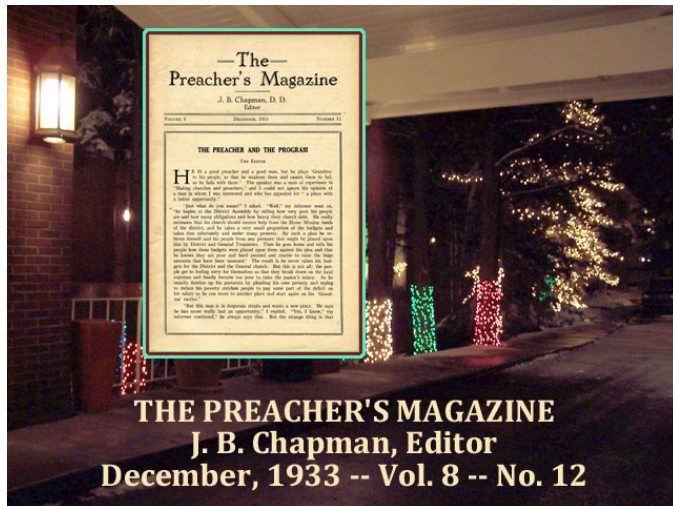


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THE PREACHER'S MAGAZINE
J. B. Chapman, Editor

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01 -- THE PREACHER AND THE PROGRAM -- J. B. Chapman

He is a good preacher and a good man, but he plays 'Grandma' to his people, so that he weakens them and causes them to fail, so he fails with them." The speaker was a man of experience in "Mating churches and preachers," and I could not ignore his opinion of a man in whom I was interested and who has appealed for " a place with a better opportunity."

"Just what do you mean?" I asked. "Well," my informer went on, "he begins at the District Assembly by telling how very poor his people are and how many obligations and how heavy their church debt. He really intimates that his church should receive help from the Home Mission funds of the district, and he takes a very small proportion of the budgets and takes that reluctantly and under many protests. By such a plan he relieves himself and his people from any pressure that might be placed upon him by District and General Treasurers. Then he goes home" and tells his people how these budgets were placed upon them against his plea and that he knows they are poor and hard pressed and unable to raise the huge amounts that have been 'assessed.' The result is he never raises his budgets for the District and the General church. But this is not all the people get to feeling sorry for themselves so that they break down on the local expenses and finally become too poor to raise the pastor's salary. So he usually finishes up his pastorate by pleading his own poverty and trying to induce his poverty stricken people to pay some part of the deficit on his salary so he can move to another place and start again on his 'Grandma' tactics."

"But this man is in desperate straits and wants a new place. He says he has never really had an opportunity," I replied. "Yes, I know," my informer continued, " he always says that. But the strange thing is that the churches that he has served always paid their bills, the pastor's salary and the budgets before he went to them, and those he has left take up and go on after he moves, and I can't understand why the churches are always so much more able before he goes and after he leaves than while he is there. He even thinks the pastor Who succeeds him should be able to get his own salary and raise what is deficient on the predecessor's salary, when he could not raise one salary while he was there. And he thinks other churches should help the ones he serves, when the fact is he always has had a church just as good as the majority of the ones from which our Home Missions funds must come."

"I'll tell you what I think. I think he is not really sold to the program of the church. He is really a floater. If he does not wake up he will find himself stranded in

the middle of his life. Up to the present District Superintendents, fellow pastors, church boards and churches have borne with him because he is young and they think he will improve and grow, but he is too old for that right now. His type is pretty well set right now. If you know of a small church in stone conservative community, where they have no church debt to fight, and where there is enough ballast in the church membership to hold the ship steady in the gale and enough enthusiasm to pull it through the calm belt, where this preacher can go and preach and 'rest' and not be agitated, send him there. But he is no good in a fight. He not only won't fight himself but he teaches the people to quit. He pities everyone until he makes him sorry for himself and then he is weak. So his people fail and he fails with them."

And while I listened I found myself pitying this man who pities everyone else and makes them weak by his pity. And from pitying him I came to pity myself also in my task to find him "a place with a better opportunity." For I thought of the look that will come to the face of that District Superintendent when I pre:sent the name of this candidate for a pastorate, and when the District Superintendent asks, "Can he take a hard place where the people are discouraged and pull it out, put heart into the people, make the payments on the church debt, raise the budgets, and have a revival?" But since I know now that pitying others makes them weak and pitying myself makes me disgruntled, I just think I better let this matter rest. I don't know how to place this "pitying, Grandma" preacher. All our good jobs are hard jobs and require leaders who are loyal and enthusiastic and ready to sweat and bleed and sacrifice and encourage others to sacrifice. In fact our preachers have to believe that it is impossible for anyone to get God into his debt, and that no matter what one does for God, God will repay him. It takes strong men, courageous men to lead on a strong, courageous people.

Theodore Roosevelt, it is said, complained that his four sons all volunteered for service in the great World War. But his wife answered, "You have made your home an eagle's nest, and you cannot expect to raise sparrows in an eagle's nest." Our churches must be eagle's nests, and from them must come converts who are courageous and strong. So we cannot take chances with sparrows for preachers and leaders.

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02 -- SINS OF IGNORANCE -- A. M. Hills

Willful Sins And Infirmities

Many are confused and not a little troubled by these distinctions about sin. For our spiritual help let us get light upon the question from the infallible Word. The teaching of Scripture about sins of ignorance is found in Leviticus, chapters 4 and 5, and in Numbers 15.

I. The reference seems to have been to the transgressions of the written law which the people had in their possession.

"If anyone shall sin unwittingly in any of the things which Jehovah hath commanded" (Lev. 4:2). "And if the whole congregation of Israel err, and the thing be hid from the eyes of the assembly, and they have done any of the things which Jehovah hath commanded not to be done, and be guilty" (Lev. 4:13). When a ruler sinneth, and doeth unwittingly any one of all the things which Jehovah his God hath commanded not to be done, and is guilty" (5:22). "And if any one of the common people sin unwittingly, in doing any of the things which Jehovah hath commanded not to be done, and be guilty" (5:27). Perhaps a large part of the sin consisted in not knowing the law which might have been known. Yet in each case a sin offering was provided. And when the offering was brought, God said "he shall be forgiven."

II. In Numbers 15:22 there seems to be a reference to the unconscious sin of omission.

"And when ye shall err, and not observe all these commandments, which Jehovah hath spoken unto Moses, even all that Jehovah hath commanded you by Moses. Then it shall be, if it be done unwittingly, without knowledge of the congregation, they shall offer, . . . and they shall be forgiven" (v. 24-28). "But the soul that doeth aught with a high hand . . . the same blasphemeth Jehovah; and that soul shall be cut off from among his people" (v. 30).

Here in a clear distinction between an unconscious sin of omission, and a wilful, conscious sin, for which no atonement was provided.

III. All this must have brought before Israel, and was no doubt designed to teach us, the absolute equity of God in dealing with His creatures.

He takes note of every sin; but He also notes with equal care every palliating circumstance of it. The heavenly King and Judge of men is just and righteous altogether. He will make every possible allowance that righteousness demands and justice can permit to lessen the degree of our "guilt.

IV. But none the less, the fact teaches the absolute holiness of God.

While ignorance or sudden passion, or some weakness may mitigate the guilt, they do not and cannot nullify it. We may have sinned without a thought of its breaking the written laws of God, but still it cannot be condoned without a sin-offering. And so the law keeps it ever before us that our unconsciousness of breaking law does not alter the fact of it, and only lessens the guilt of it.

V. Jesus made these distinctions about conduct.

Judas willfully betrayed Him, and Jesus said, "It had been good for that man if he had never been born," but to the disciples sleeping on the same night from sorrow and weariness, He said tenderly, "The spirit indeed is willing but the flesh is weak." That servant which knew his Lord's will, and did not according to His will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes shall be beaten with few stripes." (Luke 12:42, 48).

VI. The Cases Just Cited From Jesus Are Not Parallel.

The latter relates to the unconscious sin of breaking known law, or law that might be known, to which the Mosaic laws related. But the former concerning Judas and the beloved three, shows the difference between a deliberate chosen sin and an infirmity. Paul made the same distinction: "Them that sin, rebuke before all." But "we that are strong ought to bear the infirmities of the weak." (Rom. 15:1.)

The moral sense of mankind makes a distinction, not in degree, but in kind, between a deliberate theft and inadvertently passing a friend on the street without speaking, or forgetting an engagement, or not recognizing a duty. "The universal conscience discriminates between a sin and a weakness or an error." -- Steele. Human laws often punish infirmities of judgment or memory, but the government of God is more merciful. Sin has so perverted and weakened our intellectual and moral powers that we can never be free from the infirmities of human nature. However much we may seek and realize of the grace of God, the liability to error will cling to us in this life. We have lost the original keenness of moral intuition, the exact balance of faculties, the soundness of judgment that we all might have had if there had never been human sin. The infirmities grow out of our depleted powers and deficiencies, "the scars of sin after the wound has been healed." Who knows just when and what, and how much to eat and drink, and how to exercise, and 'bathe, and dress and sleep? The doctors themselves do not agree and cannot tell us. And so, through lack of knowledge, defective memory, a fallible judgment, slowness of understanding and other deficiencies, we are liable to err. We are as sure to do it as to breathe. If we were to be judged by the infinite law of perfect rectitude, we should all be under condemnation.

But we are not under such a law now, but under grace and Christ and the evangelical law of love. This law is graciously adapted to our diminished moral capacity, dwarfed and crippled by original and actual sin. "Love is the fulfilling of the law." (Rom. 13:10).

