to inject into the blood of men that will cause them to love one another." This is exactly what Jesus promised His followers when the Holy Spirit should come. This is what took place when He did come, and the world said, "Behold, how they love one another."

We are sometimes accused of having more "fusses" among the sanctified folks than the people who do not claim the blessing of holiness. Let us say with emphasis, there are no "fusses" among the fully sanctified. There may be fusses among those who claim to be sanctified. We must

understand that the more spirituality there is among the members, the more carnality will manifest itself among those who will not pay the price for sanctification. Thank God, "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren" (Hebrews 2:11).

THE ADVANTAGES AND DISADVANTAGES OF A LONG PASTORATE

LESTER MILLER

THIS question may call for another, "What is a long pastorate?" I believe the answer to that question is similar to the answer to "What is a long sermon?" A fifteen minute sermon may be too long, while one of an hour's duration may be considered short. I know of one pastor who did not stay his first year out, yet he had a long pastorate—in fact too long, while the man who followed him stayed seven years and had a short pastorate. We do not always measure time by the clock or calendar.

However, I presume that a long pastorate in reference to time is what is meant by the question, and it is in that light that I shall try to discuss it. I feel that I am not qualified to write on this subject, as I have had only one pastorate and that of five years duration. But here are some of my observations the past five years.

I. THE ADVANTAGES OF A LONG PASTORATE, TO THE PASTOR

1. It gives him time to adjust himself to the community in which he is called to labor. No two communities are exactly alike, and a certain amount of adjustment to surroundings is necessary before one can do his best at any task.

2. A long pastorate gives the pastor time to put a larger program into action. I do not believe that an effective program can be worked out in a year or two, and as Abraham Lincoln said, it is dangerous to change horses in the middle of the stream.

3. A long pastorate permits better acquaintance with the particular needs of the community served by the church. This can be learned only by hard work and strict application of oneself to the territory served, over a period of time.

4. A long pastorate helps the pastor to become better acquainted with his individual members, and thus enter more fully into their problems.

It is only as we know the needs that we can be of the greatest assistance to them.

5. A long pastorate helps the pastor to establish himself and the church in the community. A doctor or a lawyer does not expect to establish a good practice by moving every year, and it is folly to expect the pastor to do it.

6. It relieves him from the uncertainty and anxiety of obtaining another place and the labor and expense connected with the job of moving.

7. A long pastorate forces the pastor to study. The fact that he must bring two messages each week to the same people over a long period of time, necessitates much study and prayer, which is very valuable to the pastor himself.

II. THE DISADVANTAGES OF A LONG PASTORATE, TO THE PASTOR

1. One is liable to get into a rut. Dealing with the same people in the same place may cause a sameness in operation that will form a habit that is hard to break. Variety is the spice of life, and we must have variety in our ministry, or the church will have to have a variety of ministers. That may be one reason why some churches change leaders so often.

2. A pastor may get lazy on the job if he does not watch himself. This is particularly true, I think, when one has been in the same church for some time. He may get the feeling that he has worked the field to the utmost of his ability, and get such a feeling of security that he will not work as hard as he should.

3. A pastor may get too well acquainted with his people in a long pastorate. Familiarity may lessen his interest in them. It also makes it harder for him to preach without someone's thinking that the sermon was meant especially for him and taking offense at the truth.

III. THE ADVANTAGES OF A LONG PASTORATE TO THE PEOPLE

1. It gives the people time to understand the pastor's peculiarities. Most of us are loved better after we are understood better. One cannot get adjusted to the methods and expressions of a new pastor in a short while.

2. It gives the pastor and the church time to work out a program that will be more satisfactory to the people than is possible in a short pastorate. For example, the pastor appoints the Sunday school teachers from the nominations

furnished him by the Sunday school superintendent. He should know the qualifications and the personal traits of each individual in order to intelligently make the selection.

3. A long pastorate saves the expense and unsettled feeling of a change of pastors. It is not always possible to secure the one whom the church would like, and during this time of undecision, attention may be diverted from the main business of the church to side issues.

4. If the present pastor is a success and the people can unitedly follow his leadership, why make the change? Evidently the Lord wants him to stay, and after all is said and done, it is the will of the Lord that we want, whether the pastorate be long or short. A pastorate where the will of the Lord is followed will be a success, and such has not been a long pastorate, at least not too long, no matter how long it may be when measured by the calendar.

IV. DISADVANTAGES OF A LONG PASTORATE, TO THE PEOPLE

1. The average person craves changes. Many wish for a change even if the old pastor is giving good satisfaction, just to satisfy the desire for something new. The human race seems to be so constituted that it demands change, and many people will vote against a pastor at recall just to satisfy this desire, even though it would be impossible for them to tell the reason why. Many seem to think that all they need to right all the church wrongs is a change of pastors.

2. There are many that one man will not reach that another man will succeed in reaching because of the difference in approach, method, tact, etc. Then there is, many times, someone in the congregation who simply endures the present pastor, but is secretly wishing that a new man would take his place. For the satisfaction of such, a long pastorate is a disadvantage.

3. There is a danger of the church's getting into a rut if the same pastor is long in charge of one church.

In conclusion, I would say that as long as everything is moving for God and the majority of the people are satisfied, souls are being saved, backsliders being reclaimed and believers being sanctified, the advantages of a long pastorate outweigh the disadvantages. But whenever the opposite is the case, then the pastorate has been too long and a change is advisable.

ORR, N. D.