The only perfection possible on earth now is a perfection of love, of holy motive and intention and corresponding effort. Our service of perfect love may be marred and defective; but God looks not so much at what we do, as at what we lovingly purposed to do, and honestly strove to do. God sees, not as man seeth, the pure and devoted heart. His atonement, if, and so far as they need it, covers the mistakes, and we become blameless, though not faultless. If the purpose to sin is sin, as all admit, then the purpose to please God does please God, even though we

blunder in executing it. The world often blames God's saints when He does not, but declares that they are walking before Him "with a perfect heart."

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03 -- CHRISTIAN BELIEF IN THE LIGHT OF TODAY -- Basil Miller

Chapter 4. The Christian Credence In An Age Of Science

The basis of the Christian faith is "I believe." The Latin word credo has through the centuries expressed this idea. This is the fundamental word which gave us the English thought of Creed, the articles of the Christian belief. The Christian says, "I believe in God -- in Jesus Christ -- in the fall of man and his need of redemption-in the atonement made by Christ for the sins of man -- in the coming age of rewards and punishment -- in the resurrection of the dead, etc. The concept upon which the structure of the Church is laid is that of faith, belief, a firm holding to those tenets of religion which are revealed as contrary to those which are discovered by man.

This is the procedure upon which the Church has stood since the days of Jesus.

Christian Credence

At the heart of Christianity is faith, which in its final analysis is credence, though not credulity. The founder of the Church staked its existence upon faith and not knowledge. Religion then became "a believable mode of life" which had been revealed through a long series of contacts made by God with men who lived in close relationship with Himself. These revelations came through experience, the experience of those holding the most direct communion with the Almighty.

Jesus did not say, "Know and be saved," but His dictum was "Believe and ye shall be saved."

The saving element in the Church has 'been her grip upon this credence of revelation. When she has sought to go contrary to it, and through knowledge has builded her creeds accordingly, then she has drifted into the morasses of intellectual doubt and sterile scientific barrenness. Witness deism of a century and a half ago and the modern scientific evolutionary religion.

The Church has made the lodestone of her creed faith in the records of the Bible, the inner meaning which Christian experience has tested in the furnace of life, and around these has she builded her systems of dogma. When she stood successfully against her enemies within or without this has been her position. Origen laid the foundation of his doctrine of the being of God in the Bible. Athanasius found the basis of his Christology in revelation and wrote into the creed

the famous filioque. It was around this that wars raged and even empires fought. He placed the Son upon the same position as the Father, because he found it in the Bible. Augustine read the Word of revelation and discovering therein that man fell in the garden, he wrote the fall into the creed. Luther's doctrine of justification was crystallized around Paul's famous quotation, "The just shall live by faith."

So it has been with every man who has brought into the limelight any hidden doctrine of the creed. Wesley discovered in the Bible the dogma of Christian perfection and made it the keystone of the new evangelical movement of the eighteenth century which was destined to sweep the centuries. The doctrine of the sovereignty of God was founded by Calvin in the Scriptures and then made the dogma around which all of his theology was to enter.

The Church has never gotten away from a belief of the creed, as based upon revelation, as a necessary element in religious experience. Through some eighteen or nineteen centuries it was the logical thing for her thinkers to center their attention upon a study of revelation that they might bring to the fore its doctrines. Her keenest thought was in this mining process. Then these same theologians and philosophers wove the shrewdest metaphysics around these dogmas which they had found in the Bible. The result of this combination of biblical truth and religious metaphysics was the body of doctrine which makes up Christian belief at present. Whether this is called Dogmatics, Systematic Theology, or A System of Christian Belief, the processes by which these have been derived have been identical. They are but Bible truths clarified by Christian thought. This is the Christian creed, which the Church has rightly held should be believed by every member.

An Age Of Science

But the Church has met her difficulties through the changing tide of the centuries. At times she has encountered no problems whatsoever in leading the world into believing her doctrines and accepting her methods. Strange modes of intellectualism have shifted her apologetic emphasis, though at the basis her creed remained based upon belief of revelation. Deism said, "God is gone from the world, and there is nothing to believe." But the thinkers of the Church showed deism that God is still active in the affairs of the world, that revelation of His will and ways for man is not unthinkable, and hence we must believe.

The age in which we now find ourselves is one when science holds the field. The scientific method is based upon experimentation as the true route by which knowledge is to be found. Unless truth is thus arrived at, the age of science declares that it shall not be accepted. Science takes the test tube of the laboratory as its fundamental modus operandi. Unless facts can be thus analyzed, there is but small place for them in the modern scheme. This is the reason that the former emphasis upon philosophy has passed away. For the tenets of philosophy could not be analyzed by a test tube, nor experimented with by laboratory methods. Even psychology, which was once a science of introspection, has become one of the

laboratory, with experimentation standing at the door to decide upon what is true and what false.

In this rush of relegating metaphysics and philosophy to the background, science has looked in upon theology with disdain, and since it could not be tested by its methods, Christian belief also must go. This process has left us without a creed, and the results of twenty centuries of the world's finest thinkers have been branded as false. Science argues that if you want to know about human nature do not go to Augustine and the Bible, but go rather to the psychologist whose speciality is social studies. It would also have the psychoanalyst and psychiatrist, whose emphasis is upon the abnormal phases of personality, give their verdict.

This then is an age when the creed of the Church must become the dictum of science, in which revelation holds no place. Faith, belief, credence, are ideas long forgotten.

The Place Of Belief In Any Field

Can Christian faith, belief or credence stand the onslaughts of science? This now becomes the great question. No other baffling problems have yet bowed the head of the thinkers of the Church, nor will this one. The basis upon which Christian credence rests are more firm when we look at it through the perspective of an age of science. For at the very foundation of this great movement of science is faith, belief.

The scientist could not long continue at his tasks with test tubes without belief, faith. He believes in the continuity of the laws of nature. He believes that the telescope and microscope afford him a true vision of nature above and below. He believes that since his experiment has worked successfully once, it will do so again. We believe in vitamins, in electrons, protons, ions, atoms, in cosmic rays, and it is a belief based upon experimentation, which is but experience, the experience of a scientist in his field.

In religion we face the same problems as in science. Science says, "Experiment and know." Religion says, "Experience and know." Philosophy meets its great unsolvable problems, as also does science. When the unknowables of philosophy and science are encountered, both philosopher and scientist stand on the same ground as the theologian. He must believe. Millikan believes in cosmic rays, Einstein in relativity, Eddington in an expanding universe, Brightman, Fluelling and Bergson in personalism. They stand all of them on the same foundation as the Christian. Back of what they know, they believe.

Credence Based Upon Christian Experience

Science and philosophy have a system of credence which is based upon scientific and philosophic experience. The scientist has tested, a form of personal

experience, and believes in his results. The philosopher has reasoned, another mode of personal experience, and believes his tenets to be true. The Christian believes because he has experienced. Back of every dogma of faith remains Christian experience. Let us see if this is not the case.

The Christian stands with bowed head and recites the Creed. "I believe in God," he intones. He believes because in the hours of trouble he has experienced the divine aid which God affords. When weak and tempted, he believes because divine assistance made it possible for him to overcome. He has lifted his voice to the Almighty in prayer and experienced a spiritual presence and uplift, and hence he believes in God. He believes in God because he has experienced the presence of God in his daily life.

Every tenet of his creed will stand the same test of experience. He believes in Jesus Christ because he, or the long line of Christian believers, has experienced the fellowship, as well as the grace, of the Lord Jesus Christ. He believes in the forgiveness of sins, because the testimony of the millions through the centuries, under all types of conditions, has been that they experienced the forgiveness of sins when they met the conditions laid down in the Bible. The Church believes only because she has experienced. The age of science must accept her conclusions (dogmas) with as much alacrity as it asks the Church to believe the results of scientific experimentation.

Here in theology we discover a body of belief which tallies with Christian experience, and as we back the process to the foundation of these dogmas, the Bible, we reach the same conclusion. The Bible is but Christian experience -- the experience of those that have come into contact with the divine, and through this contact the Holy Spirit has spoken. We will state this conclusion more fully after one question has been answered, which is, Is Christian experience psychological illusion?

Christian Experience And Psychological Illusion

We are met at the outset by the statement of the psychologist that he has discovered persons who exist under an illusion. Their personalities are warped, their thinking is erroneous, because of the fact their mental faculties are out of gear with reality. They are abnormal. The psychologist says, "If I find such persons as these who are abnormal, then I must classify all religious experiences as abnormal, and as psychological illusions."

To answer this argument we must first posit the "real" existence of the human spirit. As Ward so forcibly states, "However much assailed or disowned, the concept of a 'self' or conscious subject is to be found implicitly or explicitly in all psychological writers whatever -- not more in Berkeley, who accepts it as a fact, than in Hume, who treats it as a fiction." The reality of the ego, or self, of ordinary consciousness is not doubted. We know that we exist as an experiencing self. One

has said it thus, "I know that I am I and not another." However we may interpret this experiencing self, either as a series of connected states of consciousness, or otherwise, still none doubts the reality of the concept of self.

The self, or personality, of ordinary experience we discover to be the same as that of religious experience. If one holds to a conscious self that comes into contact with ordinary reality through personal experience, he must likewise believe in the reality of religious experience. Because the ordinary and the religious are but continuations of the same stream of experience. We either deny the existence of the conscious self, or this conclusion is correct.

The first conclusion then is, we believe in the "real" existence of the human spirit, whose ordinary experiences are "real," and not the result of psychological illusions. If this is not held, human thought and reason are impossibilities. We are then thrown back into a state of mental confusion, wherein philosophy and science are impossible.

Again we must posit the reality of the divine spirit. The highest concept of which the mind is possible is personality, and the world is interpretable only on the score of personalism. The background of life, the universe must be personality. Otherwise human personality loses its meaning. Human spirit demands a divine spirit to interpret it, and explain its existence.