THE REBELLION OF KORAH, DATHAN AND ABIRAM

W. M. TIDWELL

THE sixteenth chapter of Numbers contains a description of one of the most fearful rebellions in either sacred or profane history. The leaders of this rebellion were Korah, Dathan and Abiram. With them were identified two hundred and fifty princes of the assembly, famous in the congregation, men of renown (vs. 1, 2).

Korah was of the tribe of Levi, while Dathan and Abiram were of the tribe of Reuben. Just why these men should have arisen against God's servants, Moses and Aaron, may not be known. Some Bible students believe, and it would seem they had some grounds for it, that since Korah was of the tribe of Levi he was jealous because Aaron and his sons were given the priesthood, and Dathan and Abiram were angry because the tribe of Judah was given the place of honor, among the tribes, instead of the tribe of Reuben. One is mentioned here (v. 1) as one of the rebels, but for some reason, no further reference is made of him. Maybe he forsook the rebellion or possibly was not so active as the others.

It is stated in verse 1 that they "Gathered themselves together against Moses and against Aaron." They insisted that Moses and Aaron were taking too much upon themselves and that all the people were holy, and that they were lifting up themselves above the congregation. Nothing could have been farther from the truth. Moses did not seek this position. The facts are he made all manner of excuses and did his very best not to accept it. God gave it to him. When this wicked accusation was made to Moses and Aaron they fell upon their faces before the Lord. This was surely wise. We can always pray. After having fallen upon their faces and talked to God they *then* spoke to the rebels. Wise method to adopt. Moses declared they would let *God settle* the matter and show who was holy and in the right.

The rebels had said that Moses and Aaron were *taking too much* upon themselves but Moses insists that they were taking too *much upon themselves* (v. 7). This was certainly true as it always is when anyone, no matter what his position in the church may be, undertakes to change the plan and order of God. God himself had ordained and planned all the details of the tabernacle worship and no "prince," "famous

one in the congregation" or man of "renown" has any right to make any change, and he cannot do it without incurring the wrath of God. When Christ came into the temple and found it had been prostituted into a place of merchandise and all kinds of abominable practices His holy soul was stirred with righteous indignation, and He overthrew the tables and drove them out and said, "My house shall be called *the house of prayer*; but ye have made it a den of thieves." We are made to wonder today what action He would take should He come into some so-called church, where the "princes and men of renown" have changed God's order and prostituted God's house into a place of revelry and merchandise. Anyway there is a "reckoning day" coming. Anyone, regardless of his position in the Church, is *taking too much upon himself* who undertakes to change God's plan. The length of his coat, the number of letters after his name, even his "princely standing," with the powers that be, will not even give him the prerogative to reverse God's order.

Moses further insists that God had separated the Levites from the congregation of Israel and brought them near unto Himself and that was no small thing, and that in reality they were not so much gathered against Aaron and himself but against the Lord. Moses then sent to call Dathan and Abiram for further conference, but they stubbornly replied, "*We will not come up*" (v. 12). They would not respect Moses by obeying him and were free to so state. They also charged that Moses had brought them out of a land that flowed with milk and honey and had not brought them into any such land. Wicked insinuations.

Korah, at this time, had gathered all the congregation against Moses and Aaron. The glory of the Lord appeared and God spoke to Moses and Aaron and commanded them to separate themselves from that wicked congregation and he would consume them in a moment. Again they *fell upon their faces* and interceded for them. The Lord gave them an opportunity to forsake the "tabernacle of Korah, Dathan and Abiram." It would seem that they had erected a tabernacle of their own. This was headquarters of the rebellion. The base of operations. Then we read they left the tabernacle of the rebels. Moses then informs the rebels that if they died the common death of all men, or if they were visited after the visitation of all men then the Lord had not

sent him. On the other hand if the Lord did a new thing and the earth opened her mouth and swallowed them up alive then they would know that God had sent him and that these men *had provoked the Lord*. Immediately, we read, "As he had made an end of speaking all these words that the ground clave asunder that was under them; and the earth opened her mouth and swallowed them up. . . . They, and all that appertained unto them, went down alive into the pit, and the earth closed upon them." "And all Israel that was round about fled at the cry of them for they said, Lest the earth swallow us up also." Fearful consequences.

But now the strangest thing takes place. In verse 41 we read, "But on the *morrow* all the congregation of the children of Israel murmured against Moses and against Aaron saying, *ye have killed the people of the Lord*." Were these wicked rebels the people of the Lord? Did Moses and Aaron open the ground and swallow them up alive or did a righteous God do it? Strange, with those fresh, gaping trenches in the earth which had swallowed up those rebels in full view; with the cries of these sinking murmurers still ringing in their ears, yet they rebel. Just here we read, "When they were gathered against Moses and Aaron that they *looked toward the tabernacle of the Lord*." It would seem they were expecting something from this source and well might they. God again informs Moses and Aaron to get away from that wicked congregation and He would destroy them, *but they pray!* Then Moses told Aaron to take a censer and put fire therein from off the altar and put incense thereon and go into the midst of the congregation. This he did. Here we read, "And Aaron took, as Moses commanded, and *ran* into the midst of the congregation, and behold the plague was begun among the people; and he put on incense and made an atonement for the people. And *he stood between the dead and the living* and the plague was stayed." However fourteen thousand and seven hundred perished before the atonement was made.