Then if the human spirit and the divine spirits exist, experiences between the two are possibilities. The difference between religious and ordinary experience is not so much of content as of interpretation; all that enters into human consciousness is capable of religious interpretation. Since the human and the divine spirits exist, then religious experience likewise exists in reality. There are three forms of religious experience: Human experience interpretable in terms of divine control in life, such as providence; Human experience which is capable of being interpreted in terms of duty which is divinely authoritative; and finally Human experience which is interpreted as personal fellowship with 'God, covering the entire range from an early conviction for transgressions, the forgiveness of sins, to Paul's great mythical experience when he wrote, "Your life is hid with Christ in God."

Since the human spirit is real, and its ordinary experiences are likewise real, and not the results of psychological illusions, then these religious experiences are likewise real. For the same factors are involved in both types of experiences. There is the experiencing self, and that which is experienced. In the ordinary case the self experiences tangible realities; in the religious case the self experiences religious or spiritual realities. Communion with God is then possible, and the conclusions of these divine experiences are as real and valid as those of the philosopher or the scientist.

The scientist experiments with protons, ions, electrons, etc., and states his conclusions. The religious person experiences God and divine fellowship, and out of this storehouse of experience he reaches conclusions, which become the data of his creed. He believes because he has experienced. It is to be noted that this experience, from which the credo of the Christian is builded, is not necessarily his own personal religious experience. It rather becomes the great field of Christian life, biography, literature. And in this is included the Bible. For it is but religious experience raised to the highest degree.

Hence the Christian Creed is the interpretation of religious experience, and is as valid as the dictum or creed of science.

The Bible As Christian Experience

The age of science again confronts us with another difficulty. It says that the Bible is not authoritative, not divine, not inspired, and hence as the source of dogma it must be ruled out. We have stated that Christian experience is the source of Christian belief, and we define Christian experience as the entire field of Christian life, both present and past, and in this is included the Bible. None can doubt that in the Bible is found the highest type of religious experience. Read the literature of Christian biography and how puny it seems beside the Bible. Read Augustine's "Confessions," and compare them with those of David, Paul and John. One notes that the religious revelations of the Bible are the most supreme of them all. And in the Bible we find the confessions of those who have experienced communion with the divine.

Our first conclusion then is that the Bible is the highest type of Christian experience, and as such is authoritative as the 'basis for Christian belief. "I believe in God... in Jesus... in the forgiveness of sins," wrote the Church fathers in their Creed, because in reading the Bible, the highest type of Christian experience, they discovered that men had come into contact with God, experienced communion and fellowship with Jesus, and knew the reality of the forgiveness of sins.

Paul said, "We walk by faith and not by sight," because he had experienced a walk of faith and knew its reality, and hence he wrote it. And it becomes an authoritative statement of religious belief, because one of the world's most religious men had experienced it. You can test every statement of the Creed in the light of religious experience as found in the Bible.

However a second element enters into the making of the Bible. It is religious experience wrought through those who were distinctively indwelt by the Holy Spirit. The New Testament gives its statement of inspiration when it says that "holy men wrote when or as they were borne along by the Holy Spirit." This throws us back again upon the reality of the divine. We know God exists because man exists and he is demanded to give explanation to man and the universe. We know man is a spirit, for spirit is the highest concept by which we can define human personality,

we know God is personal and hence is a spirit. One can express this idea thus: God is Spirit, and God expresses Himself by the Spirit. These are metaphysical concepts basic to the Trinity which we do not have time to argue here.

The expressions of God, and in terms of the Christian credence, the revelations of God all come through the Spirit, or spirit. These expressions through the Spirit we find in the natural realm, in history, and supremely in human experience. This Spirit which God is, and which expresses God does so to human spirits. It was George Fox who discovered or stated the possibility of every man's receiving this revelation or expression from God through the Spirit. Then all human experience, or spiritual experience better said, which comes through communion with God, or in terms of our argument through the expression of the Spirit to human spirit is a revelation of God, and as such is divinely authoritative.

The Authority Of The Bible

The Bible finds its authority then in this fact that it is the expression or revelation of God in human experience through the Holy Spirit. This applies the concept of Theology to that of philosophy. Philosophy speaks of this source of expression of God as spirit, but theology refers to it in terms of trinitarian doctrine as the Holy Spirit.

The authority of the Bible then is not only that of all religious experience, but also that of the one Book which brings us into the religion, the expression or the revelation of the Spirit. The Bible alone brings us into the highest field of religious experience. No other book so reveals the workings of the Holy Spirit in expressing God in human experience as does the Bible. There may be revelations of divine truth in human lives, those of the great saints of the Church, but they do not reach the heights of the experience of the writers of the Bible as they are borne along by the Holy Spirit.

Our argument then runs thus: God expresses Himself through the Holy Spirit to human spirits in religious experience. The Bible is the expression or portrayal of this religious experience, the revelation of God through the Holy Spirit to human spirits, in the highest degree. This is particularly true of Christ. He lived in God through the Spirit, as well as He was God.

We speak of the canon of the Bible. This canon came about not by the judgments of the Church rulers or theologians, but by the appeal which was made to the 'heart and conscience of the believers in the early Church by the writings of the New Testament. Have we then a fear that the authority of the Bible will be superseded by a higher type of divine revelation through human experience than is found in the Bible? Not in the least. These men who penned the Bible out of the storehouse of their spiritual experience as revealed by the Spirit gave the highest expressions of God and religious truth to be found. Further religious experience

found outside of the Bible may throw light upon the expressions of the Holy Spirit as found in the revelations of the Bible, but it will never surpass it.

The Bible then has supreme authority because it is the supreme revelation of God, or to use our term expression of God, through the Holy Spirit to human spirits.

The Bible As Christian Experience The Foundation Of Christian Belief

We now come back to our beginning. The Christian says, "I believe." And this belief finds its basis in the Bible. If that which the Christian believes concerning things religious is not to be discovered in the Bible or is contrary to the Bible, then it must be marked as erroneous. For the Bible is the highest expression of religious experience, and religious experience is the foundation of Christian credence. Hence the Bible is the source of Christian dogma.

Rightly then have the thinkers of the Church gone to the Bible for their credal statements. Here is the storehouse of religious experience, the source of their theology. Rightly also have they tested this belief in the light of Christian biography, and stated it in terms of personal experience.. For religious experience as found outside of the Bible enlarges, clarifies, or corroborates the revelation of the Spirit as discovered in the Bible.

Then Christian credence, as a belief of the dogmas of the Bible, finds a place in an age of science. As an expression of belief in the highest values of religious experience, revealed by the Spirit to spirit, the Christian can stand in an age of science and with bowed head recite the Creed of the Church. For he is affirming his belief in the crystallized expression of the highest religious experience of the centuries. Dogma, theology, doctrine, are but statements of Christian belief in a systematic form.

The dogmas of the Church must remain as the statements of Christian experience, and when they cannot be tested by religious experience they become invalid.

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04 -- THE SERVANT OF THE LORD -- Olive M. Winchester

Among all of the passages in the prophecies of Isaiah, none have moved and stirred the heart more than those which depict to us the Servant of the Lord. While the prophet's teaching regarding God transcends in thought other lines of doctrine, yet the teaching regarding the Servant surpasses the teaching regarding God. There is a correlation between the two lines of thought. An exalted conception regarding God leads to a high conception of the people of God, and their mission to mankind. Then from the thought of the people of God the thought moves on

reaching out in its vision to the person of the ideal Servant and the Suffering Messiah.

The Relation Of The Servant Unto Jehovah

When the Servant passages begin to appear we find that they vary in their reference, at one time they depict the servant in all of his blindness and darkness, at another time they give us the glory of a transcendent personality. This dual reference has in its scope of the thought Israel with all her follies and sin and that passes on in its far-reaching outlook to Israel's Redeemer.

In tracing any line of thought the mind naturally goes back to the origin and thus we would seek how this servant came into being. Under various figures the prophet presents this thought. We hear the word of affection:

"But thou, Israel, my' servant, Jacob whom I have chosen,

The seed of Abraham my friend; thou whom I have taken hold of from the ends of the earth,

And called thee from the corners thereof, and said unto thee,

Thou art my servant, I have chosen thee and not cast thee away" (40:8-10).

And again:

"Behold my servant, whom I uphold; my chosen, in whom my soul delighteth" (42:1).

How had Israel become the servant of the Lord? Israel had been chosen for this high and holy calling.

But the thought carries back farther, and we find that the servant has not only been chosen, but he was created and formed by the divine hand. Accordingly he is addressed:

"But thus saith the Lord that created thee, O Jacob,

And he that formed thee, O Israel" (43:1).

And again:

"Remember these things, O Jacob; and Israel, for thou art my servant:

I have formed thee; thou art my servant" (44:21).

Then over and above the fact that the servant of the Lord had been created, formed and chosen by the Lord; he had likewise been redeemed. "Thus saith the Lord, the King of Israel, And his redeemer the Lord of hosts" (44:6). "Thus saith the Lord, thy redeemer" (44:24). When we gather the truth from all of these passages, we find that the relation of the servant unto Jehovah is very close; the servant had been called into being by the divine hand; he had been chosen for a divine purpose and had been redeemed by divine interposition. A sacred relation thus subsisted and one that stood as unique and peculiar.

The Mission Of The Servant

Springing up from the fact of this peculiar relationship of the servant of Jehovah would naturally be the question of the purpose that lay behind it all. Was the servant chosen simply for his benefit? was there no further purpose? For what had love been thus expended upon the chosen of God?