This is a brief history of this fearful uprising. We would now review and notice a few lessons that might be helpful to us:

I. THE DANGER OF JEALOUSY

In the first place we would call attention to the danger of jealousy. Multitudes have fallen because of this hidden foe which is a child of

carnality. Haman may have the highest position but if some Mordecai does not *bow to him* and *give him reverence* all is in vain. Nothing will avail him anything as long as this condition exists. One may be a prince and famous in the congregation and a man of renown, but if this subtle foe lurks in the heart, no one can tell what the results will be. Names, titles, positions and externalities are insufficient. We must have *internal* victory in our souls. One is safe as long as the heart is clean and the Comforter *abides*. Carnality blinds the minds of men. They insisted that Moses and Aaron were "taking too much upon themselves," when the facts are this was the very thing they were doing themselves. Moses and Aaron were God's appointed servants and were carrying matters out just as God had planned. Carnal men were dissatisfied and became jealous and undertook to overthrow them, but fearful results followed. The greatest task anyone ever undertook is to destroy God's servant, who is doing God's work in God's way, until his task is finished. His efforts will result in self-destruction.

II. HEAVEN'S PROCESSION

In the next place we must not forget that it is a great privilege to go along, with any position, in heaven's procession. Moses says to them, "Ye take too much upon you, you sons of *Levi*." We must *submit* and not *prescribe* to God. But Moses shows them what *privileges* they have as sons of Levi. They were separated from the congregation of Israel, and were to do service in the tabernacle. It would seem that the Kohathites (2 Chron. 20: 19) were an important branch of the singers, and yet with all this they were not satisfied with God-given position. We should praise the Lord for the privilege of being, in any way, identified with the people of God. The psalmist said, "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness" (Psa. 84: 10). We may never be put on the church board, called to sing special songs, given a Sunday school class, asked to fill the pulpit or "head a movement" but if we really have the blessing and keep it, we will be supremely happy that they permit us to go along with the procession. We were lost, polluted and hell-bound and if we have any little place in the work of God it is all through *grace*. "Twas grace that taught my heart to fear and grace my fears relieved." Grace brought conviction and grace saved. Praise the Lord for the

people of God and for the privilege of having some little place, as unworthy as we are, in the work of the Lord. It is indeed no small thing. Where much is given much is required. Moses addressed them as "You sons of Levi." God would say to us, "You Nazarenes." Surely we are a blest people and much will be required of us.

III. DEATH THE END OF SIN

James said, "*Sin when it is finished bringeth forth death*" (Jas. 1: 15). Sin is a terrible thing indeed. These rebels accused Moses and Aaron of having brought them out of a land flowing with milk and honey (v. 13). This was false. Egypt was a land of "onions, leeks and garlic." But not only did they accuse them of having brought them out of a good land, a land flowing with milk and honey, but they also accused them of not having brought them into a land "flowing with milk and honey" (v. 14). How malicious! True they had not, but *why* had they not? If one wishes to know let him read in Numbers, chapters 13 and 14, and hear the *evil report* of the spies. They said it was a land "that eateth up the inhabitants." That there were giants and walled cities and that they could not take the country. They lifted up their voices and wept and murmured against Moses and Aaron and said, "Would God we had died in the land of Egypt." They also said, "Let us make us a captain and return into Egypt." This was actually done (Neh. 9: 17). They forsook their true, tried and God-given leader for a new captain. Then we find, at this time, (v. 19) "Korah gathered *all the congregation* against them." Against Moses and Aaron. They forsook their God-given leader and identified themselves with this new rebel, Korah. How often is this true. One may preach, pray and suffer for a congregation and give his life and often when some wonderful person appears, with some new doctrine, they will immediately line up with him. But, God *warns* before He destroys. "Depart from these wicked men lest ye be consumed in their sins." Their only salvation was to *break with these rebels*. This they did. "So they gat up from the tabernacle of Korah, Dathan and Abiram" (v. 27).

Destruction immediately followed. As Moses made an end of speaking these words the "Lord making a new thing in the earth." They were swallowed up. God's saints have held the "keys" all along. Heaven works with heaven's messengers. "Whatsoever is bound on earth is bound in heaven, and whatsoever is loosed on earth is

loosed in heaven." God is long suffering, but the "time comes when patience ceases to be a virtue" and that was true in this case and thus God ends this rebellion.

IV. A RIGHT HEART THE ONLY HOPE

It would seem that after they had seen the fearful destruction of these rebels and how they had provoked the Lord that there would have been no more rebellions and murmuring. But not so. On the very *next day* a second mutiny broke out. Thus we learn that, unless the heart is right with God, no number of calamities is sufficient to deter men from their wicked ways. Today we have earthquakes, floods, fires, drouths, famines, pestilences and it would seem every conceivable judgment that a good God could send to awaken men, but, as in the days of the Great Tribulation they "repent not." Recently we saw the dead body of a man lying beside the highway, having been killed in a fearful wreck. Last week within a block of our home two young men were hurled out to meet God in a terrible wreck. We see these on every hand. What effect do all these calamities have? Do men become *careful* and see the importance of preparing to meet God? Nay, verily. One is reminded of the slaughter pen where a number of hogs are slaughtered and dragged away and the remainder go on just as if nothing had taken place. The only hope for right living is a heart made right through the grace of God.

V. A SOLEMN PLACE

The last lesson we notice is the solemn position occupied by Aaron. Moses and Aaron again pray as this second rebellion breaks out. Thank God for intercessory prayer. Not that Moses and Aaron were more long suffering than God, but in answer to the pleadings of God's servants divine wrath was stayed. Aaron acts, as commanded by Moses, and with censer in hand stands *between the dead and the living*. There was no time to lose. We read Aaron *ran* and took his place. Look at him as he occupies this important post. Aaron certainly was a good man for he was there interceding for his enemies. Not only was he a good man but he was a bold man. He goes among the multitude that hated him and where the plague had already begun. They were falling on every side. But Aaron, God's priest, stands to intercede. He stands amid danger and death. It was a needy time. Wrath had gone out *from the Lord*. This is the position

occupied by God's servants today. The dead and the dying are on every hand. They are falling on the right hand and on the left. Violence, death and destruction are everywhere. It is said that one person is murdered in the United States about every forty-five minutes. God's judgments are also in the earth and will become more terrific and more numerous as the age closes and we near the Great Tribulation and the coming of Jesus. We have no time to spare. Solemn time! Important business! But what a *privilege* to stand between the dead and the living. God help us to be faithful. May we keep close to God and walk softly before Him. "Pride goeth before *destruction* and a haughty spirit before a *fall*." "He that humbleth himself shall be exalted." May we keep in touch with heaven and be content to acquiesce in God's method for the propagation of the work of the Lord. May we be faithful and happy in the sphere, whether great or small, and then when He comes He will say, "well done."

*Savior more than life to me,
I am clinging, clinging close to Thee,
Let Thy precious blood applied,
Keep me ever, ever near Thy side.*

*Let me love Thee more and more,
'Till this fleeting, fleeting life is o'er,
'Till my soul is lost in love,
In a brighter, brighter world above.*

GREAT MEN WHO LOVED THE SCRIPTURES

A. M. HILLS

SURGEON tells us of a learned Dutchman, Witsius, who could repeat any text in the original tongue, and also the context and the leading comments. He also tells of a Lancashire minister, a "walking concordance," who could give chapter and verse for every passage quoted or vice versa, and could give the words when the passage was mentioned.

A man who thus has the Bible in his mind and heart is an invincible champion of truth which any foe of God may well dread. No *mere scholar* of many books can compete with him.

Ambrose said, "I adore the infinity of Scriptures." Everything absolutely essential is there—history, law, gospel, biography, theology,

prophecy, precept, promise, prayer—all there for immediate use if we are only masters of these weapons in the armory of God. Study and meditate day and night and you will be like a tree planted by the rivers of water that bringeth forth his fruit in his season. "You will bring forth fruit in old age." "Your leaf will not wither." "Your labor will not be in vain in the Lord."

I find this illuminating passage, illustrating all I have said, in *Yale Divinity News*, "Those who hear the masters of the modern pulpit are often utterly unconscious of the labor which has given them power over great assemblies. John Henry Jowett seemed to preach as a bird sings. His expositions were so simple that they appeared to be inevitable. His mastery, almost witchery of words, his art of illustration, his knowledge of the needs of the human heart, his radiant insight and power of sympathy and at times almost irresistible eloquence seemed to be gifts from heaven rather than the results of toil. Yet they were the fruitage, not only of rare genius, but of years of unremitting labor. He toiled terribly, sacrificing leisure and scorning delights, that through laborious days he might perfect himself as a herald of the grace of God, as he saw it in the shining face of Jesus Christ."

Until the last year of his ministry he began his working day at 6 a.m. As a young man, the sound of the Yorkshire men's clogs pattering along on the way to the factories had dragged him out of bed in early morning. "I see and hear my business men," he said later, "as they start off to earn their daily bread, and shall their minister be behind them in his quest for the Bread of Life!" He read and reread the great masters of style, studied the *Bible* and the best books constantly, observed, thought and brooded constantly with an eye single to the pulpit.

"Where the study is a lounge," he told the students at Yale, "*the pulpit will be an impertinence.*"

Of his Yale lectures he wrote to a friend, "I have certainly opened my heart and told the young ministers what I long to do in my own life. If they will only learn one thing—that preaching is not easy and that it costs blood—and if they will only learn another thing—that no one can attend to the deep wants of a church if he is running all over the country—I shall have discharged a very real service."

This great Doctor Jowett did a great work and did it well. He has gone to his reward and the Christian world is lonelier for his going. But he left a shining trail behind him for the guidance of other ministers.

When he was called from England to New York to be pastor of the highest salaried pulpit on earth, he refused to accept the great salary lest his motive for going should be impugned. When he left England the king gave him a farewell banquet. He had a most successful pastorate here, but the king called him back because his nation needed him and he went. Not long afterward the King of kings called him up higher because He also had need of him.

He has taught the ministry of the world a needed lesson, that to be a worthy "ambassador of Jesus Christ" is no sinecure position. It costs incessant studentship, unceasing devotion to duty and communion with God, and your very *life-blood*.

An indolent, flippant, conceited, self-seeking, shriveled-up fraction of a man can never be a great preacher. *It requires a robust, full-orbed, manly man.* He must utilize his *hours* and be a *miser* of his minutes. He must keep in touch with science, sociology, biography and theology and the world movements of his age, while he constantly keeps in communion with God.

Such a man will be saved from the perils of ignorance, and from the blight of religious fads and fanaticisms, and the dry-rot of modern religious cults, and he will become a safe, sane leader of men while living, and leave a holy influence behind him long after he has gone to his reward.

GETTING OUT THAT COURSE OF STUDY

B. H. POCOCK

GETTING out that Course of Study" seems to be the big problem for a beginner.

But the problem is not so big, after all, if one knows how it is to be done.

Having served on the board of examiners of the Pittsburgh District for many years, I have learned a few things from experience and by observation. I thought perhaps I could throw out a few hints which might help a few, at least, who consider the Course of Study a scarecrow, and their cry has been, "I was afraid."

I offer a few suggestions or hints to those who are eager to learn and know.

1. Be determined that you will not be defeated. With determination that you will begin and complete the course of study your battle is fought and almost over. Don't let circumstances defeat you.