The servant is set forth to be a witness of the mighty workings of the Lord (43:9). They were witnesses that there was no God beside the Lord (44:8). Moreover also the servant was to set forth the glory of Jehovah (49:3), yea furthermore the servant was to be a "light to the Gentiles" and "salvation unto the ends of the earth" (49:6). And the word of promise continues:

"And I will preserve thee, and give thee for a covenant of the people,

To raise up the land, to make them inherit the desolate heritages" (49:9).

Thus it is that the servant had a high and holy calling: he was to bear testimony of the power and might of Jehovah, the God who had created him and he was to be the source of salvation unto the Gentiles. He had not been chosen for himself alone; he had been chosen to serve; he had been chosen to be a means of salvation unto others. "Israel's political origin had no other reason," says Smith, "than a call to God's service. Other peoples grew, as it were, from the soil, they were the product of a fatherland, a climate, certain physical environments: root them out of these, and, as nations, they ceased to be. But Israel had not been so nursed into nationality on the lap of nature. The captive children of Jacob had sprung into unity and independence as a nation at the special call of God, and to serve His will in the world -- His will that so lay athwart the natural tendencies of the peoples. All down their history it is wonderful to see how it was the conscience of this service, which in periods of progress was the real national genius in Israel, and in times of decay or of political dissolution upheld the assurance of the nation's survival."

The Person Of The Servant

We have already referred to the fact that the servant had a dual reference; we would note a little more fully the person of this chosen one to send forth a light

unto the Gentiles. The word servant is generally applied unto an individual, 'but in this case there is an enlarging scope. The servant is the nation as a whole from one aspect and a limited portion of the nation in another. So Davidson comments, "Now, it is evident from innumerable passages of this prophet, that Israel is called by him the servant of the Lord that is, Israel under certain conceptions, namely, as elect of Jehovah, as created and formed by Him, as endowed with His Spirit, or as having His prophetic word or revelation in its mouth, and as serving the Lord's universal purpose of salvation with the world; it is Israel under these conceptions that is the Lord's servant. It is really these divine characteristics of Israel, as they may be called, particularly the word of Jehovah 'being in it. When we compare chapters 42 and 49, there are two points to which allusion needs to be made. First, in both there is brought to light a distinction drawn by the prophet between the servant and Israel. The servant is not all Israel. On this point two statements will suffice. First, the function of this servant is to restore the tribes of Israel; to be a covenant of the people, that is, to be the medium of bringing the people again into covenant with God, or rather, as the covenant had never been broken, as is so often in these chapters affirmed, the medium through which the whole people should realize the blessings of the covenant. That element in Israel, or those elements in Israel which realize the ideal of Israel, are still a unity, an ideal to the prophet, which he called the servant. One of the main peculiarities of this ideal unity is the endowment of it with the prophetic gift, with the Spirit of God as the Spirit of revelation. Thus it becomes the light of the Gentiles. But the prophet holds fast to the ideal unity, Israel."

While the servant on the one hand is not an individual, but reference is made to Israel as a whole or a portion of Israel which comes to a realization of the ideal set for the nation, yet on the other hand the thought develops into a conception of an Ideal Servant and here it becomes centered upon a single personality.

The Suffering Servant

The vision of the prophet reaches its most sublime heights when it attains to the conception of the Suffering Servant. Here we have truth brought to light that does not appear elsewhere in prophetic literature. There are some passages in the Psalms which suggest the thoughts presented, but nowhere else in the Old Testament does the vision rise to such clearness and fulness of outline as in the passages of Isaiah.

The first passage which distinctly brings before us the person of the Servant of Jehovah is found in chapter 42:1-4. Speaking of the special call whereby the servant is chosen and anointed with the divine spirit, he continues in describing His work, speaking especially of the manner of the work. Unobtrusively and tenderly will He carry His work to completion.

"He shall not cry, nor lift up,

Nor cause his voice to be heard in the street.

A bruised reed shall he not break,

And the smoking flax shall he not quench.

He shall bring forth judgment unto truth.

He shall not fail nor be discouraged,

Till he have set judgment in the earth:

And the isles shall wait for his law" (42:2-4).

The passage which is generally cited as the second among those which depict the Suffering Servant is chapter 49:1-6. There has been some variation of opinion regarding this passage; some would refer it to the nation and others to the Messiah: There would seem to be a fusion of thought and it may be that both are before the mind of the prophet. The most distinct reference to the Messiah is found in verse 2:

"And he hath made my mouth like a sharp sword:

In the shadow of his hand hath he hid me,

And made me a polished shaft: In his quiver hath he hid me."

Ascending in more distinct reference to suffering we come to the account given in chapter 50:4-11 where we have described the perfecting of the Lord's servant through suffering.

"I gave my back to the smiters,

And my cheeks to them that plucked off the hair:

I hid not my face from shame and spitting.

For the Lord God will help me;

Therefore shall I not be confounded:

Therefore have I set my face like a flint.

And I know that I shall not be ashamed."

But the climactic passage of all is found in the fifty-third of Isaiah which has a preface the verses of the preceding chapter beginning with 13. Here we behold the suffering Redeemer, wounded for our transgressions and our sins.

"All we like sheep have gone astray;

We have turned every one to his own way;

And the Lord hath laid on him the iniquity of us all.

He was oppressed, and he was afflicted,

Yet he openeth not his mouth.

He was taken from prison and from judgment:

And who shall declare his generation?

With tender meditation have the minds of men lingered over these words, and have seen in them the hope of their salvation. Here we have the approach to New Testament thought, here we have the heart of our Christian faith and the ground of confidence in our eternal reward.

Thus we find many profound thoughts in the Servant passages, the most profound in Christian truth and revelation leading us into the heart of redemption through a suffering Savior. Here revelation in the Old Testament economy reaches its highest peak in unfolding doctrine and truth. Here falls the shadow of the cross.

Spiritual Truths

As we review in our minds these Servant passages, we find there are profound spiritual truths contained. In the first place there is a divine plan for men and nations. God has created all and chosen them for some essential purpose in life. Many have missed the plan of God and many have marred it, yet the plan remains the same; the ideal stands over against the real. Then there is the call to service for every one who has claimed allegiance unto the Lord their Maker. We are not called simply to rejoice in the fact of our own salvation, but we are called to serve others. Finally there is the truth of a vicarious atonement whereby Jesus Christ bears our sins in His own body and He presents for us a guilt-offering. Should we wish to preach messages along any of these lines, we may find texts filled with suggestions in these Servant passages.

This deliverance of the soul from all useless and selfish and unquiet cares, brings to it an unspeakable peace and freedom; this is true simplicity. This state of entire resignation and perpetual acquiescence produces true liberty; and this liberty brings perfect simplicity. -- Fenelon.

That He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. -- Eph. 5:27.

If we stand in the openings of the present moment, with all the length and breadth of our faculties unselfishly adjusted to what it reveals, we are in the best condition to receive what God is always ready to communicate. -- T. C. Upham.

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05 -- SPECIAL SERMONS FOR SPECIAL OCCASIONS -- Basil Miller

Christmas Sermons

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We Have Come To Worship

Text: We have seen his star, and have come to worship (Matt. 2:2).

Introduction: It was on that first Christmas long ago when wise men traveled across the burning deserts, and following the star of the Savior Child they came to worship Him. They at once realized His greatness, and opened unto Him their treasures, so also may we open the treasures of our heart to him. At this Christmas time may we also see His star, radiant in the moral heavens, and come to worship him.

I. Come Through Difficulties as Wise Men Through the Desert:

The burning desert did not bar the wise men, but they traveled faithfully on to the manger that they might worship Jesus. So should difficulties not keep us from bowing before him at this natal season of His. Sins should only drive us to him. Burdens should only allure us to the great burden bearer. Let your difficulties spur you on to the Savior, for he will satisfy every need.

II. Come with Our Gifts to be Thrown at His Feet:

Wise men brought their gifts to throw at His feet, so are we also called to bring our abilities, capacities, our self, and give them to the

Redeemer that they might be sanctified and used by Him. Moody brought a stammering tongue, but the Master loosed it for His glory. Sam Hadley brought a drunkard as did also Sam Jones, but Jesus freed them.

III. Come Worship Jesus in the Beauty of Holiness:

The Master calls, and every man must recognize His greatness and worship Him. We must worship either the things of man or those of God, and Christ. Throw yourself at His feet and call Him Lord.

Conclusion: This is Christmas when hearts heat high with the festive spirit, bring your all to the Christ, the King of kings and Lord of lords. His star of hope, redemption and eternal peace bid you welcome.

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Jesus The Wonderful

Text: His name shall be called Wonderful (Isa. 6:9).

Introduction: The wonders of the ancient world could not stand in comparison with that little ghetto in Palestine, in which the manger of the sheepfold stood as the cradle of the Savior, and the told served as the royal guestroom for the Lord of lords. Never was a scene comparable to this. The shining palace of Darius, the lordly entry of a Cæsar into the Imperial City, dim into insignificance by the side of it. Nor can any personage of the ages compare with Christ the wonderful. He is wonderful in:

I. The Preparation For His Coming:

Symbols of thousands of years past told of His coming. Prophets lifted up their voices and predicted this event. The singers of ancient Israel tuned their harps and told of it. Nations took their places in the divine plan to prepare for the Redeemer's birth.

II. His Matchless Birth:

Never 'birth came as His. Overshadowed by the Holy Spirit, he was God conceived, the Only Begotten Son.

III. His Spotless Life:

Never spake man as He did. Sin did not stain His career, evil did not mark His pathway. He lived as God amid sinful men and yet took not of their iniquity.

IV. His Death for the Race:

Others have died as heroes for their nations, but He died as the Savior of the race. Others have given their lives for a cause as martyrs, but He made an atonement for the sins of the world.

V. His Coming in the Church:

There is nothing so wonderful as this, that after His resurrection, He came again in the form of the Spirit, and today is enthroned in countless lives. Churches raise their spires as a beacon of His wonderful presence.

VI. His Second Return:

He is coming again, and no event shall equal this in importance. The heavens will roll back as a scroll to grace His return. The elements will melt with fervent heat to make way for Him. He is coming for His bride, that heaven may be grander because of her.

VII. His Coronation in the Heavens:

He was crowned here with a crown of thorns, and with a robe of seamless purple was he invested; yonder He will receive the crowns of the ages at His feet, and will don the robe of righteousness. He died amid the jeers of the populace, there He will be crowned amid the shouting of the bloodwashed throng of the centuries.

Conclusion: This is the Christ then that we worship -- He is Lord of our hearts, savior of our souls, Guide of our lives, and the Light of the heavenly city.

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Behold Your King

Text: Where is he that is born king? (Matt. 2:2) "He is Christ the King" (Luke 23:2).

Introduction: The enemies of Christ referred to him as King. On the cross Pilate had it written that He was the King. We sing of Him as King of kings. So He is. We are the sons of the King. There are three methods by which one can become king, and Jesus alone combines them all. These are:

I. Born King: Christ was born as the King. Note the scene in heaven when He steps from the throne of the universe, to be born as a child. He is the King of the heavens, and yet He became the lowly servant of man. (1) He is born King in the world; (2) He can be born the King of every man's heart.

II. Made King Through Conquest: (1) Christ conquered sin, death, hell and the grave, and all the enemies of the soul, through His death. (2) He conquers in the hearts of men through redemption. (3) He has builded an empire through the centuries unequalled by any other. (4) He will conquer every enemy in the end. Hence he is the King of the ages, for He has conquered.

III. Made King by the Right of Rulership: One can be made king by the right of rulership, as Christ has done. (1) He reigns spiritually in the universe. (2) He reigns in the heart of the Christian. (3) He will return to reign personally as the King of kings• (4) Upon the rainbow circled throne of the ages He alone shall sit as the ruler of eternity.

Conclusion: Bow then, my friend, and do obeisance to Him. Let the flag of conquest which Christ bears be raised in your heart• May He be crowned as the King of your life.

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The Star-Lighted Path

Text: We have seen his star (Mat. 2:2).

Introduction: It was a desert path made radiant by starlight from the heavens above that transformed the desert, and remade the wise men. The first Christmas was the time; the Syrian desert was the place; wise men the characters; the Christ-child the center of attraction. Starlight entered into the settings and cast a halo around them all. My friend, tread the starlighted pathway. May yours be a pathway lighted by the glory of the Savior. The starlight of the Savior on the pathway:

I. Turns reverie Desert into a Singing Highway: No man can remain the same when the light of Jesus falls upon his pathway. Take Bunyan, drunkard, tinker, unknown, and the starlight of Christ fell upon him, and he became the dreamer of immortal dreams a transformed man. So your pathway will be turned from a desert stretch to a singing highway. You will come with singing, and in your mouth it will be "the new song."

II. Turns one from the Earth to the Service and Worship of the Lord: The wise men were ordered by Herod to come again unto him, possibly to receive royal" presents. But the starlight upon their pathway, turned them aside from the king, representative of the earthly, to the worship of the Savior, representative of the heavenly. So divine starlight will turn your mind from the earth to the realm of glory. Your eyes will be lifted so that you may see spiritual visions.

III. Opens the Choicest Treasures of One's Life to Jesus: Starlight caused the wise men to open their treasures to the Christ child. So the light of Jesus shining upon your life will lead you to turn your life, its treasures and talents over to the Master. Not one thing will be kept back from the service of the King.

IV. Sends One Back through Life by Another Way: The record says that the wise men went Lack to their native land by "'another way." No man ever returns from a starlight pathway, where the glory of the Lord has appeared to him, by the

same method. He is changed. His mode of living is transformed. He is lifted from the realms of sin to those of purity. He sees God, and things eternal loom largely before him.

Conclusion: At this Christmas time let the starlight from Jesus fall upon you. You will sing with a happy heart Zion's songs. You will gladly give to the Lord all that you possess. You will turn back to the tasks of life with a new heart.

* * *

New Year

The Forward Look

Text: The set of their faces is forward (Hab. 1:9 R. V.).

Introduction: We have just rung out an old year. Into the forgotten realms of the dead past it has taken its place. We face not Father time with his scythe, but the babe of a new dawning of opportunities. We look into a realm "that shineth forth as the morning." Privileges await us of mastering our circumstances, of renewing our vigor under the power of the Spirit. It is a land yet unexplored. We stand as the Pilgrim fathers did when their feet touched Plymouth Rock, what was before them they did not know. The forward look alone will enable us to conquer. May we look forward this new year to:

1. Writing the Story of Our Adversity in the Waters -- that they may forthwith be forgotten. Last year's adversities marked our brows, caused us to forget the goodness of God, and made the source of our contentment to be as a walled up channel through which no blessings could come. Write them all -- trials that beset, difficulties that hinder, the loss of money, the failure of friends, the shortcomings of others -- on the waters that every passing wave may obliterate them.

2. Chiseling our Blessings on the Rock -- to be long remembered. Man is no stronger than the remembrance of his blessings. Jonah, when he remembered his call, was strong, when he forgot it, we find him under the gourd vine. Elijah forgot his blessings and pined under the juniper. Chisel the glory of God's blessings on the rock of memory, that when the battles are hard pressed this year you may say, "Hitherto hath the Lord helped us." When these struggles become too great then recall, "Our God will fight for us."

3. Bringing Your Mind Down to Your Circumstances--that you may discover the blessedness of contentment. Most of us tune up our minds to long for greatness, to fit them up to be dissatisfied with lowly accomplishments, to forget the glory of contentment with what things we have. The result is we are struggling to bring up our circumstances to our minds, and failure results. This is the source of discontentment and worry. Paul said, "I have learned to be content with such

things as I have." He brought his mind down to his surroundings. May this be such a year.

Conclusion: Lift your eyes and look forward to the glory of remembering and forgetting. Remember the blessings, how numerous they are. Forget the trials, how few they were. Tune your mind for a year of contentment and satisfaction by permitting the divine to take the galling yoke from every circumstance.

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The Beginning Of Months

Text: This month shall be unto you the beginning... (Ex. 12:2).

Introduction: We are at the month of beginnings. New pages we are turning; new records we resolve to write; new beginnings of habits we resolutely avow to start; with the old of the yesterdays we are finished; give us the new man, with new resolves, new ambitions, new longings to be better. As we look forth upon this new beginning, may we resolve to:

1. Seek New Sources of Satisfaction -- the divine, God's approbation, holy communion, abiding under the divine shadow. Man is no better than the source of that which satisfies him. Watch the world -- racing for pleasure -- going to the movies for a thrill -- dancing throughout the watch night that they might feel better. Their hearts have been set on things earthly rather than heavenly. God alone is able to satisfy the craving of the soul. Man must recognize that he becomes tainted with that which fulfills his cravings. If this is base, then he becomes lewd; if holy, then holiness of character marks him.

Famed Jenny Lind saw this when at the height of her career she deserted the opera for a simple Swedish home. Sitting one evening as the sun was sinking over her native hills, she was reading the Bible in the language of her fathers, when a noted critic came to her and asked why it was that she deserted her career for retirement. Pointing to the hills arrayed in their beauty and to the Bible she said, "My career was blinding my eyes to these things."

2. Keep Our Eyes Unblinded by the Physical and Earthly -- that we may see the heavenly, the spiritual. Most of us are torn between time and eternity. We stand with one foot on the earth, and the other we try to stretch to the golden strand of eternity. Lord, may we, this beginning of new months, determine to close our eyes to the allurements of the earthly, that the heavenly may attract us. If we seek to build here too permanent an abiding place, we are liable to forget that mansion in the skies.

3. So Live that Heaven Will Be a Little Nearer and God a Little Dearer. We are prone to become so entangled with the affairs of the earth that we do not have time

for the spiritual exercises. Prayer is liable to become a burden rather than a blessing and joy. We draw water all right from the wells of salvation. But the sound that comes is a creaking, groaning, rather than shouts of joy. Religion becomes a duty rather than a privilege. This new beginning of years may it be one that marks a change when we will not live so far away from the glories of those things which Paul speaks of as being "in the heavenlies."

Conclusion: With bended knees and bowed heads as the new year begins may we resolve to live in such a manner that we will part with our failures and sins, our shortcomings, and begin again "to come to Zion with songs and everlasting joy."

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Last Sunday Of The Old Year

Good-bye, Old Year

Texts: Better is the end of a thing than the beginning (Ecc. 7:8); He that endureth to the end shall be saved (Matt. 24:13); I am the Alpha and the Omega, the beginning and the end (Rev. 22: 13).

Introduction: Usually the beginning is alluring, and the end passes in dull array. Note how we look forward to the beginning of the New Year. When tonight goes out, it is the New Year. Our resolves, many of them die a-borning. But we praise these forgotten resolutions nevertheless. Note some worthy ends: The end of the story of creation -- man in a garden. Better than the beginning of chaos. The end of the flood was marked with rejoicing. The end of wilderness wanderings was marked with the glory of crossing into Canaan. Note the end of the time when Jesus comes again to reign personally. How wonderful the prospect. Measure the glory then of these ends:

1. The End of God's Love -- Complete Redemption. God hath loved us to the end. This included giving Jesus for an atonement for sins; forgiving us our transgressions; purifying us by the process of sanctification; glorifying us with a new body; granting that we may sit with His Son on the thrones of the ages; the final home in heaven. When divine love is ended, this is the story. What a marvelous prospect.