2. Application spells success. Apply yourself. Get down to your books immediately. There is only one time to begin, and that time is *now*.

3. Have faith in yourself. I have heard more than one say, "I just can't get it," and then they turned right around and "got it." Knock the "T" out of CAN'T, and it can be and is done.

4. Co-operate with your board of examiners. Whatever their method of examinations is, that is the best for the district. They are a sympathetic group of men, and they want to help you. Make use of them. They are your servants and have been elected by the District Assembly to serve you. Write or tell them your problems. They live to serve.

5. Systematize or budget your time. There isn't anything like having a system. The railroad and bus companies believe in having systems. Schools and colleges have them. Why not students in the Course of Study? A "hit" and "miss" sort of thing will not work. Get up in the mornings and get to your books. You are fresh and rested. Why should not God have your best? Put God first.

6. Aim for the highest mark. Don't get in a hurry. "Anything that is worth doing, is worth doing well." Be sure of yourself. If you should fail, don't get discouraged, but try again. Don't blame it on a "poor examiner," but rather on a "poor examination." The fact that God called you into the ministry is proof that you may succeed, if you will. After your papers are returned go over your list carefully, and where you have failed, brush up on that particular line. Strengthen your weakest point. Be determined to do better next time.

7. Take your textbook, read it carefully. Now go back over the same ground, having sheets of paper on which you are to jot down the answers to the questions as found in the Question Book. Dig out these answers yourself. Here is where you get the greatest benefit. If you cannot find the answers to some of the questions, then leave spaces on your papers for those answers, taking the next questions in their order. When you have completed the list, go back

and concentrate on those answers that you could not find at first. The answers are in the book, "seek and ye shall find."

8. When writing your synopses, give quotations from the book, rather than just writing your opinion concerning the book. Give a gist of the book, of course, in your own words. A few excerpts from the book are much better than really stating that you liked the book very much. A four or five typewritten page synopsis from a four or five hundred-page book makes a nice sized synopsis.

9. Write plainly and in a legible manner. Be sure that words are spelled correctly. Keep a dictionary at your side.

10. Keep records of grades and papers in a place where you can easily find them. You may need them some day for future reference.

Our Course of Study is not so hard but that one can easily pass it within the limited four years. Some have taken it in less time than that. Dr. J. G. Morrison says, "Where there is a will, there are twenty ways." After you have completed the course, keep studying. Always be a learner. We have the biggest job on earth. We must not produce a cheap ministry. We must keep ahead of our congregations, not only spiritually, but in knowledge. "Let us not be weary in well doing, for in due season, we shall reap if we *faint* not."

BEAUTY WHERE YOU ARE

The idea that he who travels is broad and he who stays at home is narrow, isn't always true. There are some people who have been around the world many times and are still narrow—and there are those who have hardly been out of their own yards who are broad.

Abbie, the pioneer woman in Bess Streeter Aldrich's beautiful story, "A Lantern in Her Hand," is a character who never traveled far and yet developed bigness of soul and heart and mind, and lived much.

When Grace planned a trip abroad, she asked her mother, Abbie, to come along, that she might have the broadening experience of travel. There is much truth in Abbie's reply:

"You know, Grace, it is queer, but I do not feel narrow, I feel broad. How can I explain it to you so you would understand? I've seen everything and I have hardly been away from the yard. I've seen cathedrals in the snow on the Lombardy poplars. I've seen the sun set be-

hind the Alps over there when the clouds have piled up on the edge of the prairie. I've seen the ocean billows in the rise and fall of the prairie grass. I've seen history in the making—three ugly wars flare up and die down. I've sent a lover and two brothers to one and a son and son-in-law to another, and two grandsons to the other. I've seen the feeble beginnings of a raw state and the civilization that developed there, and I've been part of the beginning and part of the growth. I've married and borne children and looked into the face of death. Is childbirth narrow, Grace? Or marriage? Or death? When you've experienced all those things, Grace, the spirit has traveled though the body has been confined. I think travel is a rare privilege and I'm glad you can have it. But not everyone who stays at home is narrow and not everyone who travels is broad. I think if you can understand humanity—can sympathize with every creature—can put yourself into the personality of everyone—you're not narrow—you're broad."—SELECTED.

WAR AND DRUNKENNESS

A. M. HILLS

SIN is a tremendous and awful fact whose existence no man will deny unless he is a wilful liar or a fool. If you ask for a proof of the existence of sin in the world, I point you to the existence of wars which have been sweeping over the earth in swift succession for six thousand years. An ingenious French author who has a passion for big figures estimates that since the beginning of Asiatic and European history forty million human lives have been destroyed by war each century, and one billion, two hundred million in all, a number very nearly equal to the total population of the globe at the present day.

At the estimate of the same cunning Frenchman, if the skeletons of war victims should rise from their bloody dust and climb one upon the shoulders of another, the ladder thus formed would reach the moon, coil about that body, and continuing, mount into infinite space four times as far again.

War costs money as well as blood. About seven thousand dollars must be expended to kill one man. Every year Europe spends more than sixteen hundred million dollars in shedding her children's blood or in getting ready to shed it, and France spends four hundred thousand dollars every day. The wars of the last hundred

years have cost France one hundred and forty billion dollars without counting the tears, the broken hearts, the ruined homes, the frantic widows and the orphans.

The most obtuse man cannot read a volume of ancient or modern history without seeing SIN written all over the pages in letters of blood, shed by the red demon of *war, war, war*. If you hold up the book, *blood, blood, blood* seems to drop from every page. War, which is scientific murder, has been the chief occupation and accomplishment of mankind ever since angry Cain murdered his innocent brother Abel. To deny the existence of sin is to contradict all the history of all nations.