2. End of the Commandment -- (1) love out of a pure heart, that we may love God, serve man; (2) a good conscience, which will satisfy any soul; and (3) faith which is untainted, or unfeigned. Paul brings this out in 2 Tim. 1:5.

3. The End of the Path of the Just -- a shining light, which increases in brilliance more and more unto the perfect day (Prov. 4:18). There is no need then for the saint to tread a dimly lit path, where he is in doubt as to God's will; where the

glory will be withheld. The path of the saint can become so radiant with light that his steps are God-inspired. The nearer heaven he comes, the greater will be the light from the City of Light. When death's chilling waters begin their slowly moving task of engulfing one in the end, the light bursts in glory around about. When one steps on the other side of the river, he cries out, "The light of the city."

Conclusion: Good-bye, old year. May this be the end of a year lived nobly with God as the source of guidance. Forget the failures that lie behind. The milk that was spilt, do not cry over it. May today be an inspiration for you that you may endure to the end, that salvation complete may be given you.

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06 -- CLOSING ILLUSTRATIONS -- Selected By Edward Paul

A writer in the New York Observer relates that in a place where he resided, in 1840, there was a New Year ball. Young people were invited for miles adjoining the immediate community. Notwithstanding the intense cold many couples came from great distances. One couple set out to attend the ball with merry hearts to ride some twenty miles in a sleigh. Clad too thinly for such a cold night, the girl had not gone far before she began to complain of being cold, very cold; but their anxiety to reach the ball induced them to hurry on without stopping. Not long afterward she told her partner that she now felt comfortable and was all right. When they reached the house the young man alighted and offered his hand to assist the girl in getting out. He spoke to her but he held in his hand a lifeless hand. She was frozen dead, a corpse, on her way to a ball. One may likewise become so hardened to sin until he can sin away his day of grace, and like the girl feel quite comfortable though practically speaking a spiritual corpse on his way to hell.

A man named William H., a habitual drunkard stood beside a moderate drinker in a saloon. He had become a disgrace to the saloon, and the saloon keeper, pointing to the moderate drinker as an example of temperance, kicked him out after cursing him lustily and telling him to never come in the saloon again. This jarred his senses, he came to himself, saw what drink had done for him and vowed that if God would help him he would never touch another drop. Two years had passed away; he had moved to Washington and become a respectable citizen and was doing a prosperous business. One morning he took up the daily paper and his eye fell upon that department devoted to Coroner's Inquests, and, to his utter astonishment, he read that George Somers, the aforementioned moderate drinker, had died on the previous day in the almshouse from alcoholism.

Mr. Robert Bruce, the morning before he died, being at breakfast, having as usual eaten an egg, said to his daughter, "I think I am yet hungry, bring me another egg." But having mused a while he said, "Hold, daughter, hold, my Master calls me." With these words his sight failed him, on which he called for the Bible, and said, "Turn to the eighth chapter of Romans and place my finger on the words, 'I am

persuaded that neither life nor death shall be able to separate me from the love of God'." When this was done, he said, "Now is my finger on them?" Being told that it was, he added, "Now God be with you my dear children. I have breakfasted with you, and shall sup with my Lord Jesus Christ this night," and then expired.

Mr. D. was a manufacturer in England. After being engaged until a late hour on Saturday night with a confidential employee in book-keeping, he said, "Well we cannot settle our accounts tonight, but must do it early in the morning." On Saturday therefore they were occupied until three o'clock when dinner was announced. Mr. D. said, "Let us eat, drink and 'be merry for tomorrow we may die. Not" added he, "that I have any thought of dying for years to come." The next morning a friend called and said, "Have you heard of the death of Mr. _____?" "No," said he, "is he dead? It is very different for me; for my part, I am too 'busy in 'business to find time to die." Immediately afterward he arose from the table and went to the kitchen, and while stooping to put on his boots, he fell on the floor, dead.

Hume was the only son of a Christian woman. He drifted from her care and instruction and began to apply himself to skeptical philosophy. At first she became alarmed at his views, but finally her pride in the brilliance of her son drew her to discard her faith and accept in its place his doubtings. While in London, he received a letter stating that she was fast declining and soon to die. She said that he had taken her only source of comfort when looking death in the face. She did not doubt that her son through his philosophy could find her some comfort at such an hour and implored him to hasten to her side and to allay her fears of death. Hume, almost overcome by anguish, traveled day and night until he arrived home, to find her dead. According to her last words she died without hope and without God.

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07 -- ILLUSTRATIVE MATERIAL -- Compiled By J. Glenn Gould

Under the Blood

Sir A. Conan Doyle in his "History of the Boer War," tells how on one occasion a comparatively small detachment of the British army was surprised by a force of the enemy twice its strength. The British were driven back upon their camp, and the Boers occupied a commanding position. The British wounded in the earlier part of the action found themselves in a terrible position, lying out in the open under a withering fire. One of this number, a corporal in the Ceylon Mounted Infantry, tells the story himself: "We must get a red cross flag up or we shall be 'blown off the face of the earth." He says, "We had a pillow but no red paint. Then we saw what would do instead. So we made the upright with my blood, and the horizontal with Paul's." This grim flag, the blood-red cross upon the white background, was respected by the Boers. Those lying beneath it were safe. Even

so, beneath the bloodstained cross of Christ we find our safe refuge. -- J. A. Clark, in the Homiletic Review.

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Let No Man Despise Thy Youth

"Twenty to twenty-five! These are the years!" So exclaims Dr. David Christie, of Winnipeg. And the editor of the British Weekly quotes from Dr. Christie the following:

"Don't wait for the fat forties. Put on your armor now. John Wesley was a student at Oxford when he formed the Holy Club. Martin Luther was twenty-seven when he climbed the Santa Scala at Rome. John Calvin in his early twenties was already proclaiming his distinctive doctrines. George Whitefield at twenty-one was moving England. Jeremy Taylor at eighteen was holding men spell-bound in Saint Paul's, London. D. L. Moody in his twenties was doing marvelous work as an evangelist. Charles H. Spurgeon at twenty was preaching in the great London tabernacle. Francis E. Clark in his twenties founded the Young People's Society of Christian Endeavor. George Williams was twenty-three when he founded the Young Men's Christian Association. David Livingstone at twenty-three was spending himself for Christ in darkest Africa." -- W. T. Hart in Homiletic Review.

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Lord, Lift Me Up

The carillon in the tower of the Park Avenue Baptist Church, New York City, was the very finest in all America. Strange to say, however, the people who lived in the vicinity could see no beauty in these wonderful bells; on the contrary, they made great complaints because the noise of the bells while being played was so horrible. Instead of beautiful music, it was a confusing din which greatly annoyed the residents.

Complaints led to investigation and the cause of the trouble was soon discovered -- the tower was not high enough. This led to the removal of the bells to a new home on Riverside Drive. Here, away above the Hudson River, at a suitable height to allow the bells to sound their golden notes in all the beauty for which they were designed, the same bells send out music that entrances all who are privileged to hear it.

The music that our spiritual life should send forth is marred in an even greater degree by being placed on a low level. Like the wonderful carillon, it must be lifted higher if it would express the beauty for which the Creator designed it. -- Christian Endeavor World.

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Neglected Treasure

A remarkable story is told about an exceedingly costly jewel that for many years was considered of no more value than a mere pebble.

Gustaf Gillman, a Chicago lapidary, was at work in his shop, according to the narrative, when John Mihok, of Omaha, entered. Mihok, who was a laborer, drew out of his pocket a rough, red stone and handed it to Gillman. "I want you to cut and polish this," said Mihok. "Where did you get it?" gasped Gillman, as his eyes almost popped out of his head. "My father picked it up in Hungary fifty years ago," was the reply of Mihok. "He thought it was a pretty pebble. When I landed in this country I found it in my valise. It has been lying around the house ever since. The children played with it. My last baby cut his teeth on it.

"One night I dreamed it was a diamond and worth a lot of money; but it's not a diamond. It's red." "No, it's a pigeon's-blood ruby," said Gillman. "What might it be worth?" was the question of Mihok. "I'd say anywhere from one hundred thousand to two hundred and fifty thousand dollars," answered Gillman; and Mihok leaned against the door.

The big, rough stone, we are told, cut to a flawless ruby of twenty-three and nine-tenths carats. It is believed to be the largest ruby in this country, and possibly the largest in the world.

How sad it is that in many homes the Book that is worth more than many jewels is neglected and considered of little value. -- Moody Bible Institute Monthly.

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First The Seed

There is a popular delusion abroad today that all really important movements must be launched with a great blaring of trumpets, a magnificent supply of material equipment, and especially with a generous provision of capital. Everything must start big in order to get attention and make success.

Are we not starting at the wrong end -- at least as concerns spiritual movements?

The first thing is not the tree but the seed. The first requirements is not a great organization but the spiritual idea. The Church of Christ does not advance by concentration on statistical increases. It advances by the industrious planting and cultivation of seed.

No; I am not one who neglects the demands of achievement; but I am one who had grown very weary of the delusion of big beginnings. The worldly way of securing popular attention through spectacular beginnings is not the correct way for spiritual works. There is many a small church, unnoticed by the world, which is alive with spiritual growth. There is many a Christian, unknown to fame, who carries in himself the promise of great growth and fruitage. Small beginnings are the right beginnings. But let us be sure that we begin with the living seed, and not a lifeless grain of sand. -- Henry Van Dyke.