And then, ever since Noah got drunk on domestic wine, intemperance has been a world-wide and unspeakable curse. There are thirty-five million drunkards in the world today and more than as many more are in the devil's military academy drilling to take their places in the drunkard's army. Until you can prove that it is a virtuous and noble act for a being made in the image of God to drown his reason in the alcoholic cup and then stab his wife, strangle his children and cut his own throat, you must admit that sin is and that sin is in the world.

To read the record of one day's crime would seem to be enough to make a demon sick at heart. What is it? Murders, suicide, assaults, arsons, adulteries, incests, abductions, seductions, elopements, divorces, thefts, burglaries, robberies, defalcations, bank wreckings, body snatchings, filth, filth filth! Sin, sin, sin! The fact is, the carnal mind is enmity against God, and all have sinned and come short of the glory of God. And if you say you have not sinned, you make yourself the greatest sinner in the world.

PULPIT AND PEW

B. H. POCKOCK

Hints

"Study God's Word in the morning, and door plates in the afternoon."

"Think yourself empty. Read yourself full. Write yourself clear. Pray yourself hot."

"A house-going minister makes a church-going people."

"You can interest your laymen in the Bible by assigning them topics for special study, and then having a public Seminary Extension Service."

"A sermon to be a sermon and not mere

talk must have three qualities, Unity, Order, Progress."

"Never tell an audience to do, without telling them what and how to do it."

"A text cannot be well worked out until it is first worked in."

"It is not so important for the preacher to find texts as to put himself in the way of texts finding him."

"Instruction is the first requisite in sermonizing."

"Usefulness is the measure of success."

"The price of retention is expression."

"In sermonizing, first gather the materials, Invent; next arrange them in the best order, Plan, then Express and deliver in the manner most convincing."

Billy Bray on Prayer

Somebody said to Billy Bray, "How long should I pray at a time to keep my soul healthy?"

"Do'e see that thore piece of brass?" replied he, pointing to a polished ornament on the chimney. "If you give that five minutes rub every now and then you'll keep it bright: but if you let 'im go a long time without it, you will have a long rub to get 'im bright again."—"The King's Son," by F. W. BOURNE.

Which Are You

An attender or an Absenter?

A pillar or a Sleeper?

A Wing or a Weight?

A Giver or a Getter?

A Doer or a Deadhead?

A Booster or a Knocker?

A Supporter or a Sponge?

A Soldier or a Slacker?

A Good Motto for a Church

(Hanging on the wall of a physician's office)

"You came in without knocking, please leave the same way."

Lord Teach Us to—

Pray in faith

Pray in earnest

Pray in love

Pray in thankfulness

Pray scripturally

Pray appropriately

Pray becomingly

Pray timely

Pray in hope

Pray rejoicingly

Pray unceasingly

Pray thoughtfully

Pray in the Spirit.

SOMEONE HAS SAID

COMPILED BY HAROLD C. JOHNSON

Sincerity covers a vast amount of ignorance.

Seek God first, then cease to worry about poverty, sickness or inconveniences.

There has been no moral discovery since Jesus Christ.

*Let the flowers fade and streams run dry
Let friends forsake and death come nigh,
Let mother's love fail and hearts revile,
There is grace, thank God, for every trial.*

Be careful about making any vital decisions when tired, hungry, or discouraged.

The voice of the devil is harsh and pushing; the voice of the Holy Spirit is gentle and leading.

God has never led any person to do anything that was out of harmony with His Word.

You have seen an old pistol loaded so long that it wouldn't fire, so you keep your head so filled with mere learning that your brain can't shoot.

Truth is not the mightiest weapon ever drawn, but truth united with the "Spirit of Truth" is the mightiest weapon ever drawn.

New theology, which is a false science of religion of Christianity that is built on evolution. It attempts to give us back: the atonement without blood; man without divine creation; Christ without deity; religion without regeneration; heaven without hell; the Bible without inspiration or authority.

It is not persecution which threatens the Church but suicide.

Did Jonathan Edwards shake New England with a baked bean bazar?

Many churches need less pie and more piety; less soup and more salvation; less gravy and more grace.

The greatest testimony ever uttered in favor of the purity of Jesus Christ was the testimony of Judas Iscariot when he said, "I have betrayed innocent blood."

The devil is dead only to the people who belong to him.

He who sets the pace must strain the hardest.

If you are trusting in God your best days are yet to come.

A promise on God's part is a claim on our part. Character is what a man is at midnight. Reputation is what he is at high noon.

True religion is deeper than a mere sentiment or a song.

When we do our best to please God and mind His business, God does His best to please us and mind our business.

God does not forgive you any more than you forgive your worst enemy.

According to the first Psalm, a man cannot be a Christian and stand where sinners stand.

Criticism that is destructive kills the presence of the Holy Ghost.

Do not let your intellectual swallow up your emotional nature.

The soul is the artist of its body.

Jesus can take the charred wreckage of the blackest heart, and build a palace of His own indwelling.

There is a picture in Paris of a monk in an ecstasy while he is cooking the dinner. The brothers who looked into the kitchen are surprised, not to find him in the rapture, but that the angels are keeping the dinner from being spoiled by his neglect.

Sin has so marred the features and physique of man that there is hardly a finger touch of God left whole on them.

When a man's ambition is good, it lifts to heaven, when it becomes selfish, it may deluge the world with blood and pack it with agony.

You cannot produce a river of expression without a lake of thought.

Oh, that I could waste my life for others,

With no ends of my own;

*Oh, that I could pour myself into my brothers,
And live for them alone.*

I would rather be an Ingersoll and disbelieve the Book, than to be a church member, believing everything and living like Ingersoll.

We cannot afford to lose the soul

For this world's fleeting breath,

We cannot afford to barter life

In mad exchange for death.

We are all saved to serve.

Method is like packing things in a box; a good packer will get in half as much again as a bad one.—SIR RICHARD CECIL.

THE PASTOR'S SCRAPBOOK

I. L. FLYNN

GOD'S ATTITUDE TOWARD SIN

ANYONE who reads carefully the disclosures Jesus made of God's attitude toward sin, must come to the conclusion that God's great purpose in dealing with sin is its utter destruction. God must annihilate sin, or have a continued war throughout the eternities. The beginning of sin's destruction must begin in the human heart—now, while man is on earth. Sin must be destroyed while the individual is living, for the utter destruction of sin out of the human heart must have the individual's consent, else there will be no destroying it.

THE WORK OF SANCTIFICATION

To be sanctified is to be renewed in all the image of God, "in righteousness and true holiness." Being a perfect Christian implies loving God with all the heart, soul, mind and strength, and our neighbor as ourself. Undoubtedly this implies that all inward sin is washed away.

Sanctification begins in the moment a man is justified. Complete sanctification is not ordinarily reached till a little before death by those who expect it no sooner. But believers may expect it sooner, for they can reach it today.—JOHN WESLEY.

"Neither passion nor pride

Thy cross can abide,

But melt in the fountain that streams from
Thy side;

Let Thy life-giving blood

Remove all my load,

And purge my foul conscience, and bring me to
God."

NECESSITY OF REVIVALS

"I could prove to a demonstration that without revivals the world will never be converted, and that in a hundred or two years, without revivals, Christianity will be practically extinct. It is a matter of astounding arithmetic. In each of our modern generations there are at least thirty-two millions of children born. Now add thirty-two millions to the world's population, and then have only one or two hundred thousand converted every year, and how long before the world will be saved? Never—absolutely never!"

—T. DEWITT TALMAGE.

THE BIBLE

The Bible touches us because it seems to know all about this "world"—this total of created things, this cosmos, this aggregate of disorder with purpose of order manifest all through it, this sea of tempest with its tides of law, this mixture of insignificant trifles with the most appalling solemnities, this storehouse of life and activity and influence which we are crowding on and crowded by every day, out of which come the shaping forces of our life, which we call world. The Bible knows all about it, and so we listen when the Bible speaks.—PHILLIPS BROOKS.

TWO PRAYERS

*A Pharisee went up to stand
Within the temple fair.
His heart was proud, his manner grand,
For show his haughty prayer.
Beside him prayed a publican,
Repenting of his sin.
He smote his breast; his prayer began,
"Forgive, O God, for sin."
The Pharisee was satisfied
By form and praise of men,
The publican, God justified.
Which was the happier man?—SELECTED.*

THE DEVIL

Was cast out of heaven (Luke 10:18).
Opposes God's work (1 Thess. 2:18).
Hinders the gospel (Matt. 13:19).
Works lying wonders (2 Thess. 2:9).
Is powerful (Eph. 2:2).
Is subtle (2 Cor. 11:3; Gen. 3:1).
Prince of this world (John 12:31; 14:30; 16:11).
Called the god of this world (2 Cor. 4:4).
Prince of the power of the air (Eph. 2:2).
We must withstand his wiles (Eph. 6:11).
Is well organized to fight us (Eph. 6:12, 16).
He is a liar and a murderer (John 8:44).
He is called the "great dragon," the "old serpent," "the devil," "Satan" (Rev. 12:9).
He will be bound and cast into the bottomless pit and chained there to the mudsills of hell for a thousand years when Jesus comes (Rev. 20:3).
He will finally be cast into the lake of fire where he will remain forever and ever and evermore (Rev. 20:10).
Hallelujah!

OUR TASK

Our work as ministers and teachers after getting the people into the kingdom, is the task of enlightenment, enlistment, indoctrination, inspiration, and co-operation. If we can get this task done rightly, there will be no fear of the future.

*Go on in faith! go on in prayer!
Order thy course before Him there,
It cannot but prevail.
The things impossible with men
Grow possible with God again,
Pray on! Pray on.*

GREAT WIVES

If I were a goldsmith I would design a medal for heroic wives. There are many today who would deserve it. When men have come home with heads bowed and hearts broken by failure, these wives have lifted up the heads of their men, mended their hearts and sent them out to face the world with courage again. They have understood. They have patted the heads of their men as they would pat the head of a little boy with a broken toy. When dark clouds have obscured the sun they have seen the silver lining. "We'll manage somehow," they have said.

Men may lose faith in us, we may lose faith in ourselves, but the great wife loses faith—never. Though we walk through the valley of the shadow of failure, she still believes. Her faith lights the way up the slope to the mountain top.