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If We Confess

There is a story of a governor who went through a prison to select one for pardon. Being a man of discernment, as well as of merciful spirit, he has his presence announced and listened to the appeal of every criminal within the prison walls. With one exception, they all declared themselves to be innocent of crime and the victims of persecution or of perjury. One there was who came and confessed himself to be justly punished. With shame and humiliation and contrition he told of his wayward and lawless life, and expressed himself as unworthy of anything save that which he was receiving as the just result and reward of his sin. To him the governor granted immediate pardon, while all others were sent back to their cells. That was spiritual discernment of the highest order. Confession and repudiation of sin are the sine qua non for divine forgiveness. Throw yourself, lost soul, upon the mercy of God! You dare not appear at the throne of His justice! You could not stand before the throne of His glory! You would perish before the throne of His power! But you may come with confidence and gladness to the throne of His mercy if you come as a mendicant, as a moral bankrupt, as a sinner defeated through sin and deserving punishment because of sin. You may come as near to the presence of the Holy God as the mercy seat itself allows and receive pardoning mercy and help. Delay not your coming! Come with the spirit of the man who said, "I deserve to go to hell; but if I go, I will go holding on to God's mercy." -- J. C. Masee.

Ye Are The Salt Of The Earth

Salt keeps things from going rotten. And they had great need of salt in the region of Galilee. The Galilean lake is 680 feet below the level of the Mediterranean Sea. It is sunk like a deep, half-filled cup, with a piece of the cup broken out where the waters escape in the River Jordan. The heat of the cup is intense; the mean temperature is 77 degrees, and a half the year it exceeds 90 degrees, and on nearly fifty days it goes beyond 100 degrees. It is extremely difficult to keep things fresh and sweet. Sweet things soon turn sour, and fresh things speedily become rancid. These housewives who were listening to the Master had daily difficulties in their larder, and these fishermen in His fellowship needed to have all their wits about them if their fish was to be salable when it reached the markets of Samaria and Jerusalem. "What should we do without salt?" whispered one housewife to another.

"We should be helpless without salt," said one fisherman to another. Salt was their splendid ally, it was the strong, pungent antagonist of the rottenness. It was the aggressive resister of swift and cunning disease.

And salt gave the Master His metaphor. "My disciples are to be like salt; they are to be the salt of the earth." They are to be custodians of moral health. They are to be the natural enemies of moral disease. Whenever anything in the life of the community is in danger of becoming rancid, the Master's salt must be there to stop the foul invasion. The very presence of the Master's salt must be the pledge of stout resistance. The salt of Jesus Christ must ever engage itself in conquest with rottenness, and it must confront surprise with a better surprise. The lists must ever be set for these contestants -- the spirit of salt versus the spirit of rottenness, and the salt must always conquer. -- J. H. Jowett.

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Revive Us Again

I recently heard Dr. J. Ross Stevenson, President of Princeton Theological Seminary, relate this incident. As he was once crossing the London Bridge, beheld a sordid scene. The tide was low and the black, muddy bottom of the Thames was exposed on either side. Numerous barges were resting on the muddy 'bottom and river traffic was almost at a standstill, save for some small boatmen contesting angrily for the right of way in the narrow stream which still flowed in the middle of the river bed. Several hours later as he returned, he beheld a different scene. The tide had come in, and every vessel and barge was afloat. There was no contesting for the right of way, for there was room enough for all. So is it when the mighty revival power of God sweeps into a heart or a church. Friction and crowding and stagnation give way before the glorious abundance of God's presence.

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08 -- SPIRITUAL BLINDNESS -- W. O. Fisher

Text: Where there is no vision, the people perish (Prov. 29:18).

1. Blind to opportunities and thus spend their days in defeat. Opportunity of building up the church so that it may reach others. Opportunity of witnessing for Christ and winning others.

2. Blind to the value of souls. "What shall it profit a man if he shall gain the whole world and lose his own soul?"

3. Blind to responsibility. "Am I my brother's keeper?" "Go ye into all the world and preach the gospel."

4. Blindness caused by

- (a) Lack of prayer and reading of the Word.**
- (b) Selfishness.**
- (c) Laziness -- absence from the means of grace. Our horizon is too close to our toes. Men are dying and dropping into hell while the only divinely appointed institution to save men is asleep with folded hands. "Awake! Thou that sleepest!"**

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09 -- SEEKING A MINISTER -- Paul S. Hill

The system of recalling a pastor in the Church of the Nazarene is bound to work a disappointment sometimes to both pastor and church. The rule that requires a two-thirds favorable vote of the church in order that a pastor may be recalled is, on the whole, a good one; but that vote is likely to be a disappointment to the pastor and to a large part of his church. For a pastor to go down through his year's work, happy that he has the confidence of his people, and then learn that there are over one-third of them that want a change in pastors, is not always enjoyable.

We suppose the rule was made on the general principle that it is better for the pastor and for the church to have a change when over one-third of the church is dissatisfied. If the pastor thinks it is unduly severe on him let him remember that he has the power to effect a change when all the church wants to continue the pastor they have. He can resign any time, and the church will have to put up with his one man decision. If he will look at it this way it may help him to hold steady when he discovers that over one-third of his church membership is dissatisfied.

However we are sure that a pastor need not always feel that it is personal dislike to him as a man and friend that decides the vote for a change. There are some people in every church who think the policy of frequent change of pastor is the best policy for the church, and though they have the friendliest feelings for the pastor, they will, on the strength of what they believe best for the church, vote for a change. We do not say that the policy of frequent change is best, we only say that some church members think it is best, and will vote accordingly.

And then some churches are progressive. They realize that their enlarged opportunity, and increased activity demand a different type of man for pastor. Especially is this true if there is a large per cent of young people who need a more active ministry than their old pastor can give. It will not 'be because they love their old pastor less, but love the future of their church more. In other words the work of the church has got to a state where there is danger of stagnation and retrogression unless they change for a different type of man for pastor.

We think too that our newer churches are in a period of transition. They have, for the most part, had a small beginning, but with the increasing size of the work they realize that the minister who did good work for them when they were small is

not sufficient for the demands of the larger work. We do not know just why it is that some men can do excellent work in a small church who cannot carry on well in a large one or why some can do well in a large church and fail in a small one. But we know it is so, and we suspect that this transition from little to bigger has been registered in the vote of the church more than once in reference to the recall of the pastor.

Or it may be that the general unfitness of the man for the place is the reason for the vote against the continuance of his ministry to the church. The church is not only thinking of herself, she is also thinking of the community she is trying to serve. To have an educated minister in a college town apparently is better than to have an uneducated one. The general unfitness of an uneducated minister in a college town is evident. The vote of the church in favor of a better educated minister should not be a surprise to the old pastor, nor should he take it as a personal vote against himself. He should see it as a necessary forward step for the church, and though it concerns himself, he should be big enough to sympathize with the action of the church.

The facts are that the uneducated minister is having a hard time in any church these days. The people are educated. College and high school students are sitting in the pews. They are critical of the preacher's language, vocabulary, gestures, manner of expression, etc. There is more and more a demand for an educated ministry, and this is the cause in some cases of the vote of the church in favor of a change of pastors.

A minister's head is only just so big, and contains only just so much. When this supply is exhausted the church will detect it, and probably order a change. We have been frequently asked by young ministers, "Do you think I should change churches?" We have never given a decisive answer to such a question. We have, however, advised this: young ministers should change more frequently than old ones, because their barrel of sermons is not so full, and every time they change they are likely to change for the good of themselves and their ministry. They are more likely to get a better church than a worse one.

There is surely some cause why the church wants a change of pastors. And the Lord knows we ministers furnish them causes enough. A church will dismiss as its pastor a constant ranter. We have never known one who rants at every service to continue long in any one pastorate. A church will dismiss the minister who has a hobby, not essential to the gospel, which is used as the basis of his entire ministry. A minister may have a hobby, most men, ministers and laymen, do have them, but to make the hobby the foundation of the entire life service will undo any pastor. Anglo-Israel, Romanism the Scarlet Woman, any form of speculative theology, will mean a short pastorate, if the hobby is basic in the ministry. A church will dismiss the minister who screams when he preaches. Let us not fool ourselves about it. We may have a great sermon, but if we scream it at the congregation they will get another preacher who has just as good a sermon and who will not scream at them. A church will dismiss a minister who talks too low and too slowly. One great

preacher, perhaps it was Beecher, told his janitor, "If you ever see a man asleep in my church come right up to the pulpit and wake up the preacher."

When a minister fails to get a recall there are some things he should do, and some things he Should not do.

He should not agitate the question, create a fuss, and make a split in the church, and run off with a faction to be king over it.

He should not blame the church and play the role of martyr. This will only make matters worse for him.

He should not talk down the church to every prospective candidate.

He should not insist on filling his pulpit every Sunday if the church desires to hear a prospective successor.

He should make an examination of himself and his ministry as to the cause of the vote against him. He will be tempted to analyze the feelings and moods of those who voted against him, but this will not help. He should examine himself. Have I tried my best? Have I ranted? Have I screamed? Have I failed to study hard? Have I used bad grammar? Have I told things that were confided to me? Have I been harsh? Have I had a hobby? Have I been faithful to my pulpit, or have I left it unsupplied a number of times? Have I called on all the people, or only on a few? Have I smiled, or been sour? Have I tried to win the children? Have I worked with the Sunday school and young people? Have I been a boss? Have I tried to serve, or have I been a dictator? Have I been skillful in raising my finances? Have I run the church into debt? Have I respected the officers of the church, or have I taken the whole matter into my own hands, and with disregard to the treasurer taken in and paid out money in an irregular way? Have I observed the Manual in the government of the church? Have I been a fusser? Have I failed as a Christian anywhere? That is a pretty long list. It could be longer. But there is not a thing mentioned but that has been the cause of some ministers' undoing, and not a thing but that can be corrected by the minister himself, and by no one else. Brethren, it is up to us.