The following poem, written by an author whose name I do not know, might have been written by any man, to a great wife:

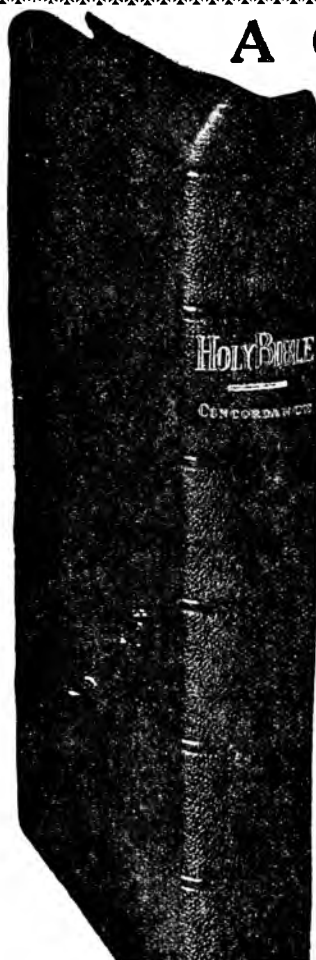
*If you will keep your faith in me,
Though life be like a stormy sea
And difficult my task may be,
I will succeed!*

*If you will look with shining eyes,
Though days be dark with lowering skies
And nights be fraught with weary sighs,
I will succeed!*

*If you will speak a word of cheer,
Though harassed oft by doubt and fear
And ugly failure hover near,
I will succeed!*

—SELECTED.

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13 ¹The son of Gē'-bēr, in Rā'-mōth-gīl'-ē-ād; to him pertained ²the towns of Jā'-ir the son of Mā-nās'-sēh, which are in Gīl'-ē-ād; to him also pertained ³the region of Ar'-gōb, which is in

¹ or, Ben-gaber.
² Num. 32. 41.

³ or, mules, or, swift beasts.

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Jesus feeds five thousand: he walks on the sea.

S:

CHAPTER 6

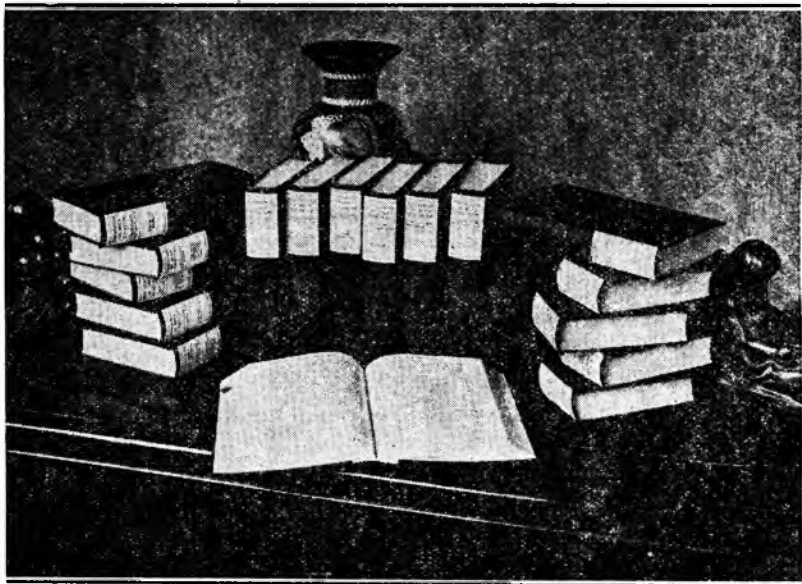
1 Jesus feeds five thousand: 19 he walks on the sea to his disciples. 22 The people flock to him: 32 he declares himself the bread of life. 66 Many disciples forsake him: 68 but Peter confesses him.

14 Then those men, had seen the miracle did, said, This is of a prophet that should come world.

AFTER these things Jē'sus went over the sea of Gāl-i-lee, which is the sea of Ti-bē'ri-as.

2 And a great multitude followed

15 ¶ When Jē'sus the ceived that they would take him by force, to a king, he departed ag mountain himself alon



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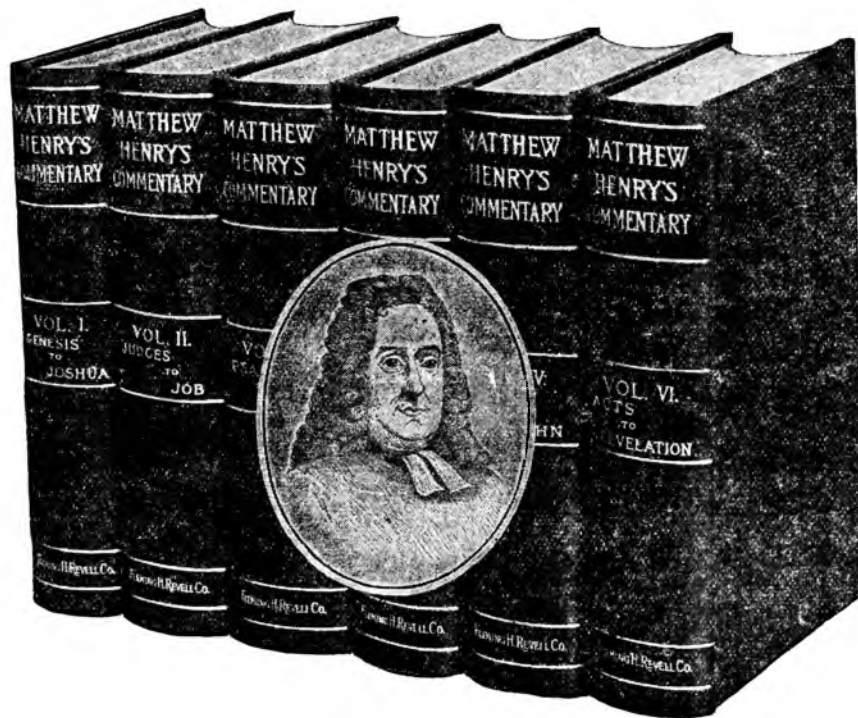
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