It seems to us that any pastor who at the close of the year has over one-third of his church membership against him should take the matter < seriously. Take it seriously to himself. Take it seriously, and just as seriously attempt to correct his ministry so that it will be more acceptable.

The vote means something. It means that there is a condition existing that spells a poor year ahead if that minister were to stay in that church as pastor. The odds against him are too great for effective service. Even though he correct his every fault that has led to this vote he had better serve another church and start all over again with his slate clean.

Above all things the minister should not be discouraged to the extent that he give up the ministry, if God has truly called him. It is not discouragement that counts. It is improvement. This upheaval in the minister's career is an opportunity for an inventory, an occasion for a sounder method of progress, a time for laying hold of bigger things.

The Bible is an unfailing source of inspired preaching material. In our efforts to pray the unction down, and get a little personal inspiration, we are likely to forget that the Bible contains a preaching source that is already fully inspired. We seek for illustrations and sayings of men that we hope will catch fire when they are included in our sermons, but always we use them with the feeling that there is no guaranty that they will have any inspiration in them. But with the Bible it is different. We know that the Word of God is inspired, and that its message simply told will do good to the hearts of men, and will stir them to holier living.

The more the preacher and his congregation know of the Bible the surer will be the results of Bible preaching. Those who are familiar with the teaching of the Bible depend on its inspiration. The more they know about it the more it helps. This is not so with any other source of preaching sermon material. All other matter that enters into the sermon will eventually wear out, but the truths of the Bible increase in helpfulness with their using.

An illustration of this came to us a few years ago. A minister who sat in a Bible class we were trying to teach, said to us after the session was over, "We get more than you say. We get your notes, we get what you say, we get what you suggest and don't say, and we get things we think of ourselves about other portions of the Bible." His position was correct in that the increase of Bible knowledge afforded an inspired help that could be enlisted to aid the faltering sermon or Bible lesson. The fuller the knowledge of the Bible the surer its inspiring results. This being the case we should seek to stay close to the Bible in our preaching. The expository sermon or the textual style will always do good. And one of the duties of the minister is to get his hearers familiar with the Bible.

In spite of all that a minister can do the success or failure of a prayermeeting is just about determined by the mood of the people present. It is quite extensively a people's meeting, and they are largely the ones who contribute to it. However, the prayermeeting crowd is usually a worshiping one, and their mood is to worship, sometimes after one order, sometimes after another. As a leader of the prayermeeting the minister will frequently fail, and with his failure the meeting will fail, unless he discovers and takes advantage of the mood of the people present. To discover in time how the people want to worship during the prayermeeting period has saved many a good meeting that otherwise would have been a poor one.

Of course the ideal prayermeeting is one given to prayer. We have seen many where the entire service was so filled with petition that there was not much space for anything else. It would have been a mistake to have tried to do anything but

pray. The people were in a praying mood and kept evidencing their mood by continued prayer. One very unusual prayermeeting we recall when from eight in the evening until two in the morning there was a volume of spirited petition and praise, with no let-up nor sidetrack. We feel the blessing of that meeting still with us.

But there are prayermeetings which are really good that have very little public prayer in them. The whole period will be taken for song and testimony. And this kind of a meeting will be composed of the same people who the previous week spent most of the time in prayer. Their spirituality was just as deep, and their hearts just as clean. Their mood was different. They wished to worship differently from what they did at the previous meeting.

We do not suppose that any person attending gives much thought as to just what he would like to do in prayermeeting or whether he would like it all prayer or testimony or something else. He is unconscious of his own mood, 'but if the prayermeeting turns into his channel he will have a good meeting and be blest.

There is one person who must think about the prayermeeting before the meeting begins, and that is the minister. If possible he must anticipate the kind of meeting that is in the air. Sometimes he can do this and sometimes he cannot. And sometimes he thinks he knows what is going to happen and makes a mistake. If he were always sure of what is coming he could plan accordingly, and his prayermeeting work would be easier for him. But because humanly speaking anticipations are likely to go askew he must prepare for about everything.

One thing he should prepare is himself, his own head and heart. He must be ready to say something worth while if it seems to be a preacher's meeting. We don't want to 'be understood as saying that he should say all he is prepared to say. We say he should be prepared. A carpenter may not use a saw on a job, but he should have one in his tool box. The minister may not use his talk, but he should have one ready.

How can a pastor discover the mood of the people in the prayermeeting? Usually the meeting will register itself. If the spirit of prayer is on from the beginning the preacher will have sense enough to recognize it. If praying doesn't go he will have to find what else to do. We have frequently tried to detect the mood of the crowd by asking them to select a hymn. If a few hymns of the deep and solid, old-fashioned kind are requested then we have concluded that probably their thoughts are deep and their spirits are resting on the great fundamentals of their faith. If on the other hand a few of the more rapidly moving songs are requested we have taken it to mean that there was a physical energy present that wanted to express itself and we let it express itself. This does not mean that the meeting became frothy and senseless, but rather that it was energetic in praise and song. The mood of the meeting was not one of deep heart seeking, nor was it one of careless indifference to religious propriety, but beautiful, happy, rollicking freedom in the Lord. Such meetings are a great blessing.

To try to run a prayermeeting in the same rut week after week will turn the rut into a grave. To have just so many prayers, and then a song, and then a few more prayers, another song, talk by the minister, collection, a few testimonies, benediction, will just about take the life out of any prayermeeting crowd. Start in once in a while with prayer instead of song or ask for a few testimonies. Start with requests for prayer. Let the minister get down and pray himself to open the service. No use to think the Lord can bless only one set of rules.

And about that talk the minister has prepared. First it should 'be prepared until it is like a sliding rule with ability to be encompassed in a very short space or lengthened out if necessary or better still kept in the pocket. But don't go to prayermeeting without it. You may need it or you may not. Don't try to use it just because you have it. Use it if it is needed.

Old sermon outlines make good prayermeeting talks. They need to be pretty old to be good -- the older the better. When they were used as sermons the padding gave them length. But just the high points and one illustration will make that old sermon outline beneficial in prayermeeting.

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10 -- THE PASTOR'S SCRAPBOOK -- I. L. Flynn

"Never a New Year's morning,
Never the old year ends,
But somebody thinks of somebody,
Old days, old times, old friends."

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Faith

Faith! That indefinable something that brings strength to the weakest; that causes the downtrodden to lift up their heads; that gives encouragement to the despondent. You know when you have it. You are restless and uneasy when you lose it.

Oddly enough, prayer is not once mentioned in the eleventh chapter of Hebrews. But faith is the result of prayer and obedience. "This is the victory that overcometh the world, even our faith" (1 John 5:4).

* * *

"A Code Of Ethics For Beer"

A leading daily recently brought out an editorial on "A Code of Ethics for Beer." I wonder what kind a code of ethics beer sellers could arrange? I have always thought that "ethics" had something to do with right things, the beautiful, kind, sincere. These things are not to be found among booze sellers. The editorial went on to say that beer sellers "give some thought to law enforcement . . . for if beer is made a public nuisance, the inevitable reaction will set in."

"President Washington had to call out the militia in 1794 to quell an organized rebellion of the liquor traffic. To see straight and think straight on the liquor question one needs to remember that the liquor traffic has always been lawless."

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The Picture On The Wall

A man to be hanged drew a gallows on the wall of his cell and gave the steps to his downfall.

- 1. Disobedience to parents.**
- 2. Sabbath day desecration.**
- 3. Gambling.**
- 4. Drinking.**
- 5. Murder.**
- 6. Fatal platform.**
- 7. A fool.**

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An African Church

"In Africa there is a church of which every member was a heathen ten years ago. There are two hundred members, and every one gives God a tenth of all he gets. The money used there is copper wire, and comes in bunches of ten pieces. The Christians take one piece out of every bunch they get. When they go fishing, they set aside one fish out of every ten that are caught. One in ten of their own number takes up the work of going to their heathen neighbors and trying to bring them to Christ."

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Depression Cure

**"The bluffer may bluff
And the cynics may cyn;
The scoffers may scoff,
But the Cheerful will win."**

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"There is a path which no fowl knoweth, and which the vulture's eye hath not seen: The lion's whelps have not trodden it, nor the fierce lion passed by it" (Job 28:7-8).

The "fowl" gossip who runs here and thither; the "vulture" of wickedness hath not seen, does not know this pathway of God's elect. The lion whelps of the sinning church member, and the loud-mouthed, false professors, are not on it. "And a highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it . . . but the redeemed shall walk there" (Isaiah 35:8-9).

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God First

**Put God first in everything
You do or think or say,
That it may added blessings bring,
In joy and peace on life's pathway.**

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How Some Things Were Discovered

The fall of the apple seen by Sir Isaac Newton or the lifting of the kettle lid watched by Watt was scarcely more prolific of results than a walk taken in the woods by one Herman Keller, who saw a hornet's nest, was led to examine it, and experimentally ascertained that it was paper made from wood fibers, and thus paper was discovered. -- Anon.

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Huber, the great naturalist, tells us that if a single wasp discovers a deposit of honey or other food, he will return to his nest and impart the good news to his companions, who will sally forth in great numbers to partake of the fare which has been discovered for them. Shall we who have found honey in the Rock Christ Jesus be less considerate of our fellowmen than wasps are of their fellow-insects? -- Spurgeon.

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The word "girl" occurs in the King James Version of the Bible only twice, once in the singular and once in the plural, Joel 3:3 says: "And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink." Zech. 8:5 says: "And the streets of the city shall be full of boys and girls playing in the streets thereof."

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The way to do a great deal for Christ is to keep on doing a little.

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It is more difficult, and calls for higher energies of soul, to live a martyr than to die one. -- Forest Mann

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THE END